

## Romans 6

### Two Masters, Two lives, Two Voices One Torah

6:1. Sinning is for those who are in Adam. Obedience is for those who are alive and reborn.

In Messiah we actually die with Him. Immersed in His death.

Our life now becomes His life.

Yeshua died to kill the sin nature. We participate in that death with Him.

- Baptism, immersion is likened to death and rebirth.  
Israel died in sea of Reeds, and were reborn in the wilderness.
- A Mikveh is used when passing from **tamei** to **tahor**. Unclean to clean.
- The two worlds are those of **sin and death**, and **life and righteousness**.  
Each world has a Master. Each world is opposed to the other. One cannot be a citizen of both. The unrighteousness cannot enter the camp of G-d. The righteous are not welcome in the unrighteous camp. It is either/or. Except that we pass between both worlds. This leads to many difficulties.
  
- Death is Master of one world. A world of rebellion, hatred and dissension against Torah
- The other world is that of Life, obedience, righteousness, and G-d is that Master.
  
- We have two selves. One is that of Adam, in the world of tamei. Enslaved to sin
- The other is tahor, we enter it through death, the death of Yeshua. And our own death.

## **Two Worlds, Two Masters, Two Lives**

### **Romans 6 Continued**

#### **Sin and Death**

Rebellion. Slaves of unrighteousness. The “old self”

This “law” is really lawlessness, opposition to Torah. (6:19)

Enslaved to unrighteousness, to lawlessness, to impurity.

Disobedience to Torah. Commandment of G-d makes one want to sin.

This Master has his own 'laws' which are to be in opposition to Torah.

We are instruments of unrighteousness on behalf of “sin”

Those laws are in effect for all who are in Adam.

These Laws do not stand on their own, but are perversions of Torah.

Torah defines good, this 'law' defines itself in opposition to that good.

Being 'under' law in this case then means obeying the impulse to disobey Torah.

It does not mean free from Torah itself, but free from the constraints of Tahor world

No benefit to me to be enslaved to sin. I die.

#### **Life in Messiah.**

Obedience to His teaching, to Torah. Tahor. Holy, kadesh, set apart for His service.

Grace provides the impetus to be obedient, to hear and obey.

Slaves to righteousness. Freed from sin. Free to be obedient.

Liberty does not mean autonomy. Autonomy means to listen to the 'old self'

Obedience results in life. (obedience to sin results in death)

Benefit is to be set apart, to be made Holy, to gain eternal life.

## Two lives, two worlds, two masters. Continued

The only passage between the two worlds is death.

- **Passover** and **Baptism** are the pictures of this passage.

The difficulty is that Paul is speaking of two realms that simultaneously exist.

We have two selves that war within us. And those two selves are in mutually incompatible realms.

There is a sense in which we become citizens of only one world, BUT we still can and do listen to the other world.

Death in this case is not to be only understood in the organic sense.

Several cases where this tension is seen.

I am dead to sin, alive to G-d. But I am still involved in sin.

I am dead to sin, but I am putting to death the old man.

1 John 2. I do not sin, but if I do, I have an advocate. If I sin, I am not alive to G-d, yet if I say I do not sin, I am a liar and the love of G-d is not in me.

- In this sense, we are **actively** involved in putting down one life, and feeding the other.
- The feeding is that of Torah. It means death to one life, and life to the other.

## **World of Death is**

- natural, and we earn our reward, which is death and judgment.
- There is only justice here, no mercy.
- Lawlessness led to increased lawlessness
- No intrinsic benefit to me by participating in lawlessness
- In slavery, both active and passive
- Sin leads to death
- The only way out is death to that world

## **World of Life in Messiah**

- Offered as a gift.
- G-d must give us life
- Mercy leads to obedience
- Obedience leads to being made righteous.
- Benefits such as life, being set apart for G-d,
- and in the end, eternal life.
- Have union with Yeshua, the Bridegroom

## **Marriage and Death**

### **An Analogy of our relationship to G-d and Death**

By Analogy:

- We died to sin, we died to the voice of Lawlessness
- We now belong to another, to Messiah
- He died to sin, and is alive in a new world
- We now are attached to a new Husband,
- Just as a husband dies, the woman is free.
- We are free from that “covenant” since we ourselves have died.
- We now “bear fruit” for G-d, instead of lawlessness
- Marriage Analogy:
  - We cannot remarry if one party remains alive.
  - If we do not die to our old nature, we cannot be married to our New Husband
  - The dominion of the old relationship is the sin nature and how it controls us.
  - Death to “The Law” is death to the old voice and our response to it. Rebellion and disobedience

*Romans 8:7 because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so.*

The old person must die in order to have a proper new marriage.

This is an argument for the absolute necessity of Yeshua. Merely following codes does not kill the “old man.” There is still the enslavement, and even ownership of the “flesh”