





Chapter 6

Verse 1- *What shall we say then? Are we to continue in sin so that grace may increase?*

Paul has already addressed this wrong thinking in 3:8, and he addresses it elsewhere in his teaching (Romans 3:8; 2 Corinthians 5:17; Galatians 5:19-24). It seems to be a common criticism against him, and here he deals with it comprehensively.

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Verse 2- *Far from it! How shall we who died to sin still live in it?*

Far from it!- *mē genoito* (No way! Impossible!) Paul uses this expression to answer ridiculous questions. Possibly, this charge came from antinomians (*anti-* against + *nomos-* law)

The point Paul is making is that sin is not dead in us (we still live in a human body), but we are dead to sin (Mounce). The issue is control. We will continue to sin until we are glorified, but sin should not control us.

still live in it- Should we be controlled by sin in the future?

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Verse 3- *Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death?*

do you not know that- Paul sounds like Jesus, his Master. Jesus used this phrase often in teaching (John 3:10; 19:10; Matt. 12:3, 5; 19:4; 21:16, 42; 22:31; Luke 6:3).

baptized- A transliteration of *baptizo* (submerge). Paul is not writing about water baptism (baptismal regeneration). This is about our identification with Jesus. To be saved, we must believe the gospel message- the death, burial, and resurrection of Christ. This spiritual baptism brings us into a personal relationship with Him.

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Verse 4- *Therefore we have been buried with Him through baptism into death, so that, just as Christ was raised from the dead through the glory of the Father, so we too may walk in newness of life.*

This might sound confusing since burial follows death and is evidence of actual death.

We are not to walk in our old way of life (sinning), so God's grace will be more abundant. We are to walk in a new way of life (salvation), so God can get the glory. Paul is writing about transformation, not just transaction.

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Verse 5- *For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection,*

We cannot identify with Christ in His death without also identifying in His resurrection. This is the gospel (good news) message we believe. He died, and we die. He was resurrected, and we are resurrected. He was glorified (resurrection body), and we will be resurrected with a glorified body.

Whatever happened to Him will happen to us.

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Verse 6- *knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin;*

our old self was crucified- Paul first writes about burial, and then death, and then resurrection. Now, he adds a new truth about the crucifixion. In a sense, he is writing in reverse order. Just as Jesus was physically crucified, our “old self” (our sinful, human nature apart from saving grace) that ruled our lives was put to death by Christ. He freed us from its power and authority.

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Verse 7- *for the one who has died is freed from sin.*

Those who have been saved are no longer under the absolute control of sin. They no longer look and long for sin or delight in it but fight it and grieve over it when they do sin. Their “want to” (desire) has changed, but not perfectly. There will always be a battle in the life of the believer (Matt. 6:12; Rom. 7:14-25; James 3:2; 1 John 1:8), but in the lost, there is no fight, only enslavement by sin.

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Verse 8- *Now if we have died with Christ, we believe that we shall also live with Him,*

Now if- This can be translated “since.” Once we are saved, we are spiritually alive for the first time ever. Paul is writing about our future home in heaven but also living a new life here on earth until we die, or He raptures or resurrects us. We are now to be examples of His grace on the earth.

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Verse 9- *knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him.*

is never to die again- Christ’s death was a one-time occurrence. Paul gives a triple-emphasis on this absolutely important doctrine:

- raised from the dead
- never die again
- death no longer master

Jesus “resuscitated” others like Lazarus, but they would die again.

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Verse 10- *For the death that He died, He died to sin once for all time; but the life that He lives, He lives to God.*

died to sin once for all time- Jesus is our pattern. Just as He died physically, our old man dies spiritually. Just as He was raised physically from the dead, we are raised from spiritual death to the power of sin and to spiritual life.

Our spiritual death is so closely identified with Christ that God credits Christ's righteousness to us. He takes the payment of His death for our sin. Christ's life is our life (Colossians 3:4).

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Verse 11- *So you too, consider yourselves to be dead to sin, but alive to God in Christ Jesus.*

consider yourselves- logizesthe- logizomai- from logos- to reckon, compute, calculate. This is a result of careful reasoning that results in a conclusion. "What God says about me is true."
(Wiersbe)

We are to carefully reason and understand that we are dead first and then alive.

We are alive, but dead, and then dead, but alive.

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Verse 12- *Therefore sin is not to reign in your mortal body so that you obey its lusts,*

Paul has told us we are dead to sin (Romans 6:1) and that the “body of sin” has been done away with (Romans 6:6), and that we have been set free from sin by dying with Christ when we trusted in Him (Romans 6:7).

How can sin reign in us? We have been freed from the authority of sin over us, but we have not lost the desire to sin (our flesh). Sin is appealing (enjoyable for a season), so it’s easy for us to forget we are not its slaves. We can only volunteer.

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Verse 13- *and do not go on presenting the parts of your body to sin as instruments of unrighteousness; but present yourselves to God as those who are alive from the dead, and your body’s parts as instruments of righteousness for God.*

not go on presenting- This is a command, literally, “stop presenting!” *paristanete- para-* beside = *histemi-* to stand beside = to stand aside and allow sin to enter and use our bodies as instruments of unrighteousness.

instruments- hopla- Greek weapons of warfare. We can use the weapons of our bodies as weapons for righteousness or sin.

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Verse 14- *For sin shall not be master over you, for you are not under the Law but under grace.*

Since Adam sinned, we have been out of fellowship with God because our inherited sin separates us from Him. Those who believe in the atoning work of Jesus on the cross are no longer a slave to sin and the Law, but we have been given God's grace to live a righteous life. Because of God's grace, we are no longer compelled to be a slave to sin.

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Verse 15- *What then? Are we to sin because we are not under the Law but under grace? Far from it!*

Are we to sin- This is a similar question to the one in verse 1: *"What shall we say then? Are we to continue in sin so that grace may increase?"* Now Paul asks, *"Should we sin because we're under grace, not the Law?"*

The answer is the same- No way! Never! We are not free to do whatever our flesh tells us to do. Exactly opposite. We are free from the power of sin to obey it and free to act in a way that honors the One who freed us.

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Verse 16- *Do you not know that the one to whom you present yourselves as slaves for obedience, you are slaves of that same one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness?*

People who are lost are not free to do as they please. They may experience freedom in their sin, but they are actually a slave to act in a certain way- to sin, which results in spiritual death.

People who are saved by the grace of God are also slaves- to act in accordance with the will of God, resulting in righteousness.

Everyone is a “slave” to either sin or God.

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Verse 17- *But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were entrusted,*

The thanks for salvation always go to God, not to those being saved.

form of teaching- typhon- *tupto-* a die or stamp + *didaches* *teaching*. The stamp of Christian teaching.

Paul thanks God that those who were lost have now become obedient to Christian teaching (the Word of God).

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Verse 18- *and after being freed from sin, you became slaves to righteousness.*

Paul is being repetitive to emphasize the importance of this doctrine. “Freedom in Christ” is an important doctrine, one that Paul writes about more than any other Bible writer.

He makes a careful distinction between “liberty” and “license.” Our liberty has an objective- righteousness. License also has an objective- to please ourselves but in reality, it leads to serving sin.

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Verse 19- *I am speaking in human terms because of the weakness of your flesh. For just as you presented the parts of your body as slaves to impurity and to lawlessness, resulting in further lawlessness, so now present your body's parts as slaves to righteousness, resulting in sanctification.*

Paul's use of slavery as an analogy for our new relationship with God is imperfect (every analogy breaks down in meaning at some point). Paul states that he is using this illustration so they can understand the spiritual truth attached to it.

He commends them for unreservedly walking in the ways of God in the same manner that they were enslaved to sin.

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Verse 20- *For when you were slaves of sin, you were free in relation to righteousness.*

There are only two choices- serve sin or serve God. We cannot be morally independent.

Before salvation, people have no obligation to act righteously even though they might have done that which is morally correct. They were slaves to sin which dominated their actions.

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Verse 21- *Therefore what benefit were you then deriving from the things of which you are now ashamed? For the outcome of those things is death.*

What was the result of living with no responsibility to righteousness? Shame and death. ALL sin leads to death and separation from God in hell and, ultimately, the lake of fire. Death is the “fruit” of living free from the control of righteousness.

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Verse 22- *But now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life.*

But now- On the other hand, if we are slaves to God, it will be evident. It is possible to be blameless, not perfect, as we are being sanctified.

you derive your benefit (you have your fruit unto holiness KJV)

There is no such thing as a Christian who does not bear fruit (Lloyd-Jones). Jesus, in John 15, speaks of “fruit” (v. 2), “more fruit,” (v. 2) and “much fruit” (vv. 5,8).

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Verse 23- *For the wages of sin is death, but the gracious gift of God is eternal life in Christ Jesus our Lord.*

- *All have sinned and fall short of the glory of God (Romans 3:23).*
- *But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us (Romans 5:8)*
- *The wages of sin is eternal death (Romans 6:23).*
- *The free gift of God is eternal life in Christ Jesus our Lord (Romans 6:23b).*
- *Confess with your mouth that Jesus is Lord and believe in your heart that God raised Him from the dead (Romans 10:9).*

Next week...
Chapter 7a:
**“Believers Are
United in Christ”**

