

Our True Freedom From the Torah (Law)

By Tony Robinson

Introduction

Those of us in the Messianic movement know that Adonai is doing a very specific work in these last of the last days by fulfilling His words as declared in the book of Acts:

19Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord, 20and that He may send Jesus Christ, who was preached to you before, 21whom heaven must receive until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since the world began (Acts 3:19-21).

At this time Adonai is restoring ALL things spoken by His prophets. The reason we have this understanding is because Adonai has graciously taken us on a journey along the road to Emmaus:

Then He said to them, "O foolish ones, and slow of heart to believe in all that the prophets have spoken! 26Ought not the Christ to have suffered these things and to enter into His glory?" 27And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself (Luke 24:25-27).

He has opened our eyes to understand the Scriptures, specifically the Torah.

44 Then He said to them, "These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me." 45And He opened their understanding, that they might comprehend the Scriptures (Luke 24:44-45).

Without a thorough and Scriptural understanding of the Torah one cannot understand the Torah itself, neither can one properly understand the Renewed Covenant (New Testament) Scriptures. Many Christian believers don't know a restoration is needed. Not only do they not know what needs to be restored, they don't even know that anything was ever lost! Before you think I'm being critical, I didn't realize a restoration was needed until 1999 (even though I'd been saved for 20 years). For twenty years I never really knew the big picture because I didn't understand the Torah. And yet it is the Torah that has been "lost" for almost 1800 years. Just as in the days of Josiah when the Torah was rediscovered after years of neglect, so likewise, within the past thirty years the Torah has

been "rediscovered" by a Jewish remnant found within the Messianic movement. Furthermore, increasing numbers of non-Jewish believers around the world are "rediscovering" (and in many cases discovering for the first time) the Torah. Non-Jewish believers set about distancing themselves from anything "Jewish" soon after the deaths of the apostles. What was the result? The Church, an entity divorced from its Hebraic roots, mindset and lifestyle, having developed its doctrine from books labeled *Christian Theology*. The authors of some of these books used only the "New Testament" Scriptures to develop their theology. Many did not seriously consider that the Torah (including the Torah-observant lifestyle of Yeshua) is the only proper foundation to build upon, and the only one used to establish congregations throughout the book of Acts.

20having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone (Ephesians 2:20).

This centuries-long neglect of the Torah by those who call upon the name of Yeshua, as well as the body of anti-Torah information generated by those without a Torah foundation, has resulted in the misinterpretation of the Renewed Covenant Scriptures as they pertain to the issues of *Torah and grace* (the concept of *Law versus grace* does not exist in Scripture).

Through the Messianic movement Adonai has endeavored to restore the Torah as *the foundational* document that provides the basis for Renewed Covenant doctrine and instructions for practical lifestyle. In case you think only the "New Testament" Scriptures should be consulted on this *foundation* issue, or that they should be the primary source, examine (IN CONTEXT) what Paul says to Timothy:

*15and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus.
16All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, 17that the man of God may be complete, thoroughly equipped for every good work (II Timothy 3:15-16).*

Here, Paul clearly states that the "Old Testament" Scriptures can make a Renewed Covenant believer "wise for salvation," and that the same "Old Testament" Scriptures were to be the basis for doctrine, reproof, correction and instruction in righteousness (i.e., how to live a holy life). Although we know the Renewed Covenant Scriptures are inspired, in context, Paul could only have been talking about the Torah because he stated in verse fifteen that Timothy had known the Scriptures since he was a child, a time period within which the Renewed Covenant Scriptures didn't even exist! This is one of the greatest proofs that the Torah is not something radically different from our Renewed Covenant Faith! The apostles were able to plant new congregations on solid foundations using the Old Covenant alone. They didn't need a separate body of literature, which supposedly superseded or radically changed the Torah. Why? Because, they understood the continuity of both covenants. The Renewed Covenant simply documents the Old Covenant in action in the era of the Messiah. As we see, a delicate balance must be

sought when determining how we use the Old and Renewed Covenant Scriptures and how we allow one to modify, limit, illumine or augment the other.

I present this paper to help correct an erroneous view, popular among believers today, concerning Paul's statement that we are *not under the Torah*. The erroneous view distorts the true meaning of Paul's theology. When believers state that they are "free from the law," or not "under the law," they dogmatically assert that they no longer have obligations to the Torah commandments (standards of righteousness, Sabbath, Holy Days, dietary instructions, etc.). They do this despite overwhelming and undeniable evidence from the book of Acts that the early believers (especially Paul) continued to live a Torah-observant lifestyle.

*They produced **false witnesses**, who testified, "This fellow never stops speaking against this holy place and **against the law**" (Acts 6:13).*

*But Peter said, "Not so, Lord! For **I have never eaten anything common or unclean**" (Acts 10:14,; this occurred years after Peter was supposedly delivered from Torah).*

*And when they heard it, they glorified the Lord. And they said to him, "You see, brother, how many myriads of Jews there are who have believed, **and they are all zealous for the law** . . ." (Acts 21:19-24).*

*A man named Ananias came to see me. He was **a devout observer of the law** and highly respected by all the Jews living there (Acts 22:12).*

For example, they will agree to the nine commandments as binding, but not the Ten Commandments. They reject the Sabbath commandment even though they cannot express any coherent theological basis to justify why they are at liberty to keep the other nine while rejecting the Sabbath. If they really aren't under the Torah, then the same intellectual arguments used to reject the Sabbath should apply to the nine also. Paul's teachings are often cited as the basis for such views, particularly Romans chapters 5-8. In this paper I will show conclusively that Romans chapters 5-8 teaches the following:

1. The Torah has *many* functions and/or purposes. Paul is primarily dealing with *one* purpose of the Torah, which he makes abundantly clear.
2. The purpose he is primarily dealing with is *the ability of the Torah to stir up sin* or cause sin to increase/proliferate within particular individuals.
3. The Torah exerts this "stirring up of sin" influence only *within unregenerated*, i.e., unsaved individuals.
4. People who exercise faith through the grace bestowed upon them (thereby becoming believers) have become new creations. This is a two-step process where first, the "*old man*" (the one who was responsive to the "stirring up of sin" effect of Torah) literally dies, followed by resurrection unto newness of life as a new creation.
5. The believer has now been *set free from sin*, which is the result of two events. First, once an individual dies they are no longer capable of sinning. Why? Because they're

dead and dead people don't sin. Second, the Torah cannot exert its influence on a person whether positive or negative if they are dead. Why? Because dead people don't respond to instructions. Only those who are alive can respond to instructions.

6. Paul's *emphasis was on the believer's release from sin* when he accepted the gospel. With the believer now free from sin there is no basis for the Torah to stir up sin within his life as it did when he was an unbeliever.
7. Therefore, when Paul states that we have died to the Torah, he is stating that *we are dead to the Torah's ability to stir up sin within our lives*. Why? For all the reasons Paul developed within the CONTEXT of stating that we're free from Torah. Thus, we are free from and dead to Torah, but only in the limited textual context that Paul developed.

Before providing Scriptural evidence for the seven assertions above, I'd like to introduce some definitions. These definitions are listed to ensure a common understanding.

- Old Covenant--I've used the words Old Covenant instead of "Old Testament" because a testament is a will, which is a document of unilateral declaration. Covenants, which are what the Scriptures emphasize, concern agreements between two parties. The unscriptural idea of an old and new testament was introduced by Jerome when he produced his Latin translation of the Scriptures known as the Vulgate.
- Tanakh--What we know as the Old Testament. We get the word Scriptures from the word Tanakh. In Hebrew, the consonants in the word Tanakh actually form an acronym. The Tanakh is divided into what is called the **T**orah, **P**rophets (**N**evi'im), and **W**ritings (**K**hetuvim).
- Septuagint--This is a third century translation of the Hebrew Tanakh into Greek by 72 Jewish translators. It is very important because it serves as a link between the Hebrew and Greek languages as seen through Jewish eyes.
- The Law--The Hebrew word *Torah* literally means **teaching, instructions or doctrine**. The Septuagint rendered it using the Greek word "nomos," (SEC #3551) which actually means, "law." The original Greek meaning of the word nomos did not mean Adonai's Torah. It simply meant law as in a decree, human legislation, etc. Therefore, Scriptural context determines whether or not nomos should be translated law, in the sense of a human ordinance, or Torah as in the sense of Adonai's Torah. The following are sometimes taken as synonymous; the Law, Tanakh, Torah, the Law of Moshe (Moses).
- The Pentateuch--The first five books of the Bible authored by Moshe. In its most limited usage, the Torah is the Pentateuch (Chumash in Hebrew).

When I use the word Torah, I have in mind the Tanakh; therefore, from this point forward I will use the inspired word *Torah* instead of the ambiguous word *law*. Please read Romans 5:20 where Paul makes it abundantly clear that he is talking about the Torah of Moshe--not the law of any earthly society. Romans chapters 5-8 are printed at the end of this article for easy reference. At this time, I would like you to write your current understanding of the following sentence: *We have been delivered from the Torah of Moshe.*

The Torah Has Many Functions/Purposes

Romans 5:20 is the most important verse in these few chapters because it is the first verse used to establish the context within which Paul makes his arguments. In this verse Paul defines one of the many purposes of the Torah. Here is a short listing of other functions of Torah:

- Matthew 5:17-21: Yeshua states that the Torah functions as the guideline for the lifestyle of His disciples, to which obedience and/or disobedience will determine their future status in the Kingdom. *Torah demonstrates lifestyle.*
- Romans 10:4: Paul states that the Torah's ultimate goal/purpose was to lead Israel to Yeshua the Messiah. *Torah leads us to Messiah.*
- Romans 7:7: Paul states that the Torah defines sin. *Torah teaches what is clean and unclean, right and wrong, good and evil, what causes death and brings life.*
- Galatians 3:23: Paul states that the Torah was given to preserve the nation until the Messiah came. *Torah preserves individuals' lives until they come to know Messiah.*
- Luke 24:44 & John 5:39, 46: Yeshua explicitly states Torah taught about Him. *Torah teaches us about the Messiah and His role in redemption.*
- Romans 5:20: Paul states that the Torah was given to cause offenses (sin) to increase. *Torah has a specific effect on sin in people.*

As we can plainly see, *the Torah has many functions/purposes and roles*. Sometimes it takes on a teaching role so that we can learn about Messiah. Sometimes it takes on the function of describing/demonstrating the lifestyle of Yeshua's disciples. We even see it can function to cause sin to increase/proliferate within certain individuals. Herein lies the problem of properly interpreting Scriptures related to the role of the Torah: the Torah takes on many roles. The Scriptures define these different roles of Torah, *and context determines the role of which the writer is speaking*. In fact, sometimes Torah's different roles seem to conflict with each other and with other concepts such as grace and faith. This is why Paul sometimes asks rhetorical questions. He presumes to reach a logical conclusion that one who is unlearned in the Scriptures may reach. Then, he proposes a question to demonstrate that the unlearned, logical conclusion is incorrect. Furthermore, he gives the reason why the unlearned conclusion is not consistent with what he just taught. In other words, he's queuing us to the fact that he's about to show how two concepts do not contradict, but in fact, harmonize quite well when you have the proper understanding of Scripture. For example, in Romans 3:31, Paul asks, "Do we then make void the law through faith? God forbid: yea, we establish the law." This verse proves that *faith for salvation* did not replace *works for salvation*. This verse stands as a rebuke to anyone who believes people in the Tanakh were saved by obedience to Torah. In this example, faith and Torah may seem to contradict one another, but Paul assures us they don't. Why, because our faith establishes that which Torah taught, namely, we're saved by faith, not by works.

And he believed in the LORD, and He accounted it to him for righteousness
(Genesis 15:6).

Behold the proud, His soul is not upright in him; But the just shall live by his faith
(Habakkuk 2:4).

Then he spends an entire chapter (Romans chapter four) proving that the Old Covenant saints were saved **BY FAITH**, just as we are! The conclusion? Torah does not oppose faith. Why? Because **Torah was never given to save anyone within either the Old or Renewed Covenants**. It is an unlawful usage of Torah to try to use it to secure righteousness from or justification with Adonai. Numerous Scriptures teach this fact. Paul is stating very forcefully there is no conflict or dichotomy between faith and Torah. He's plainly teaching that if you compare Torah to faith (as a means of achieving salvation/justification), you are comparing apples to oranges since each has separate functions. Faith brings righteousness (Genesis 15:6 teaches imputation of righteousness by faith), obedience to Torah brings blessing (the entire book of Deuteronomy teaches blessing for obedience). Nevertheless, for various reasons people try to place Torah in opposition to grace, as in law versus grace. The Scriptures do not teach such a concept.

The Torah Causes Sin to Increase/Proliferate in Unregenerated People

Returning to Romans 5:20, we see that Paul introduces a function/purpose of the Torah that is indeed peculiar. The Torah was given to cause offenses to increase? Surely this unusual purpose for the Torah needs further examination and clarification. Why would Adonai's holy Torah cause sins to increase? Since most societies enact laws to **lessen** transgressions, we should automatically wonder why and how Adonai's purpose of the Torah was to cause offenses to *increase*.

Now, building upon the idea he introduced in Romans 5:20, Paul goes out of his way to explain the who, what, when, where, why, and how of this particular function of the Torah in Romans chapters 6-8. First, let's notice that this function of the Torah was designed for a specific time period in a person's life. Paul is very specific in defining **WHEN** Torah has this function in someone's life.

- Romans 7:5 states that sinful passions are aroused in a person when he is "in the flesh." "In the flesh" is Paul's way of saying in the unregenerate state, i.e., before salvation or before the new creation. Ephesians 2:2-3 shows this perfectly. The unsaved are characterized as those who walk "according to the prince of the power of the air, the spirit who now works in the sons of disobedience, among whom also *we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind*, and were by nature children of wrath, just as the others."
- This is also taught in Romans 7:9. The expression, "I was alive once without the Torah," refers to Paul in his unregenerated state or as a child before he was responsible for understanding the Scriptures.

- Romans 6:17-18 states that we “*were slaves of sin,*” past tense. Clearly he's talking about a time before regeneration.

No less than *three times* Paul shows that this function of Torah, whereby it causes sin to proliferate within someone's life, occurs in their unregenerated state; when they were 1) in the flesh, 2) without Torah, and 3) slaves to sin.

Next we will consider ***HOW the Torah functions to make the offense abound*** in those who are alive to sin. Paul is very precise and repetitive in stating how Torah functions to cause offenses to abound. In the next points I will reference the Scripture and then determine what question the Scripture answers.

Romans 5:20 answers the question:

- What is ***one*** of the purposes of the Torah of Moshe? It was given so that the "offense might abound," increase, proliferate or be augmented.

Romans 7:5 answers the following questions:

- When does the Torah arouse sinful passions? When we were "in the flesh," i.e., when we were unsaved and unregenerated.
- What caused us to bear fruit unto death? Sinful passions, NOT Torah!
- How does Torah function in the life of the unsaved person when they are confronted with Torah? Torah arouses sinful passions (but not directly, as I'll show later).

Romans 7:8 answers the following questions:

- What produces evil desires, sin or Torah? Sin produces evil desires. This is proof that ***sin*** produces evil desires, ***not Torah*** (as stated above).
- How does sin cause evil desires in an unregenerated person through the Torah? Somehow sin *uses* the Torah to accomplish this result.
- What is the basic relationship between Torah and sin? Sin is alive or comes into its fullest manifestation when Adonai's Torah is present.

Romans 7:9 answers the following questions:

- When does Torah have the effect of reviving sin within a person? When an unsaved person tries to obey it. We must remember the Torah was the "law of the land." It encompassed every aspect of life for an Israelite. They were taught Torah from the time they were children. We know that Old Covenant saints had to be regenerated just as Renewed Covenant saints. Didn't Yeshua expect Nicodemus to know the Old Covenant Scriptures taught about being born again?

"Do not marvel that I said to you, You must be born again. 8The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit." 9Nicodemus answered and said to Him, "How can these things be?" 10Jesus answered and said to him, "Are you the teacher of Israel, and do not know these things (John 3:7-10)?"

Therefore, before regeneration each individual in the nation of Israel was trying to obey Torah to some extent. The "stirring up of sin" effect occurred during this period in their lives.

- What is the effect of sin reviving? Death.

Romans 7:10 answers the following questions:

- What is **another purpose** of Torah? To bring life. This is what the entire book of Deuteronomy teaches.
- What else can the commandment cause? Death. As we've already shown, Torah doesn't cause death directly. Sin causes death through Torah since sin comes alive in the presence of Torah. Only in that manner does Torah "cause" death. Remember, Romans 6:23a states the wages of sin is death. More importantly, we see that the Torah can produce life in some individuals (those who through regeneration have been separated from sin) while producing death in others (the unregenerated who are still slaves to sin). Paul's point is to illustrate that ***we relate to the Torah in two different manners dependent upon whether or not we have been separated from sin.***

Romans 7:11 answers the following questions:

- Does sin act alone in causing death? No, it uses Torah.
- What causes a person to be deceived and to die? Sin.

Romans 7:13 answers the question:

- What produces death? Sin, which finds its fullest expression when Torah is present.

In summary, we can see that Paul is describing how the Torah **functions in an unsaved person** who still lives in bondage to sin because ***the old man is still quite alive and responsive to sin.*** It is within an unregenerate man that Torah functions to arouse sin. Notice that this is a **limited function of Torah**. Also notice that this is the **primary function** of Torah that Paul is dealing with throughout Romans chapters 5-8! However, the Torah produces life for a person who has been separated from sin. At this point you need to answer an important question which will help you ultimately understand what these chapters are about.

- In all of the verses above was Paul primarily dealing with the Torah in its **function/purpose** as a standard of right behavior for the redeemed (i.e., as a code of conduct for lifestyle)?

Earlier I showed how Yeshua (Matthew 5:17-21) upheld the view that Torah functions as a guideline for the lifestyle of His disciples. Was Paul's emphasis in the points above about born-again/regenerated believers and their responsibility to Torah as it functions to define the lifestyle of Yeshua's disciples? Most emphatically and unambiguously, no! He's **only** talking about Torah in its ability to ***cause offenses to increase in those who are still slaves to sin.*** This, my friends, is the context at hand. At the end of this document I have printed Romans 5-8 for easy reference. I have also listed all portions of Romans

chapters 5-8 dealing with this aspect of Torah (its ability to stir up sin) as an endnote¹. See how often Paul mentions this purpose of the Torah? Context, context, context.

When We Believe Unto Righteousness Our Old Man (the Previous Sinful Nature) That Was Hostile to Adonai Dies. In That Manner We Are Executed With Messiah.

In this next section we will cover Scriptures that teach a profound concept. When you experienced salvation by being born again or regenerated, the “old man” (who, as we have seen was quite responsive to sin) died!

Romans 6:3-4 answers the following questions:

- Who has experienced a death? The believer.
- What event demonstrates our death? Our immersion (baptism).
- What is the relationship between our immersion and the death of Yeshua? Our immersion into Him demonstrates that in some manner we identified with his death.

Romans 6:5-6 answers the following questions:

- How, through our immersion, have we been united with the Messiah? We have been united in the likeness of His death. In other words, just as he died, so have we.
- Which part of us was executed with the Messiah? Our old man! The unredeemed person, the one before the new birth. That's what being born again is all about. There needs to be a new man. Before you can be born again you need to die. It is the death of the old man who lived in rebellion to Adonai and His Torah.

Romans 9:8 answers the question:

- Who died in Messiah? The believer's old man.

I have listed all portions of Romans chapters 5-8 pertaining to the death of our “old man” in Messiah². As we retrace Paul’s theological assertions it is important to realize that each one will ultimately help us to understand his final conclusions. Missing any one point can severely limit our ability to reach the proper conclusion.

Paul Teaches That When Our Old Man Died, We Died to Sin. As New Creations We Are Dead to Sin. Its Power Over Us Has Been Broken and We Are No Longer Slaves to Its Influences.

Although unredeemed people still have sin ruling and reigning within them, a redeemed person, whose old man has been crucified, has literally died to sin. This section is further proof of my assertions made in the section where I stated that the Torah only functions to increase sin in the unbeliever. How do we know this? Because, we saw *how* Torah functions to cause sin to increase. The key point was that sin needed to be present in the

individual! If sin/sinfulness is present, then Torah will cause it to increase. This portion of Paul's theology shows, beyond a shadow of a doubt, that when our old man died, we were released from sin; therefore, the Torah cannot exert its "stirring up" effect on sin. Why? Because sin isn't present in The New Creation!

Romans 6:2 answers the following questions:

- Who died to sin? The believer.
- Why is it inconceivable for a believer to continue a life of sin? Because the believer, through his identification with the death of Yeshua, has died to sin.

Romans 6:6 answers the question:

- Why was the old man executed with Messiah? So that we would no longer be slaves of sin.

Romans 6:7 answers the question: How is one freed from sin? One is freed from sin when they die.

Romans 6:11 answers the following questions:

- In view of Messiah's death, how should we view our relationship to sin? Death frees us from sin. Messiah has died, and we have identified with His death through immersion; therefore, we should no longer allow sin to have dominion over us.
- How do we realize the benefit of being made free from sin? By making the conscientious effort to "reckon" ourselves dead to sin.

Romans 6:17 answers the question:

- At what time in our lives were we slaves to sin? Before the death of the old man. The obvious implication? Before being born again.

Romans 6:18, 22 answers the question:

- Why were we set free from sin? To become a slave of righteousness. The Scriptures only give one standard of righteousness--Torah. Furthermore, we are to become God's slaves. Slaves have one purpose--to obey their masters. The whole duty of man is to obey Adonai, and Torah defines obedience. Obedience to Adonai's commandments out of loving submission is **the** message from Genesis to Revelation.

Let us hear the conclusion of the whole matter: Fear God and keep His commandments, For this is man's all. (Ecclesiastes 12:13).

If you keep My commandments, you will abide in My love, just as I have kept My Father's commandments and abide in His love (John 15:10).

Blessed are those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into the city (Revelation 22:14).

Romans 7:6 is a very important scripture within the context of chapters 5-8. The phrase "having died to what we were held by" deserves close analysis, especially the portion

“were held by.” Throughout Romans chapters 5-8, Paul explicitly states what holds man captive (in his unredeemed state). This word “held” has the meaning of holding back or suppressing. It's the same Greek word translated “suppress” in Romans 1:18. What held us captive? Can we find anything mentioned in these chapters that fulfills the role of holding back, suppressing, or restraining (with the obvious implication of bondage)? Yes, we can. No less than six times, Paul states that sin held us in bondage. ***Not one time does he state that the Torah held us in bondage.*** Therefore, the phrase, "having died to what we were held by," can only be pertaining to having died to sin. This will be important when I discuss how we've died to the Torah. I have listed all portions of Romans chapters 5-8 pertaining to our death to sin³. ***Paul emphasizes this truth eleven times.*** It is an extremely important point to understand and it will help us realize *how we've died to Torah.*

Not Only Do We Identify With His Death Through the Death of Our Old Man, We Also Identify With His Life in That We Are New Creations Raised in Newness of Life

After the death of the old man, we are resurrected to live a new life. Before death of the old man and freedom from sin, the Israelite experienced the Torah's "stirring up of sin" effect in his life. The problem was not with the Torah. The problem was the presence of sin. Now, after regeneration, a new creation has been formed who has been set free from sin. This new creation can now enjoy the blessedness of the Torah as Adonai intended. These next few verses teach this blessed truth.

Romans 6:4 answers the question:

- What enables us to walk in newness of life? Our identification with the death of Yeshua. Our old man is now dead. His death secured our death to sin enabling us to walk according to Torah in newness of life.

Romans 6:5 answers the question:

- How do we know we'll experience Messiah's resurrection life? Because our identification with His death ensures an identification with His life.

Romans 6:11 answers the question:

- How do we realize the practical benefits of being freed from sin? We do this by consciously recognizing that he has made us alive to Adonai.

Romans 6:13 answers the question:

- How do we remember that we have been freed from sin? By realizing that after our old man was executed we were given life. This life is to be lived in dedication to Adonai.

I have listed all portions of Romans chapters 5-8 pertaining to our resurrection to newness of life⁴.

We Are No Longer Under The Torah in That We Are No Longer Under That Function of Torah Which Causes Sin to Increase

In three separate places within Romans chapters 5-8 Paul makes particular statements that have been the subject of much debate over the centuries. These statements are summarized here:

- We are not under Torah, but under grace.
- We have become dead to the Torah through the body of Messiah.
- We have been delivered from the Torah.

Many have erroneously taken these statements to mean one of the following:

- Renewed Covenant believers are no longer *under the Torah* of Moshe. We do not have to obey its requirements, whether they are commandments pertaining to personal behavior, worship, etc. We are now under 1) grace, not Torah, or 2) the law of Christ. By the way, in its most limited form, the “law of Christ” is simply a Torah command we were supposedly freed from! Remember, the origin of “You shall love your neighbor as yourself” is “Old Testament,” not “New Testament.”
- The Torah of Moshe was a curse that we have now been *freed* from.
- Those under the Torah of Moshe were “under bondage” and needed to be *delivered from the Torah*.

So what does Paul mean? Paul stressed (beyond a shadow of a doubt) which function of the Torah he was concerned with in these chapters. If you read the Scripture references from endnote¹ you will see the following truth:

NO LESS THAN TEN TIMES, PAUL STATES HE IS CONCERNED WITH THE ASPECT OF TORAH THAT CAUSES SIN TO PROLIFERATE IN THOSE WHO ARE NOT DEAD TO SIN.

If you read the Scripture references from endnote³ you will see the following truth:

NO LESS THAN ELEVEN TIMES, PAUL STATES THAT AS A BELIEVER YOU ARE FREE FROM SIN AND SIN NO LONGER ABIDES IN YOU BECAUSE YOUR OLD MAN WAS EXECUTED WITH THE MESSIAH. THEREFORE, NO SIN ABIDES WITHIN THE REDEEMED PART OF YOU: THE NEW CREATION.

If you read the Scripture references from endnote¹ you will see the following truth:

TORAH ONLY HAS THE “STIRRING UP OF SIN” EFFECT WHEN SIN IS PRESENT. IT IS THE PRESENCE OF SIN THAT CAUSES THE TORAH TO STIR UP OR INCREASE SINFULNESS.

Therefore, since your old man died, you have been set free from sin and it is no longer a part of you, the new creation. We know the Torah causes sin to increase, but guess what? Sin is no longer present in you, the new creation. Therefore, using Paul’s own words:

- According to Romans 7:6 you ***have been delivered from the Torah’s*** ability to cause sin to become more sinful!
- According to Romans 6:14 you are ***not under Torah’s*** ability to cause sin to become more sinful! Why? Because, you are ***under grace***. This is the grace of salvation (present in both Covenants) which saved you by executing the old man. This separated you from sin, making you into a new creation that can live by the Ruach (Spirit) of Elohim (God) as He fills you with resurrection life that even extends to your mortal bodies (Romans 8:11)!
- According to Romans 7:4 you ***have become dead to the Torah’s*** ability to cause sin to become more sinful! Why? Because, it is ***through the body of Messiah*** that we identify with His death through the death of our old man. Furthermore, it’s through the body of Messiah that we identify with His resurrection through our resurrection to newness of life by the Spirit!

Baruch Hashem Adonai! We are free from the Torah! ***Sin can no longer use the Torah to cause us to bring forth more fruit unto death. No longer can sinful passions be aroused by the Torah since now we are new creations in Messiah!*** Yes! Yes! Yes! True freedom! Hallelu YAH! Our battle is no longer a losing cause. Sin has been removed from our very nature and relegated to our bodies (which haven’t been redeemed yet). However, through the Spirit we can crucify the flesh with its desires.

The time has come for all of us (myself included) to allow the truth of Adonai’s word to supercede the leaven of the teachings of men passed down to us through the centuries from the so-called church fathers. Traditions of men that stated Torah was abolished and/or that we are free from it as a standard of righteousness are in opposition to the true message Paul endeavored to articulate. Next, I will show that throughout the context of Romans chapters 5-8, Paul upholds the view of Torah as the only standard of righteousness for *all believers of all ages*.

Knowing That His Message Could Be Twisted, Paul Endeavored to Show That Torah Was Still Applicable as a Standard of Righteousness

As Paul has clearly stated, he is dealing with ONE aspect of the Torah, its ability to “stir up” sin within the individual still separated from the life of Elohim through Messiah. His main point demonstrates we’re now free from sin. Freedom from sin renders the Torah

helpless as an instrument to cause sin to increase. Within this context Paul unambiguously states six times that Torah is the appropriate standard for those redeemed from sin. These six statements have been listed in the endnotes⁵.

Let us deal specifically with Romans 7:1-6. Many have used Paul's analogy to state that just as the woman was freed from the law of marriage to her husband, we have been freed from obligations of the Torah to be married to Yeshua. Was this really the message Paul was trying to articulate? Absolutely not! Notice in verse 1 he specifically states he is talking to the Jewish believers in the Roman congregation (those who "know the Torah"). He addresses them because they have the proper Hebraic understanding of Scriptures (the Tanakh) to understand the analogy he's about to make. He is simply showing that a woman has a particular *relationship* to her husband when he is alive, i.e., she is his wife. When he dies she no longer has the same *relationship* with him. The *relationship* to her husband has been permanently altered. So likewise, before the new birth and concomitant death to sin, we had a particular *relationship* to the Torah when we tried to obey it. The *relationship* consisted of the Torah stirring up sin within us when we tried to obey it. Now that a death has occurred (the death of our old man and our death to sin), we no longer have the same *relationship* to the Torah we had when sin was alive in us. That aspect of the Torah does not function in us any more. Why? Because, when the old man died, we were released from sin. Since we have been released from sin, *we have also been released from the basis or reason that the Torah functioned in our lives to stir up sin*. Hallelu YAH! Now, let's go on to see how Paul upholds the Torah as appropriate for the lifestyle of Yeshua's disciples.

Romans 7:7 answers the following questions:

- How do we know what sin is? Torah defines sin for all people. Take away Torah and there is no standard for behavior.
- Is the Torah sin? No. In other words, nothing is wrong with Torah.

Romans 7:10 answers the following questions:

- What is one of the purposes for the Torah? To bring life to those who obey its commandments. One could not possibly read the book of Deuteronomy and not realize that obedience to Torah is a vehicle to abundance of life, not bondage. Where do we get the idea that Torah is bondage? Not from Torah. Search the Tanakh yourself. It's impossible to find one verse even hinting that Torah is bondage. Yeshua didn't have this warped view of the Torah.

*Do not think that I have come to abolish the **Torah** or the **Prophets**; I have not come to abolish them but to fulfill them. ¹⁸I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Torah until everything is accomplished. ¹⁹Anyone who breaks one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven.*
(Matthew 5:17-21).

Romans 7:12 answers the question:

- Since Torah can cause sin to proliferate in certain individuals, is it defective as a standard for righteous living? No. The entire Torah is holy (set apart). Every individual commandment is set apart. Every commandment is just. Every commandment is good. Paul couldn't be any clearer. Yes, the commandment does have a specific purpose of causing sin to increase in particular individuals; however, this does NOT negate its usefulness as the standard of righteousness!

Romans 7:14 answers the question:

- What is the nature of the Torah? It is spiritual. The unique spiritual qualities of the Torah are self-evident. It was never meant to be a carnal set of commandments to be followed apart from a heart full of faith. Neither was it meant to be a legalistic way of earning Divine favor. All such views are illegal usages of the Torah.

But we know that the Torah is good if one uses it lawfully (I Timothy 1:8).

Romans 7:16, 22 answers the question:

- If we break Torah what must we be admitting? That Torah's commands are good (i.e., they should be obeyed).

In case you haven't noticed, each of the verses above is specifically talking about ***Torah commandments as standards of righteous behavior***. Paul even gives us a specific command; "Thou shall not covet." The point I'm trying to make is ***that within the specific context of speaking of the Torah commands as standards of righteous behavior, we DO NOT SEE ONE STATEMENT that could be construed to mean that we are free from OBEDIENCE to them.*** What we see is:

- No, the Torah, as a standard of righteous behavior, is not sinful.
- Yes, the Torah, as a standard of righteous behavior, was given to bring you life.
- Yes, the Torah, as a standard of righteous behavior, is holy.
- Yes, the Torah, as a standard of righteous behavior, is just.
- Yes, the Torah, as a standard of righteous behavior, is good.
- Yes, the Torah, as a standard of righteous behavior, is spiritual.

We have been deceived into thinking we are not under the Torah as a standard of righteousness. Paul is very, very specific in how he defines the different purposes of the Torah. The conclusion of the matter is we are no longer under Torah's "stirring up of sin" influence because we are new creations and sin does not dwell in us as new creations. Now we are in a better position to interpret Romans 8:3-4.

For what the Torah could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh, 4that the righteous requirement of the Torah might be fulfilled in us who do not walk according to the flesh but according to the Spirit (Romans 8:3-4).

Many have interpreted this verse to mean that we couldn't keep the Torah, so Adonai sent Yeshua to keep it for us. Now the righteous requirement of the Torah can be fulfilled in us through our faith in Him. The idea that Torah justifies anyone is a heresy Paul dealt with in the book of Galatians. It makes no difference if you're a Renewed or Old Covenant saint. All are justified by faith like our father Abraham.

The idea that Torah was so difficult that Yeshua had to fulfill it for us is also an erroneous view of Scripture. This passage from Deuteronomy clearly teaches that obedience to Torah is not impossible! Once again, will we believe what man says about obedience to Torah or will we believe thus saith Adonai?

For this commandment which I command you today is not too mysterious for you, nor is it far off. 12It is not in heaven, that you should say, "Who will ascend into heaven for us and bring it to us, that we may hear it and do it?" 13Nor is it beyond the sea, that you should say, "Who will go over the sea for us and bring it to us, that we may hear it and do it?" 14But the word is very near you, in your mouth and in your heart, that you may do it (Deuteronomy 30:11-14).

The problem wasn't a difficult Torah. It was a sinful man made more sinful by a Holy Torah. Romans 8:3-4 can only be interpreted in the context of Romans chapters 1-8. With that in mind, the interpretation is straightforward. The Torah could not justify, redeem, save or cause anyone to be righteous because everyone is a slave to sin (Romans 1-2). Imputation of righteousness has always been a matter of faith, not obedience to Torah (Romans 3-4). Although death reigned through sin throughout human history, Adonai, because of His love for mankind, provided redemption and peace by grace through faith (Romans 5). The Torah didn't save anyone. It caused sinful people to be even more sinful (Romans 5:20). In other words, ***apart from redemption FIRST, we couldn't obey Torah. Torah was given for the benefit of A REDEEMED MAN.*** Now we are set free from sin through the death of our old man and raised in newness of life so that the righteous requirements of Torah can be fulfilled in us who don't walk according to the flesh, but according to the Spirit (Romans 6-8). Before salvation we had no hope of obeying Torah. Now that we've been delivered from the strength of sin (Torah) through the death of the old man, we can fulfill the righteousness of the Torah commandments as we walk in the Spirit. And when you sin, forgiveness is available as it was in the Old Covenant. The statement by Paul in Romans 8:3 (*the righteous requirement of the Torah might be fulfilled in us*) pertains to our enabling by the Spirit to keep Torah's righteous requirements, not of a Torah-righteousness imputed to us through Yeshua's obedience. He fulfilled the righteousness of Torah so that He could be an acceptable sacrifice on our behalf. He didn't fulfill the righteousness of Torah so that we wouldn't have to obey it.

We can also properly interpret Romans 7:6. This verse is simply stating that the reason we have been "delivered from the Torah" is because we have "died to what we were held by." What were we held by? Sin. How did sin hold us captive?

But sin, taking opportunity by the commandment [the Torah] produced in me all manner of evil desire. For apart from the Torah sin was dead (Romans 7:8)!

Concluding Remarks

Did not the apostle Peter say that Paul wrote things in his epistles that were difficult to understand?

. . . and consider that the longsuffering of our Lord is salvation--as also our beloved brother Paul, according to the wisdom given to him, has written to you, 16as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable people twist to their own destruction, as they do also the rest of the Scriptures (II Peter 3:15-16).

Would anyone doubt that Romans chapters 5-8 along with the entire book of Galatians are possibly (if not probably) the epistles to which Peter was referring? I think so. These chapters have been tortured throughout the centuries by the anti-Torah theology of many believers. Most have done it innocently, repeating what they were taught. But in these last days Adonai is restoring the truth of his Word. The only question remaining is, "How many of us will have ears to hear and hearts to understand?" I was a Christian for twenty years. I had believed Torah was superceded by grace, but in 1999 Adonai graciously opened my eyes to see the truth.

So why do so many believers think they are free from Torah as a standard of righteousness? Apart from careful, diligent study, it is easy to take a verse out of its context and bestow upon it an incorrect interpretation.

For example, Romans 7:10 explicitly states *Torah brought death*. By lifting this verse from its context, I could promote the view that Torah causes death to those who follow it as a standard of righteous behavior. Building upon this reasoning, I could further state-- According to Romans 7:10, Yeshua came to deliver us from the Torah because it causes death to those who follow it. Upon further examination we see that Torah does not cause death. How can I say Torah doesn't bring death when Romans 7:10 clearly states Torah brings death? Because Romans 5:12; 6:23 state SIN brought death.

*Therefore, just as through one man sin entered the world, and **death through sin**, and thus death spread to all men, because all sinned (Romans 5:12).*

*For **the wages of sin is death**, but the gift of God is eternal life in Christ Jesus our Lord (Romans 6:23).*

So how do we harmonize Romans 7:10 with Romans 5:12; 6:23 since they seem to contradict each other? The resolution is easy when we examine the context of Romans 7:10. The context teaches that sin causes death:

- Romans 6:16 states sin leads to death.

- Romans 5:12 and 6:23 state sin causes death.
- Romans 7:5 states sinful passions brought the fruit of death.
- Romans 7:9 states that the revival of sin causes death.
- Romans 7:11 states sin kills.
- Romans 7:13 states Torah (what is good) did not become death to us.
- Romans 7:13 states sin produced death.

When Paul stated in Romans 7:10 that the Torah caused death, he did not mean it caused death directly. What he meant was it caused death indirectly by stirring up sin. Sin caused death, but *sin isn't fully active without Torah*. So likewise, you haven't been delivered from Torah as a standard of righteous behavior because it was a curse, or bondage, or any other reason. You've been delivered from the ability of Torah to cause sin to proliferate within you. Furthermore, this deliverance occurred when you were regenerated. It is very easy to read "we are dead to the Torah," and come to the wrong conclusion if you have *unknowingly* inherited an anti-Torah bias and if you don't examine the context. *We are* dead to the Torah, but only as Paul developed the idea. As stated before, the use of Torah to attain righteousness is an illegal use of the Torah. Using the Torah illegally to attain righteousness will only lead to pride and a stirring up of offense by the Torah. Paul confronted this heresy in the book of Galatians. He was not endeavoring to replace Torah with grace. He was coming against the usage of Torah for justification. As an aside, one reason people have trouble interpreting the book of Galatians is because the content of the book of Galatians is for people who already understand Romans 5-8. How do I know that? First, Paul mentions the reason for writing his letter to the Romans no less than four times in the first chapter. He wants to communicate to them the **GOSPEL**. Believe it or not, Romans chapters 5-8 are basics of the gospel. They provide the theological facts of what happens when someone is born again. The born again experience is an equivalent expression for repentance from dead works and faith towards Elohim. Therefore, this message of death of the old man resulting in freedom from the "stirring up of sin" effect of the Torah is a FOUNDATION upon which Paul built all his congregations. In the book of Galatians he uses many phrases that are equivalent expressions to those found in Romans chapters 5-8. Having already taught the Galatians these truths (as a gospel foundation) he makes reference to them in the book of Galatians.

- Galatians 2:16 is equivalent to the teachings found in Romans 3:20 – 4:25
- Galatians 2:17 is equivalent to the teachings found in Romans 7:7-25
- Galatians 2:19-21 is equivalent to the teachings found in Romans 6:1-10
- Galatians 3:9 is equivalent to the teachings found in Romans 4
- Galatians 3:21-22 is equivalent to the teachings found in Romans 8:3-4;
- Galatians 3:24 is equivalent to the teachings found in Romans 10:4
- Galatians 5:16-26 is equivalent to the teachings found in Romans 8:1-17
- Galatians 6:8 is equivalent to the teachings found in Romans 6:11-23

The reason why the book of Galatians is so misunderstood is twofold. First, we as believers don't understand ***Our True Freedom from the Torah*** as taught in Romans chapters 5-8. Second, the passages in Galatians aren't as developed as they are in the

book of Romans (and they needn't be because Paul already covered that information with the Galatians when he planted the congregation). So, we stumble over the Galatians passages since we don't really understand their true context. The Galatians obviously once knew these concepts. That's why Paul was so amazed that they had been led astray!

Another reason why believers think they are free from the Torah as a standard of righteousness is because many of us (non-Jewish believers) have inherited an anti-Torah bias from the church fathers (Justin Martyr, Jerome, Augustine, Tertullian, Origen and others) and the western Roman church. For example, many of us have been told that Passover is a Jewish feast celebrating the deliverance of "the Jews" from Egyptian bondage. Is that really the only significance Scripture bestows upon Passover? Consider these facts.

- Passover is NOT a Jewish feast. Leviticus 23 states that Passover (as well as all of the Holy Days) is a Feast of Adonai. So to whom do they belong? You can choose man's answer or thus saith Adonai.
- It is true that Passover is a celebration of Israel's deliverance from Egypt. But, is that the end of the story? Don't the Scriptures teach that Egypt is a type of the world? Don't they teach that the deliverance from Egyptian slavery is a type and foreshadow of the true deliverance Adonai destined for all believers: their deliverance from the bondage of sin? In prophetic foresight did not John the Baptist say Yeshua was the (Passover) Lamb of God who takes away the *Sins of the World (not just Jews)*? Finally, wasn't the escape of the Israelites from the death angel a prophetic foreshadow of our escape from the second death? And isn't our escape from the second death possible because we have believed on Yeshua as *our Passover Lamb*?

Once again we see the teaching of men obscuring Scriptural reality. The truth of the matter is Passover has just as much significance to the non-Jewish believer as it does to the Jewish believer. Yet we allow doctrines of men to rob us of the blessings these Scriptural Holy Days hold for all who believe in the Elohim of Abraham, Isaac and Jacob. Perhaps if we hadn't inherited an anti-Torah bias from the church fathers, we would have properly divided the word of Adonai. If we weren't so fearfully busy protecting ourselves from man's definition of what it means to be delivered from Torah (deliverance from Torah as the standard of behavior), then maybe our hearts would be strong enough to accept Paul's understanding of deliverance from the Torah (deliverance from the ability of Torah to cause sin to proliferate in our lives). Would you like to see once more what we've been delivered from?

*So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: "Death is swallowed up in victory." "O Death, where is your sting? O Hades, where is your victory?" The sting of death is sin, and **the strength of sin is the Torah**. But thanks be to God, who gives us the victory through our Lord Yeshua the Messiah (I Corinthians 15:54-57).*

These verses summarize which aspect of the Torah from which you have been delivered. When you died in Messiah you were delivered from Torah *as the strength of sin*. How? By your death to sin. Without deliverance from Torah in its function as “the strength of sin,” we would be of all people most miserable. But thanks be to God, who gives us the victory through our Adonai Yeshua HaMashiach!

Paul's thesis at a glance:

- Man dies because of his sin.
- Torah causes sin to increase in unregenerated man if he tries to obey Torah (**especially as a means of salvation i.e., legalism**).
- The grace of Elohim regenerates man.
- During regeneration man is made dead to sin.
- Now that man is dead to sin he is **dead to the Torah's** ability to cause his sin to increase.
- Having been delivered from this aspect of Torah he can obey Torah as it was intended to be, Adonai's loving instructions, detailing how we may have abundant life.

In conclusion, I'd like to give you a test. First, I will list some Scriptural purposes of the Torah, which I think any believer could agree with. Then I'll ask you a simple question. As with all tests, only one answer is allowed. I share my answer at the end of the document.

Some Purposes of Torah as Defined in Scripture

- A. Matthew 5:17-21: Yeshua states that the Torah functions as the guideline for the lifestyle of His disciples, to which obedience and/or disobedience will determine our future status in the Kingdom. ***Torah demonstrates lifestyle for disciples of Yeshua.***
- B. Romans 10:4: Paul states that the Torah's ultimate goal/purpose was to lead Israel to Yeshua the Messiah. ***Torah leads us to Messiah. It isn't opposed to what Messiah offers.***
- C. Romans 7:7: Paul states that the Torah teaches us what is sin. ***Torah instructs us on what is clean and unclean, right and wrong, good and evil, what causes death and what brings life.***
- D. Galatians 3:23: Paul states that the Torah was given to preserve the nation until the Messiah came. ***Torah preserves people's lives until they come to know Messiah.***
- E. Luke 24:44 & John 5:39, 46: Yeshua stated explicitly that Torah taught about Him. ***Torah teaches us about the Messiah and His role in redemption.***

- F. Romans 5:20: Paul states that the Torah was given to cause offenses (sin) to increase. ***Torah has the ability to cause sinfulness to increase in certain people.***

From which purpose of the Torah listed above do you most desire to be freed/delivered?

Romans

Chapter 5

20Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more,
21so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.

Chapter 6

1 What shall we say then? Shall we continue in sin that grace may abound?
2Certainly not! How shall **we who died to sin** live any longer in it?
3Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death?
4Therefore we were **buried with Him through baptism into death**, that just as Christ was raised from the dead by the glory of the Father, even so **we also should walk in newness of life.**
5For if we have been **united together in the likeness of His death**, certainly we also shall be in **the likeness of His resurrection**,
6knowing this, **that our old man was crucified with Him**, that the body of sin might be done away with, that we **should no longer be slaves of sin.**
7**For he who has died has been freed from sin.**
8Now if **we died with Christ, we believe that we shall also live with Him**,
9knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him.
10For the death that He died, He died to sin once for all; but the life that He lives, He lives to God.
11Likewise you also, **reckon yourselves to be dead indeed to sin**, but **alive to God** in Christ Jesus our Lord.
12Therefore do not let sin reign in your mortal body, that you should obey it in its lusts.
13And do not present your members as instruments of unrighteousness to sin, but present yourselves to God **as being alive from the dead**, and your members as instruments of righteousness to God.
14**For sin shall not have dominion over you**, for you are **not under law but under grace.**
15 What then? Shall we sin because we are not under law but under grace? Certainly not!
16Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin leading to death, or of obedience leading to righteousness?
17But God be thanked that though **you were slaves of sin**, yet you obeyed from the heart that form of doctrine to which you were delivered. 18And **having been set free from sin**, you became slaves of righteousness.

19I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves of uncleanness, and of lawlessness leading to more lawlessness, so now present your members as slaves of righteousness for holiness.
20For when you were slaves of sin, you were free in regard to righteousness.
21What fruit did you have then in the things of which you are now ashamed? For the end of those things is death.
22But now **having been set free from sin**, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life.
23For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

Chapter 7

1 Or do you not know, brethren (for I speak to those who know the law), that the law has dominion over a man as long as he lives?
2For the woman who has a husband is bound by the law to her husband as long as he lives. But if the husband dies, she is released from the law of her husband.
3So then if, while her husband lives, she marries another man, she will be called an adulteress; but if her husband dies, she is free from that law, so that she is no adulteress, though she has married another man.
4Therefore, my brethren, **you also have become dead to the law through the body of Christ**, that you may be married to another--to Him who was raised from the dead, that we should bear fruit to God.
5For when we were in the flesh, **the sinful passions which were aroused by the law** were at work in our members to bear fruit to death.
6But now **we have been delivered from the law, having died to what we were held by**, so that we should serve in the newness of the Spirit and not in the oldness of the letter.
7 What shall we say then? **Is the law sin? Certainly not!** On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, "You shall not covet."
8But sin, taking opportunity by the commandment, produced in me all manner of evil desire. For **apart from the law sin was dead**.
9I was alive once without the law, **but when the commandment came, sin revived** and I died.
10And **the commandment, which was to bring life, I found to bring death**.
11For sin, taking occasion by the commandment, deceived me, and by it killed me.
12Therefore **the law is holy, and the commandment holy and just and good**.
13 Has then **what is good** become death to me? **Certainly not!** But sin, that it might appear sin, **was producing death in me through what is good, so that sin through the commandment might become exceedingly sinful**.
14For **we know that the law is spiritual**, but I am carnal, sold under sin.
15For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do.
16If, then, I do what I will not to do, **I agree with the law that it is good**.
17But now, it is no longer I who do it, but sin that dwells in me.

18For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but how to perform what is good I do not find.

19For the good that I will to do, I do not do; but the evil I will not to do, that I practice.

20Now if I do what I will not to do, it is no longer I who do it, but sin that dwells in me.

21I find then a law, that evil is present with me, the one who wills to do good.

22For I delight in the law of God according to the inward man.

23But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

24O wretched man that I am! Who will deliver me from this body of death?

25I thank God--through Jesus Christ our Lord! So then, with the mind I myself serve the law of God, but with the flesh the law of sin.

Chapter 8

1 There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit.

2For **the law of the Spirit of life in** Christ Jesus has made me free from the law of sin and death.

3For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh,

4that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.

5For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit.

6For to be carnally minded is death, but to be spiritually minded is life and peace.

7Because the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be.

8So then, those who are in the flesh cannot please God.

9But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you.

Now if anyone does not have the Spirit of Christ, he is not His.

10And if Christ is in you, the body is dead because of sin, **but the Spirit is life because of righteousness.**

11But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

12 Therefore, brethren, we are debtors--not to the flesh, to live according to the flesh.

13For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live.

14For as many as are led by the Spirit of God, these are sons of God.

15For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father."

16The Spirit Himself bears witness with our spirit that we are children of God,

17and if children, then heirs--heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together.

Which one of the purposes of the Torah listed above do I most desire to be freed/delivered from?

Answer Time

From which purpose of the Torah do you most desire to be freed/delivered?

I didn't choose **A** because Yeshua lived and taught Torah. Since I'm His disciple I love Him and want to obey Him. I choose to teach Torah and Prophets to all who will listen, and I plan to live Torah and Prophets as a witness to this world of the One and Only True Elohim, the Elohim of Abraham, Isaac and Jacob. Blessed be His glorious Name forever.

I didn't choose **B** because as I read Torah I constantly discover life-changing revelation about Yeshua. I thirst for more.

I didn't choose **C** because I know that without holiness (set-apartness) no one will see Adonai. I'd rather allow the Torah to set me apart as Adonai intended. Besides, as Psalm 119 shows, the Torah is a tree of life.

I didn't choose **D** because obedience to Torah preserves life. I would be foolish not to obey. Who would not agree that obedience to the nine commandments hasn't preserved those nations who've embraced them? One can only guess what it would be like if all nations obeyed Torah. Oh, I don't have to guess. During the millennium **ALL** nations will obey Torah because the knowledge of Adonai will cover the earth as the seas cover the waters.

I didn't choose **E** because Torah teaches me about my Savior and protects me from errors concerning His true mission.

I chose **F** because if I had tried to enjoy the abundant life through obedience to Torah as an unsaved, unregenerated person, Torah would have caused sin to abound in me. This sin would have kept me separated from the life of Elohim through Messiah.

By the way, has your understanding of the statement, "We have been delivered from the law" changed as a result of reading this paper?

Endnotes:

1. Scriptures referencing the Torah's ability to stir up sin:
 - Romans 5:20: Moreover the law entered that the offense might abound
 - Romans 7:5: ... the sinful passions which were aroused by the law...
 - Romans 7:8: But sin, taking opportunity by the commandment, produced in me all manner of evil desire...
 - Romans 7:8: ...For apart from the law sin was dead. ...
 - Romans 7:9: ... but when the commandment came, sin revived...

- Romans 7:10: And the commandment, which was to bring life, I found to bring death.
 - Romans 7:11: For sin, taking occasion by the commandment...
 - Romans 7:13: But sin, that it might appear sin, was producing death in me through what is good...
 - Romans 7:13: ... so that sin through the commandment might become exceedingly sinful.
 - Romans 8:3: For what the law could not do in that it was weak through the flesh...
2. Scriptures referencing the death of the “old man”:
- Romans 6:4: Therefore we were buried with Him through baptism into death...
 - Romans 6:5: ...we have been united together in the likeness of His death...
 - Romans 6:6: knowing this, that our old man was crucified with Him...
 - Romans 6:7: For he who has died...
 - Romans 6:8: Now if we died with Christ...
3. Scriptures referencing our death to sin:
- Romans 6:2: ... we who died to sin...
 - Romans 6:6: ... should no longer be slaves of sin...
 - Romans 6:7: ... he who has died has been freed from sin....
 - Romans 6:11: ... reckon yourselves to be dead indeed to sin...
 - Romans 6:14: For sin shall not have dominion over you...
 - Romans 6:17: ... you were slaves of sin...
 - Romans 6:18: ... having been set free from sin...
 - Romans 6:20: For when you were slaves of sin...
 - Romans 6:22: ... having been set free from sin...
 - Romans 7:6: ... having been set free from sin...
 - Romans 8:3: ... He condemned sin in the flesh...
4. Scriptures referencing our resurrection to newness of life:
- Romans 6:4: ... so we also should walk in newness of life...
 - Romans 6:5: ... we also shall be in the likeness of His resurrection...
 - Romans 6:8: ... we believe that we shall also live with Him...
 - Romans 6:11: ... alive to God in Christ Jesus our Lord.
 - Romans 6:13: ... present yourselves to God as being alive from the dead...
 - Romans 8:2: For the law of the Spirit of life in Christ Jesus...
 - Romans 8:10: ... but the Spirit is life because of righteousness...
5. Scriptures referencing Torah as the appropriate standard of righteous behavior:
- Romans 7:7: ... Is the law sin? Certainly not...
 - Romans 7:10: And the commandment, which was to bring life...
 - Romans 7:12: ...Therefore the law is holy, and the commandment holy and just and good...

- Romans 7:13: Has then what is good become death to me? Certainly not...
- Romans 7:14: ...14 For we know that the law is spiritual...
- Romans 7:16: ... I agree with the law that it is good....
- Romans 7:22: ...For I delight in the law of God according to the inward man...

Restoration of Torah Ministries

<http://restorationoftorah.org/>

706-935-2216