

Romans 7

Analogies of Death and Life From the Torah

Two Voices of Torah Continued

Romans 7:1-3. Analogy of a marriage and authority.

The Law and its authority over us using marriage and death to illustrate

- From Chapter 6. There are two worlds, and two masters.
- How do we get out of the authority of one, and under the authority of the other?
- Marriage is used to illustrate the transfer of authority.
 - In Torah, only death can properly release a person from a marriage covenant
 - Our slavery to sin and death are like this covenant. We cannot be released by just wanting out.
 - A woman is bound to her husband unless and only unless he dies.
 - If she leaves before he dies she is in adultery if she remarries.
 - If he dies, she is entirely free to remarry. No constraints.

Two Masters, Two “husbands”, Two worlds.

The Torah speaks to both worlds, but in very different ways. One of judgment and death, the other of mercy and life.

First Husband. First Master.

- We obey a master of lawlessness and hate. This is the first husband.
 - Of sin and death in judgment.
 - He is the husband of chapter 6. No benefit, hateful, lawless, disobedient to Torah.
 - Passions connected to sins. Old nature, fruit for death.

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”

Romans 7:4-6

Paul outlines the two worlds and their masters.

World A: The world of sin and death, of *tamei*. A rebellious relationship to Torah. The master is our sin nature, the evil one speaking words of rebellion and disobedience.

World B: The world of *Tahor*. The world of the Spirit, of Life, of obedience to Torah.

We are married to one, and cannot be subject to the other one without a death occurring.

Death to the Law: In this context it can only mean death to the hostile voice of Torah, that incites us to rebellion. This is the law of sin and death (7:23) Not death to Torah itself.

Paul has argued that mere possession of Torah does not enable a person to cross over from the world of sin and death to that which is inhabited by G-d. We must die to our old master.

This analogy shows the need for a new life.

The Law of sin and death, that is, our response to constraint. When we are “in the flesh” we are constrained, enslaved to do evil. To rebel against Torah. We need rescue.

When we die, we now can be given a new life, and are remarried to another, Yeshua.

Vs 5: Our sinful passions are what Paul refers to dying.

Newness of Spirit, Oldness of letter.

The Letter of the Law. In our old nature, we heard, and rebelled. There is no life there. We were dead to G-d, and “alive” to

Newness of Spirit. Able to be subjected to G-d, to His commandments. Able to obey for we are now alive to Him.

Two relationships to Torah Romans 7:7-23

Oldness of letter

- The sin nature. The life of slavery to self.
- Rebellious
- Listen to sin, passions aroused to be disobedient.
- Torah “guides” us in that it shows us the particular way to rebel.
- As I learned about coveting for example, I learned more ways to covet. In this way, Torah helped me to be a “better” coveter.
- Torah was meant for life, but “sin” caused me to defy it. This is death by Adam's reckoning. Adam died when he disobeyed his commandment.
- The Torah forces sin to be fully revealed as sin, and rebellion then becomes explicit.
 - Torah brings responses of rebellion (vs 7-8)
 - Sin, my Master responds to Torah in rebellion.
 - Rebellion brings death

Adam as an example: Before Law, Adam was alive.

- When commandment came, Adam rebelled (Will you really die?)
 - Adam died “on that day”
 - Result was more sin. Cain, world filled with violence.
 - Sin resulted in death.
 - More commandments, more light on right versus wrong, more knowledge, more propensity and motivation for sin.
 - Yet, there is a desire to do right. (vs15) We are dual creatures in the natural state
 - We desire, but we are not able to be consistently obedient.

Newness of Spirit

- Life married to Yeshua. Subject to Commandments.
- Torah is of the Spirit (vs 14) In this world we are subject to Torah. We live it
 - Torah is:
 - Good
 - Set apart (Holy)
 - A source of life. (Mt 19:17)
 - Spiritual (vs 14)
 - Expresses the Will of the L-rd.

Relationship of the flesh with the Spirit

We are of a dual nature. Made in image of Adam (Gen 5:3, Seth), and of G-d (Genesis 1:27)

Seth is a good picture, for He is both of a G-dly line, and yet he is of Adam.

Both images war within us. But they are fundamentally opposed to one another.

The flesh responds to Torah in rebellion.

The Spiritual responds with joy, for Torah is life.

- The flesh cannot walk in Torah, it only rebels
- The Spiritual walks in obedience and in subjection to Torah.
- We must be freed from the flesh by death.
- Yeshua enables us to die to the flesh, and then be reborn to the Spirit.
- We are unable to do this on our own. That is the main message of this argument.
- On our own, the old man reigns supreme. We know of the Spirit, but we cannot get there.