

## **New Morning Magical**

### **This really is life and death!**

We're back in the 5<sup>th</sup> chapter of the Apostle Paul's letter to the Romans, and we begin today in verse 10:

10 For if, being enemies, we were conciliated to God through the death of His Son, much rather, being conciliated, we shall be saved in His life.

11 Yet not only so, but we are glorying also in God, through our Lord, Jesus Christ, through Whom we now obtained the conciliation.

Christ's sacrificial death brought conciliation into the picture, for us to end our estrangement from the Father. It is Christ's resurrection into His life out from death that gives our salvation – our deliverance also out of death – its true significance.

12 Therefore, even as through one man sin entered into the world, and through sin death, and thus death passed through into all mankind, on which all sinned --

Obviously, Adam is the "one man" through whom "sin entered into the world," and through that, death also entered. We all know this story, which led to the sentence of death being "passed through into all mankind." The next four words are even more important, because if you grew up going to Sunday School and then "big church" when you were older, you probably heard, as I did, that all mankind dies because of Adam's sin. That part is true, but the extension is that you and I die because WE sin, and Paul says, in verse 12, that it's the other way around: We sin because we are dying.

Read Paul's words with me again at the end of verse 12: "*Death passed through into all mankind, on which all sinned.*" The words, "*on which,*" could also be read as "*on account of which,*" or "*because of which.*" The simple version is dying causes us to SIN, rather than sin causing us to DIE. If that seems like semantics, it isn't. Understanding that you sin because you are dying changes our lives from a constant struggle that we can't win into something over which we don't have to beat ourselves up so much.

You and I cannot avoid sin – that is, missing the mark – precisely because we are dying a little more every day, and just as dying is inevitable and unavoidable, so is sinning. The relief comes when you recognize that you aren't dying because of your sinning; instead, you are sinning because of your dying.

I hope that isn't too laborious and that it makes sense, and is as helpful to you as it has been to me. I don't know about you, but I can really beat myself up over missing the mark in some area, or sinning, if you prefer. When I got the meaning of this Scripture, a burden was lifted off my shoulders that never belonged there; and let me just add one last point here: The Father knows full well that you and I can't avoid all sin, so long as we are mortal. He doesn't reckon our offenses; He's not keeping score and He isn't keeping a list in His back pocket that He plans to pull out at some point and hold it over your head to show you what a mess you made of the life He gave you.

Remember this: You sin because you are in a dying body, not the other way around; which by the way, makes expecting the change into your immortal body even more significant and pressing.

13 for until law sin was in the world, yet sin is not being taken into account when there is no law;

14 nevertheless death reigns from Adam unto Moses, over those also who do not sin in the likeness of the transgression of Adam, who is a type of Him Who is about to be.

Here Paul expands on what we read earlier: The Law of Moses didn't do away with sin, even though sin wasn't held against anyone BEFORE the Law was given. Neither the presence of the Law nor its absence had any effect on the dying condition. The Law did not lengthen anyone's life; it solved nothing about the death that was passed through from Adam.

15 But not as the offense, thus also the grace. For if, by the offense of the one **[Adam]**, the many died, much rather the grace of God and the gratuity in grace, which is of the One Man, Jesus Christ, to the many superabounds.

First, "*the many*" here is a euphemism for ALL. The comparison of death versus grace is simply to make clear that the Father's "gushing" of grace "*superabounds*," or overtakes anything that death dishes out. In other words, the light of God's grace, if you will, shines so bright, that the shadow of death simply dissolves and is forgotten.

I'll bet you anything you like that when we experience the change of our bodies into bodies like Yeshua's upon His return, death will be erased, so even the thought of it won't intrude in the slightest on our delight at arriving to meet the Lord in the celestials.

16 And not as through one act of sinning is the gratuity. For, indeed, the judgment is out of one into condemnation [*dying is like the ultimate in condemnation, isn't it?*], yet the grace is out of many offenses into a just award.

In other words, it only took one act by one man, Adam, to inherit the same condition that he earned. We are receiving the Father's grace even though every one of us has sinned more times than any of us can count; and we still are! Nevertheless, the Father extends His grace to us though the agency of Yeshua, the Father's begotten, and our savior.

17 For if, by the offense of the one, death reigns *through* the one, much rather, those obtaining the superabundance of grace and the gratuity of righteousness shall be reigning in life through the One, Jesus Christ.

18 Consequently, then, as it was through one offense for all mankind for condemnation, thus also it is through one just award for all mankind for life's justifying.

19 For even as, through the disobedience of the one man, the many were constituted sinners, thus also, through the obedience of the One, the many shall be constituted just.

First Adam, then Christ; first death, then life; first condemnation, then grace; first sin, then righteousness. Yeshua accomplished so much more than I think we have grasped, bless His name.

20 Yet law came in by the way, that the offense should be increasing.

The Law, as we've seen before, did not do away with sin; rather, it highlighted it; it called attention to it and made it obvious. In this way, the Law actually *increased* the offense.

But wait! Here's the second half of verse 20:

Yet where sin increases, grace superexceeds,

21 that, even as Sin reigns in death, thus Grace also should be reigning through righteousness, for life eonian, through Jesus Christ, our Lord.

You and I aren't left in sin; indeed we are saved out of it, and the death that causes it, into life for the eons through Christ!

## Chapter 6

1 What, then, shall we declare? That we may be persisting in sin that grace should be increasing?

2 May it not be coming to that! We, who died to sin, how shall we still be living in it?

3 Or are you ignorant that whoever are baptized into Christ Jesus, are baptized into His death?

WOW! There's a lot going on already in Chapter 6! People sometimes mistake the "guarantee" of salvation as a license to sin more. Silly, I know, but people do silly things quite often, don't you find? I don't think they read verses 2 & 3: How can we live in sin (knowingly and deliberately) if we died to sin because we died in Christ? It's nonsensical; doesn't His dying for you make any dent in your brain, silly kid?

BTW: You realize, I pray, that when Paul says "*baptized*" here, he's referring to a figurative immersion into Christ Jesus and into His death; not something to do with water.

4 We, then, were entombed together with Him through baptism into death, that, even as Christ was roused from among the dead through the glory of the Father, thus we also should be walking in newness of life.

5 For if we have become planted together in the likeness of His death, nevertheless we shall be of the resurrection also,

6 knowing this, that our old humanity was crucified together with Him, that the body of Sin may be nullified, for us by no means to be still slaving for Sin,

7 for one who dies has been justified from Sin.

There's so much symbolism here that it may be hard to follow, so let's try it in bullet points:

- We died with Christ – that's the "*baptism into death*" that Paul refers to in verse 4.
- We were also entombed with Christ. Why is this important? Because we aren't going to re-enter our old lives any more than Christ re-entered His.
- The "*newness of life*" that Paul says we should be walking in is as new and different as Christ's was when He rose from among the dead.
- Being "*planted together in the likeness of His death,*" is a way of identifying our dying condition with Yeshua's, so that we can also identify with the next part:
- His life in resurrection will become ours also, when the time comes.
- The word, "*shall*" in verse 5 is a word of guarantee. This *will* happen; not now, but when it pleases the Father.
- Sin has been taken out of the mix – it is nullified, it doesn't count – so it need never be a focus of our attention. You sin? So what. Christ died; He can only do that once and for all. Change your mind, which is what "*repent*" means, and move on at a new level. You know better, now DO better, because you've already been justified. Sin has nothing to do with you anymore; you've been declared not guilty, and acquitted of all charges, past, present,

and future, by the only Judge Who matters, because of the One Who redeemed you out from under sin and death!

8 Now if we died together with Christ, we believe that we shall be living together with Him also,

9 having perceived that Christ, being roused from among the dead, is no longer dying. Death is lording it over Him no longer,

10 for in that He died, He died to Sin once for all time, yet in that He is living, He is living to God.

11 **Thus you also**, be reckoning yourselves to be dead, indeed, to Sin, yet living to God in Christ Jesus, our Lord.

Now, after all this great series of accomplishments in Christ, we yet have accountability to do our parts:

12 **Let not** Sin, then, be reigning in your mortal body, for you to be obeying its lusts.

13 **Nor yet be** presenting your members, as implements of injustice, to Sin, but **present yourselves** to God as if alive from among the dead, and your members as implements of righteousness to God.

Don't let your cravings run off with you, no matter what they are. Get hold of them and yourself; in other words, be self-governing; not in a puritanical sense, but in the sense of one who is moderate and self-controlled. You want a cocktail, OK; enjoy it, but don't have three and lose your self-governing capacity. Remember what we read in 1 Corinthians 6:19-20:

19 Or are you not aware that your body is a temple of the holy spirit in you, which you have from God, and you are not your own?

20 For you are bought with a price. By all means glorify God in your body.

Back to Paul in Romans 6 now:

14 For Sin shall not be lording it over you, for you are not under law, but under grace.

How can sin lord it over you, or dominate you, when, under grace, it doesn't even count?

15 What then? Should we be sinning, seeing that we are not under law, but under grace? May it not be coming to that!

16 Are you not aware that to whom you are presenting yourselves as slaves for obedience, his slaves you are, whom you are obeying, whether of Sin for death, or of Obedience for righteousness?

And we end here with our personal accountability for how we handle the grace that the Father pours out in our hearts. Even though we are new in spirit, we can be slaves of, or obey, sin and receive death; or we can slave for, or (as Paul says it) serve obedience to the Father and receive righteousness.

That's not such a hard choice, is it?

Well, that's where we'll stop for today, so until next time,

May Yahweh bless you and keep you;  
May Yahweh light up His face toward you  
and be gracious to you;  
May Yahweh lift His face to you  
and appoint peace for you.

AMEN