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Midrash on Adam

5: 12-21

This midrash, a commentary on the Hebrew scriptures, deals with the past aspect of our present salvation; we have been once-and-for-all justified.



This is one of the great theological passages in the Scriptures because upon it, believers have built the doctrine of original **sin**. But for unsaved Jewish people, one of the most problematic. Pivotal in **Chapters 1-8** of **Romans**, it looks back to **3:21-5:11**, where **God's** means of considering people **righteous (1:17)** through **Yeshua** is proclaimed; and it looks forward to **6:1-8:39**, where **Paul** elaborates on the consequences for the individual believer of what **Messiah** has accomplished.

*Praise you Gracious Heavenly **Father!** **You** are **the Almighty King of kings and Lord of lords**, and yet **You** were willing to humble **Yourself** to become a **human** and die to take our penalty. I bow in worship of **You!** **Who, being in very nature God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself by becoming obedient to death - even death on a cross! Therefore, God exalted him to the highest place and gave him the name that is above every name, that at the name of Yeshua every knee should bow, in heaven and on earth and under the earth, and every tongue acknowledge that Yeshua Messiah is Lord, to the glory of***

God the Father (Philippians 2:6-14).

Now **You** are at the right hand of **the Father in heaven**. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven (**Hebrews 1:3c**). **You** will return for **Your** bride, the church (**Ephesians 5:25; John 1:1-3**). How wonderful the thought of living with **You** forever and praising **Your** holy name throughout all eternity! I love **You** and desire to please **You** in all I do, say and think. In the holy name of **Yeshua** and thru **His** power of resurrection. Amen

The purpose of these **ten verses** in their context is not to teach about the origin of human **sin**, but to give assurance that **Messiah** has truly redeemed humanity from bondage to **sin** by paying its full penalty on our behalf. **Paul** makes **his** case by developing the parallel between the consequences on mankind of **Adam** and **Yeshua** (**verses 12, 14 18-19, and 21**), while stressing that what **Yeshua** accomplished by **His** obedience to **God** was far greater and better than what **Adam** wrecked by **his** disobedience (**verses 15-17**), and simultaneously dispelling any suspicion that focusing on these two men minimizes the importance of **Torah** (**13-14a, and 20**). But the whole argument is built on a premise which **Paul** assumes can be taken for granted as being obvious, namely, that it was the **one man, Adam**, who brought **sin** and death upon all humanity.¹²⁵ As for the role of **Eve** see the commentary on **Genesis**, to see link click [Lv - I Do Not Permit a Woman to Teach or Have Authority Over a Man, She Must Be Silent](#).

In this midrash Rabbi Sha'ul will draw a total of six contrasts:

1. Adam and Messiah
2. Disobedience and Obedience
3. Sin and Righteousness
4. Condemnation and Justification
5. Death and Life
6. Torah and Grace

Also, in this section Paul talks about four kings:

1. Death reigns as king

2. Sin reigns as king
3. Grace reigns as king
4. We shall reign as kings

The word “one” appears 12 times

One man: Sometimes the man is **Adam vs 12** and **14**, sometimes **Messiah v 14**

One act: disobedience **vs 12, 16, 17, 18, 19**; sometimes obedience **v 18**

One result: condemnation for all **vs 15, 16, 18, 19**; sometimes justification for all **vs 17, 18, 19**