

**Romans 5:1–11 (ESV)**

**June 1, 2025**

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

**6** For while we were still weak, at the right time Christ died for the ungodly. **7** For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die— **8** but God shows his love for us in that while we were still sinners, Christ died for us. **9** Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. **10** For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. **11** More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.

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**I. Introduction**

Paul shifts from Abraham's faith to the results of justification for all believers. Justification by faith brings peace with God, access to His grace, joy in the hope of glory, even in the midst of suffering, and a firm assurance of God's steadfast love. This love is not shown because of our worthiness but in spite of our unworthiness. While we were still weak, sinful, and hostile toward God, reconciliation and salvation came solely through Christ.

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**II. Exposition and Reflection**

**1. Peace and Hope Through Justification (vv. 1–2)**

- Justification by faith brings objective peace with God—an end to hostility and the beginning of restored relationship.
- Believers now stand before God as justified and reconciled, rather than condemned and exiled.
- This new standing leads to joyful confidence in the hope of the glory of God.
  - Why is peace with God more than just a feeling of inner calm?
  - How should the grace of Jesus shape our daily dependence, worship, and obedience to Him?

## **2. Rejoicing in Suffering (vv. 3–5)**

- Far from undermining hope, suffering produces endurance, endurance shapes character, and character strengthens hope.
  - This hope will never put us to shame, because God’s love has been poured into our hearts through the Holy Spirit.
  - Suffering does not contradict God’s love for us but is the arena where His love is most clearly displayed in our lives.
    - Why does Paul see suffering as cause for joy in the Christian life?
    - How does the indwelling Spirit confirm God’s love to us in trials?
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## **3. God’s Love in Christ’s Death (vv. 6–8)**

- Christ’s death is not a response to human merit but an act of divine initiative: He died for weak, ungodly sinners.
  - Here is the pattern of love: our Holy God, in sovereign grace, gives Himself for sinners who were by nature His enemies.
  - In contrast to rare human acts of self-sacrifice, God’s love is unique in its timing, target, and transforming power.
    - What do these verses teach us about the initiative of God’s love?
    - How might a deeper grasp of this truth reshape how we view ourselves—and how we relate to difficult people?
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## **4. Much More: Saved by His Life (vv. 9–11)**

- If Christ’s death has already justified us and reconciled us to God, much more will His resurrection life secure our final salvation.
- The risen Christ, exalted in glory, sustains, intercedes for, and preserves all whom He has justified, ensuring their perseverance unto glory.
- The result is not only future assurance but present joy through Christ.
  - What does Paul mean that we are “saved by His life”? How is this more than just being forgiven?
  - How does this truth lead to deeper confidence in your salvation?

**John Murray, *Romans***

That peace with God should be given preeminence in the blessings accruing from justification is consonant with the status which justification secures. "Peace with God" denotes relationship to God. It is not the composure and tranquility of our minds and hearts; it is the status of peace flowing from the reconciliation (vss. 10, 11) and reflects primarily upon God's alienation from us and our instatement in his favor. Peace of heart and mind proceeds from "peace with God" and is the reflection in our consciousness of the relation established by justification.

It is "through our Lord Jesus Christ" that we have this peace. The mediation of Christ is not dispensed with in the bestowment of the privileges which proceed from justification, and this reminds us that our dependence upon the mediation of Christ is never suspended. All spiritual blessings are in Christ. But they are also enjoyed through Christ's continued mediatory activity.

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**David G. Peterson, *Romans***

For many reasons professing Christians may lack assurance about their relationship with God in the present and have doubts about enjoying an eternal future in his presence. Some may never have understood justification by faith, with the result that guilt about sin makes them feel unworthy and causes them to question God's acceptance of them. Those who have not grasped and appreciated the grace of God in the gospel may feel the need to prove themselves and earn God's favor. Others may think of the Christian hope as merely an aspiration rather than a certainty offered to them in the death and resurrection of Jesus. Some may doubt the love of God because of affliction, whereas Paul talks about the positive benefits of suffering, such that one may even glory in it. Some may know about justification but have not thought about their relationship with God in the more personal sense of reconciliation. Others may need to be assured about the link between the present state of being justified and reconciled to God and being saved from wrath to enjoy eternal life with him. This passage invites us to be certain about all these matters and to express our confidence in God and the hope he gives us through our Lord Jesus Christ, even as we face affliction. Experiential knowledge of God's love in the struggles of Christian living arises from knowing that we are among those for whom Christ died. As we contemplate the love of God revealed in Christ's death for us, the Holy Spirit makes this palpable and moves us to love God in return.

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**Charles Wesley, *And Can It Be That I Should Gain?* (1738)**

And can it be that I should gain  
An int'rest in the Savior's blood?  
Died He for me, who caused His pain?  
For me, who Him to death pursued?  
Amazing love! how can it be  
That Thou, my God, should die for me?

Amazing love! how can it be  
That Thou, my God, should die for me!

'Tis mystery all! Th'Immortal dies!  
Who can explore His strange design?  
In vain the firstborn seraph tries  
To sound the depths of love divine!  
'Tis mercy all! let earth adore,  
Let angel minds inquire no more.

He left His Father's throne above,  
So free, so infinite His grace;  
Emptied Himself of all but love,  
And bled for Adam's helpless race;  
'Tis mercy all, immense and free;  
For, O my God, it found out me.

Long my imprisoned spirit lay  
Fast bound in sin and nature's night;  
Thine eye diffused a quick'ning ray,  
I woke, the dungeon flamed with light;  
My chains fell off, my heart was free;  
I rose, went forth and followed Thee.

No condemnation now I dread;  
Jesus, and all in Him is mine!  
Alive in Him, my living Head,  
And clothed in righteousness divine,  
Bold I approach th'eternal throne,  
And claim the crown, through Christ my own.

**Romans 5:12–21 (ESV)**

**June 8, 2025**

<sup>12</sup> Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned— <sup>13</sup> for sin indeed was in the world before the law was given, but sin is not counted where there is no law. <sup>14</sup> Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.

<sup>15</sup> But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. <sup>16</sup> And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification.

<sup>17</sup> For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.

<sup>18</sup> Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. <sup>19</sup> For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous. <sup>20</sup> Now the law came in to increase the trespass, but where sin increased, grace abounded all the more, <sup>21</sup> so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord.

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**I. Introduction**

Paul contrasts two covenant heads: Adam and Christ. Just as Adam's one sin brought death and condemnation to all humanity, so Christ's obedience brings righteousness and life to all who believe. This passage unveils the scope of both humanity's ruin in Adam and the abundant grace found in Christ.

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**II. Exposition and Reflection**

**1. The Entrance of Sin and Death (vv. 12–14)**

- Through one man's sin, death entered the world and spread to all humanity because all sinned in Adam—our covenant head.
- Death reigned even before the Mosaic Law, demonstrating that sin's curse is universal and not dependent on explicit legal violation.
- Paul identifies Adam not only as the first sinner but as a covenantal head—a representative whose actions have consequences for all his descendants.

- How does Adam's role as covenantal head explain the spread of sin and death to all people?
  - Why is it significant that death reigned even when no specific law had yet been given?
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## **2. The Gift Greater Than the Trespass (vv. 15–17)**

- While Adam's trespass brought death, God's grace and the gift of righteousness in Christ overflow with greater power, bringing new life.
  - The judgment following one sin resulted in condemnation, but the free gift of Jesus covers many sins and brings justification.
  - Believers now reign in life through the risen Christ, participating in a new creation order of restored dominion and eternal life.
    - What does Paul mean when he says the gift is “not like the trespass”? In what ways is it greater?
    - How does reigning in life through Christ speak to your assurance, identity, and purpose as a believer?
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## **3. Two Humanities: In Adam or in Christ (vv. 18–19)**

- Paul presents two representatives: Adam, whose disobedience brought condemnation, and Christ, whose obedience brings justification and life.
  - Every person is either in Adam—condemned and unrighteous—or in Christ—justified and righteous. There is no third option.
  - This covenantal framework shapes how we understand sin, salvation, and the solidarity we share with our representative head.
    - In what ways does this “two humanities” model clarify the gospel and the necessity of union with Christ?
    - How might this truth inform how you share the gospel or understand your identity in Christ?
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## **4. Where Sin Increased, Grace Abounded (vv. 20–21)**

- The law was given not to remove sin but to reveal it—exposing its depth, restraining evil, and guiding the redeemed—thereby magnifying our need for Christ.

- But where sin increased, grace superabounded—overflowing beyond measure through the righteousness of Christ.
- Now, grace reigns through righteousness, resulting in eternal life through Jesus Christ our Lord.
  - Why did God give the law, knowing it would magnify transgression?
  - What comfort does it bring to know that God's grace not only matches but surpasses the depth of human sin?

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### **The Second London Baptist Confession 6:3**

They [Adam and Eve] being the root, and by God's appointment, standing in the room and stead of all mankind, the guilt of the sin was imputed, and corrupted nature conveyed, to all their posterity descending from them by ordinary generation,<sup>6</sup> being now conceived in sin,<sup>7</sup> and by nature children of wrath,<sup>8</sup> the servants of sin, the subjects of death,<sup>9</sup> and all other miseries, spiritual, temporal, and eternal, unless the Lord Jesus set them free.<sup>10</sup>

<sup>6</sup> Rom. 5:12–19; 1 Cor. 15:21–22, 45, 49

<sup>7</sup> Ps. 51:5; Job 14:4

<sup>8</sup> Eph. 2:3

<sup>9</sup> Rom. 6:20, 5:12

<sup>10</sup> Heb. 2:14–15; 1 Thess. 1:10

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### **Frank Thielman, Romans**

The eternal solution to the endemic problem of human sin, then, comes in the form of a completely free, generously given gift from God, the gift of freedom from God's justified condemnation and punishment for sin against himself. This gift is possible because of Jesus Christ's willing submission to God's plan to consider Christ's death an atoning sacrifice for sin.

How can believers apply these theological truths in practical terms?

They can adopt a realistic understanding of the human propensity to sin and therefore be on their guard both against their own tendency toward idolatry and the will to dominate others. They can recognize that the ultimate solution to these seemingly constant companions of human existence does not lie in any mechanism of human ingenuity but in trusting God's promise that he has put them in a right relationship with himself through the death of Christ. Embracing these truths forms the basis from which believers can then seek to live a life of righteousness in the often vicious human societies of this present, sinful world.

**Andrew Naselli, *Romans: A Concise Guide to the Greatest Letter Ever Written***

Verse	<u>Adam</u>	<u>Christ</u>
	Trespass, Disobedience, Sin, Sinners, Condemnation, Death	Gracious Gift, Obedience, Grace, Righteous, Justification, Eternal Life
12	Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned—	
13	for sin indeed was in the world before the law was given, but sin is not counted where there is no law.	
14	Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of ...	the one who was to come.
15	For if many died through one man's trespass,	But the free [i.e., gracious] gift is not like the trespass.  much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many.
16	For the judgement following one trespass brought condemnation,	And the free gift is not like the result of that one man's sin.  but the free gift following many trespasses brought justification.
17	For if, because of one man's trespass, death reigned through that one man,	much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.
18	Therefore, as one trespass led to condemnation for all men,	so one act of righteousness leads to justification and life for all
19	For as by the one man's disobedience the many were made sinners,	so by the one man's obedience the many will be made righteous.
20	Now the law came in to increase the trespass, but where sin increased,	grace abounded all the more,
21	so that, as sin reigned in death,	grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord.