



PASSIONFORTRUTH

WHERE NEW LIFE BEGINS

Decoding Romans: Chapter 5 - The Second Adam?

Jim Staley 2025

- 0:00:00 What does it mean to actually have peace with God? What does *Shalom* mean when it's put back in its original language? Did Paul believe in original sin? That people are born into sin? We're going to talk about that. And what about the law of God? Does it actually create sin? There's a lot of confusion around Romans chapter five. We're going to continue our Romans series right after this.
- 0:00:29 Hello, everyone, and welcome to Passion for Truth Ministries. I'm Jim Staley. And welcome back to our series on the book of Romans, where we're going verse by verse, concept by concept, to unpack and discover—I should say, rediscover—exactly what the author intended. We, at this channel, go back in time, past Protestantism, past the Catholic Church Fathers, all the way back to the first century. We want to know what the authors meant, and in order to do that, we need to know their background. Where do they come from? And the truth is, they're all Jewish. So, as we walk through the first century and we discover who Paul was as a rabbi, we discovered already in the previous four episodes that there is so much missing in our understanding of first-century Jewish culture and idiomatic expressions and the Talmud and the Oral Law and the traditions and doctrines of men, the *Halakah*. All of these things make a difference. And if you've been following along with me, you know exactly what I'm talking about.
- 0:01:31 Okay, enough of that. Let's move on to what we've been waiting for: **Romans chapter five**. Here we go. Let's get to the Scripture. Now, remember, this is a continuation of Romans chapter four, which is a continuation of chapters three, two, and one. This is one letter. Originally, these were not in chapters and verses, as you probably well know. So he says, in chapter five, he starts off with a conclusion: "*Therefore*," and whenever you see the word "therefore," you need to probably find out what it's there for. And in this case, he's finishing another argument by saying, "Look, Abraham was saved by faith before he was

circumcised." That's what we talked about in chapter four. And in chapter five, verse one, he says, **"¹ Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, ² through whom also we have access by faith into this grace in which we stand and rejoice in the hope of the glory of God."**

- 0:02:27 Now, what's important for us to understand is that every single time that Paul or any writer of the New Testament is using any type of language or concept, the first thing that you should be asking is, "What do they currently believe on that? How did they understand that concept in the first century in their culture?" So Paul, being a Jewish rabbi of the highest Ivy League school, training under Gamaliel, president of the Sanhedrin in the first century, his understanding of the word "peace" is going to be different than it is going to be for us today. So we cannot read into the Scriptures what we already believe. We have to use their dictionary. And their dictionary is what we call the Old Testament, what they called simply the Scriptures.
- 0:03:15 When you understand the word "peace" from a Jewish perspective, it doesn't mean like it does in English, which is just, you know, no fighting, right? That's how the typical person would probably describe peace: no fighting, no arguing, or simply at rest. But in Hebrew, **the word "peace" is *Shalom***, and *Shalom* is a totally much more layered concept than the English word "peace." *Shalom* is really a holistic and profound concept. It goes far beyond the familiar Greek word that is translated in English as "peace." **It represents, in Hebrew, wholeness, harmony, prosperity, well-being, restoration, divine blessing.** Really, it's not just the absence of trouble or pain or fighting or arguing, like we would interpret it, but it's the presence of everything that makes life totally amazing and whole and good according to God's design.
- 0:04:18 So when the first-century Jew would come up to say to someone, "*Shalom*," we would interpret that as, "Oh, hello." If you watch *The Chosen* or any other TV show that has a biblical storyline built into it, you know, you'll hear them say *Shalom* to one another. And it can be a greeting of some sort, for sure, but it's much deeper in the Jewish mind, in the Hebrew mind. When we say *Shalom* to someone, we're not just wishing them peace in the traditional English-American way, but a life filled with God's wholeness, well-being, divine favor in every area, prosperity, restoration, divine blessing. *All of it* encompasses when you say *Shalom*. So when I come up to you and say, "*Shalom, Shalom*," what we're saying is a double blessing, double inheritance, *all* the life that God has for you in well-being. May His divine favor be upon you. All of that is built into that one single word.
- 0:05:18 So when Paul says, "Therefore, having been justified, made right before God," we can say, "saved," okay, would be an equivalent to that, "made righteous, therefore, having been *saved by faith*, just as Abraham did, because that's the example he just gave, we have *Shalom* with God." You see that it's not just that God's not mad

at us anymore. We have the well-being of God. We are in harmony with God. We are part of the prosperity of God. We are restored with God. We have His divine blessing. We know it's not just about having the absence of trouble. It's my whole life is now made whole, and it's good according to God's design. *That* is what Paul is trying to say. We have finally got into the groove of the full atmosphere of God's presence, and that brings us peace with Him, through our Lord Jesus Christ, through whom we also have access, by faith, into this grace, as we just read, in which we stand and rejoice in the hope of the glory of God.

0:06:20 Let's continue in **verse three**. It says this: ***"³ And not only that, but we also glory in tribulations, knowing that tribulation produces perseverance, ⁴ perseverance, character, and character, hope. ⁵ Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who is given to us."***

0:06:40 Now, I need to take a minute here and kind of unpack this, because this is kind of a strange statement. How in the world can Paul say, "Hey, we glory in our tribulations. We glory in all of the hardships, in the pain that happens in our lives"? Who in the world would say, "I'm so excited about this tribulation that I'm so grateful to have marriage problems or that I just got fired, or AI is taking my job," right? It's coming too soon to a theater near you, as you know. But how can Paul actually say this? Because **the word "glory" there in Hebrew is *kavod*, and it means to give great weight to**. So that is a different connotation than what we might think of as being excited, because that's not what Paul is saying at all. Paul is saying **we give great meaning and weight and understanding in our tribulations**. It's the same word that's used to honor your father and your mother, right? So *kavod* is to honor. It's glory. It's the idea of giving great weight to. And so when you are in a tribulation, give weight to what's going on. Don't just look at the surface, but look deeper. Because tribulation produces perseverance, or patience is what some of your translations might say. Patience produces character, and character produces hope.

0:08:10 Now, my friends, this is a pretty powerful workflow here, because he's saying that hope doesn't come first. When you're in a situation, you immediately don't just say, "Oh, I have hope." No, the hope comes from the development of your character, that comes from patience, that comes from understanding that tribulation, pain, suffering, and the things that happen in this world are good for us. God takes what the enemy meant for evil and turns it around for good. So hope comes from the development of your character. So hope goes back to the beginning of one of the top righteousnesses that we talked about, of the top three. The righteousness of God is God's saving power. And when I first read this, I was in a situation where, you know, I was kind of frustrated with something and going through a little bit of a trial, and immediately, this just was so ministering to me. Because, to be honest, like I just was frustrated, and God was saying, "Look, give weight to this tribulation that you're going through right now. Have patience." And that's what I needed, because, I'll be honest, patience is not on my top list of great attributes that Jim

Staley has. It's probably near the bottom, but God is using tribulation in my life to produce patience. It's patience. How many of us get in trouble because we don't have patience? We simply jump. We operate in haste. We make decisions too quickly, in haste. God is just saying, "Be patient. I was patient with you, Jim. You need to be patient with others." And *that* creates character. You cannot have character without patience—good character, anyway. And this really convicted me, because I thought, "Man, if character is developed out of patience, and I have a lack of patience, then that means I have a lack of character," and that's a scary thing. And that book took me right back to the cross to get on my knees and repent before the Lord for not having patience.

0:10:12 So if this is you, will you do me a favor right now? Do yourself a favor and put in the comments, "I need help with my patience. I desire greater character." Make a declaration inside of this video right now before God, and then maybe hit pause and then ask the Father to help you with patience. Help you to look at your tribulations with greater weight and deeper understanding that, honestly, a lot of times the issue is not the issue. The issue that God's trying to do is way down here and develop character so you can really have the hope that you really need, that your soul needs in order to develop your faith. Faith is dependent on your hope. Hope is dependent on your character, and character is dependent on patience, and your patience is totally dependent on your understanding that the tribulation that you're going through has a deeper meaning than what the tribulation seems to be about.

0:11:10 All right, let's move back to the text and continue **verse six**: **"⁶ When we were still without strength, in due time, Christ died for the ungodly. ⁷ For scarcely for a righteous man will one die. Yet perhaps for a good man, someone would even dare to die."** Now, let's unpack this a little bit, because the reality is, in some ways, this doesn't make a whole lot of sense. As a matter of fact, if we go to the Aramaic, we discover in the Peshitta a totally different verse. Some actually have said that they believe that the New Testament was written in Aramaic, the common language of the day, and then translated into Greek as time went on. Only time will tell as ancient manuscripts kind of surface. But this particular verse does make more sense in the Aramaic, and it reads, "Hardly would any man die for the sake of the wicked, but for the sake of the good, one might be willing to die."

0:12:09 Now, the reason why this is kind of important is because in the English here, or in the Greek, it kind of doesn't make a whole lot of sense. "For scarcely for a righteous man will one die. Yet perhaps for a good man, someone would even dare to die." It's kind of saying the same thing. And this is clearly supposed to be contrasting ideas here that are contrasting, and it's certainly the Aramaic, I believe, kind of got it right here, where hardly—it makes just more sense to say, "Nobody would die for the sake of the wicked, for the sake of the good, one might be willing to die." And then it goes on to say this in verse eight. It ties it all together: **"⁸ But God demonstrates His own love toward us, that while we were still sinners,**

Christ died for us." So he says, "Look, in Judaism, no one's going to die for a wicked man, much less for a righteous man, but Christ died for sinners."

0:13:05 Now, why is this such an absolute mic-dropping moment? Now, for us, you know, you grew up in the West, or you grow up believing in Christianity that Jesus died for your sins, and you're a sinner, and He died for sinners, and that's all great and good, but unfortunately, we don't understand the way that the Jews in the first century looked at sinners, or how God displayed His Son. Even the believers in Yeshua did not fully understand this concept. Paul is having to—that's why he says in chapter one, "I'm going to tell you the gospel," which is really kind of crazy, because they've been in existence for over 10 years without him, operating in Christian, quote, "churches," inside the synagogue and home groups. But at the end of the day, Paul says, "Look, you got so much wrong with the gospel. I need to help you." And one of the things he's helping them with is this concept.

0:13:55 To give you an example of how the Jewish people thought in their day as it relates to this topic, we're going to go over to the book of Sirach. Now, Sirach is also known as Ecclesiasticus. It's a book of Wisdom literature written by Ben Sira in the second century BCE, so 200 years before Christ. It's part of the deuterocanonical books that the Catholics include, and the Eastern Orthodox include in their Bibles. But it's not found in the Hebrew Bible or most Protestant Bibles. So the point is not to discuss or determine whether or not it should be found in the Bible. The point is to show you in Jewish literature how they viewed this topic. So, if we go to **Sirach chapter 12**, and we go to verses four through seven, this is what it says: *"⁴ Give to the devout, but do not help the sinner. ⁵ Do good to the humble, but do not give to the ungodly. Hold back their bread and do not give it to them, for by means of it, they might subdue you. Then you will receive twice as much evil for all the good you have done to them. ⁶ For the Most High also hates sinners and will inflict punishment on the ungodly. ⁷ Give to the one who's good, but do not help the sinner."*

0:15:05 Can you see right there, my friends, how absolutely crazy that is if you grew up in Christianity, because Jesus, Yeshua, says completely the opposite in [Matthew chapter five](#). He is telling people to love the sinner, to pray for your enemies. Can you see now how radical of a concept this was that you grow up in Jewish culture in the first century, hating the sinners, hating the Gentiles, never helping them? And the reason is because you were taught this. This was your culture. God hates the sinners. So do we. We hate what God hates. We love what God loves. That's what their thought was. Even though it wasn't biblical, it wasn't the heart of God, they were just so tired of their oppressors for thousands plus years that they developed this anti-Gentile-ism, if there's such a word that we just made up.

0:15:57 So as we get back to the Scriptures, I hope this makes sense, putting it back in its Jewish context, that when Paul says, "Look, no one's going to die for a good man or a wicked man," if you take that version, "hardly anyone would ever consider

even dying for a righteous person, but *Christ died for sinners*," and that would have been in the face of every Jew and even every Jewish believer of the first century. That's why Paul is writing this book to the—or this letter to the Romans, I should say, the church in Rome, because he knows how they think. He's Jewish. And he's addressing the rumors that he's hearing, and he's also addressing it because he knows exactly what they believed. *This is why God chose him* to begin with. This is why God chose an Ivy League rabbi that sat under the greatest rabbi in the first century, because He knew he would have to teach the Jews first in order for the Gentiles to be reached. And ironically, Paul gets the title of apostle to the Gentiles, but his *modus operandi*, of how he actually operates, his mode in his flow, is through the Jew first, then to the Gentile. That's why in every city he goes into the synagogues first. He presents his case to the Jews. Then they get saved, and then he teaches the Jewish believers the doctrine, expecting them to teach the Gentiles, while he also is teaching the Gentiles as well. So he is brilliantly duplicating himself by teaching the Jews first. He knows the Gentiles have no understanding of most of the concepts that are found in the Torah or the prophets. So he is instructing the Jewish believers, and then they are supposed to instruct the Gentiles.

0:17:44 All right, let's get back over to the Scriptures. We're moving right along here. Chapter nine, or **verse nine**: ***"⁹ Much more then, having now been justified or saved by His blood, we shall be saved from wrath through Him. ¹⁰ For if we are, if we were His enemies, we were reconciled to God through the death of His Son. Much more, having been reconciled, we shall be saved by His life. ¹¹ And not only that, but we also rejoice in God through our Lord Jesus Christ, to whom we've now received the reconciliation."***

0:18:14 You guys, take a look at this from the very beginning of this entire setup for the first four chapters. And now in chapter five, Paul has been dealing with the idea that everyone has fallen short of God's glory. Everyone's going to be judged by the Torah, the law of God, the written law of God, not the tradition of the elders that they called the law of God as well, but the written law of God. And we need a Savior, and Christ came and died for us because we're all sinners, Jew and Gentile alike. And the whole point is reconciliation. The whole point is coming back together. And this is really a big point to be made in relationships, right? When you get in an argument with your spouse, what is your goal? Is your goal to be right? Or is your goal to reconcile? If your goal is to reconcile, then there's going to be a give and take on both sides of the conversation as it relates to the offense. Otherwise, it's going to be one person trying to prove that they're right, ignoring and not hearing anything that the other person is saying, while the other person is doing the same thing, and they continually inflict more pain on each other, rather than take the position that Christ did, and His whole goal was reconciliation. Everything He did was to that point, and that's why He went to the cross and said not a word. He didn't care that He was slandered, gossiped, falsely accused. He just did whatever it was necessary to bring reconciliation. And that's what Paul is trying to teach us here, is that faith—and by the way, I think it's important to

mention this—faith is just not an intellectual assent that Yeshua is Lord, that Jesus is the Christ. **Faith is directly connected to repentance and then obedience.** There is no concept in Hebrew for intellectual faith. That's called philosophy, where I can believe something but not really do it. In Hebrew, concepts are walked out in real life. So you cannot say, "I love my spouse," but then don't do anything to display that love. That's not love in Hebrew. It is love in Greek, but it's not love in Hebrew. And the idea in Hebrew culture of faith is that you display your faith by turning your back on sin, breaking God's law, and you turn toward following God in loving Him by obeying Him. That's why it says, if we just turn over to **First John chapter five** and read this, it says in **verse two**: *"**By this we know that we love the children of God, when we love God and keep His commandments.** ³ **For this is the love of God, that we keep His commandments, and His commandments are not burdensome.**"*

0:20:56 So, you can see right there that in the book of First John, he's displaying and teaching us exactly what faith is. Faith is repentance from sin and dead works. What are dead works? Works that don't bring any righteousness to you at all, right? Works-based righteousness, whether that be religious works of the rabbis in the first century that were trying to say, "Hey, you need to keep all the traditions of the elders in order to be righteous." That was called works of the law. The law as an idiomatic expression, like we learned last week. If you're not familiar with that, I encourage you to go back and watch that. I think it was either chapter three or chapter four. Or your dead works, meaning any other works that you're doing, anything that's not following God or doing what He says is not going to benefit you in the kingdom at all. And that's why faith is—[James](#) says in his book, "Show me your faith without works, and I'll show you my faith by what I do." What was the "do"? It was looking to the perfect law of liberty. It was to look into the Torah and do what God said, just like He's been saying for thousands of years.

0:22:00 All right, let's go back to the text now that we're moving into **verse 12**. It says, *"**Therefore,**"* there we go. Now he's making another conclusive statement. *"¹² **Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned.** ¹³ **For until the law, sin was in the world, but sin is not imputed when there is no law.**"*

0:22:23 Now, look, I admit, without a doubt, this is a difficult statement. Paul is so Ivy League. Have you ever met anybody so smart that when they talk, you just—they just go right over your head? You just can't understand them. This is one of those moments why Peter says, "Hey, some of the things that Paul says is difficult," and that is because he makes this very strange statement. So let's unpack this, because traditional Christianity goes into all kinds of directions of original sin. Is Paul saying that we're all sinners at birth, and we can't help it, and we're condemned? And if a baby dies at birth, it goes to hell because he got sin in his life? Is there an age of accountability? There's all kinds of stuff that's come out of this one single verse, and some take it as Paul is saying that without the law,

there's no sin. So why would anyone want to keep the law? Because that would make them a sinner. So there are entire schools of thought that come away from this verse, and their conclusion is that there's a negative connotation to the law, that it's the law's fault that people are in sin, and when God gave the law, it just caused everyone else to sin even more. So therefore, the conclusion, which is kind of crazy, is we don't need law. That kind of would make everyone transgressors, but in the mind of that particular person that holds to that view, which is not logical at all, they take the position that law equals sin when you break it. So therefore, if I get rid of the law, then I can't sin. And that's why he starts **chapter six** by saying, **"Shall we continue to sin so that grace may abound?"** He says, "No, no, that's not what I'm saying at all." That's actually what any worldly teenager would think, right? They would think, "Well, if mom says that I can't—I'm going to get in trouble if I take the car. If mom doesn't say that, then therefore I'm not really disobeying her, so I can take the car." That kind of interestingly twisted logic is exactly what Paul is dealing with here.

0:24:21 So let's go through this and see what we can discover. First of all, it's important to know that Judaism of the first century did not believe in the idea of original sin. They didn't believe that you were born into sin. They believed each person was their own Adam, and through their own ability, they could overcome sin. It's right and wrong. Their belief system. Because one, I really like the idea that we are our own Adam, and we have the potential of overcoming our own sin through the blood of the Lamb and the Holy Spirit dwelling in us. The Bible tells us that we can overcome sin. And I think that's an incredible point that needs to be driven home, because there are too many young people today, too many pastors, too much of entire denominations that literally believe that we have no ability to not sin. But my Bible says, "Be perfect as your heavenly Father is perfect. Be holy because He is holy."^a We have the capability of saying no every time. We just choose not to. So, I love the idea that we can overcome sin, whether you're in addiction, whether you're in a situation, God is a righteous God, and what's the righteousness of God? His ability to save. And so we can overcome sin.

0:25:33 The part that they got wrong here is that the Bible very clearly says, as we're going to go through here just shortly, that everyone really is born into sin. We've got problems from day one because of Adam. In the pseudepigrapha of **2 Baruch 54:15**, it even says this: *"For although Adam sinned first and has brought death upon all who were not in his own time, yet each of them who has been born from him has prepared himself for the coming torment."* And so this is just some Jewish literature that shows that there were certain sects that did believe that everyone was born into sin, but traditional Judaism in the first century did not.

0:26:14 So let's go back to the Scripture real quick and read this again. And I'm going to leave it up on the screen, because we really need to work through this. It says, **"¹³ Until the law,"** in **verse 13**, okay, **"until the law, sin was in the world, but sin is not imputed where there is no law. ¹⁴ Nevertheless, death reigned from Adam**

to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come."

0:26:43 Okay, so there have been some that believe that there was no sin before or after the law. They've interpreted this as the law is what's causing people to sin. But Paul is not saying, "Oh, by the way, there's others that believe that sin was imputed only imputed when the law showed up." That's not what Paul is saying at all. I'm going to suggest to you that inside the context of logic of what Paul is trying to say in his rabbinical mind is that he's saying that, look, until the law came through Moses, sin was in the world. He didn't say it wasn't. He said it was. So the definition of sin, according to [First John 3:4](#), is the transgression of the law. There's no other definition of sin in the Bible, from the beginning. Sin is breaking what God said to do. It's disobeying God. Period. When you disobey God, you're in sin. That's it. So clearly, there were instructions before the Torah was written down on Mount Sinai by the hand of Moses, or they could not have been in sin, because sin, by definition, is breaking the law. So he says, "For until the law came," okay, "sin was in the world, but sin is not imputed where there is no law."

0:28:06 Now, this has been misunderstood by a millennia of theologians to believe that God did not actually count it as sin until He actually wrote it down. Or there's a giant problem with that, because He did count it as sin, and He judged Cain. He judged Sodom and Gomorrah, the people of the flood, the Tower of Babel, and so on and so forth. He not only imputed it to them, He gave them their judgment right then, over and over, and there's dozens of examples, so it can't possibly mean that He's not imputing it until the Torah was given, as many theologians have suggested. But I'm going to suggest that the logic doesn't support that. What Paul's really trying to say is he's addressing again—we have to always go back to what the audience is thinking. And why is Paul saying what he's saying? They believed that in Judaism, that the Gentiles were the only ones that were going to be judged, and they believed that the sinners were already condemned, and they didn't believe that they were sinners at birth. So Paul is addressing that to say, "Look, you don't even need the written Torah to be in trouble with God. *All* of the people before the Torah were in sin, and sin was in the world, and they were all judged big time, because there was a law. Now, it may not have been the written Torah, which is what his point is, but there was a law, and they broke it, which is why they were condemned and judged." And he's making a simple statement: **"Sin is not imputed when there is no law."** And I believe he's being sarcastic here. So I'm going to suggest to everyone, including the theologians that might be watching this broadcast, that Paul is using a hyperbole. He is not making a statement only. He's being fantastic. He's saying, "Look, sin was in the world, period. Sin can't even be imputed unless there is a law. So by the mere fact that God did judge them, there had to be a law." And that's why he says, "Nevertheless, regardless of what you guys think, death did reign all the way from Adam to Moses," because he knows that the Jewish believers that he's talking to, they didn't believe that. They believed that death came and curses came when the law was given, when God said,

"Blessings if you keep my law, curses if you don't,"^b and that line of thinking is what's got them in so much trouble, theologically, and what Paul's trying to unravel.

0:30:47 So unless we know what they believe, it's difficult to know what Paul is trying to say. And that's why he says, ***"¹⁴ From Adam to Moses, death reigned even over those who had not sinned according to the likeness of the transgression of Adam."*** In other words, they didn't sin in the same way that Adam did. So in other words, his point is, they didn't do what Adam did, but *death reigned because of Adam*. And he's setting all this up to say, "Look, everyone is in sin because of the sin of Adam. Your sin affects everyone else." And he says, "I'm about to give you the solution." And here it is. So he says in verse at the end of 14, he says, ***"Adam is a type. Adam is a type of Him who was to come, ¹⁵ but the free gift of God is not like the offense. For if by one man's offense or sin—breaking the law, God told him, 'Don't eat from that tree.' That's a Torah. That's instruction—many died. Much more, the grace of God and the gift by the grace of one man, Jesus Christ, abounded to many. ¹⁶ And the gift is not like that which came through the one who sinned. For the judgment which came from one offense resulted in condemnation, but the free gift which came from many offenses resulted in justification."***

0:32:19 You see, they don't believe that sinners should ever be saved, that that's even possible. You can only really be justified before God if you're inside of their religious system. And the Jewish believers were bringing that into early Christianity, and Paul didn't want to have anything to do with it. So he's saying, "Look, it is only because of Adam's sin. You are a sinner before you were born into Judaism and had the Torah. You were destined to be coming into death, into a system of death where you were automatically in need of a Savior, period, before you ever learned your Hebrew alphabet." And that's what he's trying to deal with.

0:33:02 ***Verse 17: "¹⁷ For if the one man's offense, death reigned through one, much more those who receive the abundance of grace and the gift of righteousness will reign in life through the one, Jesus Christ. ¹⁸ Therefore, as the one man's offense, judgment came to all men, resulting in condemnation, even so, through one man's righteous act, the free gift came to all men, resulting in justification of life. ¹⁹ For as by one man's disobedience, many were made sinners, so also by one man's obedience, many will be made righteous."***

0:33:36 Alright, so now let's take this in a different direction and share with you a different concept that first-century Judaism believed, so that you can really understand why he's really talking about this, because this seems so obvious to us, but to the first-century Jewish and Gentile believers, they didn't understand this. This was an affront to Jewish theology. Why? Because they believed that a man's righteousness came from keeping the Torah. They didn't understand the three different types of righteousness that we talked about: **God's righteousness**. They

understood that part. They understood **their righteousness was connected to their works, which is doing the law of God**, doing what He said, being obedient. And that's how they express their faith, and that's correct. But they did not understand **their need for a Savior**, and this is where it all falls apart, and that's why he says that, "Look, it is not through your works that you're going to receive righteousness or salvation, just in the same way that Adam—because he was divine blood, just like Messiah Yeshua, He was divine blood. And because He was divine blood, He had the power to procreate His own DNA, both spiritually and physically. So when He sinned, that spiritual DNA changed, and everybody that came from Him, the death was now in their blood, both spiritually and physically speaking, which is why people die, right? That death gene that came from the Tree of Knowledge of Good and Evil was imputed into—was infused, I should say, into the bloodstream, spiritually and physically, and it's been traveling down through time. And Paul's point is, 'Look, this is why everybody sins. This is why there's so many problems. This is why the Scriptures talk about, all through the Tanakh, the Old Testament, that man is a sinner, and he's been that way from birth.' So he's trying to make the point that, 'Look, your theology that you learned from your rabbis is wrong. You're a sinner by the mere fact that Adam sinned. He was divine blood, and He passed out into your bloodstream in the same way the second Adam, the only other person that came that was divine blood, was Yeshua. And because He lived His life perfectly, He did not have the gene of Adam. He did not have the death gene inside of His bloodstream. And therefore, anyone that believes upon Him and believes by faith His righteous life—it's not just faith in Christ. It's in what He did. It's in the fact that Christ kept the law perfectly, and therefore the death gene—He did not eat from the Tree of Knowledge of Good and Evil. It was a redo in the matrix. Christ did it right, and everyone that believes upon Him in the spiritual realm, His blood transfers to them."

0:36:24 Guys, this is so exciting if you really grasp what I'm talking about. We're not talking about in the spiritual realm only. I'm talking about God science. I'm talking about *in the spirit*, the real blood that comes out of your physical body, it radiates. Science knows that it radiates, and that's why, when you die, when the radiation finishes, there's no life left in the blood. The soul cannot come back to the body, because that aura, if you will, is gone. That's when the body actually dies, when the life is in the blood. Okay? And Adam sinned, that death marker was in the blood, but in the spiritual realm. So, your soul is condemned by the sin of Adam. This is incredible if you grasp this. So when you get saved and you believe upon Christ, and you have faith in what He did, what's happening is you—when you accept the blood of Christ in your life, the reason why you plead the blood and why it's so critical is because you're getting a blood transfusion. You're removing your spiritual blood that's been marked with the death marker, and you are accepting the blood of Christ that's perfect. This is how you enter into eternal life, because no one enters into heaven with a single spot or wrinkle. No one enters into heaven with a single death marker. A single sin will keep you out of heaven, because otherwise heaven wouldn't be perfect anymore. That's why you must believe in Christ. This is why this statement

out of **chapter five, verse 19**, he says, is connected directly to **Isaiah chapter 53, verse 11**. Let's read it. It says, **"¹¹ He shall see the labor of His soul,"** talking about the Messiah, **"and be satisfied. By His knowledge, My righteous Servant shall justify many, for He shall bear their iniquities."** So He took the sin on us, and when He died, because He was perfect, He was—that blood payment was able to redeem you out of Egypt. It's how the death angel passes over you at the end of time. It's all connected. And I hope all of this makes sense, and I didn't muddy it up with my excitement. The blood of Christ is so powerful that when anyone accepts Him and believes upon what He did and takes the blood and puts it on the doorpost of their heart, *every single person after Christ, they* become righteous and justified before God, and that's what Paul's point is. Adam made everyone unrighteous. Through Christ, His blood placed on your life, the doorpost of your heart causes you to be righteous. *That* is why He's trying to make this comparison of the first Adam and the second Adam. They didn't believe that they were born into sin. Paul's like, "Oh yes, you were." And this is the whole point of Christ.

0:39:26 Let's go back to the Scriptures. We're almost finished. Just a couple more verses. **"²⁰ Moreover, the law entered that offense may abound, that sin may abound. But where sin abounded, grace abounded much more, ²¹ so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord."**

0:39:46 Now, I'm going to leave that Scripture up there for just a moment as we discuss it, because there are so many commentaries that look at this Scripture and they take it in the negative. They take it through their eyes and their lens of already being antinomianistic, anti-law, already being anti-Semitic, already being believing that the law is done away with and it's bad. And this is one of the verses that they use to justify their position, and because it appears as if the law is a bad thing, that it causes sin to abound, that's literally like, can you imagine, as a parent, someone accusing you because you give your child a list of 10 things to do while you're at work, that you're causing them to sin because you're giving them 10 commandments today to keep? That's crazy thinking. Who would say that the law that's been given by the parent is what's creating the sin, or is it more likely that the sin was already going to happen? They were already going to be disobedient. They were already not going to clean their room. They were already going to do all these things that they know they probably should do. But when the parent wrote it down, it's now chapter and verse. It's very clear, and it's in the law, and no one can get away from it, and so it's clear the sin is there. All 10 were broken, right? That's what's going on here in the mind of Paul. He's not saying that the law's fault that people are sinning. No, may it never be. He says in the first part of chapter six, he's saying that, "Look, when the law came, it now clarified and made it clear that everyone is sinning all the time, and so if you had any doubt that you were in sin, the Torah made it clear you are a sinner. We are a sinner, and we need a Savior." That's all he's saying. He's not creating some crazy theology that says, "Look, if we

just get rid of the law, then we're not going to be sinners." Because incredibly, that's what mainstream Christianity has said, is that we get the law is bad. "Look, it says right here, Paul says that the law, when the law came, sin abounded." No, that's not what he's saying. He's saying that when the law came, sin became clear. He's not saying, "Get rid of the law, and we'll get rid of sin." That's just illogical on every level. Okay? So we have to take things in context and actually think through the reasoning behind why we are believing what we're believing.

0:42:17 All right, my friends, incredibly, we've come to the end of this broadcast. But before we do, I want to end with [chapter six, verse one](#), because it really is—it really should be the end of chapter five. I don't know why or who or how they did these chapter headings and verses, but sometimes they put them in the most awkward places, because he really is saying, "Look, moreover, the law entered so that sin could be very clear, and it would abound, and everybody would be without excuse. Now they can't say that they don't know, but when sin abounds, the grace of God covers that. So no matter how far sin goes, Christ and His blood can cover that. Grace abounds. Unmerited favor abounds." So he knows that this is a brand-new concept that his Jewish believers and Jewish friends are hearing for the very first time, and he knows what they're thinking. They're thinking, "Well, if that's the case, then maybe we should just sin so that God can have more glory and grace will abound more." And so that's why he says in verse one of chapter six, which should be really the last verse of chapter five, ***"¹ What then shall we say? Shall we continue to sin and break the law that grace may abound? ² Certainly not! How shall we who died to sin live any longer in it?"***

0:43:38 What's he saying there, my friends? Very simply, he's saying, "Shall we continue to break the Torah by mere fact?" Listen carefully if you're out there, or you know someone that believes that God's law has no relevance in a believer's life today, they have to answer this question. Why is Paul literally saying, "Shall we continue to break the law?" And then he says, "No." In other words, he's admitting that there is a law for Christians today in the first century, and I believe that he's talking to us again—or for us, he's not talking to us, but it definitely is for us today, and all of Christianity virtually believes that. So he can't literally say that you should stop sinning unless there is a law to sin against, and that's why he says, "Certainly not." And we've already discussed that Greek phrase literally means, "You will be cursed. May you be cursed if you believe that?" Because that would fly in the face of what God is trying to say across all of His written Word, which is, "I have a systematic theology. It's a set of laws that are designed to instructions to bless you and to show you how to be at peace and *Shalom* with Me and your neighbor. And if you teach that that's done away with or you believe that we should just sin so that My grace can cover you, then that's anathema. That is a curse upon you for believing that." So, at the end of the day, Paul is really trying to drive home this point that everybody's a sinner, and the Torah was designed to show us that it's always been in existence from day one. Or look, how in the world did Noah know to bring two of each of the unclean animals and seven of each of the clean animals

on the ark? Did you know that we've all been taught that it's two by two, right? And the preschool song that we learned in Bible school at church when we were young, but at the end of the day, it was seven of each of the clean animals. Because why? If you eat one of the unclean animals and there's only two of them, then now they're going to go extinct, and maybe that's what happened to the dodo bird. I don't know. My point is, is that Noah knew the difference between clean and unclean, and that was long before the Torah was ever given and Leviticus chapter 11 was ever written to define the clean and unclean animals. So the Torah was likely given in large part orally to Adam and passed down, and then He added all kinds of laws on Mount Sinai because they were so creative in their sins.

0:46:13 So, for us today, it is our responsibility to interpret the Scriptures using their language, their culture, their context, and then create the belief system that then changes our lives. You know why? Because we do what we believe. My friends, thank you for traveling along with us in this broadcast. I pray that God blesses you, that He keeps you, that He makes His face shine upon you, that His countenance will be lifted up over you, and that He would give you *Shalom*. Until next time, my friends, don't forget to visit our website at passionfortruth.com, where there are literally hundreds of articles on almost every topic, hundreds of videos, all kinds of content to help you in your spiritual walk. And thank you for those of you that hit pause and went over and went to our website and are paying it forward and partnering with us at \$25 a month or more. We thank you for that. It is going a long way to impact this world. We want to do more of an impact, and we want you to be a part of it. I'm Jim Staley with Passion for Truth Ministries, and I'll see you in the next video. Shalom.

Watch the full teaching here;



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