

ROMANS CHAPTER 5

Peace With Elohim, the Second Adam, and the Restoration of Mankind Through Messiah

Romans Chapter 5 marks a significant transition in Sha'ul's argument. The first 4 chapters have established the foundation: mankind has fallen into rebellion, YaHuWaH remains faithful to His covenant promises, and righteousness is revealed through trust in His faithfulness, expressed through Yahusha the Messiah.

Chapter 5 now begins to explain the result of that reconciliation.

The question shifts from: **How can unrighteous mankind be made right before YaHuWaH?**
to: **What has YaHuWaH accomplished through Messiah, and what does that restoration mean for mankind?**

Sha'ul now takes the reader back to the beginning of the human story. He moves beyond Abraham and returns to Adam. Why? Because the problem Messiah came to resolve is older than Sinai. Older than Abraham. Older than Yisra'El as a nation. The problem began when mankind turned away from the Creator in the garden. Romans 5 reveals Yahusha as the beginning of renewed mankind, the One who restores what was lost through Adam's rebellion.

From Justification to Reconciliation

Sha'ul begins:

"Therefore, having been declared right by belief, we have peace with Elohim through our Master Yahusha Messiah." - Romiyim (Romans) 5:1

The word "therefore" connects this chapter to everything already established. Because YaHuWaH has revealed His righteousness. Because Messiah has accomplished redemption. Because Abraham's pattern shows righteousness comes through trust in YaHuWaH. Therefore, there is peace. The Hebrew concept of peace is **shalom** (שלום). Shalom is much deeper than the absence of conflict.

In Hebrew thought, shalom describes wholeness, completeness, restoration, and proper order. Mankind's greatest problem was not merely that people committed wrong actions. The deeper problem was that mankind's relationship with the Creator was broken. Sin created disorder. Rebellion separated mankind from the source of life. Messiah restores shalom.

The Ancient Near Eastern Understanding of Reconciliation

The idea of reconciliation in Romans would have been understood within a covenant framework. When a relationship between two parties was broken, restoration required the removal of what caused the separation. In Scripture, this is repeatedly seen through covenant. YaHuWaH did not merely overlook rebellion. He provided the means by which relationship could be restored. This is why the sacrificial system in Torah was never merely about ritual. It communicated the seriousness of rebellion and the mercy of YaHuWaH. The Hebrew word **kaphar** (כפר), often associated with atonement, carries the idea of covering, cleansing, or making restoration possible. The purpose was not to create a people who could manipulate YaHuWaH. The purpose was to restore covenant relationship.

Standing in Favor Before YaHuWaH

Sha'ul continues:

"Through whom also we have access by belief into this favor in which we stand, and we exult in expectation of the esteem of Elohim." - Romiyim (Romans) 5:2

The word translated "favor" is the Greek *charis*, commonly translated as favor. The Hebrew concept connected with this is **chen** (חֵן), meaning favor, kindness, or gracious disposition. But biblical favor is not merely receiving something desirable. Favor represents the undeserved kindness of a greater party toward another. YaHuWaH's favor does not mean He lowers His standard. It means He provides the means by which mankind can be restored to His standard. This is why favor and Torah are not enemies. The same YaHuWaH who gives favor is the One who reveals righteousness. Favor brings us back into alignment with His ways.

The Purpose of Tribulation

Sha'ul writes:

"And not only so, but we also exult in pressures, knowing that pressure brings about endurance, and endurance brings about approvedness, and approvedness brings about expectation." - Romiyim (Romans) 5:3-4

This passage reflects a deeply Hebraic understanding of refinement. YaHuWaH does not merely rescue His people from difficulty. He uses difficulty to refine His people. The Hebrew concept of testing is connected with words such as **nasah** (נָסָה), meaning to test, prove, or examine. A trial does not create what is inside a person. It reveals what is inside a person.

This is seen with Yisra'El in the wilderness:

"And you shall remember that יהוה your Elohim led you all the way these forty years in the wilderness, to humble you, prove you, to know what was in your heart, whether you guard His commands or not." - Debarim (Deuteronomy) 8:2

The wilderness revealed the heart. The refining process produces maturity.

The Love of Elohim Revealed

Sha'ul continues:

"And expectation does not disappoint, because the love of Elohim has been poured out in our hearts through the Set-apart Spirit who was given to us." - Romiyim (Romans) 5:5

The Hebrew concept of love is **ahav** (אָהַב). Biblical love is not merely emotion. Ahav is covenant action. YaHuWaH's love is demonstrated through what He does.

Moses declared:

"And because He loved your fathers, He chose their seed after them, and brought you out of Mitsrayim with His Presence, with His great power." - Debarim (Deuteronomy) 4:37

YaHuWaH's love delivers. YaHuWaH's love restores. YaHuWaH's love establishes covenant.

This is why Yahusha said:

"If you love Me, you shall guard My commands." - Yoḥanan (John) 14:15

Love and obedience are connected because love seeks alignment with the beloved.

Messiah Died for the Ungodly

Sha'ul writes:

"For when we were still weak, Messiah in due time died for the wicked." - Romiyim (Romans) 5:6

The significance of this statement is found in the timing. Messiah did not die after mankind became worthy. He acted while mankind was still rebellious. This reflects the character of YaHuWaH. Throughout Scripture, YaHuWaH initiates restoration. He calls Abraham. He delivers Yisra'El. He pursues His people. He sends the Messiah. Mankind responds because YaHuWaH acts first.

The Greater Love of YaHuWaH

Sha'ul says:

"But Elohim proves His own love for us, in that while we were still sinners, Messiah died for us." - Romiyim (Romans) 5:8

The word "proves" carries the idea of demonstrating or establishing. YaHuWaH's love is not theoretical. It is revealed through action. The stake is not merely an event of forgiveness. It is the revelation of covenant faithfulness. The same Elohim who promised restoration through the Prophets fulfills that promise through His Messiah.

The First Adam and the Entrance of Death

Sha'ul now introduces Adam:

"For if by the trespass of one the many died, much more the favor of Elohim and the gift in favor of the one Man, Yahusha Messiah, shall overflow to the many." - Romiyim (Romans) 5:15

Adam represents mankind's first failure. The Hebrew name Adam (אָדָם) is connected to **adamah** (אֲדָמָה), the ground from which mankind was formed. Adam was created from the earth but given the breath of Elohim. Mankind was created to represent YaHuWaH's image. But through rebellion, mankind brought death into the world.

The Second Adam and Renewed Mankind

Sha'ul contrasts Adam with Messiah. Adam brought disobedience. Messiah brings obedience. Adam brought death. Messiah brings life. This is not merely a legal comparison. It is a restoration of creation's purpose. The Messiah fulfills what Adam failed to fulfill. He perfectly reflects the image of Elohim. He perfectly obeys the Father. He restores mankind's calling.

Sha'ul later writes:

"And as we have borne the image of the earthy, we shall also bear the image of the heavenly." - Qorintiyim Aleph (1 Corinthians) 15:49

The goal of redemption is not simply escaping punishment. It is restoration into the image and purpose for which mankind was created.

Torah, Sin, and the Increase of Transgression

Sha'ul writes:

"For until the Torah sin was in the world, but sin is not reckoned when there is no Torah." - Romiyim (Romans) 5:13

This verse requires careful understanding. Sha'ul is not saying sin began with Mosheh. Sin existed from Adam. The Torah revealed and defined rebellion more clearly. A standard reveals deviation. The Torah functions as revelation. It shows what aligns with YaHuWaH and what departs from Him.

This is why Sha'ul already said:

"Through the Torah is the knowledge of sin." - Romiyim (Romans) 3:20

The Torah did not create sin. It exposed sin.

Favor Abounding Over Sin

Sha'ul concludes:

"But where sin became great, favor became even greater, so that as sin did reign in death, so also favor might reign through righteousness to everlasting life through Yahusha Messiah our Master." - Romiyim (Romans) 5:20-21

This is the great contrast. Sin reigns through death. Favor reigns through righteousness. Notice that favor does not reign through lawlessness. Favor reigns through righteousness. The purpose of favor is not to leave mankind in rebellion. The purpose of favor is to restore mankind into covenant alignment.

Romans 5 and the Restoration of the Whole House of Yisra'El

Romans 5 expands the restoration picture. The problem is universal. The solution is universal. Adam represents all mankind. Messiah brings restoration for all who are joined to Him. This connects with the prophetic hope of restoration. The promises given to Abraham, Yisra'El, and Dawid find their fulfillment in Messiah. The nations are brought near. The scattered are gathered. Mankind is restored. The purpose of YaHuWaH has always been to restore His creation under righteous rule.

Conclusion of Romans Chapter 5

Romans Chapter 5 reveals the movement from rebellion to restoration. Through Adam came death. Through Messiah comes life. Through Adam, mankind was separated from the Creator. Through Messiah, mankind is reconciled. The foundation of this restoration is not human achievement. It is YaHuWaH's faithfulness. His love initiates. His favor restores. His Messiah fulfills. The purpose of deliverance (salvation) is not merely the removal of guilt. It is the restoration of mankind back into its intended purpose: To bear the image of Elohim, walk in covenant faithfulness, and live under the righteous reign of the Creator. Romans Chapter 5 prepares the way for the next great question Sha'ul will address: If favor has overcome sin, does that mean people may continue in sin? Romans Chapter 6 will answer that the same Messiah who delivers from the penalty of sin also delivers from the power of sin.

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