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The Contrast to Adam

5: 15-17

The contrast to Adam DIG: What is the first contrast? What does Paul mean when he says, “The free gift is not like the offense?” What is the second contrast? What two practical truths does Paul teach us there? What is the third contrast? What is the desired result?

REFLECT: Victory over sin doesn’t mean that we never sin again. It means that now we have a choice not to sin? How have your choices been lately? Make a list of the contrasts between Adam and Yeshua. What surprises you? What doesn’t? How are you living to the fullest?

In Adam, all eternally die; so also in Messiah, all shall eternally live.

Paul continues **his** analogy of **Adam** and **Messiah**, showing how the life that was made possible for **all mankind** by **Yeshua’s** atoning sacrifice is contrasted by **the death** that was made inevitable for **all mankind** by **Adam’s sin**. It is the truth that **the apostle** summarized: **For as in Adam all die, so also in Messiah all shall be made alive (First Corinthians 15:22)**. Just as **one man’s** disobedience brought **sin** to **all mankind**, so **the one man, Yeshua Messiah’s** act of obedience to **the Father**, made salvation available to **all mankind**.

Contrast between the offense and the free gift: The first contrast is clearly stated as being between **the free gift** of **Messiah** and **the offense** (Greek: *paraptoma*, meaning *false step*) of **Adam**. **But the free gift is not like the offense. For if, because of the one man’s offense, many died** physically and spiritually. By eating of the fruit of the tree of the knowledge of good and evil, **Adam** took *a false step* and fell headlong into **sin**. And instead of becoming more like **God**, as the Adversary had promised (**Genesis 3:5**), **mankind** became alienated from **his Creator**, and distant from **Him**. Instead of bringing **mankind** into the kingdom of **God**, **Adam’s false step** delivered **him** and **all his** descendants to the kingdom of Satan.

The heart of **Paul’s** comparison, however, is **the Messiah’s one** act of salvation had

immeasurably greater impact than **Adam's one** act of damnation. **Then how much more has God's grace, that is, the gracious gift of eternal life by the one man, Yeshua the Messiah, overflowed to many (5:15)! Condemnation through Adam** is inescapable. But alongside **condemnation**, or **judgment**, there is **God's grace**, which not only has the power to cancel the effects of **Adam's false step**, but to create, positively, life and peace.¹³² **Messiah** not only reversed the curse of **death** by forgiving and cleansing from **sin**, but provided the way for redeemed **mankind** to share in the full **righteousness** and glory of **ADONAI**. **God's grace** is greater than the **sin** of **mankind**. Not only is it greater than the **one** original **sin** of **Adam** that brought **death** to **all mankind**, but it is greater than **all** the accumulated **sins** that **mankind** has ever, or ever will, commit.

Yeshua Messiah broke the power of **sin** and **death**, but the opposite is not true. **Sin** and **death** cannot break the power of **Yeshua Messiah**. The punishment of **Adam's sin** is reversible, but the redemption of **Yeshua Messiah** is not. The effect of **Adam's** act is permanent if not reversed by **Messiah**. The effect of **Messiah's one** act on the cross, however, is permanent for those who believe, and not subject to reversal. We have the great assurance that once we are **in Messiah (Ephesians 1:1-23)**, we are **in Him** forever (see the commentary on **The Life of Christ, to see link click Ms - The Eternal Security of the Believer**).¹³³

Contrast between condemnation and justification: The second contrast between **the one** act of **Adam** and **the one** act of **Messiah** is in regard to extent. In that regard, **Messiah's justification** is greater than **Adam's condemnation**. **No, the free gift is not like what resulted from one man's sinning; for from one sinner came judgment that brought condemnation; but the free gift came after many offenses and brought acquittal**, not merely restoration, but **justification (5:16)**. That **one** single **sin** should be answered in **judgment** is perfectly understandable, but that the accumulated **sins** and guilt of **all mankind** for **all** the ages should be answered by **God's free gift** is the miracle of miracles, utterly beyond our understanding.¹³⁴

*Dear wise and Loving Heavenly **Father**, Praise **You** for in your **Almighty** wisdom and power, by offering **Yeshua** as **the Lamb of God (John 1:29)** as our **sin** offering, **You** not only took away the condemnation that our **sin** brought - but **You** also opened the door to reconciliation with **You**. **He made the One who knew no sin to become a sin offering on our behalf, so that in Him we might become the righteousness of God (Second Corinthians 5:21)**. Wow! Not only did **You** take our punishment; but **You** also gave **Your** righteousness to those who **love You** so they can have fellowship with **You**. **Jesus replied: Anyone who loves me will obey My teaching. My Father will love them, and we will***

come to them and make our home with them (John 14:23 NIV).

*I am so grateful for **Your** great **love** that **You** offer to all who will choose to **love** and follow **You**. I want to live my life to please and to praise **You**. I offer up to **You** my heart full of **love**. **Your love** for me is totally secure and nothing can separate me from **Your love**. **Who shall separate us from the love of Messiah? Shall trouble or hardship or persecution or famine or nakedness or danger or sword? . . . No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Messiah Yeshua our Lord (Romans 8: 35, 37-39).** Also secure is my **love** for **You**. Neither troubles nor pandemics will be able to cause me to take my eyes off of how wonderful **You** are! When problems come, I will focus on eternity and the joy of living with **You** forever in heaven. **I consider that our present sufferings are not worth comparing with the glory that will be revealed in us (Romans 8:18).** Though trials may seem to last a long time, they are but a blink of an eye compared to the eternal joy of living forever with **You** in my future home in heaven **(John 14:1-3)**. I delight in worshiping and praising **You**! In **Your** holy son **Yeshua's** name and power of **His** resurrection. Amen*

This verse contains two very practical truths that are closely related. The first is that **YHVH** hates **sin** so much that it took only **one sin** to **condemn** the entire human race and separate them from **Him**. It was not that **Adam's** first **sin** was worse than all the others **he** committed or worse than others have committed since. It was simply that **his** first **sin** was **sin**. At the time, eating the forbidden fruit was the only **sin** **Adam** and **Eve** could have committed, because **Ha'Shem** had placed but **one** restriction on them. But had it been possible, any other **sin** would have had the same effect. In the same way, any **sin** that any person has ever committed would be sufficient to damn **the whole human race**, just as **Adam's one sin** did.

The other truth is that it is more amazing and inconceivable, and is as uplifting as the first is sobering. Greater even than **God's** hatred of **sin** is **His** love for **the sinner**. Despite the fact that **YHVH** hates **sin** so much that any **one sin** could damn **the entire human race**, **His** loving **grace** toward **mankind** is so great that **He** provides, not only for the redemption of **one** person for **one sin**, but for the redemption of **all mankind** for **all sins**. **Messiah** took upon **Himself** the **sins** of the whole world. **God was in Messiah reconciling the world to Himself, not counting their sins against them (Second Corinthians 5:19 NASB).**¹³⁵



Contrast between life and death: The third contrast between **the one** act of **Adam** and the **one** act of **Messiah** is in regard to efficacy, or producing the desired result. **For if, because of the offense of one man, death ruled through that one man; how much more will those receiving the overflowing grace, that is, the gift of being considered righteous, rule in life through the one man Yeshua the Messiah (Romans 5:17; Genesis 2:17, 3:6 and 19)!** It has been established that **Adam's one** act of **sin** brought **condemnation to the entire human race**. But that was hardly *the intent* of **sin**. Neither **Adam** or Eve **sinned** because they *wanted* to **die**. They **sinned** because they *expected* to **become like God (Genesis 3:5)**. Their sin produced the very opposite result from which they desired. As noted above, instead of **becoming more like God**, they became more *unlike Him*.

The one act of **the one man, Yeshua Messiah**, however, provided the desired result. The one-dimensional result of **Adam's one** act was **death** because **the wages of sin is death (6:23)**. Whereas the result of **Messiah's one** act is **life**, which is multidimensional. **Yeshua** not only offers life, but abundant **life: The thief comes only in order to steal, kill and destroy; but I have come so they may have life, life in its fullest measure (John 10:10)**. Believers not only receive **life in its fullest measure**, but are **justified, being considered righteous as a gift, "God made this sinless Man to be a sin offering on our behalf, so that in union with Him we might fully share in God's righteousness" (Second Corinthians 5:21)**.

To **rule in life through Messiah** is also to have power over **sin**. Later in **Romans**, **Paul** will say: **By God's grace, you, who were once slaves to sin, obeyed from your heart the pattern of teaching to which you were exposed; and after you had been set free from sin, you became enslaved to righteousness (6:17-18)**. As believers, we know from experience, as well as from Scripture, that we are still infected with the disease of **sin**, and still **clothed in the sinful rags of our old nature (Ephesians 4:22)**. But **sin** is no longer our master. **In Messiah**, we are no longer victims of **sin**, but **victors over sin. Thanks be**



to God, who gives us the victory through our Lord Yeshua Messiah (First Corinthians 15:57).