

Romans from a Torah Covenant Perspective

- Chapter 5 -

Romans 5:1 Having been declared righteous, then, by faith, we have peace toward Elohim through our 'Kurios' Master Yahusha the Messiah. 2 through whom also we have the access by the faith into this grace in which we have stood, and we boast on the hope of the glory of Elohim.

To compare יהוה to a human judge is sacrilegious and callow, it fails on three major points:

- I. A human judge and the accused have no intimate, sacred relationship at all!
 - II. A human barrister is hardly sinless, 'giving their life as a ransom for many' are they? More like rotten sinners holding your freedom at ransom for services rendered.
 - III. A human accusing barrister may appear to be the very manifestation of the devil when you're standing accused in the dock, but he hardly has the power over the earthly principalities that you think he does.
- The relationship between יהוה and the sinner is altogether intimate and sacred. It's against יהוה Himself that the sinner has sinned, hardly the case with a human judge.

Addressing the 'Kurios' of V.1 k. (Gk #2962 >Heb #3068 - the divine name יהוה) Kurios: Genesis 15:8 the covenant blood ratification, and Exodus 32:11 the covenant breach. Genesis 15:8, "Lord יהוה Elohim how shall I know that I will inherit it?"

The Golden Calf - Exodus 32:11 And Moses besought the LORD ^{H3068} יהוה his Elohim, and said, LORD, ^{H3068} יהוה Elohim why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

The triad naming formula: a combination of the names, Lord, Yahusha and Messiah appears in V.21, 6:23, 7:25 and 8:39. You can't but notice Shaul's deliberate attempt to connect us to the Tankakh usage of the divine name. It places squarely on Yahusha's shoulders the sovereign, divine nature. To call Him 'Kurios' a term used in the LXX to identify יהוה is to credit Yahusha as being 'Elohim with us'/'Immanuel'!

Romans 5:2 through whom also we have the access/prosagoge by the faith into this grace in which we have stood, and we boast on the hope of the glory of Elohim.

'Prosagoge': 'a bringing to, or up to, a bringing up. Used in Ephesians 2:18 'through Him we both have access 'prosagoge' in one Ruach to the Abba.' rs."

Yahusha replaces the Levitical Tabernacle that was only introduced because of the Golden Calf. Even Rashi and the rabbis admit that the Tabernacle was a result of the Golden Calf. If Yahusha is the solution to sin, including the sin of the Golden Calf then He is the solution to the Levitical tabernacle too, which is the point made by Himself and the various writers of the Brit Chadasha.

'Prosagoge' 'gained access' comes from the verb 'prosago' a term used in the LXX to describe Israel approaching יהוה in the Tabernacle!

Now Shaul clearly attributes that to Yahusha!

Romans 5:3 and not only so , but we also boast in the tribulations, knowing that the tribulation doth work endurance; 4 and the endurance, experience; and the experience, hope.

Romans 5:5 and the hope doth not make ashamed, because the love of Elohim hath been poured forth in our hearts through the Holy Spirit that hath been given to us.

Romans 5:6 For in our being still ailing, Messiah in due time did die for the impious; 7 for scarcely for a righteous man will any one die, for for the good man perhaps some one also doth dare to die;

V.6 'In due time,' - the correct moment in time when Messiah entered the scene, was anointed Melchizedik, sacrificed for human sin, and initiated the Melchizedik - New Covenant - the final stages of human history, which will lead to His return is the thrust of the Brit!

Yahusha said, "They that be whole need not a physician, but they that are sick." (Matthew 9:12)

V.7 doing good for good vs good for evil.

Matthew 9:13 "I have not come to call the righteous, but sinners to repentance."

- I. In human reason it makes no sense that Yahusha would die for righteous people, even though technically there are none (3:10).
- II. In human reason it makes no sense that Yahusha would die for sinners - Elohim's enemies. In the ancient world it was heard of someone laying their life down for a friend, but for an enemy was unheard of! Even the Maccabean Jews would lay down their life for loyalty to the Torah but never for the ungodly. This isn't nepotism; this is self abandonment, a wanton bounteousness.

Romans 5:8 and Elohim doth commend His own love to us, that, in our being still sinners, Messiah did die for us; 9 much more, then, having been declared righteous now in his blood, we shall be saved through him from the wrath;

Positional sanctification sets us up for a life of personal sanctification - divine responsibility to יהוה's code of conduct, contained in covenant commandments, unlike commandments contained in ordinances.

Romans 5:10 for if, being enemies, we have been reconciled to Elohim through the death of His Son, much more, having been reconciled, 'we shall be saved in his life' or, 'we shall be saved through his living in us.'

Romans 5:11 And not only so , but we are also boasting in Elohim, through our Master Yahusha Messiah through whom now we did receive the reconciliation; Death in Adam, Life in Messiah.

Reconciliation is juxtaposed between the first Melchizedek, Adam, to the Final Melchizedek, Yahusha. We'll see this play out in v. 14, death reigned from the first Melchizedek - Adam; to the last Melchizedek in the Tanakh - Moses, The Final Melchizedek - Yahusha crosses the threshold building the one new man of Ephsians 2. though reconciliation by covenant through His blood.

Romans 5:12 because of this, even as through one man the sin did enter into the world, and through the sin the death; and thus to all men the death did pass through, for that all did sin.

V12 & 13 speak to the introduction of sin into humanity and the place of law in regard to sin and the presentation as Yahusha as the second Adam, all rooted in the Gen. 3 narrative.

The sin nature, unlike the Dali Lama, I believe all men and women directly inherit a sin nature from Adam and Eve. Through Adam death spread to all people. Original sin.

Genesis 8:21 *'For the intent of man's heart is evil from his youth.'*

Psalms 51:5 *'Behold, I was brought forth in iniquity, and in sin my mother conceived me.'*

Psalms 58:3 *'The wicked are estranged from the womb, these who speak lies go astray from birth.'*

2 Esdras 3:7 *'and you laid upon him one commandment of yours, but he transgressed it, and immediately you appointed death for him and for his descendants. From him there sprang nations and tribes, peoples and clans without number.'*

As the whole of humanity existed first in Adam, now because of sin Adam is humanity in alienation from יהוה.

Romans 5:13 for till law sin was in the world: and sin is not reckoned when there is not law;

What law? *The law of Moses???*

No! Sin couldn't be charged against anyones account where there is no law. But we know Cain, the flood of Noah, Sodom and Gemmorah, and the sins of Pharaoh were charged before Sinai, some before Moses don't we?

We've got to recognize that Abraham didn't know Moses yet he followed YHWH's Torah (Genesis 26:5). So Torah and 'the law of Moses' are not synonymous just as BoL and BoC are not synonymous. The Torah the Abraham kept wasn't the law of Moses, was it?

Sin is never charged in the absence of Torah - the presence of YHWH's Torah within the lives of people before Moses, before Sinai had the wide scale function of exposing the sin of the human heart.

So where does this whole idea that the law of Moses is the five books of Torah come from? Rabbinical tradition inherited by the church.

"*The law of Moses*" is literally the second set of tablets. It's inception point is Exodus 24:12 and it extends into Joshua. It's called 'the law of Moses' because Moses cut the stones, Moses talked to the people.

Moses didn't mediate this law concession. There was no exchange – Moses delivered this Formal Legal Oration to a group (they couldn't say NO!). 'The Law of Moses' isn't some separate 'law' from the BoL, but it isn't the first five books either!

This will change your biblical paradigm. Let the scripture inform us:

The phrase 'Law of Moses' comes from 'the Book of the Law of Moses' appearing in the Bible 4 times with the torot of 1st mention Joshua 8:31.

The phrase 'The Law of Moses' is found in John 7:23 & Acts15:5 and it's in reference to the land entrance sign of circumcision in Joshua 5:2.

The point: 'The law of Moses' isn't it's own law or limited to just the book of Deuteronomy or to the first 5 books of the bible because the phrase it's attached to (*circumcision*) and appears in text outside of those parameters (Joshua 5:2).

To compound that; Joshua 8:31 & Joshua 23:6 are outside of the first 5 books with Joshua 'adding' to "the Book of the Law" (of Moses) at Joshua 24:26. All mentions of the 'Book of the Law' and 'the Book of the Law of Moses' are synonymously interchangeable and begin in 'law' Exodus 24:12 extending past Deuteronomy into Joshua with additions and changes!

IN SUMMATION: The law of Moses is NOT the five books of the bible - it's inclusive of the Book of the Law but extends into Joshua.

Romans 5:14 but the death did reign from Adam till Moses, even upon those not having sinned in the likeness of Adam's transgression, who is a type of him who is coming.

Death reigned from the 1st Malki-Adam, to the last Maliki-Moshe, where the children died to the BoC and the BoL was imposed upon them - until the Final Melchizedek would redeem them from the curse of the BoL and return them to Torah through Covenant.

Not the 'law of Moses' but 'the Torah' - as the children of Abraham we should walk as Abraham.

Romans 5:15 But, not as the offense so also is the free gift; for if by the offense of the one the many did die, much more did the grace of Elohim, and the free gift in grace of the one man Yahusha Messiah, abound to the many;16 and not as through one who did sin is the free gift, for the judgment indeed is of one to condemnation, but the gift is of many offenses to a declaration of 'Righteous,'17 for if by the offense of the one the death did reign through the one, much more those, who the abundance of the grace and of the free gift of the righteousness are receiving, in life shall reign through the one—Yahusha Messiah 18 So, then, as through one offense to all men it is to condemnation, so also through one declaration of 'Righteous' it is to all men to justification of life; 19 for as through the disobedience of the one man, the many were constituted sinners: so also through the obedience of the one, shall the many be constituted righteous.20 And law came in, that the offence might abound, and where the sin did abound, the grace did overabound, 21 that even as the sin did reign in the death, so also the grace may reign, through righteousness, to life age-during, through Yahusha Messiah our Master.