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Torah Background
7: 1-6

Torah background DIG: After "death and life" and "slavery and freedom" what new image is used here? Which of these three analogies helps you to best understand your relationship with Messiah? What did the Torah produce in those who tried to obey all of its 613 mitzvot? Is it the Torah's fault that we sin? Why? Why not? How has Yeshua changed all of this?

REFLECT: Do you feel more "married" to the living Messiah or some religious code or rules and regulations? How have you experienced the difference? In your life's vineyard, what would your "fruit for God" look like? How will you use your spiritual gift this week? Who is the living Torah? Who can you share your faith in Yeshua Messiah with this week?

Because the Jews have been made dead with regard to the Torah, they are now free to be united with the one who has been raised from the dead, namely Yeshua Messiah.

The axiom (7:1): Surely you know, brothers (fellow **Jews**) **– for I am speaking to those who understand the law** (Greek: *nomos*, meaning *law as a general principle*) **– that the law has authority over a person only so long as he lives (7:1)?** The main point here is **the law**, any **law**, whether it be Roman **law**, Greek **law**, or the **God**-given **Torah has authority over a person only so long as he lives (7:1).** If a criminal **dies**, he is no longer subject to prosecution and punishment, no matter how numerous and heinous his crimes may have been. Lee Harvey Oswald, the infamous assassin of President John F. Kennedy, was never brought to trial for that act because he himself was assassinated before his trial began. **The law** (Greek: *nomos*) is binding only on **the living**.[173]

These verses actually continue the discussion **Paul** began in **6:15**, answering the question: **What conclusion should we reach? "Let's go on sinning, because we're not under legalism but under grace" (6:15a)?** There, **he** used the analogy of **a master** and **a slave** to explain how the believer should yield himself

to **YHVH**. In this passage, **he** uses the **marriage** covenant as an appropriate analogy to show that **the Jews** have a new relationship to **the Torah** because of **their** union with **Yeshua Messiah**.



The analogy (7:2-3): The analogy is a simple one, but it has a profound application. **For example, a married woman is bound** (Greek: *hupandros*, in the perfect tense, meaning *is permanently bound, with no release*) **by Torah to her husband while he is alive; but if the husband dies, she is released from the part of the Torah that deals with husbands (7:2).** When a **man** and a **woman marry**, **they** are united for life. **Marriage** is a physical union **(Genesis 2:24)**, and can only be broken by a physical cause – **death**. **Therefore, while the husband is alive, she will be called an adulteress if she marries another man; but if the husband dies, she is free from that part of the Torah; so that if she marries another man, she is not an adulteress (7:2-3).** As long as **they** live, **the husband** and **the wife** are under the authority of **the law** of **marriage**. If **the woman** leaves **her husband** and **marries another man**, **she** commits **adultery**. But if **her husband dies**, **she is free** to remarry because **she** is no longer **a wife**. **Death** has broken **the marriage** covenant and **she is** set **free**.[174]

The application (7:4-5): **Thus,** you are either **married** to **the Torah** . . . or you are **married** to **Messiah**. **My brothers, you have been made dead with regard to the Torah (7:4a).** It is not **the Torah** that has **been made dead**, nor is a believer **made dead** in the sense of no longer responding to **its** truth. Rather, **three aspects** of **Torah** are explored:

First, the capacity of **the Torah** to make us **sin** is not the fault of **the Torah** but a fault in ourselves. A healthy person thrives in an environment deadly to someone who is ill; likewise, **the Torah**, beneficial to the believer living by faith, is an

instrument of **death** to those controlled by **the [sin nature]**. The fault is in ourselves in that we have a **sinful** tendency (**to see link click Bm – The Consequences of Adam**) to pervert **Torah**, making it into a framework of **legalism** instead of what it is, a framework of **grace. For your [sin nature] will not have authority over you; because you are not under legalism but under grace (6:14).**

Secondly, **Torah** can still produce feelings of guilt in the believer – as it should whenever he reflects on his **sinful** behavior. But these feelings are not permanent. The remedy is the confession and repentance of **sin (First John 1:9** to **2:2)**, coupled with the restitution to any injured parties and reliance on the power of **the Ruach Ha'Kodesh** (see **Cf – The Victory in the Ruach Ha'Kodesh**).

Thirdly, it is **through the Messiah's body,** through **His** atoning **death** (see **Ba – The Picture of Justification**), the believers **have been made dead** to the penalties set forth in **the Torah** for disobeying **it**. **The Messiah redeemed us from the curse pronounced in the Torah by becoming cursed on our behalf (Galatians 3:13a).**

Paul's analogy switches directions several times in this verse. It is **through the Messiah's body,** through **His** atoning **death**, that believers **have been made dead** to the aspects of **the Torah** on which **Paul** is concentrating. Because a **death** has taken place, they are now **free to belong to someone else.** That is, using Paul's analogy, they are no longer "married" to legalism, but **free to marry** and be united with **the one who has been raised from the dead, namely Yeshua Messiah, in order for us to bear fruit for God** as evidenced by a transformed life **(7:4)**.[175]

We know that **Paul** is not denigrating **Torah** itself, because, even in this chapter, **he** talks about its importance. **The Torah** doesn't **die**, but the relationship to **the Torah** changes. In a **marriage**, when one spouse **dies**, there is no more covenant between them. **Messianic Jews** have a different relationship with **the Torah** than Orthodox, Reformed, or Conservative Jews have. To them, **Torah** is the main relationship through observance. But **Rabbi Sha'ul** is saying that there is a higher principle here. **The Torah** is meant to lead us to **Messiah**. Because this is just an analogy, you can't press the details here. **The Torah** isn't dead to **Jewish believers**, but the relationship to **Messiah** should be **their** main focus. **He** is the living **Torah**.[176]

The Torah is the Word of **God**, it is perfect and eternal. The question **Paul** addresses here is how do **Jews** approach **the Torah**? What is **the Jewish** relationship to **the Torah**? Before **Messiah** came, **the Jews** had a relationship with **Torah** based on the 613 mitzvot and obedience to them. Not for salvation, but as a blueprint for living. **Messianic Jews** still revere **the Torah (Psalm 1:1-3)**, but they see **the Torah through** the lens of **Yeshua** (see the commentary on **The Life of Christ Dg – The Completion of the Torah**).[177]

For when we were living according to our old [sin nature], the passions connected with sins worked through the Torah in our various parts, with the result that we bore fruit for death (7:5). However, **Paul** says: **If anyone is united with Messiah, there is a new creation (Second Corinthians 5:17);** that is, he has a second, new, divine nature controlled by **the Ruach Ha'Kodesh**. **The old [sin nature] had died with Yeshua (6:5)**; and by the power of **the Ruach** it will stay **dead** – we owe nothing to **it**, that we should obey **its** corrupted and misguided passions **(8:1-13)**. Instead, as a result of our being united with **Yeshua**, we owe **YHVH** obedience to **His** desires and mitzvot.

The affirmation (7:6): Because **Yeshua** paid the penalty for our disobedience to **the Torah**, **death, we have been released from this aspect of the Torah,** namely, obedience to our **old [sin nature]. We have died to that which had us in its clutches, so that we are serving in the new way provided by the Spirit,** who has **written the Torah on** our **hearts** (see the commentary on **Jeremiah Eo – The Days are Coming, declares the LORD, When I Will Make a New Covenant with the People of Isra'el**), **and not in the old way of outwardly following the letter of the law,** or **legalism,** which brings **death (7:6).**[178]

*Dear Heavenly **Father**, Praise **You** so very much for the relationship that **You** offer all who **love You**. It is amazing that **You** not only pay our sin debt but **You** offer **Your love** to all who are willing to **love You** back. Praise **You** that **You** do not just give a certificate of debt paid to those who **love** and follow **You**; but **You** give **Yourself** as a part of a living and eternal relationship. **Yeshua answered and said to him: If anyone loves Me, he will keep My word. My Father will love him, and We will come to him and make Our dwelling with him (John 14:23).***

*Just as a new bride and groom **love** each other with a fresh **love** that sparkles in delight at pleasing their new found **love** – so I delight to please **You** by obeying*

You *from my heart.* ***He who has My commandments and keeps them is the one who loves Me. He who loves Me will be loved by My Father, and I will love him and reveal Myself to him*** ***(John 14:21).*** *I look forward to worshipping and praising* ***You*** *throughout all eternity. In* ***Yeshua's*** *holy name and power of* ***His*** *resurrection. Amen*