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**Romans 5** This study has not been posted on facebook yet



By Dan Maines

## **Romans 5**

### **Romans 5:1**

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

† Paul declares the result of justification: peace with God. This peace is not temporary relief but covenant reconciliation. Isaiah 32:17 promised that the work of righteousness would be peace. That promise is fulfilled in Christ.

† Peace in the Roman world was associated with the Pax Romana, but Paul points to a greater peace. Unlike Rome's enforced stability, the peace of Christ reconciles Jew and Gentile into one body.

### **Romans 5:2**

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

† Faith gives us access into grace, not works or heritage. Standing in grace means a secure covenant position.

† The hope of the glory of God points back to Romans 3:23, where all fell short. Now, through Christ, that glory is restored.

### **Romans 5:3-4**

And not only this, but we also celebrate in our tribulations, knowing that tribulation brings about perseverance; and perseverance, proven character; and proven character, hope.

† Tribulation is not meaningless but produces perseverance, character, and hope. This was vital for the first-century church facing persecution.

† Tacitus and Suetonius both record the tribulations of early Christians under Rome. Paul frames suffering not as defeat but as the pathway to covenant hope.

### **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.

† Hope is secured by the Spirit. God's love is not distant but poured out in the hearts of believers.

† The Spirit was the seal of the New Covenant. Ephesians 1:13 echoes this truth, showing that the Spirit was given to confirm the promises fulfilled in Christ.

### **Romans 5:6**

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

† The timing of Christ's death was divinely appointed. Galatians 4:4 says He came in the fullness of time.

† The ungodly here refers to both Jew and Gentile, showing that salvation was not earned but given when humanity was powerless.

### **Romans 5:7-8**

For one will hardly die for a righteous person; though perhaps for the good person someone would even dare to die. But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.

† Human love is limited, but God's love is demonstrated supremely in Christ's death. He died not for the righteous but for sinners.

† Philo described God's mercy as His greatest attribute. Paul shows that mercy manifested in the cross.

### **Romans 5:9**

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

† Justification is by Christ's blood, not the blood of temple sacrifices.

† The wrath Paul refers to was the imminent covenant wrath coming upon Israel in AD 70. Believers would be delivered from

that judgment through Christ.

### **Romans 5:10-11**

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

† Reconciliation is both past and present. Christ's death secured it, and His life guarantees it. This is covenantal restoration, not a future hope but a present reality.

### **Romans 5:12**

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

† Adam's sin introduced death into the covenant world. All sinned, so all share in death. This sets the stage for Christ as the new Adam.

† The Dead Sea Scrolls (1QH Thanksgiving Hymns) describe the universal corruption of mankind. Paul ties this reality to Adam's sin.

### **Romans 5:13-14**

for until the Law sin was in the world, but sin is not counted against anyone when there is no law. Nevertheless, death reigned from Adam until Moses, even over those who had not sinned in the likeness of the violation committed by Adam, who is a type of Him who was to come.

† Sin was present before the law, but the law defined and exposed it. Death reigned from Adam to Moses, showing universal corruption.

† Adam is presented as a type of Christ. Where Adam brought death, Christ brings life.

### **Romans 5:15**

But the gracious gift is not like the offense. For if by the offense 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, overflow to the many.

† Adam's sin brought death to many. Christ's grace overflows to many. The gift surpasses the offense.

### **Romans 5:16-17**

The gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one offense, resulting in condemnation, but on the other hand the gracious gift arose from many offenses, resulting in justification. For if by the offense of the one, death reigned through the one, much more will those who receive the abundance of grace and of the gift of righteousness reign in life through the One, Jesus Christ.

† Adam's offense brought condemnation. Christ's obedience brings justification. Those in Him reign in life, not death.

### **Romans 5:18-19**

So then, as through one offense the result was condemnation to all mankind, so also through one act of righteousness the result was justification of life to all mankind. For as through the one man's disobedience the many were made sinners, so also through the obedience of the One the many will be made righteous.

† The parallel between Adam and Christ is complete. Adam's disobedience made many sinners. Christ's obedience makes many righteous.

† Early church fathers such as Irenaeus emphasized this Adam-Christ contrast, seeing Christ as the "second Adam" who undid the first Adam's failure.

### **Romans 5:20-21**

The Law came in so that the offense would increase; but where sin increased, grace abounded all the more, so that, as sin reigned in death, so also grace would reign through righteousness to eternal life through Jesus Christ our Lord.

† The law exposed sin, making it increase. Yet grace abounded beyond sin. Grace reigns through righteousness, leading to eternal life in Christ.

† Futurism looks for grace in a future age, but Paul says grace reigns now through Christ.

### **How it applies to us today**

† Our peace with God is secure in Christ. We are reconciled, not waiting for reconciliation in a distant future.

† Suffering produces perseverance and hope. Just as the first-century church endured tribulation, so we are called to trust God in trials.

† Adam brought death, but Christ brings life. Our covenant identity is in Him, not in the old creation.

† Grace abounds beyond sin. No matter the depth of human corruption, Christ's righteousness overflows to life.

**† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †**

### **Source Index**

† Isaiah 32:17 – The effect of righteousness is peace

† Tacitus, Annals 15.44 – Roman persecution of Christians

† Philo, On the Special Laws – God's mercy as His greatest attribute

† Josephus, Wars of the Jews 6.9.3 – Wrath on Jerusalem in AD 70

† Dead Sea Scrolls, 1QH (Thanksgiving Hymns) – Human corruption and sin

† Irenaeus, Against Heresies 3.22.4 – Christ as the second Adam

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