SMITH FOR CHRIST PUBLISHING · BEREAN DASHBOARD STUDY

Romans 5

Peace with God, and the Reign of Grace — O·I·A, integrated with the Deep Dive

OBSERVATION · INTERPRETATION · APPLICATION · 2026-11-09 · NASB 1995

"Seeking God diligently — examining the Scriptures daily to see whether these things were so." — Acts 17:11

CHAPTER THEME

Because God has declared me righteous through faith in Jesus, the war between us is over — I have peace, access, hope, and a love that held me when I was His enemy. And I am counted in a new Head: what Adam lost for me, Christ has restored, and much more.

00 The Text

ROMANS 5 (NASB95), MARKED

HOW THIS STUDY IS MARKED — God — His character & actions · Command / instruction · Key repeated word · Sin / warning · Promise / blessing · Time / place / contrast

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

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.

3 And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance;

4 and perseverance, proven character; and proven character, hope;

5 and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.

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

7 For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die.

8 But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.

9 Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him.

10 For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

11 And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

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—

13 for until the Law sin was in the world, but sin is not imputed when there is no law.

14 Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come.

15 But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many.

16 The gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand the free gift arose from many transgressions resulting in justification.

17 For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

18 So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men.

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.

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

21 so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.

Marked in the text

- **v1** "having been justified by faith" — Promise / blessing
- **v1** "peace with God" — Promise / blessing
- **v2** "introduction" — Promise / blessing
- **v2** "hope of the glory of God" — Promise / blessing
- **v2** "exult" — Key repeated word (every occurrence)
- **v3** "tribulation brings about perseverance" — Time / place / contrast
- **v4** "proven character" — Time / place / contrast
- **v5** "hope does not disappoint" — Promise / blessing
- **v5** "the love of God has been poured out within our hearts" — God — His character & actions
- **v6** "while we were still helpless" — Sin / warning
- **v6** "Christ died for the ungodly" — God — His character & actions
- **v8** "God demonstrates His own love toward us" — God — His character & actions
- **v8** "while we were yet sinners" — Sin / warning
- **v9** "much more" — Key repeated word (every occurrence)
- **v9** "saved from the wrath of God" — Promise / blessing
- **v10** "while we were enemies" — Sin / warning
- **v10** "we shall be saved by His life" — Promise / blessing
- **v11** "received the reconciliation" — Promise / blessing
- **v12** "through one man sin entered into the world" — Sin / warning
- **v12** "death spread to all men" — Sin / warning
- **v14** "death reigned" — Sin / warning
- **v14** "a type of Him who was to come" — Time / place / contrast
- **v15** "the free gift is not like the transgression" — Time / place / contrast
- **v17** "reign in life through the One, Jesus Christ" — Promise / blessing
- **v18** "justification of life" — Promise / blessing
- **v19** "the many were made sinners" — Sin / warning
- **v19** "many were made sinners" — Sin / warning
- **v19** "the many will be made righteous" — Promise / blessing
- **v20** "The Law came in" — Time / place / contrast
- **v20** "grace abounded all the more" — God — His character & actions
- **v21** "sin reigned in death" — Sin / warning
- **v21** "grace would reign through righteousness to eternal life" — God — His character & actions

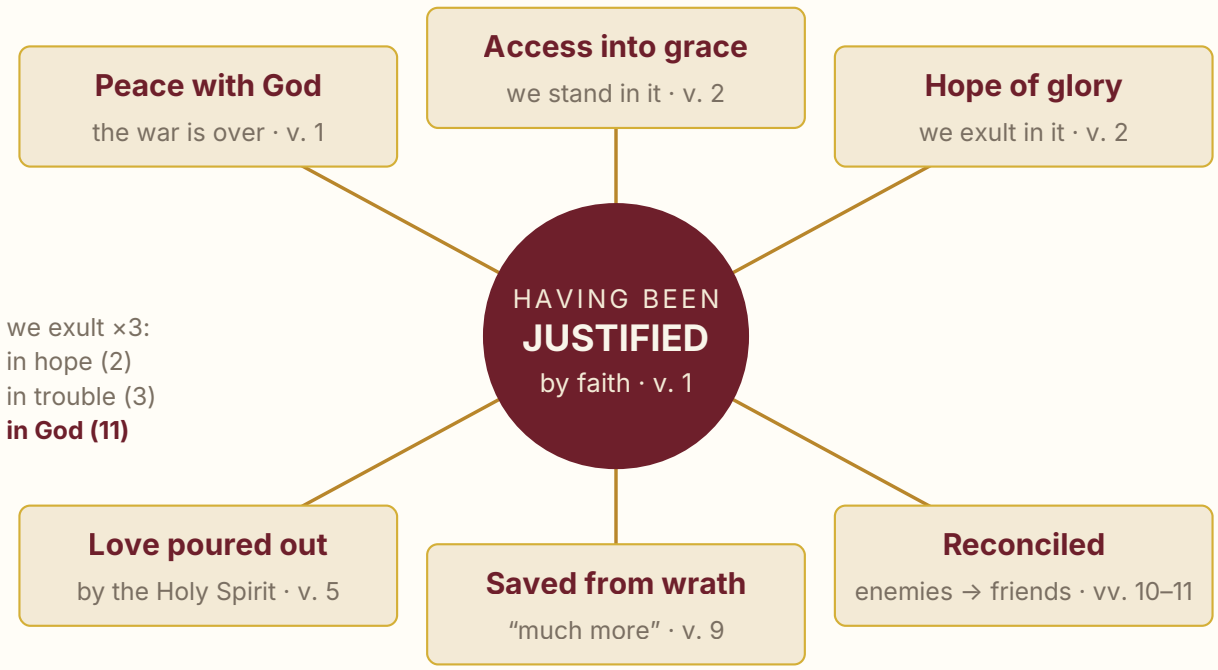
01 Observation

WHAT DOES THE TEXT SAY?

KEY VERSE · ROMANS 5:1

"Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,"

FIGURE · 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.

Setting. "Therefore" (v1) — Paul has just finished Abraham: righteousness credited by faith, "to us also … who believe in Him who raised Jesus our Lord from the dead" (4:24–25). Chapter 5 counts what a justified man has, then widens to the whole human race in Adam and in Christ.

Structure:

- vv1–5 — **the fruit of justification:** peace with God through Jesus (v1); introduction by faith into grace, where we stand (v2); exulting in hope of the glory of God (v2) — and in tribulations, because tribulation → perseverance → proven character → hope (vv3–4); hope does not disappoint because God's love has been poured out in our hearts through the Holy Spirit (v5).
- vv6–8 — **the love that came down:** while we were still helpless, at the right time, Christ died for the ungodly (v6); hardly anyone dies for a righteous man, perhaps for a good man (v7); but God demonstrates His own love: while we were yet sinners, Christ died for us (v8).

- vv9–11 — **"much more":** justified by His blood, we shall be saved from the wrath of God through Him (v9); reconciled as enemies by His death, much more saved by His life (v10); we exult in God, through whom we have received the reconciliation (v11).
- vv12–14 — **through one man:** sin entered the world through one man, death through sin, and death spread to all men because all sinned (v12); sin was in the world before the Law (v13); death reigned from Adam until Moses, even over those who did not sin like Adam — "a type of Him who was to come" (v14).
- vv15–19 — **not like the transgression:** five comparisons of Adam and Christ — the many died / grace abounded to the many (v15); one transgression → condemnation / many transgressions → justification (v16); death reigned / believers will reign in life (v17); one transgression → condemnation to all men / one act of righteousness → justification of life to all men (v18); disobedience → many made sinners / obedience → many made righteous (v19).
- vv20–21 — **the reign of grace:** the Law came in so that the transgression would increase; where sin increased, grace abounded all the more (v20); as sin reigned in death, grace reigns through righteousness to eternal life through Jesus Christ our Lord (v21).

Repeated words, with counts: "one / One" ×14 — v7, 12, 15×2, 16×3, 17×3, 18×2, 19×2 (thirteen of them in vv12–19); "through" ×18 — vv1, 2, 5, 9, 10, 11×2, 12×2, 16, 17×2, 18×2, 19×2, 21×2 (everything comes *through* someone); "much more" ×4 — vv9, 10, 15, 17 (plus "all the more," v20); "transgression(s)" ×7 — vv15×2, 16×2, 17, 18, 20; "sin" ×6 — vv12×2, 13×2, 20, 21 (plus "sinned/sinners" ×5 — vv8, 12, 14, 16, 19); "grace" ×6 — vv2, 15×2, 17, 20, 21; "death" ×6 — vv10, 12×2, 14, 17, 21; "reign/reigned" ×5 — vv14, 17×2, 21×2; "gift / free gift" ×5 — vv15×2, 16×2, 17; "justified / justification" ×4 — vv1, 9, 16, 18; "exult" ×3 — vv2, 3, 11; "hope" ×3 — vv2, 4, 5; "reconciled / reconciliation" ×3 — vv10×2, 11; "the many" ×4 — vv15×2, 19×2; "all men" ×3 — vv12, 18×2.

Contrasts: enemies ⟷ reconciled (v10). Helpless, ungodly, sinners (vv6–8) ⟷ God's own love (v8). Saved by His death ⟷ much more by His life (v10). One man ⟷ the one Man (vv12–19). Transgression ⟷ free gift; condemnation ⟷ justification of life; disobedience ⟷ obedience; made sinners ⟷ made righteous. Death reigned ⟷ believers reign in life (v17). Sin increased ⟷ grace abounded all the more (v20). Sin reigned in death ⟷ grace reigns to eternal life (v21).

Shape of the chapter: a "therefore" (v1), a list of gifts that rises by "much more" (vv1–11), then a long sentence Paul starts in v12 ("just as through one man…"), breaks off to explain (vv13–17), and finally finishes in vv18–19 ("so then as … even so"). It ends where chapter 6 will pick up: grace on the throne.

Chapter theme (my words): Justified by faith, I have peace with God and a hope that will not let me down, because God loved me while I was His enemy. And I belong to a new Head — what Adam's one sin brought on the whole race, Christ's one act of righteousness has more than answered.

02 Interpretation

WHAT DOES THE TEXT MEAN?

KEY VERSE · 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."

FIGURE · 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.

Peace with God or peace of God (v1)? Guzik and Sproul both stress that this is peace *with* God — the end of a real war, not first a feeling. Sproul: "They could not get excited about a peace treaty with God because they did not know that there was a war." Spurgeon separates the *fact* of peace (settled in God's court through a Substitute) from the *feeling* of it (which unbelief can cloud): "We do not get peace before we are justified, neither is peace a means of justification." Henry: "God is either the worst enemy or the best friend."

Exulting in tribulation (vv3–5). Not enjoying pain, but knowing what God does with it. Sproul: "We glory in tribulations because we know what tribulation does," and "Character is forged in the crucible of pain." Henry is

careful: "Tribulation in itself worketh impatience; but, as it is sanctified to the saints, it worketh patience." Spurgeon pictures a ladder — "Tribulation is the foot" — climbed like the pilgrim songs of ascent. Hope will not put us to shame because God's love has been poured, not trickled (Guzik), into our hearts by the Spirit.

For whom did Christ die (vv6–8, 18)? Here the teachers lean differently, and I want to hear each fairly. Sproul reads "for the ungodly" with definite atonement — "The Bible does not teach that Christ died to make salvation possible" — and distinguishes God's general goodness from the love of delight He has for those in Christ. Guzik reads "all men" in v18 as the gift *offered* to all and *received* by faith, quoting Harrison that universalism would make Paul contradict himself. Spurgeon presses the free offer: "Then sin cannot shut any man out from the grace of God if he believes." All four reject universalism; all four say Christ died for the helpless and ungodly, not the deserving.

"Much more" (vv9–10). An argument from the harder thing to the easier. If God justified and reconciled us as *enemies* by Christ's death, He will much more save us as *friends* by His life. Henry: "Christ dying was the testator, who bequeathed us the legacy; but Christ living is the executor, who pays it." Sproul adds that the hostility ran both ways — ours from evil, God's from holiness — and both are ended at the cross.

How did Adam's sin become ours (v12)? "Because all sinned" — an aorist, one act. Guzik takes Genesis 3 as history and says infants are born sinners: "Every grave is mute evidence to the spread and reign of sin since the time of Adam." Sproul lays out *realism* (we were present in Adam) and *federalism* (Adam was our appointed representative) and holds the second: "When God selects your representative, He makes that selection infallibly" — "No damnation without representation." Spurgeon argues from infant deaths: "They die, for Adam sinned; they live, for Jesus died." Henry sees death as "a mighty prince" with an absolute monarchy.

Adam a type (v14) — and not like (vv15–17). The pattern is the same (one man's act counts for many), but the results are not equal. Henry: "The plaster is wider than the wound, and more healing than the wound is killing." One sin was enough to condemn; the gift answered "many transgressions" (v16).

Imputation (vv18–19). "Made sinners … made righteous" (*kathistēmi*, constituted). Sproul: "Paul labors the point that Adam's sin is reckoned, transferred, or imputed to the entire human race" — and Christ's righteousness is reckoned to believers. Christ kept what Adam broke; we are saved by works — His. Guzik's illustration: righteousness can be credited through Another only because sin was credited through another.

Why the Law (vv20–21)? It "came in" alongside, to make the transgression increase — exposing sin, not curing it. Sproul: "Does that not sound strange? Why would God want sin to abound?" — and then, "The equation is not equal." Spurgeon: "Sin robbed us of silver, but grace has given us gold." Guzik guards it: "Grace does not wink at unrighteousness, it confronts sin with the atonement at the cross."

Word study (Greek):

- **justified — *dikaiōthentes* (G1344):** aorist participle, "having been declared righteous" — a verdict already given.
- **peace — *eirēnē* (G1515):** the Hebrew *shalom*; peace *pros* (toward) God — the war ended.
- **introduction / access — *prosagōgē* (G4318):** being ushered into a king's presence.
- **exult — *kauchaomai* (G2744):** to boast, glory — in hope (v2), tribulations (v3), God (v11).
- **tribulation — *thlipsis* (G2347):** pressure, crushing.
- **perseverance — *hypomonē* (G5281):** staying under the load.
- **proven character — *dokimē* (G1382):** tested-and-approved metal.
- **disappoint — *kataischynō* (G2617):** to put to shame.
- **poured out — *ekcheō* (G1632):** perfect tense — poured and still flowing.

- **helpless — *asthenēs* (G772):** without strength.
- **demonstrates — *synistēmi* (G4921):** to prove, commend — present tense.
- **reconciled / reconciliation — *katallassō* (G2644) / *katallagē* (G2643):** enmity exchanged for friendship; God the reconciler.
- **type — *typos* (G5179):** the impression of a seal; a pattern pointing ahead.
- **transgression — *paraptōma* (G3900):** a false step; KJV "offence."
- **free gift — *charisma* (G5486) / gift — *dōrea* (G1431):** grace-gift, present.
- **condemnation — *katakrima* (G2631) ⟷ justification — *dikaiōma* (G1345), *dikaiōsis* (G1347):** the two verdicts.
- **made — *kathistēmi* (G2525):** constituted, appointed.
- **disobedience — *parakoē* (G3876) ⟷ obedience — *hypakoē* (G5218).**
- **came in — *pareiserchomai* (G3922):** came in alongside.
- **increased — *pleonazō* (G4121) ⟷ abounded all the more — *hyperperisseuō* (G5248):** super-abounded.
- **reign — *basileuō* (G936):** death, sin, believers, grace — four reigns in vv14–21.

Key insights to carry (from the Deep Dive):

1. **Peace is a relationship before it is a feeling.** The war is over because the verdict is in.
2. **"Introduction" means Someone brings you in** — and you stay standing.
3. **Three exults mark the road:** in hope, in trouble, in God Himself.
4. **Tribulation does not sanctify by itself** — grace working in it does (Henry).
5. **The lower the description, the higher the love:** helpless, ungodly, sinners, enemies.
6. **The "much more" runs from the hard to the easy** — if enemies were reconciled, friends will be kept.
7. **No damnation without representation** (Sproul) — reject Adam's headship and you lose Christ's.
8. **The teachers differ on "all men"** — offered to all (Guzik) or secured for His own (Sproul); none teach universalism.
9. **The plaster is wider than the wound** (Henry).
10. **Grace reigns through righteousness** — never by winking at sin.

Cross-references: Gen 2:17; Gen 5; 1 Cor 15:21–22, 45; 2 Cor 5:18–21; Eph 2:1–5, 18; Col 1:21–22; Heb 6:19; James 1:2–4; 1 John 4:10, 19; Rom 6:1–2.

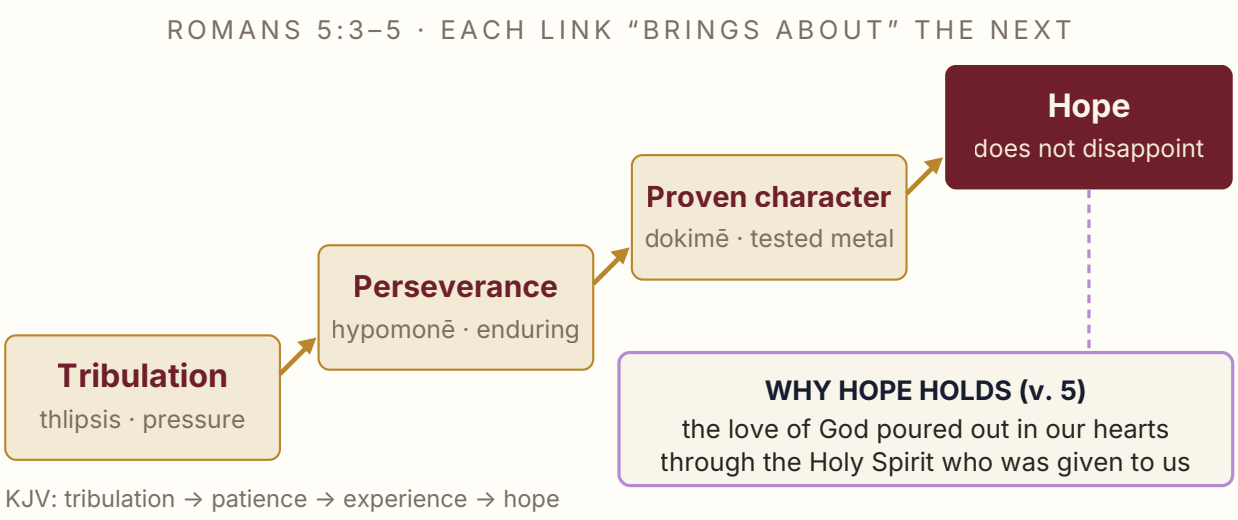
03 Application

HOW DOES IT CHANGE ME?

KEY VERSE · ROMANS 5:5

"and ☆ hope does not disappoint, because △ the love of God has been poured out within our hearts through the Holy Spirit who was given to us."

FIGURE · 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.

Promise to trust — I have peace with God (v1). Not a mood, a fact. On the days my conscience screams, I will go back to the verdict: having been justified by faith, I *have* peace. Spurgeon: "Christian, there is no ground of quarrel between you and your heavenly Father."

Sin to confess — I still secretly think I wasn't that bad. Paul says I was helpless, ungodly, a sinner, an enemy (vv6–10). I confess the pride that wants to have been half-lost. Christ is "the Saviour not of those partly lost, but of the wholly lost" — and that is the only kind of Savior who could help me.

Truth to stand on — I am in a new Head. Adam's one sin counted for me before I ever chose; Christ's one act of righteousness counts for me now that I believe (vv18–19). My standing is not my record — it is His.

Example to follow — Paul exults in tribulation (v3). This week I will name one trouble I'm in and ask God what perseverance, proven character and hope He means to build out of it — and I'll tell one brother at the table so he can hold me to it.

Command to obey (implied) — Receive (v17). The abundance of grace and the gift of righteousness are given to "those who receive." I will stop trying to earn what God is handing me, and I will stop using grace as an excuse (6:1).

For the men I walk with — Many of us know what "death reigned" looks like — in addictions, broken homes, years behind walls. Verse 21 says another King has taken the throne. Where sin increased in my story, grace abounded all the more. That is not a slogan; it is the reason there is hope for any of us.

Questions for the table (from the Deep Dive):

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? *Peace, access, hope, love poured out, rescue from wrath, reconciliation — Spurgeon's fact and feeling of peace. (5:1–11; Eph 2:18)*
2. Walk the chain of 5:3–4 with a real trouble from your life. Where are you on the ladder right now? *Tribulation → perseverance → proven character → hope; Henry: grace in the trouble does the work. (5:3–5; James 1:2–4)*
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? *Sproul and Spurgeon: the glory of the remedy proves the desperateness of the disease. (5:6–10; 1 John 4:10)*
4. How does the "much more" of verses 9–10 answer the fear that you might lose your salvation after a fall? *Reconciled enemies will be kept as friends — Henry's testator and executor. (5:9–10)*
5. Is it fair that Adam's sin counts for us? What would we lose if it did not? *Sproul: if Adam cannot represent us, neither can Christ. (5:12–19; 1 Cor 15:22)*
6. "Where sin increased, grace abounded all the more." How do you hear that verse on your worst day — and how could it be twisted? *Spurgeon: when your sin abounds, recollect that grace much more abounds; Guzik: grace never winks at sin. (5:20–21; 6:1–2)*

Worship. Sing of the love that did not wait for me to get better — "while we were yet sinners, Christ died for us." Thank Him for each gift on the ring: peace, access, hope, love poured out, rescue from wrath, reconciliation. Exult in God Himself (v11).

Prayer. Father, I was helpless and ungodly, a sinner and Your enemy, and You loved me first. Thank You that the war is over because Jesus bore the wrath I earned and gave me the righteousness I could never earn. When trouble comes, work perseverance, proven character and hope in me, and pour Your love into my heart by Your Spirit. Where sin has reigned in my life and in the lives of the men I walk with, let grace reign through righteousness to eternal life. Keep me by the life of Your Son as surely as You reconciled me by His death. Through our Lord Jesus Christ. Amen.

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