

Romans from a Torah Covenant Perspective

- Chapter 8 • Part 1 -

Romans 8:1 There is, then, now no condemnation to those in Messiah Yahusha , who walk not according to the flesh, but according to the Spirit.

A historical event has transpired affecting the functional, conditional condemnation in one aspect of the Torah - the BoL: ***Deuteronomy 31:26 Take this book of the law, and put it in the side of the ark of the covenant of יהוה your elohim, that it may be there for a witness against thee.***

Believers are no longer under the condemnation of one aspect of the Torah, the BOL - two different relationships to two different aspects of Torah!

Romans 8:2 for the law of the Spirit of the life in Messiah Yahusha did set me free from the law of the sin and of the death;

What the letter is communicating here is one of two things:

1. **Spiritual constants 'laws'.** Contrasting two spiritual principles at odds with one another: (a) the first spiritual constant - the view that 'law' 'nomos' isn't speaking of Torah, but of 'principal' or 'rule' in relation to two spiritual laws, or spiritual constants (i.e gravity etc 'what goes up must come down.'). The law of the Spirit is the spiritual constant alive in a person who's accepted Yahusha and been set free from the condemnation in the BoL, they're spiritually regenerated and have received the Holy Spirit.

(b) The second spiritual constant: is once a person sins then the binding authority of sin will lead to condemnation and death. In sum: two scriptural laws, principals, or powers are at work.

2. **Two functional conditions of the 'Torah.'** Two modes of operation for the Torah - BoC - BoL.

a, a person is regenerated by the Spirit to covenant Torah by Yahusha - the law of the Spirit of life.

b, a person unregenerate, living in sin and disobedience is outside of the BoC and still within the law of sin and death the BoL where the condemnation of the law resides and judges the rebellious unto death.

The law of the Spirit of life is either The Torah of life; that is, the ratified covenant Torah (Hebrews 8:6) brought about by Yahusha. **Or,** a the spiritual law, spiritual constant alive in a person who's accepted Yahusha.

The law of sin and death is either a person unregenerate, living in sin and disobedience; outside of the BoC and still within the law of sin and death the BoL. **Or,** a person in sin under the binding authority of sin leading to condemnation and death.

John Calvin: *"I would not dare take the law of sin and death to mean the law of God."*

Romans 8:3 for what the law was not able to do, in that it was weak through the flesh, Elohim, His own Son having sent in the likeness of sinful flesh, and for sin, did condemn the sin in the flesh,

יהוה sent His own Son in the *'homoiōma' 'likeness' 't^emûnâh'* of sinful flesh. Yahusha was 100% Yahuwah, 0% man cloaked in humanity but not from humanities origins - dust. He's the bread man from heaven John 6.

Romans 8:4 that the righteousness of the law may be fulfilled in us, who do not walk according to the flesh, but according to the Spirit.

Romans 8:5 For those who are according to the flesh, the things of the flesh do mind; and those according to the Spirit, the things of the Spirit;

'Dikaioma tou nomou' 'the righteousness of the law' - the right action that the Torah required.

The Covenant aspect of Torah (BoC) is spiritual it affects the inward man, the man of faith. The law aspect of Torah (BoL) regulates the carnal man, the flesh until Messiah comes and renews man by His Spirit (V. 1).

Christian Dualism Vs. Biblical Wholism:

Dualism = only the ethical and moral instructions in the law of Moses matter in the convenience of my heart and mind - never on outward display.

The problem is threefold:

1. lawlessness
2. Judaisms fabricated 613 commandments
3. Messianic Movement using conjecture to establish what commandments can be legitimately followed in the post resurrection era. whilst denying the BoL-BoC dichotomy that reveals the application of Torah commands in a post resurrection era without human guesswork and double talk.

Romans 8:6 for the mind of the flesh is death, and the mind of the Spirit—life and peace;

Romans 8:7 because the mind of the flesh is enmity to Elohim, for to the law of Elohim it doth not subject itself,

Romans 8:8 for neither is it able; and those who are in the flesh are not able to please Elohim.

Enmity against יהוה and His Torah = flesh & death.

Two spheres of human existence are witnessed:

1. flesh and sin and death
2. the spirit and life

Torah is the very litmus test for a life led by the spirit.

Romans 8:9 And ye are not in the flesh, but in the Spirit, if indeed the Spirit of Elohim doth dwell in you; and if any one hath not the Spirit of Messiah—this one is not His;

If the RHK dwells in you're no longer to be in the flesh, but in the Spirit.

R. 7:14 *'the law is spiritual'* so living in the spirit must include conformity to YHWH's Torah if we're revived but the Holy Spirit!

V.9 Paul communicates a high Christology with *'pneuma theo'* and *'pneuma Christou'* clearly treating Yahusha as Elohim. This has huge ramifications for our understanding of the view of Messiah in the First Century.

Yahusha was readily being portrayed by the Apostolic community as the creative force, the revelatory and redemptive power of Elohim - an embodiment of the Divine Power.

Romans 8:10 and if Messiah is in you, the body, indeed, is dead because of sin, and the Spirit is life because of righteousness,

Romans 8:11 and if the Spirit of Him who did raise up Yahusha out of the dead doth dwell in you, He who did raise up the Messiah out of the dead shall quicken also your dying bodies, through His Spirit dwelling in you.

Romans 8:12 So, then, brethren, we are debtors, not to the flesh, to live according to the flesh 8:13 for if according to the flesh ye do live, ye are about to die; and if, by the Spirit, the deeds of the body ye put to death, ye shall live;

Romans 8:14 for as many as are led by the Spirit of Elohim, these are the b'nai יהוה, sons of יהוה; Rom 8:15 for ye did not receive a spirit of slavery again for fear, but ye did receive a spirit of adoption in which we cry, 'Abba—Father.'

Why in V. 14 does Paul play on the major themes of the Exodus from Egypt and adoption at Mt. Sinai?

Paul's intentionally pointing his audience back to The Exodus; reminding them to reject the spirit of slavery, now identified with the BoL; and yet at the same time remind his audience of their adoption in Exodus 19-24.

Being freed from the slavery of the BoL on one hand; and freed from the the pagan nations on the other; with both Jew and Gentile being adopted in as *b'nai* יהוה with their return to the BoC in Yahusha (Exodus 19-24.)

Romans 8:16 The Spirit himself doth testify with our spirit, that we are b'nai יהוה, children of יהוה;

Romans 8:17 and if children, also heirs, heirs, indeed, of Elohim, and heirs together of Messiah—if, indeed, we suffer together, that we may also be glorified together.

RELEASE FROM SLAVERY AND ADOPTED; in the Pauline mind Romans 8, and Ephesians 2 is used to reacquaint his audience with The Exodus; to remind them to reject the spirit of slavery, which he's identified with the BoL; and yet at the same time he draws his audience to return to their adopted covenant status in Exodus 19-24 and live as they were called, not lived as they fell!