

Romans 5 A Summary

Paul sums up his arguments.

- We have been made righteous (justified) through our faith in G-d.
- No longer enemies, but have peace.
- It is Yeshua through Whom we have forgiveness and peace.
- We have a hope in the Glory of G-d.

But, that faith includes tribulations and trials. (Even Abraham was tested 10 times)

- Results of tribulations
 - Perseverance
 - Proven character
 - Hope which does not disappoint
 - G-d's Love is poured out within us through the Spirit of Holiness

Death and Resurrection

- Death provides covering. Remember Adam and Eve?
- Death of Yeshua provides reconciliation
- Death of Adam brought sin and enmity,
- Death of Yeshua brought reconciliation
- Resurrection (life of Yeshua) brings us eternal salvation and life

Adam and Yeshua. Comparison and Contrast

Comparison

- Adam: One person brought death to whole world
 - Through sin, death spread to all. All sinned due to one person
 - Sin brings death whether explicitly defined or not.
 - Whether we explicitly sin or not, we are still under a death sentence.
 - Death reigned for all until Moses, whether they explicitly sinned or not.
- Yeshua:
 - As in Adam all died, through One Person all can come alive (1 Cor 15:20)
 - Like Adam bringing death, One Person brings Resurrection to life (1 Cor 15:21)

Differences, or rather, opposites:

Adam: One transgression => judgment resulting in condemnation for many

Yeshua: A free gift resulted from the many transgressions.

Adam: Transgression death reigned.

Yeshua: Grace and gift of righteousness will reign in life through the One

Adam: Disobedient, so all became sinners

Yeshua: One act of obedience, so many will be made righteous.

Law and Grace.
Rom 5:20-21
Two Voices of Torah

Why was the Law given?

There is more than one voice of the Torah. This is key to understanding Paul.

- To those dying, sinners, outside of G-d, there is a certain voice. This is the main voice Paul speaks of in Romans 1-8.
- Paul speaks of all who are in Adam's likeness, condemned, cut off from G-d, rebellious, whether by deliberate choice, or not.
- Torah speaks to them in a voice that stirs the rebelliousness inherent within them. It actually speaks death to those who will **not** obey.
- Paul argued that Adam's descendants are in this boat, ultimately.
- Both Jew and Gentile. To those, the Torah incites rebellion.
- This is the point of Romans 1-4.

Was Torah designed only to bring transgression?

*(Ro 5:20) The Law came in **so that** the transgression would increase; but where sin increased, grace abounded all the more,*

ὅτι conjunction, purpose, causative. Some 165 or more occurrences in Greek NT. In a number of cases, it means that the act resulted in an effect (John 7:23 for example) In this case we can understand that when Torah was given it has the effect to those in Adam of awakening rebellion. Paul later speaks of this effect. But this was not what Torah was ultimately designed for. It was designed to bring life.

The Giving of Torah resulted in an increase in sin, for being told to do right incited people to do more wrong.

It is NOT the only role of Torah.

Those who have life, and grace are incited to active obedience by the same Torah. In this case it 'results' in Life. (Paul's words)

Romans 6

Two Masters, Two lives, Two Voices One Torah

6:1. Sinning is for those who are in Adam. Obedience is for those who are alive and reborn.

In Messiah we actually die with Him. Immersed in His death.

Our life now becomes His life.

Yeshua died to kill the sin nature. We participate in that death with Him.

- Baptism, immersion is likened to death and rebirth.
Israel died in sea of Reeds, and were reborn in the wilderness.
- A Mikveh is used when passing from **tamei** to **tahor**. Unclean to clean.
- The two worlds are those of **sin and death**, and **life and righteousness**.
Each world has a Master. Each world is opposed to the other. One cannot be a citizen of both. The unrighteousness cannot enter the camp of G-d. The righteous are not welcome in the unrighteous camp. It is either/or. Except that we pass between both worlds. This leads to many difficulties.

- Death is Master of one world. A world of rebellion, hatred and dissension against Torah
- The other world is that of Life, obedience, righteousness, and G-d is that Master.

- We have two selves. One is that of Adam, in the world of tamei. Enslaved to sin
- The other is tahor, we enter it through death, the death of Yeshua. And our own death.