

Romans from a Torah Covenant Perspective

- Chapter 6 -

Romans 6:1 What, then, shall we say? shall we continue in the sin that the grace may abound? 2 let it not be! we who died to the sin—how shall we still live in it?

Remember Romans 5.20? *'But where sin increased, grace abounded all the more.'* Paul's question here in 6:1 is prompted by what he'd already laid out earlier in the letter.

The question may arise in some twisted minds that if YHWH's *chên/charis/grace* is present in it's zenith; then maybe we can live in, to some degree or another *SIN!*

Grace Heb:*chên*, Gk: *charis*. Heb related words: *gedulah, chalaq, chesed, tov, racham, ratson*.

It's a point that's clear if we spend time understanding the framework of '*Chen, Chesed and Charis - Grace!*'

Noach found it, but it was יהוה who ratified it into the BoC - covenants of promise with Abraham. Grace cannot be divorced from its inception point of national covenant blessing to which Paul is speaking!

Romans 4:16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all.

The BoC is faith, it's the definition of grace, grace so the promises given to Abraham can be given to all, not just to the Jews coming out from the BoL, but to those in the nations who have the faith of Abraham and have crossed over from paganism and idolatry.

Romans 6:3 are ye ignorant that we, as many as were baptized to Messiah Yahusha, to his death were baptized? 4 we were buried together, then, with him through the baptism to the death, that even as Messiah was raised up out of the dead through the glory of the Father, so also we in newness of life might walk.

We live amidst an eschatological tension.

Romans 6:5 For, if we have become planted together to the likeness of his death, so also we shall be of the rising again; 6 this knowing, that our old man was crucified with him, that the body of the sin may be made useless, for our no longer serving the sin.

Matthew 8:22 Let the dead bury their dead.

2 Corinthians 5:17 Therefore if any man be in Messiah, he is a new creature old things are passed away; behold, all things are become new.

Ephesians 4:22 That you put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts.

Colossians 3:9 Lie not one to another, seeing that ye have put off the old man with his deeds.

An authentic walk always has a tension between the old man and the new, one foot in the grave with the first Adam and the other foot set on the kingdom with the second Adam.

2 Corinthians 4:16 Therefore we do not lose heart. Though our outward man is decaying, yet our inward man is renewed day by day.

Romans 6:7 for he who hath died hath been set free from the sin.8 and if we died with Messiah, we believe that we also shall live with him,9 knowing that Messiah, having been raised up out of the dead, doth no more die, death over him hath no more lordship.

Romans 6:10 for in that he died, to the sin he died once, and in that he liveth, he liveth to Elohim. 11 so also ye, reckon yourselves to be dead indeed to the sin, and living to Elohim in Yahusha Messiah our Kurios/YHWH.

The divine name יהוה - Kurios.

Romans 6:12 Let not then the sin reign in your mortal body, to obey it in its desires; 13 neither present ye your members instruments of unrighteousness to the sin, but present yourselves to Elohim as living out of the dead, and your members instruments of righteousness to Elohim.

Romans 6:14 for sin over you shall not have dominion over you, for ye are not under law, but under grace. 15 What then? shall we sin because we are not under law but under grace? let it not be!

This isn't a proof text to assert that believers aren't 'under the law', with 'under the law' interpreted to mean the commandments found in the Torah or what's termed 'The Law of Moses'.

So what does 'under the law' 'hupo nomon' really mean? Considering in the past few paragraphs of his letter Paul has instructed us not to live under sins dominion and John

defines sin as violation of the Torah ;1 John 3:4, *Everyone practicing sin also practices lawlessness—indeed, sin is lawlessness.*

Is the traditional '*anti nomian*' view literary and textually viable based upon the context of the letter and the context of 1st John 3.14. The answer is a resounding NO! We're forced to do more than a cursory and unscholarly read to find the true balance of Rom 6:15.

Two Points:

- I. The sin master and the Torah are not one and the same. Romans 7:7 makes that clear, '*what shall we say then is the law sin? May it never be!*'
- II. The Torah isn't the agent of sin; the sin master is!

✳️ **The three traditional views of what '*under the law*' '*hupo nomon*' means, then I'll give you a fourth!**

- I. Institutionalized Church view: the Torah or Law of Moses to be obeyed by people.
- II. New Perspective of Paul view: the Torah's condemnation or penalties pronounced upon law breakers.
- III. The Messianic view: legalism, the oral law or an inappropriate abuse of the Torah.
- IV. The Melchizedik view:** not under '*the book of the law*' - Galatians 3:10, Ephesians 2:12, and Exodus 19-24:11.

The ones '*under the law*' haven't realized Yahusha's inauguration of the New Covenant and are still under the school master, the Book of the Law.

The ones '*under grace*' have realized Yahusha's inauguration of the New Covenant given as Torah (Hebrews 8:7) and have been released from the schoolmaster, the book of the law and established into the Torah through the BoC - the covenants of promise according to the promise of Abraham.

Clearly, we're not subject to the Book of the Law's condemnation, and that being under grace means being brought into BoC Torah by Yahusha, realizing the promises given to Abraham.

Paul doesn't at all consider the Torah as a whole to be abolished or irrelevant; he recognizes the established '*change of law*':

Hebrews 7:12 For the priesthood being changed, there is made of necessity a change also of the law. brought about by Yahusah's priesthood and inauguration of the BoC; now we're redeemed from the curse of the BoL. A shift in law has happened.

The BoL condemned us, because of infidelity toward יהוה, we're no longer subject to its pronouncement of death upon all who transgress it. Like wise; we're no longer subject to its conditional priesthood.

The authority of the BoL has been superseded by the authority of the BoC, both are Torah but the lesser serves the greater not vice versa!

Paul's statements about the law can't be interpreted as blanket statement about the Torah when a dichotomy is in view here. We've just not had the dichotomy revealed to us until these last days and; *many still have the same veil untaken away in their reading of the old testament; which veil is done away in Messiah (2 Corinthians 3.14).*

The Letter to the Romans as textual witness to Torah's validity, but understand the dichotomy in view:

- *Romans 3:31 Do we then make void the law through faith? יהוה forbid: yea, we establish the law.*
- *Romans 7:12 Wherefore the law is holy, and the commandment holy, and just, and good.*
- *Romans 7:14 For we know that the law is spiritual.*
- *Romans 7:22 For I delight in the law of Elohim after the inward man.*
- *Romans 7:25 I thank Elohim through Yahusha Messiah our יהוה. So then with the mind I myself serve the law of Elohim; but with the flesh the law of sin.*
- *Romans 8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.*
- *Romans 8:7 Because the carnal mind is enmity against Elohim: for it is not subject to the law of Elohim, neither indeed can be. So then they that are in the flesh cannot please Elohim.*

All in all this law verse, in context, concerns people being freed from the Torah's-BoL's condemnation.

Torah and grace aren't at odds with one another, the letter is communicating the means by which the believer is no longer a slave to sin but instead alive to יהוה.

'Hup0 n0m0s' 'under law' meaning the condemnation of the BoL upon sinners; specifically; in contrast to Romans 8:1 where we find, 'therefore there is no condemnation for those who are in Messiah Yahusha'.

'Hup0 n0m0' means to be subject to the curses that are found in the BoL, (there are no curses-plural in the BoC). This is because of the failure to accomplish the BoL demands because of its innate ability to constrict the man yet strengthen the sin (awareness awakens rebellion).

Those who believe that *'under grace'* and *'under law'* as representing two different ages miss that fact that Abraham accepted the Promise and was justified according to grace whilst still being observant of BoC - law!

Romans 6:16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? 17 But Elohim be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

Romans 6:18 Being then made free from sin, ye became the servants of righteousness. 19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. 20 For when ye were the servants of sin, ye were free from righteousness.

Romans 6:21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. 22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

Romans 6:23 for the wages of the sin is death, and the gift of Elohim is life age-during in Messiah Yahusha our Kurios/YHWH.