

Transcription – Bible Study – Romans – Chapter 5

Romans 5:6b *In due time, Messiah died for unrighteous ones ... Romans 5 in verse 7:*

Romans 5:7-11 *For with difficulty one will die for a wicked one, and perhaps one even dares to die for the sake of the good one, but Elohim commends His love to us in this that we being yet sinners, Messiah died for us. Much more then, being justified now by His blood, we shall be delivered from wrath through Him. For if while being enemies we were reconciled to Elohim through the death of His Son, much more, being reconciled, we shall be saved by His life; and not only so, but also glorying in YAHWEH through our Master Yahshua Messiah, through whom we now received the atonement.*

Romans 5:12-16 *Even as sin entered the world through one man, and death through sin, so also death passed to all men, in as much as all sinned. For sin was in the world until the Torah, but sin is not charged where there is no instruction; Yet death reigned from Adam until Moses, even over those who had not sinned after the likeness of the transgression of the Torah by Adam, who was a type of Him who was to come. But the free gift is not also like the offence. For if by the offence of the one the many died how much more the grace and gift of Elohim, because of one Man, Yahshua Messiah, be increased for many. And the effect of the gift of Elohim was greater than the effect of the offence of Adam; For while the judgment of one man's offence resulted in the condemnation of many, but the free gift of Elohim in the forgiveness of sins resulted in justification to many more.*

Romans 5:17-21 *For if by the offence of the one death reigned through the one, much more those who are receiving the abundance of grace and the gift of righteousness shall rule in life by the One, Yahshua Messiah. Therefore, as on account of the offence of one, condemnation was to all men; so on account of the righteousness of one, will the victory unto life be to all men. For as on account of the disobedience of one man, many became sinners; so also on account of the obedience of one, many become righteous. And the introduction of the Torah caused sin to increase. And where sin had increased, grace much more abounded, Just as sin had reigned through death, so also grace shall reign through righteousness to everlasting life, through Yahshua Messiah our Master.*

So, we talked about this in week one, when we started with Romans, when you're looking at Paul's letters, you have to look at who he's writing to, what is the problem, why is he writing, the different circumstances behind it. Because Paul's letters are very different. You read the book of Hebrews, it's going to be very different than the book of Romans. The book of Romans is very different than the epistles to Timothy. Some of them are similar. Corinthians might be somewhat similar to Galatians or rather Colossians to Galatians. So, there are similar tracks, but you have to understand the book. And when you're looking at Romans, Romans really does have a pretty good pattern throughout. You're going to get into different topics and different subjects, but what we're really seeing here like we were saying from week one, is that Paul is dealing with primarily Israelite congregation, made up of Jews and Israelites.

There are some Gentiles, but things we went over in the first few weeks clearly shows they're mostly Israelites and Jews, because he's saying about the Jew and the superiority. He's talking about Israelites and their background, so we can understand that. But you don't have to get too far from even the very first chapter where you see there's a problem of self-righteousness, there's a problem of self-justification. Remember, as Paul is writing this epistle to the Romans, which is about 57-58 AD, it's before the epistle of Hebrews, one of his last, which is 64, 66. Some people even put it at 67, depending on when you have the death of Paul. But the temple is standing. The temple is standing at this time.

So remember, 2000 years later that we haven't had a temple and we've had all the writings from Hebrew to today, it's a little bit easier for us to understand it, especially since most believers come out of Christianity, which has an incorrect surface on the subject of grace and Yahweh's grace going way to the left. But the reality of it is that **while the temple was standing, there were many believers that were still doing sacrifices**, as we even see Paul doing in Acts 21. And they didn't really see the whole fulfillment of Yahshua's sacrifice yet.

And I don't believe that the sacrificial system is against the promises, we went over this one at Passover when we went over 'Why Sacrifices'. The sacrificial system is actually there to point them to Yahshua. So, it's not a matter of one or the other, but we know Yahweh will destroyed the temple in 70AD so that there wouldn't have to be this conflict in the mind of believers for the next 2000 years. But at this time, this is what we're going over. That Israelite and primarily Jewish believers in the early days, they're wondering, "Can you be justified by the works of the Law?" The way they thought for all those years that when you sin, as it talks about it in Leviticus all over the place, in Numbers, in different places, when you do this sin, you take this animal or you take a turtle dove and you go to the temple, you do these sacrifices and you

will be forgiven. And it says it there.

So, the system that was believed that way for hundreds and hundreds and hundreds of years, it's going to take time for people to understand, that yes, maybe Yahweh honored the sacrificial system and maybe He forgave their sin, but when Hebrews comes, it clearly shows us that the killing of bulls and goats and animals cannot pay the penalty for that sin. So, it's the same as we know today. If somebody came in here and stole our offering box, they can come back and they can apologize, they can repent and we can forgive them, but it doesn't bring the money. So, the penalty still has to be paid after the forgiveness comes. And this is really what we've been dealing with all the way up to chapter 5 now.

Chapter 4 last week was a great chapter showing on Abraham and Abraham believed in how he was accounted to righteousness **by faith**. So, it's a matter of belief in Yahweh and belief in His promises that this faith comes. So, now in chapter 5, he's continuing with the same subject. It starts off:

Romans 5:1 *There for being justified by faith.*

Again, man put the chapters in there later. Paul is writing this as one letter and he clearly goes in chapter 4, where he's showing justification; justification being to be acquitted, to be made righteous before Yahweh, to be acquitted of your guilt, can only come by the blood of Messiah. That's very, very clear.

So yes, there are other things. When Yahweh was going to heal Naaman of his leprosy, he had to wash seven times in the Jordan River. Now, like Naaman said, "I thought he was going to come out and say this big prayer in the name of Yahweh. And he's telling me, wash in the Jordan River, don't we have better rivers up in Damascus" and he goes away huffing and puffing. And when does the man say to him, "If the man asked you to do some great thing, right, he would do it. Why not do it?" And then he goes and dip seven times and he becomes clean. [2Kin 5:10-14] It wasn't the water of the Jordan River that cleaned him. It was his changing of his attitude, of his hardness and belief in Yahweh at that point.

So, this is what we're dealing with. We dealt with it in chapter 4 with Abraham. We're dealing with the same thing in chapter 5, that Paul goes into it in chapter 3, which is very clear, **nobody is righteous, all have sinned and fall short of the glory of Yahweh** [Rom 3:23]. That there's not a human being that ever lived that can claim that somehow by his good works, by his own righteousness, no matter what that may be, whether you're sacrificing an animal or you're helping the poor, it don't make a difference. That by something you're going to do, that you're going to be able to acquit yourself before Yahweh.

And this is the big thing that Paul is trying to bring across. Why? Because the temple is still standing and this is what these people believed for hundreds and hundreds of years. That justification could come through the sacrificial system, which was involved in many things. The halakha*, the rabbis, the mikvas, that are involved, the killing of the animal, the paying of money. When you look at the Nazarite vow, it all comes together with the same thing. You had to pay money. You had to bring an animal. You had to do this.

And then there's the burnt offering and then there's the sin offering. All these things are involved. And Paul is trying to show you, these things are good. These things all point us to Messiah. There's practical purpose for the sacrificial system. But, but in the end of the day, **you're not going to have the penalty of your sins paid for by anything but the blood of Messiah. Justification, being right before Yahweh, being acquitted can only come by that.** So, this is where we're continuing with the same thing. So, verse 2, he say:

Romans 5:2 *through whom also we have had access by faith into this grac.*

And this is something, it is by faith. This happened 2000 years ago where Abraham really had faith, because Abraham had no Torah, Abraham had no prophets, Abraham had nobody before him. Abraham didn't have Yahshua's sacrifice that was already done and still he believed in Yahweh. Still he believed and that's why it was accounted to him for righteousness.

Now we're 2000 years later, we know Yahshua lived. We know the things He did. We know He died. We know He was resurrected. We know He ascended to heaven. We know all the things that He did. We have all of the stories in the New Testament of the apostles and the early believers. So, we have all these things and yet, at the end of the day, you still have to believe. You know, there's people that will say the flood of Noah never happened. Many here in Israel, archaeologists will say that King David wasn't a real figure, he was a mythological figure, David and Solomon because

Israel was trying to build the industry like the nations around them. So this is where at the end of the day, yes, we still need faith, but shame on us if we don't have faith, because there's so much proof.

And that's what we say, **faith isn't blind. Faith is the evidence.** So, we have that evidence. There's no reason for us to doubt, but **without that faith, there's no access into His grace.** There's no access into the justification. So, it has nothing to do with whether the Torah is binding or not. That is a whole other issue. The Torah is something that is a lamp to my feet, the Torah is my instruction. The Torah is going to teach me how to worship Yahweh and how to love my neighbor as myself. The Torah has nothing to do with salvation, has nothing to do with me following the Torah to earn my salvation. You never see it there. **We follow the Torah in faith, because it's Yahweh's way. It's Yahweh's order of justice.** And that's why we do it.

Romans 5:2-4 *through whom also we have had access by faith into this grace in which we stand, and we glory on the hope of the glory of Elohim. And not only so, but we glory also in afflictions, knowing that affliction works out patience ... That's why we go through the trial ... and patience works out proven character; and proven character, hope.*

Yahweh can create anything. We know it. He can take something and make it into something else. And Yahweh, He's infinite, He can do anything. But there's one thing that Yahweh can't do and it's only because He willed it that way. He cannot give us proven character through instantaneous fiat. He can't just blink His eyes and all of a sudden we have the character that He has, because then we wouldn't be, He can make robots that can do that, but we wouldn't be characters with free will if that would happen. So that's why, like it says here, *affliction works out patience and patience works out proven character and proven character hope.* **You have to go through experience in order to get this character. You have to go through trial.** You have to go through it. The book of *Jacob chapter 1, in verse 2* says,

Jacob 1:2-4 *My brothers count it all joy when you fall into various trials, knowing that the proving of your faith works patience. But let patience have its perfective work, that you may be perfect and complete, lacking nothing.*

Like I said, why doesn't Yahweh zap us when we sin? Why, sometimes if even you're going on through something for a long period of time, why does Yahweh allow people sometimes to go through? Because Yahweh has all the time in the world. He's eternal, He's not bound by time. So, He gives us extra time sometimes to repent, because He doesn't want us to perish.

But we don't have all the time in the world and we're limited with our time. So, we can't take His grace, the grace being that He's giving us this extra time to repent, we can't take it for granted like Christianity does, take it for granted and say, "Wow, Yahweh hasn't punished me from my sin, therefore, oh His grace is so wonderful." That's not His grace. His grace is not allowing you to keep sinning and not punishing you. **The grace is that He's giving you time to repent.** That's basically what it comes down to.

But you need patience like Abraham. "Abraham, you're going to be the father of many nations. You're going to have all these things." And what did he say? "You know, Eleazar, my servant is from Damascus. He's the only one here." [Gen 15:2] And he had to wait many, many years until he was 99 years old. But **through patience he learned this faith.** Through patience he learned his faith.

So, really important here that *we glory in afflictions knowing that affliction works out patience.* So, we should be happy, we should be glory. We should be thanking Yahweh that He loves us enough, like it says in Hebrews in the 10th chapter [actually Heb 12:5-7], that Yahweh chastises every child He loves. And if He doesn't chastise us then we're illegitimate children.

Romans 5:4-5 *and patience works out proven character; and proven character, hope. And the hope does not put us to shame, because the love of Elohim has been poured out in our hearts through the Holy Spirit given to us.*

I've said this many times, in English the word 'hope' has most of the time a different connotation. If your car was in the shop and you really need to get it and someone may ask, "Is your car going to be ready today?" And you say, "I hope it is. I hope the car is ready." So, it's like it's an expectation, but you're not sure. But 'sefarta', that the word in Aramaic is not like that. The word 'hope' in Aramaic, 'The Good News' is called 'The Hope'. That's what the word is in Aramaic, because **it's an assurance.** It's not a hope like, maybe it will, maybe not. **It's a hope that it will happen.** It's like the word 'faith'. It's a full assurance that it will happen. So, when you see it in the Aramaic and you see the word 'hope', it's not a maybe, it's a full assurance that it's coming.

Romans 5:5-7 *And the hope does not put us to shame, because the love of Elohim has been poured out in our hearts through the Holy Spirit given to us ... We know that as what makes us children of Yahweh - His Holy Spirit in us ... for we yet being without strength, in due time Messiah died for unrighteous ones. For with difficulty one will die for a wicked one, and perhaps one even dares to die for the sake of the good one.*

And if you go into King James or most Bible translations, they have this incorrect. It's a mistranslation from the Aramaic, because usually it says, 'for with difficulty one will die for a righteous one and perhaps one may even die for a good one' and they make the good one more than the righteous one, because they misinterpret the word for wicked and righteous, there's one letter off, but it should be, *for with difficulty one will die for a wicked one*. Of course they will. But maybe it's a child, maybe it's a relative, but it will be difficult, but some may even die for a wicked one, if they're very close to that person.

Romans 5:7b-8 *and perhaps one even dares to die for the sake of the good one, but Elohim commends His love to us in this that we being yet sinners, Messiah died for us.*

1 John 4:10 *says, In this is love, not that we loved YAHWEH, but that He loved us, and sent His Son to be the atonement for our sins.*

So, remember he's dealing with people that are somewhat encamped with self-righteousness and people that are thinking that somehow they can save themselves. They're not understanding the justification that can only come by the blood of Messiah and this is why he says this, *but Elohim commends His love to us that we being yet sinners, Messiah died for us*. So, he's given the example that for a human being it would be very difficult to die even for somebody who's a good person. But here it is that **while we were yet sinners, Messiah died for us**.

So, like he says in chapter 3 [verse 23], *all of them sinned and fall short of the glory of Yahweh*. Yahweh didn't look down and look at us and say, "Wow, this person is so good, he's so honest, he helps everybody. I'm going to call him because I really want somebody like that on my team." It wasn't because of our righteousness that He called us. He commends His love for us is that while we were yet sinners, that He did see something in us, something redeemable in our character, that He didn't see in somebody else.

But the bottom line is, which should humble us, is that **Yahweh called us in our sinful nature**. He didn't call us to stay in that sinful nature, He called us to be overcomers. He called us to grow in character. He called us to bear fruit, but when He first called us, we were in a totally different state of mind and then he says,

Romans 5:9 *Much more then, being justified now by His blood, we shall be delivered from wrath through Him.*

So, again back to justification. **We can only be justified by the blood of Messiah, because we all committed sins worthy of death**, it's very simple. Like I said, you can't kill somebody and then you're before the judge and your defense is, "Well, it's been three years since I killed a person, I haven't killed anybody else." No, *eye for eye, tooth for tooth, life for life* [Deut 19:21]. You killed somebody else, you have to pay the penalty with your life. And very clearly, every single human being has committed crimes that are worthy of death according to the Torah.

So, **the only way we can be justified is by accepting Yahshua's death and His shed blood, to pay the penalty for our sins**. People misinterpret His wrath, they say, "We shall be delivered from wrath through Him." Sometimes the rapture-people will use this to say, "You see, we're going to be delivered from wrath through Him." Of course he's not talking at all about the rapture here, but he's talking about justification from our sins and judgment day.

So, he says *we shall be delivered from wrath through Him*, meaningly, that once you accept His blood, you're delivered from death to life. That we're delivered from wrath, when does wrath come? Wrath comes at the second judgment. *Revelation 20* verse 6, I'll start in verse 5,

Revelation 20:5 *This is the first resurrection ... you know, he's talking about he ... saw thrones, and they sat on them. And judgment was given to them, and the souls of the ones having been beheaded because of the witness of Yahshua [verse 3]. So, he's seeing this and he says ... This is the first resurrection. Blessed and holy is the one having part in the first resurrection. The second death has no authority over these, but they will be priests of YAHWEH and of His Messiah, and will reign with Him a thousand years.*

So again, at that point, if we're faithful when Yahshua returns, we're going to shed these mortal bodies, we're going to be raised in the air with Him, we're going to have a glorified body and then that's it. He's going to give us immortality. So, when the second resurrection comes, it has nothing to do with us. It has no purpose over our life, because we're already a glorified human being. So, that's why it says over here in chapter 5 of Romans, that He has delivered us from wrath. The wrath to come, He delivered us from that when you're a first fruit.

Romans 5:10 *For if while being enemies we were reconciled to Elohim through the death of His Son, much more, being reconciled, **we shall be saved through His life.***

And this is a really important scripture, because many religions today in Christianity, including the largest religion in Christianity today, the Catholic Church, always focuses on the death of Messiah. If you go in any church in the world, there's more than a billion Catholics in the world, you'll always see a cross and you see this figure that's impaled that's on the cross. But like he says here, he says *we are saved through His life.*

Romans 5:10 *For if while being enemies we were reconciled to Elohim through the death of His Son, much more, being reconciled, we shall be saved through His life.*

And that's what He wants us to focus on. Yes, did He have to come to earth and die to pay the penalty of our sins? Yes. Do we commemorate that once a year, on the 14th day of the 1st month? Absolutely. Do we have to examine ourselves for weeks before the Passover so that we don't take it unworthily? Absolutely.

But **there's only one day a year that He wants us to remember His death, on the 14th day of the 1st month. The rest of the year He wants us to remember His life.** He wants us to go out there and preach His life. He wants people to see His life through us. Like He talks about, we'll get into it in a few weeks in Romans 8 [verse 4], *that the righteous demand of the Torah can be seen through you.*

But now, with the same spirit of the Messiah, so the Holy Spirit who's not a person, but the power of Yahweh and He says the spirit of the Messiah is living in you. People will see *the righteous demand of the Torah through you* and that's the way it's supposed to be. And then we say, "Where is the boasting?" Because if they see Yahshua living in your life, we're not going to be all proud and take all responsibility for it. No, we give all glory to Yahweh for it.

So, although the penalty of our sins are paid through His death, we are saved by His life. Because again, if He didn't live a sinless life, then He couldn't have paid the penalty for our sins. So, that's another thing He had to do. He had to live a sinless life.

Romans 5:11 *and not only so, but also glorying in YAHWEH through our Master Yahshua Messiah, through whom we now received the atonement.*

That's literally what it is. The atonement for His sins. The Seventh-day Adventists have a crazy doctrine that when Yahshua died, His blood never atoned for sins. But He was in the outer compartment of the temple in heaven until 1844. And then 1844 is when the last judgment came and then He went into the inner compartment and then He paid the penalty for sins. They get that from a false prophecy, because they claim Yahshua was returning in 1844. The Millerites and he never did so, they just switched the prophecy.

So, very clearly, we see here that **the only way our sins are forgiven, is because we receive the atonement. That He is the atonement for our sin. He is what makes us one with Yahweh.** 2nd Corinthians 5:21 says, *he who was with our sin became sin that we might be the righteousness before Yahweh.*

That's why I say, we are the only people on earth, because we are children of Yahweh, that have the ability that when you get on your hands and knees and you close your eyes and you pray, that literally He takes us up to the third heaven. He takes us to His presence. He hears our prayers. He is our Father who loves us and He is never too busy to hear our prayers. And that's only because of Yahshua's atonement, because He has taken our sins, our dirtiness away, that we can be righteous before Yahweh.

And then verse 12, it's really interesting, because now He is going to start getting into the comparing of Yahshua to Adam. - the purpose of man. It's really interesting, because doing the book, the new book that I just did on church

history, 'The Gates of Hell Will Not Prevail Against Her', and looking into the Paulisians who were the first ones in the wilderness, who fled Constantine, they went to Armenia. One of the biggest group of the early believers that went on over into Europe and other places. They have a book that they wrote going back to the third and fourth century, called 'The Manual of Discipline', something like that. I might have that wrong, but they have a book of their belief system and a lot of things. I was really surprised that the whole purpose of man was in there.

Everything about Adam and how Adam did not fulfill his purpose and Yahshua is the second Adam and then **how we have to become like Yahshua**. And people in that time, they called it blasphemy, people that have looked at it and they called the Paulisians, they said all these wicked things against them, because they were preaching that we need to be just like Yahshua. **People need to see Him living in us and we need to be like Him** and not to do the same sin that Adam did, because they didn't understand it. So, he says here,

Romans 5:12-13 *Even as sin entered the world through one man ... Adam ... and death through sin, so also death passed to all men, in as much as all sinned. For sin was in the world until the Torah, but sin is not charged where there is no instruction.*

So, what is he saying here? Very, very clear. He's proving the purpose of man, because he's saying *even as sin entered the world through one man and death through sin, so also death passed to all men, in as much as all sinned*. So, he's showing that because Adam did not fulfill his purpose and his priesthood and he didn't bring the Word of Yahweh out to these people, they all wound up sinning.

And logic will just tell you it doesn't matter. Anywhere on earth you go, you can take the most nice, kindest of people on earth, if you don't give them the instruction from Yahweh, ultimately they're going to sin. They're going to sin with the instruction, because we're human beings, but without the instruction they're going to sin. But at the same rate what is he saying? *Sin was in the world. For sin was in the world until the Torah, but sin is not charged where there is no instruction*

So now, even though these people became sinners, because Adam never brought the Torah to them. Sin is in the world, but their accountability is less. It's the same as we know as children of Yahweh, with His Spirit, there is much more accountability to us than there is to your neighbor out there in the world that doesn't know any better.

Now granted, sin is sin, adultery is adultery, lying is lying, but at the same rate for the people in the world that don't know the Torah, their accountability is less. If not, no one would make it at the white throne judgment. If Yahweh held every human being to the standard that He holds us at the white throne judgment, not one person would make it.

But like we know, you don't grade a second grader the way you would somebody who's in college. You don't grade it the same way. So, like he's saying here, *for sin was in the world until the Torah, but sin is not charged where there is no instruction*. So, because they didn't have the instruction that Adam was meant to give, their accountability is less and that's what he says in the book of Luke [12:48], *to much is given, much is expected, the more is given, the more will be required*. And [Luke 12:47] *for the man who knew his master's will and didn't do it will get many stripes, but the person who does the same thing and didn't know his master's will get few stripes*. And then in verse 14:

Romans 5:14 *Yet death reigned from Adam until Moses, even over those who had not sinned after the likeness of the transgression of the Torah by Adam, who was a type of Him who was to come.*

So again, we talk a lot about typology. We were talking recently about Jacob and Esau. We talk a lot about Abraham. We talked about Moses and we see there's great accountability for people who blow the typology that Yahweh is looking for. In Moses' case, He kept them out of the Promised Land. In Abraham's case, he was rewarded gratefully, because he fit the typology perfectly. Adam was one of probably the worst you could say, with typology. If Adam didn't sin the way he did, you would have a whole different Bible here. You'd have whole different lessons for us, but *death reigned from Adam until Moses, even over those who had not sinned after the likeness of the transgression of the Torah by Adam, who was a type of Him who was to come*.

So, like I said, even though there's less accountability because they didn't have the Torah given to them, sin is still sin and sin still brings death. *1st Corinthians 15:21 and 22* he says:

1st Corinthians 15:21-22 *For since through man came death, also through a Man is a resurrection of the dead; for as in Adam all die, so also in Messiah all will be made alive.*

So again, these people that died, you know death still reigned, are they eternally lost? I don't believe so, because I believe in the white throne judgment. Although people will pay the penalty and people that are evil are going to go to the lake of fire, it's very clear. We also know from *Romans 2 [verse 14-16]* that Paul told us that the righteous Gentile who doesn't know the Torah, but keeps the Torah on his own; he's faithful to his wife, he doesn't lie, he doesn't steal, that they'll be rewarded in the day Yahshua Messiah judges the hearts and souls of men.

So we know that these people, of course they're going to have to accept Yahshua, that's a given, but He wasn't here yet. He wasn't on the scene yet, so, they'll have opportunity for that, but Yahweh will look on their heart and at the white throne judgment some are going to make it, some are not going to make it.

So that's what he's saying here, *for as in Adam all die, so also in Messiah all will be made alive. For since through man came death, also through a Man is a resurrection of the dead.* So, even before Yahshua came to life, the power of the resurrection, the hope of the resurrection was there, the Lamb of Yah, slain from the foundation of the world. So, it doesn't mean every human being that lived before Yahshua was born, are all destined to the lake of fire. Of course it doesn't mean that, then if we continue to verse 45 of Corinthians 15 he says:

1st Corinthians 15:45 *So also it has been written, "The first man, Adam, became a living soul." The last Adam a life-giving Spirit.*

I love that scripture. So, here it really shows you the two Adams, the first Adam and the last Adam. The first Adam **became** a living soul. He became a nefesh when Yahweh breathed the breath of life into him, but the last Adam **a life-giving Spirit**. And what do we want to be? Do we just want to be a living soul? Do we just want to be taking up Yahweh's airspace? Or do we want to be life-giving Spirits? Do we want to be able to give life? Do we want to... We have something in this Good News message that no one on the earth has. So, we have something to give. He says:

1st Corinthians 15:46 *But not the spiritual first, but the natural; afterward the spiritual.*

Oh, we say this and if you can, the spiritual is the easy part. You have to subdue the physical and if you can subdue the physical, the spiritual is easy. Because there's one Spirit and once we surrender to His Spirit, the rest of our life is easy.

1st Corinthians 15:47-49 *The first man was out of earth, earthy ... That's why he's called Adam ... The second Man was the Master YAHWEH out of Heaven. As is the earthy man, such also are the earthy ones. And such as is the heavenly Man, such also are the heavenly ones. And as we bore the image of the earthy man, we shall also bear **the likeness** of the heavenly one.*

Let us make man in Our image and Our likeness [Gen 1:26] and He made the man in His image, but never in the likeness. So, now he says here and as we bore the image of the earthly man, we look like Adam to a degree. We have heads, we have eyes, we have a nose, we have a mouth. We will **bear the likeness of the heavenly ones**. So, we bore the image of the earthly, but now we're going to build the likeness of the heavenly and that's what it's all about and that's why you can't do it without the Torah. Because the whole point of it is what you surrender to the flesh then the inner intent of the Torah is going to be written on our hearts and the Holy Spirit is going to bring out the Torah, the intent of the Torah. Without that, what are we doing? Every man is doing what's right in his own eyes. That's why more than anything else in the world keep getting back to it, but judicial order, because when Yahshua returns, do you know what? He could look at you and snap His fingers and you could know every language on earth instantaneously.

When you think of computers, you can put any amount of information in a computer that the chip will hold, well, Yahweh's chip is infinite. So, as far as information goes, He can give us anything, but He can't just give us character, He can't snap His fingers and give us character. And that's why he's saying when the kingdom comes ... with what Adam did here, like he says, the treasonous actions of Adam are about the only thing that cannot be paid for or cannot be changed. So, that's why he's comparing the first Adam to the second Adam. Back to Romans 5.

Romans 5:15 *But the free gift is not also like the offence.*

So, really interesting, now he's comparing the *free gift* and it's interesting that when you look up the word 'grace' and the word 'gift', they mean the same thing. They're interchangeable, because **the grace is the gift**. It's not something we can earn, it's not something we can pay for, it's not something that we can pay back but it's a free gift, **unmerited pardon**, it's not like the offences. And it's interesting that he uses the word offence, because the Lamb of Yah, slain from the foundation of the world [Rev 13:8], and we know from the very beginning, as soon as Adam sinned like this, that there was an appointment for Yahshua. From that very time that He would come as the second Adam and redeem what the first Adam lost. And it's very interesting that when you go to where Yahshua died on the southern peak of the Mount of Olives, what is it called? It's called 'The Place of Appointment' or '**The Mount of Offence**'. The very place, not a coincidence.

Romans 5:15-16 *But the free gift is not also like the offence. For if by the offence of the one the many died how much more the grace and gift of Elohim, because of one Man, Yahshua Messiah, be increased for many. And the effect of the gift of Elohim was greater than the effect of the offence of Adam; For while the judgment of one man's offence resulted in the condemnation of many, but the free gift of Elohim in the forgiveness of sins resulted in justification to many more.*

And how great, because when you look at the Torah, like I said, *eye for eye, tooth for tooth, life for life* [Deut 19:21] and it is justice. There's everywhere you look in the Torah, it is justice. There's nowhere you can look that's not justice, but you know what the problem is with justice? When you're on the wrong side of it ... when you're on the wrong side of it, what can you do? If you did something in anger and you killed another person, in the justice system, now you have to go and you're going to get the death penalty.

So, justice is great and justice is righteousness, but it doesn't do you any good if you're on the wrong side of it. And that's the problem. Every single one of us, because starting with Adam. Adam failed his job. Did not bring the Torah out. Did not fulfill his priesthood. Every person from then, went the way of Adam. Our DNA changed, I believe from that point. Because if Adam was created to never die and he was a physical human being, that means that his cells have to be made not to perish. So, when he sinned, *in the day you sin you will die*, his physical DNA must have changed at that point. Everything must have changed, his look must have changed, just like Lucifer, the angel of light, to become this evil, demonic demon called Satan, the devil.

There's more than just a mind change. So, this is what's happening. And he's saying how this horrible situation, that brings this chain reaction to all human beings, but what is Yahweh doing? Yahweh makes it into the greatest thing in the world by giving us the gift of His Son, being able not only to pay the penalty for all the sins committed, but to actually change our nature. To be able to bring back what was lost. To bring us back to Eden. To bring us back by His Holy Spirit, back to the very mind and purpose of Yahweh, the Father. So, what an amazing thing.

Romans 5:16b-18 *For while the judgment of one man's offence resulted in the condemnation of many, but the free gift of Elohim in the forgiveness of sins resulted in justification to many more ... And there's nothing in the world that we could do or study or learn, that can put a Spirit in us. That's not a matter of education, that's His free gift, literally impregnating us, making us a child of His ... For if by the offence of the one death reigned through the one, much more those who are receiving the abundance of grace and the gift of righteousness shall rule in life by the One, Yahshua Messiah. Therefore, as on account of the offence of one, condemnation was to all men; so on account of the righteousness of one, will the victory unto life be to all men.*

Praise Yahweh! You know, I mean, you could never imagine in a million years that He could do something that's so good, because like I said, it's one thing to wipe the slate away, it's one thing to take something, a death penalty that there's no way to pay, except by your life. And to pay that penalty, but then to be able to transform our hearts and minds into the very heart and mind of Yahweh. To make our spirit His Spirit, John 17 [verse 21] put the Holy Spirit in us, and *Father, I in You and You in Me and Us in them. Make them one, Father, as We are one.*

That literally, **through this covenant and through surrender to Yahweh, that literally we can be one with Him** and that's the part people miss and that's the danger of the Judaizers. That's the danger that Paul talks about, of the people trying to be saved by the Torah or just going over Torah, Torah, Torah without realizing what the Torah points to. That the Torah points to an eternal salvation. **It points to a change of the human nature, but it can only come through surrender.** It can only come through complete surrender to His Spirit.

Romans 5:18-19 *Therefore, as on account of the offence of one, condemnation was to all men; so on account of the righteousness of one, will **the victory** unto life be to all men ... Victory in Yahshua ... for as on account of the disobedience of one man many **became sinners** so also an account of the obedience of one many become righteous.*

And this is where I say, that without the purpose of man, the Catholic Church comes up with the doctrine of original sin, that every human being born, is born with sin from Adam. We inherit his sin and that can't be further from the truth. Ezekiel 18 [verse 20] is very clear, *the soul that sins, it will die. The sins of the fathers don't go to the sons and the sins of the sons don't go to the fathers. **Everyone pays for their own sin.*** Now granted, curses may go, there are generational curses that may go to the next generation. But not your sin, your son isn't going to pay for your sin and you're not going to pay for the sin of your child. Each person pays for their own sin.

So, what does he mean then? *For as on account of the disobedience of one man many became sinners.* What he means is by Adam failing his priesthood and without bringing the Torah, like we saw here, if you go back to verse 12,

Romans 5:12-13 *Even as sin entered the world through one man, and death through sin, so also death passed to all men, in as much as all sinned ... So, they're not inheriting Adam sin, they're inheriting their own sin ... For sin was in the world until the Torah, but sin is not charged where there is no instruction.*

So, they never had the ability to have the instruction, because Adam failed. So, by far, clearly this isn't talking about original sin that we all inherit Adam sin. We inherit our own sin, but what he's saying is, because of Adam's failure of his priesthood, to bring the Torah to the people, they were doomed from day one. But *on account of the obedience of one...* Obedience to what? Obedience to the Torah. That's the only law, the only instruction. But *on account of the obedience of one many become the righteous* and that's what it talks about in Romans 8, maybe we'll just go there for a minute.

Romans 8:1-2 *There is therefore now no condemnation to those in Yahshua Messiah, who do not walk according to the flesh, but according to the Spirit. For the Law of the Spirit of life which is in Yahshua Messiah set me free from the law of sin and of death ... The law of sin and death comes from your own human nature. Doing what's right in your own eyes ... For the Torah being powerless in that it was weak through the flesh, Elohim sending His own Son in the likeness of sinful flesh, and concerning sin, condemned sin in the flesh, so that the righteous demand of the Torah might be fulfilled in us, those not walking according to flesh, but according to Spirit.*

So, very clearly, that's the point of it. Not only now has the Torah been brought to us, but the Holy Spirit is there to open us up. Yahshua said, "I will send you the Comforter and He will lead you into all truth" or *it will lead you into all truth* [Joh 15:26].

So, **the Holy Spirit literally changes our mind from hatred to Yahweh's Torah to love toward Yahweh's Torah.** And it explains it to us, **if we surrender to it**, if we follow and we surrender to it. If we don't, then we're no better than the day we started, then it's just another religion. Then it's just a bunch of do's and don'ts.

Romans 5: 19-20a *For as on account ... back to verse 19 of chapter 5 ... For as on account of the disobedience of one man, many became sinners; so also on account of the obedience of one, many become righteous. And the introduction of the Torah caused sin to increase.*

Why? Why would the introduction of the Torah cause sin to increase? Because without the Torah... *but sin is not charged where there is no instruction* [verse 13]. **Now that they had instruction, it brought more accountability**, is what he's saying. Sin is increasing, because I would not have known sin unless the Torah told me this is sin.

It's just like our lives, how many things, when you come into the truth, do you find out, "Wow, that was wrong. Oh boy." I'll never forget when I was in Church of God and there was a new guy that was there, a New York type guy and we're trying to tell him about pork. "Oh man, I can't eat pork" and then he's like, "Oh boy." So, then he's sitting there and he's ordering shrimp as he smoked a cigarette and he's saying to us, "Man, I wonder what's going to be next."

So, this is what he's trying to say here and *the introduction of the Torah caused sin to increase*, because **without the Torah you don't know what sin is. What is sin? The breaking of the Torah** [1Joh 3:4]. So, it shows you how logical it is to try to say the Torah is done away with, because the Torah is the standard of the righteousness, of even telling us the finding of what sin is. So, of course with the introduction of the Torah sin will increase, because we know more, we know what sin is now.

Now, without the Torah we don't know what sin is and when you look in the world, what people *think* is righteous, what people *think* is modesty, what people think ... I mean, that the murder of babies, abortion... People think that that's a woman's right to choose until you find the Torah and then you find out it's murder. So,

Romans 5:20 *And the introduction of the Torah caused sin to increase. And where sin had increased, grace much more abounded.*

Because now, as people come to Torah and they're realizing their sins and they're realizing, "Wow, I thought I was a pretty good person, but the Torah is showing me, no, I am a sinner sold unto death. But praise be to Yahweh that through the justification through the blood of Yahshua, grace abounds more, **because there is no sin that the grace cannot cover.**" And you didn't have this in the first covenant.

The first covenant was real simple, *eye for eye, tooth for tooth, life for life* [Deut 19:21]. There was no way to have these things paid for. You don't come on the Day of Atonement and if you killed nine people and bring nine sheep and think it's going to even it's way out. No, you get stoned to death, you kill them. There's a man picking up sticks on the Sabbath. [Num 15:32-36] They come to the Father, "What do we do?" "Stone him to death that the people may learn to fear Me." That's the first covenant. But the second covenant is, *"I will be their Elohim and they will be My people. I will not remember their sins no more."* [Heb 8:10,12] It's a better covenant built on better promises. And for people to claim they're believers and claim there is no new covenant, it's simply a renewed covenant. Yahweh forbid, because there was no salvation in the first covenant.

So, this is what he's trying to say. Where sin increased, grace abounded more, because in the first covenant, that's why when Yahshua came, they couldn't understand why is He coming to prostitutes, tax collectors? Doesn't He know who they are? Because the sin abounded, grace abounded more. Not that He was justifying the sins, but He was forgiving any sin as long as they repented. And in every case, He'd say, *"Your sins are forgiven, go and sin no more or less the worst thing happen."* So, **Yahshua would never justify sins. He justified sinners who repented of the sin.**

Romans 5:13 *For sin was in the world until the Torah, but sin is not charged where there is no instruction*

Romans 3:20 *Because by works of the Torah not one of all flesh will be justified before Him, for through the Torah is the full knowledge of sin.*

Just like we're saying. So, this is why sin increased, because the knowledge of sin increased and verse 21:

Romans 5:21 *Just as sin had reigned through death, so also grace shall reign through righteousness to everlasting life, through Yahshua Messiah our Master.*

Wow, what a great chapter. What a great book. The more we're getting into this, the more I really... I always loved Romans, but I'm really loving it more and more, because it really it shows us how futile we are as human beings.

And now, without Yahweh and Yahshua in our life, we're nothing. We're nothing and how much it should, not only, humble us, but it should excite us to serve Him a 100%. That we should dedicate our lives to serving Him, because He only ... by His sacrifice are we sitting in this room and only by His sacrifice will you be redeemed on judgment day and only by His sacrifice will you get immortality and that's the whole point of it.

How do we get justified? How do we get acquitted before Yahweh? And **it's faith through grace**, period. It has nothing to do with the Torah, because it was never the intention of the Torah. The intention of the Torah is the instruction to show us what is righteousness, what is sin and what isn't. That's its purpose. Its purpose is not for salvation.

So, I will stop there for today. Praise Yahweh.

* Halakha, also transliterated as halacha, halakhah, and halocho, is the collective body of Jewish religious laws that are derived from the Written and Oral Torah. Halakha is based on biblical commandments, subsequent Talmudic and rabbinic laws, and the customs and traditions which were compiled in the many books such as the Shulchan Aruch or Mishneh Torah. Halakha is often translated as "Jewish law", although a more literal translation might be "the way to behave" or "the way of walking".