–Save This Page as a PDF–

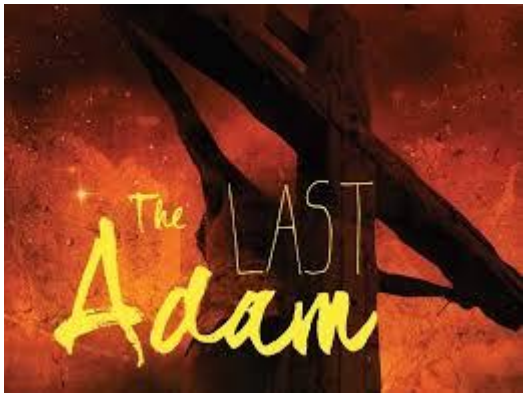
The Comparison to Adam
5: 18-21

The comparison to Adam DIG: Make a list of the comparisons between Adam and Yeshua. What surprises you? What doesn't? From 5:1-21, what do you see that God has done for you through Yeshua Messiah? How does this help you understand the meaning of God's grace in verses 1, 15, 17, 20 and 21? How does this chapter illustrate why "Grace and peace to you" (1:7), is especially meaningful to believers? Why was the Torah given?

REFLECT: When your "First Adam" is in conflict with your "Second Adam," what can you do (see First John 1:9)? How is Messiah the "first fruits" of more to come? If you have been declared righteous by God at the moment of faith, why do you still sin? Does your obedience to Messiah have to be perfect? Or should it characterize your life? Why is that important to you? Are you secure in the knowledge that you are eternally saved by Messiah's blood?

Adam lit the forest fire that devastated the entire human race; however, Messiah not only put it out, but planted a new forest, an eternal one, for all who will receive His gracious gift.

Summary conclusion: In these verses, **Paul** concludes **his** analogy between **Adam** and **Messiah** which began in **5:12. In other words, just as it was through one offence that all people came under condemnation, so also it is through one righteous act that all [believers] come to be considered righteous (5:18). Paul's** primary teaching here is that the essence of **Adam's sin** was **disobedience**, whereas the essence of **Messiah's sacrifice** was **obedience**. When **God** commanded **Adam** not to eat of the forbidden fruit, **Adam disobeyed** and brought **death**. When **YHVH** sent **His one-and-only Son** into the world to suffer and die, **the Son obeyed** and brought **life**.[136]



Adam in **Genesis** is **the First Adam**, and **Messiah** is **the Last Adam. The TaNaKh** says: **The first "Adam," became a living human being; but the last "Adam" has become a life-giving spirit (First Corinthians 15:45). Adam** was created with a natural body. It was not glorified, but it was perfect and **good** in every way **(Genesis 1:31)**. **Adam** and Eve originally were in a probationary period. Had they proved **faithful** rather than **disobedient**, their bodies would have become glorified and immortalized by eating **the fruit** of **the tree of life**, which they could have eaten **(Genesis 2:9)**. Because they **sinned**, however, they were put out of the Garden lest they eat of **the tree of life** and live forever in a state of **sin (Genesis 3:22)**.

The last "Adam," however, **became a life-giving spirit. The last "Adam," is Yeshua Messiah. For just as through the disobedience** (Greek: *parakoe*, this is one of the nine words for *sin* in the B'rit Chadashah) **of the one man, Adam's** first act of **sin**, which plunged the entire human race into **sin** with its accompanying ruin and misery. Through **the first "Adam,"** we have inherited our natural, **sinful** bodies; however, through **Messiah**, we will inherit spiritual bodies in the first resurrection (see the commentary on **Revelation, to see link click Ff – Blessed and Holy are Those Who Have Part in the First Resurrection**).

Adam's was a prototype of our natural bodies, whereas **Messiah's** was the prototype of our spiritual bodies. All the descendants of **Adam** have natural bodies, and all the descendants of **Messiah** will have spiritual bodies. **Messiah's** resurrection, therefore, was the prototype of all subsequent resurrection.[137] **Yeshua** is **the first fruits** of more to come (see the commentary on **Leviticus Ea – Resheet**).

So also, through the obedience of the other man, many will be made, or declared, **righteous (5:19,** also see **1:17). Adam's disobedience** caused **him**

and **his** descendants to be made **sinners** by nature and make-up. In the same way, but with the exact opposite effect, **Messiah's obedience** causes those who **trust** in **Him** to be made **righteous** by nature and make-up.

From beginning to end, **Yeshua's** earthly life was characterized by perfect **obedience** to **His** heavenly **Father**. Even at the age of twelve, **He** reminded **His** parents that **He** had to be about **His Father's business** (see the commentary on **The Life of Christ Ba – The Boy Jesus at the Temple**). **Yeshua's** sole purpose on earth was to do **His Father's will (John 4:34, 5:30, 6:38; Matthew 26:39** and **42)**. In **His** incarnation: **He humbled Himself to becoming obedient to the point of death, even death on the cross (Philippians 2:8).**

*Dear Great and Loving Heavenly **Father, You** are Awesome! Praise **You,** that **You** adopt as **Your** own **children** those who **love** and trust **You**. **Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God (John 1:12).** How comforting that those who **love You**, **You love** back and they belong to **You**. **See what great love the Father has lavished on us, that we should be called children of God (First John 3:1a)! You** live within and help and guide in all areas of the lives of those who **love You**. **If you love me, keep my commands. And I will ask the Father, and he will give you another advocate to help you and be with you forever – the Spirit of truth. The world cannot accept Him, because it neither sees Him nor knows Him. But you know Him, for He lives with you and will be in you (John 14:15-17).***

*Praise **You** for cleansing those who **love You** by giving them the perfect righteousness of **Yeshua Your Son** thru **His** perfect life, death and resurrection. **God made him who had no sin to be sin for us, so that in him we might become the righteousness of God (Second Corinthians 5:21).** To have **the** Jewish **Messiah** of the world living right inside of those who **love Him** is fantastic! How special to have the most wonderful of friends to be right with us. **Whoever has my commands and keeps them is the one who loves me. The one who loves me will be loved by my Father, and I too will love them and show myself to them (John 14:21 NIV).** I **love You Father**, **Yeshua Messiah, Ruach Ha'Kodesh!** In the name of **Yeshua** and the power of **His** resurrection. Amen*

The person who genuinely belongs to **Yeshua Messiah** will reflect that same **spirit** of **obedience**, because he has **Messiah's** own life within him. When a person places his **trust/faith/belief** in **Messiah**, he not only is declared **righteous** legally,

but is actually **made righteous**, that is, given an inward **righteousness** that must, and will, bear spiritual **fruit**. As long as a believer is in the flesh, he will have shortcomings and weaknesses of the flesh, and his righteousness will not be expressed perfectly. But if a person's life is characterized by sin and shows no **fruit** of **the Ruach** (see the commentary on **Galatians Bv – Walk by the Ruach, and Not the Desires of the Flesh**), that person has no legitimate claim on **Messiah**. People who are **made righteous** by **Messiah**, live **righteously**.[138]

Contrast between Torah and grace: And the Torah came into the picture so that the offence would proliferate; but where sin proliferated, grace proliferated even more (5:20). One of the reasons **YHVH** gave **the Torah** was to cause us to **sin** more (see the commentary on **Exodus Dh – Moses and the Torah**). No matter how great our **sin** becomes, **God's grace** overflows beyond it and abundantly exceeds it. No wonder **Paul** wrote that **God's grace is enough for** us **(Second Corinthians 12:9a). The Torah** has never been a means of salvation during any Dispensation. **Paul** has already declared that **Abraham** was righteous completely apart from any good works **he** accomplished, and several years before **he** was **circumcised** and centuries before **the Torah** was given by **Moshe** (see **Be – The Sign of Justification**).

All this happened so that just as sin (Greek: *a 'amaptia,* meaning, *sin nature*) **ruled by means of death, so also grace might rule through causing people to be considered righteous, so that they might have eternal life** (see the commentary on **The Life of Christ Ms – The Eternal Security of the Believer**)**, through Yeshua the Messiah, our Lord (5:21).** Here, at the end of **Chapter 5**, we see our **[sin nature]** being personified, since **it reigns** as king. Thus, two realms or kingdoms are spelled out. No middle ground is given. This prepares us for our look at **Chapter six,** and how we, as believers, can live a holy separated life, disengaged from our **[sin nature]**, no longer compelled to obey it.