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The New Freedom in Messiah
6: 12-14

The new freedom in Messiah DIG: Is Paul talking about individual sins or our [sin nature]? In what sense are believers under subjection grace? What is the difference between the yoke of Messiah and the yoke of legalism? What is the purpose of the Torah?

REFLECT: Now that you are saved, how do you see things differently? Do you feel like you are under bondage? How free are you? What does "offering your body as a living sacrifice" mean to you? Who do you know that lives under bondage that you could help this week?

We should offer our bodies as a living sacrifice, set apart for God, and not let our [sin nature] reign as king in our mortal bodies.

We have to live in these **mortal bodies** the rest of our lives on earth. Just as **Yeshua** carries scars on **His** hands (the hand in ancient times was measured from the elbow to the tip of the fingers) and feet, **sin**, even when confessed and forgiven and cleansed by **His** blood, often leaves an indelible mark. One day we will look upon **Messiah's** scars and realize that we participated in putting them there because of our **[sin nature]**.[157]

*Dear Heavenly **Father**, How wonderful that **You** provide the power for us to conquer the **[sin nature]** in our **mortal bodies**. I give **You** great praise that the key to consistent victory is **You** living within us. **Let the word of Messiah dwell in you richly (Colossians 3:15a)**. As we stay focused on **Your love** and power, we do not need to worry but rather to pray to **You** and **Your peace** will fill us. **Do not be anxious about anything – but in everything, by prayer and petition with thanksgiving, let your requests be made known to God. And the Shalom of God, which surpasses all understanding, will guard your hearts and your minds in Messiah Yeshua (Philippians 4:6-7).***

*Praise **You** for the great joy to know that **You** live in all who **love** and follow **You (John 14:16-17, 23).** Thank **You** that **You** were willing to not only come and suffer a terrible death for our sins **(First Peter 3:23)** and then go back to heaven **(Hebrews 1:3); You** also promised to live in and be with those who **love You** forever **(Hebrews 13:5)**! I **love** to meditate on **Your** word and listen to **Your Spirit** within me which prepares me to win any temptation battle **(Corinthians 10:13). You** are wonderful to have within! In **Yeshua's** holy name and power of **His** resurrection. Amen*

Therefore, do not let your [sin nature] rule (Greek: *basileuo*, meaning *reign as a king*) **in your mortal bodies, so that it makes you obey its desires (6:12).** The verb is a present imperative with the negative *me*, which construction forbids the continuance of an action already in motion. So, **Paul** is saying, "Stop allowing the **[sin nature]** *to reign as king* **in your mortal body**." The **[sin nature]** is a dethroned monarch. We have the responsibility of keeping it from mounting the throne of our heart, the place where only **the Lord Yeshua** should occupy. We are surely able to do this. Our will is free. We have the divine nature and **the Ruach Ha'Kodesh** to urge us on, and give us the desire and power to refuse the **[sin nature]** and **obey** the Word of **God**. **Paul** says, "Order your behavior in the sphere of, by means of, **the Ruach**, **and you will not fulfill the desires of the [sin nature].**

It is obvious that the **[sin nature]** can *reign as king* in our **mortal bodies**, or else **Paul's** warning would be pointless. But it is also obvious that the **[sin nature]** does not *have to reign* there, or the warning would be equally pointless. Therefore, **he** commands: **Do not offer any part of yourselves to sin as an instrument for wickedness. On the contrary, yield** (Greek: *paristemi*, means *to place beside or near, to present, to put at one's disposal*) **yourselves to God as people alive from the dead, and your various parts to God as instruments for**

righteousness (6:13). Paul does not warn about our **[sin nature]** *reigning* in our souls or our spirits, but only *reigning* in our **mortal bodies**, because that is the only place in a believer where our **[sin nature]** can operate.

Paul, later in **his** letter, laments that it was impossible for **him** to obey **God's Torah** because **he** had a **[sinful nature]** that was rebellious. **For in my inner self, I delight with God's Torah; but within me, I see a stubborn "torah," one that battles with the God's Torah in my mind and makes me a prisoner of sin's "torah," which is operating within me (7:18, 22-23).** Here, **sin** is personified as having, so to speak, organized **its** own Mount Sinai, and there, given **its** own **"torah"** which we find ourselves devotedly obeying as a result of our **old [sin nature]**.[158] **He** then concludes: **What a miserable creature I am! Who will rescue me from this this** wrestling match, this **body bound for death? Thanks be to God [He will]! – through Yeshua the Messiah, our Lord! To sum it up: with my mind, I am a slave of God's Torah; but with my old [sin nature], I am a slave of sin's law (7:24-25).**

*Dear Wonderful Heavenly **Father**, Praise **You** for the glorious riches of **the mystery that was hidden for ages and generations, but now has been revealed to His holy ones. God chose to make known to them this glorious mystery regarding the Gentiles – which is Messiah in you, the hope of glory! (Colossians 1:26-27).** How fantastic that **Messiah** lives in all, Jew and Gentile, who **love** and follow **Him***

*It is so wonderful to be **"In Messiah,"** which gives us power over our **[sinful nature]** now, and for eternity it guarantees our inheritance of living in heaven with **God**, our **Holy Father**. Praise **You** that before the creation of the world **You** decided to choose to put **"Messiah in"** all who would **love** and follow **You** as their **Lord** and **Savior**. **He chose us in the Messiah before the foundation of the world, to be holy and blameless before Him in love . . . In Him we also were chosen (Ephesian 1:4** and **11a).** Praise **You** that our redemption is not by anything we could do, but is **"In Messiah". In Him we have redemption through His blood – the removal of trespasses – in keeping with the richness of His grace (Ephesians 1:7, Colossians 1:20-22).** Praise **You** for sealing **Your children** with the **Ruach Ha'Kodesh. After you heard the message of truth – the Good News of your salvation – and when you put your trust in Him, you were sealed with the promised Ruach Ha'Kodesh (Ephesians 1:13).***

*Praise **You** not only for the power to conquer our **[sinful nature]** by our living **"In Messiah"** but also that enables us to inherit heaven**. He is the guarantee of our inheritance, until the redemption of His possession – to His glorious praise (Ephesians 1:14, Philippians 3:9)!** I rejoice in **Your** gracious offer of life for all who **love** and follow **You** to live/be **"In Messiah,"** and I choose to listen to the indwelling **Ruach Ha'Kodesh** and to put to death my **[sinful nature]**. In **Your** Holy **Yeshua's** name and power of **His** resurrection. Amen*

Therefore, when **Paul** says: **Do not offer any part of yourselves to sin as an instrument for wickedness (6:13a),** it is an **offer** that is by faith . . . moment by moment. **Your body** will fight against a righteous walk with **YHVH** until **it** is brought into submission to **God's** will. This means we have to choose, carefully, what we look at, what (and how) we touch, and what we listen to.[159] This is a difficult task in our present society. But we should live our life every day with this in mind. According to **Romans 12:1**, our **bodies** should be presented to **ADONAI** as **a sacrifice, living and set apart for God. Sacrifices** in the TaNaKh were dead **sacrifices**. **The Lord** may ask some of us to **die** for **Him**, but **He** asks all of us to **live** for **Him**![160]

When we **obey** the instructions laid down in these verses, **Paul** says: **the [sin nature] will not have authority over you.** Since being saved, you now have a choice whether to **sin** or not **because you are not under legalism but under grace (6:14). Paul** had gone into detail about this with the believers in Galatia (see the commentary on **Galatians, to see link click Bm – The Torah Became our Guardian to Lead Us to Messiah**). The word **legalism** is literally *nomos* in the Greek text, and is often translated **Torah**, as in **Matthew 5:17**. But here, in this context, it must be rendered **legalism** because **no one alive will be considered righteous on the ground of legalistic observance of Torah commands. What Torah really does is show people how sinful they really are (3:20b). The legalistic observance of Torah commands** is actually a perversion of **the Torah** into a system of rules for earning **God's** praise without trusting in **YHVH**, the giver of **the Torah**.

Under legalism . . . under grace. The word twice translated **under** (Greek: *upo*) means *controlled by* or *in subjection to,* and opens the door to a **slavery** metaphor coming up next (see **Bv – The New Master in Messiah**). But what sense are we *in subjection to* **grace**? In the sense that we have accepted **Yeshua's yoke**, which is **easy and light** to be **under** (see the commentary on **The Life of Christ Ee – Come to Me, All Who are Weary and Burdened, and I Will Give You Rest**), in

contrast with **the yoke** of **legalism**, which is not. As **Paul himself** said at the Jerusalem Counsel: **Why do you** challenge **Gentile** salvation and **put God to the test by putting a yoke on the neck of the [Gentile] disciples – which neither our fathers nor we have been able to bear (15:10)?** Being **under grace,** is a *subjection* which, because of the very nature of **grace** itself, does not have the usual oppressive characteristics of *subjection*.

Since **the Torah** was never intended to be a means of salvation, but as our blueprint for **living** (see the commentary on **Deuteronomy Bk – The Ten Words**), we are never to live in *subjection* to **legalism**. **ADONAI's children**, the people who are in a faith relationship with **Him**, are, and always have been, **under grace**.[161]