

# ADAM AND MESSIAH

Lesson Five; Romans 5

## The Law of Sin and Death

"The wages of sin is death."

"Sin begets suffering."

## Fully Convinced

<sup>4:20</sup> No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God,

<sup>21</sup> fully convinced that God was able to do what he had promised.

<sup>22</sup> That is why his faith was "counted to him as righteousness."

<sup>23</sup> But the words "it was counted to him" were not written for his sake alone,

<sup>24</sup> but for ours also. It will [also] be counted to us [both Jews and God-fearing Gentiles] who believe in him who raised from the dead Jesus our Lord,

<sup>25</sup> who was delivered up for our trespasses and raised for our justification.

## Justification by Faith

<sup>5:1</sup> Therefore, since we [both Jews and God-fearing Gentile believers] have been justified [i.e. declared innocent in the final judgment] by faith [in the promise of Messiah (or) by His faithfulness] we have peace with God through our Lord Jesus Christ.

<sup>2</sup> Through him we have also obtained access by faith into this grace [which is God's favor in Messiah] in which we stand, and we rejoice in hope of the glory of God.

## Rejoicing in Suffering

<sup>3</sup> More than that, we rejoice in our sufferings, knowing that suffering produces endurance,

<sup>4</sup> and endurance produces character, and character produces hope,

<sup>5</sup> and hope does not put us to shame [or disappoint us], because God's love has been poured into our hearts through the Holy Spirit who has been given to us.

Cf. James 1:2-4, 2 Peter 1:5-9

*Pinchas ben Yair said:  
Torah leads to Watchfulness;  
Watchfulness leads to Zeal;  
Zeal leads to Cleanliness;  
Cleanliness leads to Separation;  
Separation leads to Purity;  
Purity leads to Saintliness;  
Saintliness leads to Humility;  
Humility leads to Fear of Sin;  
Fear of Sin leads to Holiness;  
Holiness leads to the Holy Spirit,  
and the Holy Spirit leads to the Revival of the Dead." –  
(b.Avodah Zara 20b)*

## The Weak

<sup>6</sup> For while we were still weak [without the revelation of Messiah], at the right time Christ died for the ungodly.

Cf. Romans 14:1-2; 1 Corinthians 8:7-12, 9:22,

## While we were yet sinners

<sup>7</sup> For one will scarcely die for [the sake of saving] a righteous person--though perhaps for a good person one would dare even to die--

<sup>8</sup> but God shows his love for us in that while we were still sinners [and certainly not worthy of saving], Christ died for us.

<sup>9</sup> Since, therefore, we have now been justified by [the unmerited suffering of the righteous Messiah as symbolized in the spilling of] his blood, much more shall we be saved by him [through his resurrection] from the wrath of God.

<sup>10</sup> For if while we were enemies [of God] we were reconciled to God by the [atonement of the] death of his Son, much more, now that we are reconciled [to God], shall we be saved by his life.

<sup>11</sup> More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.

## Sin Enters the World

<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 [in Adam]—

<sup>13</sup> for sin indeed was in the world before the law was given [at Mount Sinai], but sin is not counted where there is no law. [So where did sin come from if there was no law?

<sup>14</sup> Yet death reigned from Adam to Moses [and therefore there was some type of law], even over those whose sinning was not like the transgression of Adam [in that it was not a violation of a direct law spoken by God, but rather inferences of human conscience.]

*God created man to be immortal, and made him to be an image of his own eternity. Nevertheless through the devil's envy, death entered into the world. (Wisdom of Solomon 2:23-24)*

## A Type of the One to Come

<sup>14</sup> [Now Adam], who was a type of the one who was to come.

Not a prefiguring, but an impression created by the die.

Adam Kadmon (the Primordial Adam and "image of God")

“He is the image of the invisible God” (Colossians 1:15);  
 “He is the radiance of His glory and the exact  
 representation of His nature” (Hebrews 1:3).

### The Gift and the Trespass

<sup>15</sup> But the free gift [of grace and justification in Messiah] is not like the [punishment for the] trespass [committed by Adam]. For if many died through one man's trespass, much more have [how much more has] 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 [committed by one human being] brought condemnation [for all human beings], but the free gift following many trespasses [committed by many human beings] brought justification [for many].

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

<sup>18</sup> Therefore, as one trespass led to condemnation [in the form of mortal death] for all men, so one act of righteousness leads to justification and [eternal] 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 [revelation of godliness that is contained in the] law came in to increase [awareness and knowledge of] the trespass, but where sin increased, grace abounded all the more,

<sup>21</sup> so that, as [Adam's] sin reigned in death, grace also might reign through righteousness leading to eternal life [in the world to come] through Jesus Christ our Lord.

Adam (First Adam)	Yeshua (Second Adam)
<i>Romans 5:15–19</i>	
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, Yeshua the Messiah, abound to the many.
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.
For if by the transgression of the one, death reigned through the one,	Much more ... the gift of righteousness will reign in life through the One, Yeshua Messiah.
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.
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.
<i>1 Corinthians 15:21–22</i>	
For since by man came death,	By man also came the resurrection of the dead.
For as in Adam all die,	So also in the Messiah all will be made alive.
<i>1 Corinthians 15:45–49</i>	
The first man, Adam, became a living soul.	The last Adam became a life-giving spirit.
The spiritual is not first, but the natural;	Then the spiritual.
The first man is from the earth, earthy;	The second man is from heaven.
As is the earthy, so also are those who are earthy;	And as is the heavenly, so also are those who are heavenly.
Just as we have borne the image of the earthy,	We will also bear the image of the heavenly.