

Homework: Read through Romans 6 each day. Circle any words or phrases that you see frequently repeated. Mark what you think is the most important/key verse in Romans 6. Create a title for the chapter (below). After reading the chapter several times, create a basic outline for Romans 6 in the text below before you begin the study. Write down any questions you might have.

Romans 6

(ESV)

Chapter Title

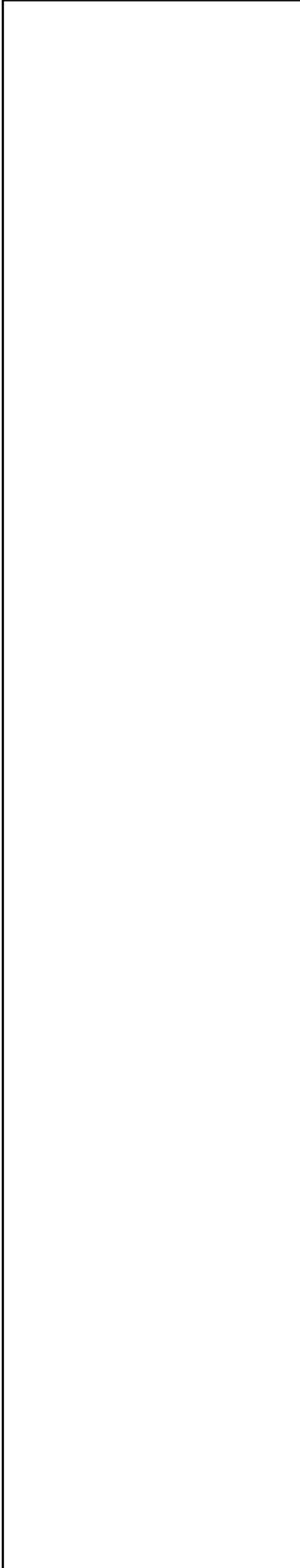
¹ What shall we say then? Are we to continue in sin that grace may abound? ² By no means! How can we who died to sin still live in it? ³ Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? ⁴ We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. ⁵ For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. ⁶ We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. ⁷ For one who has died has been set free from sin. ⁸ Now if we have died with Christ, we believe that we will also live with him. ⁹ We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. ¹⁰ For the death he died he died to sin, once for all, but the life he lives he lives to God.

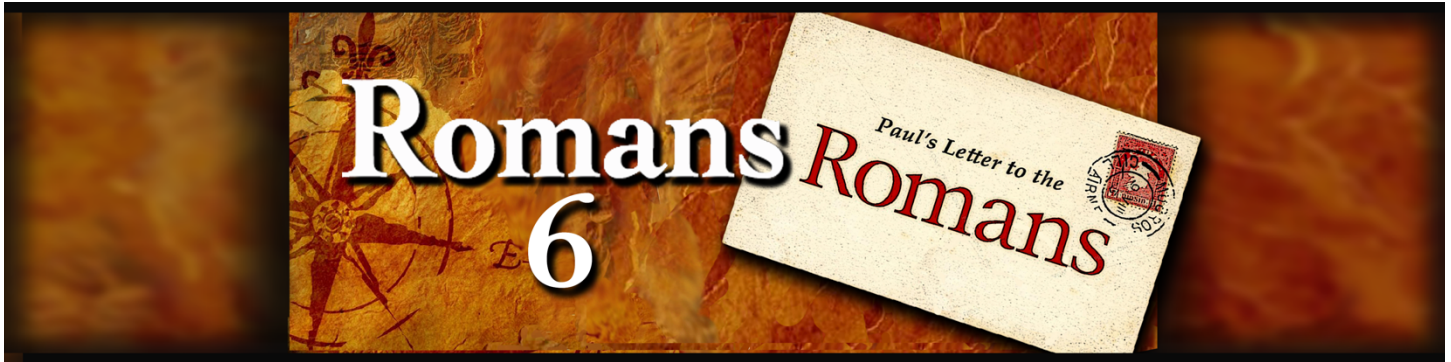
¹¹ So you also must consider yourselves dead to sin and alive to God in

Notes

Christ Jesus. ¹² Let not sin therefore reign in your mortal body, to make you obey its passions. ¹³ Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness. ¹⁴ For sin will have no dominion over you, since you are not under law but under grace. ¹⁵ What then? Are we to sin because we are not under law but under grace? By no means! ¹⁶ Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? ¹⁷ But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed, ¹⁸ and, having been set free from sin, have become slaves of righteousness. ¹⁹ I am speaking in human terms, because of your natural limitations. For just as you once presented your members as slaves to impurity and to lawlessness leading to more lawlessness, so now present your members as slaves to righteousness leading to sanctification. ²⁰ For when you were slaves of sin, you were free in regard to righteousness. ²¹ But what fruit were you getting

at that time from the things of which you are now ashamed? For the end of those things is death. ²² But now that you have been set free from sin and have become slaves of God, the fruit you get leads to sanctification and its end, eternal life. ²³ For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.





REVIEW

Essentials of the Gospel:

1. There is no excuse for unbelief since everyone does know that **God exists**. (Romans 1:18-20)
2. **All have sinned**, offending and separating them from God. (Romans 3:10-12, 23)

Key Doctrine #1 in Romans

Mankind's Sinfulness—Sin separates every human from God; only Jesus Christ can reconcile God and man. (JM)

3. **God is the rightful Judge**; He has the absolute authority to judge because He created the human race, and He knows the heart of every human being. (Romans 2:2)
4. All people are **accountable to God** to answer for their sins, but no one can atone for their own **guilt** before God. (Romans 3:19-20)
5. God sent sinless Jesus to die as the **atonement** (payment) **for our sins**; this made it possible for God to be just and merciful. (Romans 3:24-26)

Key Doctrine #2 in Romans

Justification By Faith—Complete freedom from judgment and the bondage of sin comes by faith alone in Jesus Christ. (JM)

6. **Atonement/Redemption/Justification** are given to us through **faith in the free gift of Jesus**. (Romans 3:24-26)
7. Believers have been **reconciled** to God by Jesus' **sacrifice of atonement (propitiation)**, as He suffered the wrath of God in our place. (Romans 3:24-26)

Key Doctrine #3 in Romans

Definite Atonement—God's purpose for the sacrifice of atonement was limited and definite, limited in its efficacy to all who believe. (RCS)

8. The doctrine of **Definite Atonement (Limited Atonement)** teaches that Christ died exclusively for the elect and secured the salvation of all those for whom He died. (Romans 5:1, 6-8)

Key Doctrine #4 in Romans

Reconciliation—The sacrifice of Jesus Christ renews and restores the relationship between God and man. (JM)

9. Humans are enemies of God, so the hostility must be removed from humans if **reconciliation** is to be accomplished. God's alienation from us is ended by removing the cause of the alienation (our sin, guilt, and condemnation) by the death of Christ. (Romans 5:1, 9-11)

In Romans 5:20-21, Paul explained how God has provided for our **Redemption** and **Justification**, allowing us to enter the Kingdom of God through a new relationship with Him. **A person receives Salvation by Grace Alone, through Faith Alone in Christ Alone, according to Scripture Alone, for the Glory of God Alone.** The Law did not produce sin, and it cannot remove sin. The Law produces the **consciousness of sin** to man (**Romans 3:20**). The Law reveals the source of our problems in order that we might find the cure. The source is sin. The cure is the Savior Jesus Christ. Paul also insists that the Law causes sin to increase (5:20), but the **increase of sin is met by the increase of grace**, which leads to the question he now both raises and answers in Chapter 6.

Read Romans 6:1-4

Paul returns to the hyperbolic style he employed in Ch. 3, putting forward seemingly contentious questions and sarcastic “accusations against God,” if they were taken seriously. He then answers those questions and “accusations” with cold, hard, emphatic truth. He uses this technique to capture the attention of his readers with an “absurd question” which he uses to **conclude** his former subject and **introduce** the next subject that he will discuss at some length. Most of these absurd questions contain the word “*then*,” which means essentially, “Because of the ‘former subject,’ should we do this absurd thing?” It’s purposely ridiculous! He will use this later in chapter 6, as he summarizes and shifts from one issue to another topic, and again in chapters 7, 8, 9, and 11.

1. What is the subject that Paul is summarizing in 6:1?
2. What is the overall topic that Paul introduces in Romans 6:1-14?
3. What is Paul’s explanation for not continuing to sin in the same ways that was common before we came to Christ?

Key Doctrine #5 in Romans

Sanctification—Through Christ’s atonement, believers are made holy and set apart for the service of God.

(RCS)

Paul now begins to explain the **Doctrine of Sanctification**—the process by which believers grow to maturity in Christ, to be **set apart from** the things of the world and **set apart for** the work of God. God does not want His children to remain spiritual babies; He desires that each believer grow to be more righteous, through a daily process where the believer becomes more holy, more like Jesus. The main obstacle for the believer to live in this righteousness is sin. The key to growth in righteousness is a faith relationship with the living Christ, growing day by day. Paul continues to explain sanctification throughout Romans 6-8.

■ Sanctification is growing toward sinlessness. It is not perfection.

4. What does Paul mean when he says that we have “*died to sin*?”

The Bible teaches that Christ not only frees us from **the penalty of sin** (Romans 5), He also frees us from the **power of sin** (Romans 5:15-19). Paul points out that to continue in sin would involve a contradiction of the Christian’s **new identity in Christ**, an identity defined by our **union with Him in His death and resurrection** (new life); we are therefore **free from the dominion** (control, power) **of sin**. (**Colossians 3:3, Romans 7:6, Galatians 2:19-20, 1 Peter 2:24**) “*Died to sin*” indicates a past event, but that “event” determines how we live in the present, and into the future. He explains this “event” in 6:3.

Paul compares the believers’ relationship to sin, symbolized in **baptism**. In these verses, baptism is seen as a *symbolic act*. When a believer goes down into the water, it is a “*picture*” or symbol of burial. This portrays **the burial of the old sinful nature**. A symbol or picture is not the **real** thing. A “picture” of a man is not a man. The man in the photograph was a flesh and blood reality before the picture was possible.

If baptism **“pictures”** burial, there must have been a **death** before that picture was possible. The death occurred when the person **repented of his sins and accepted Christ as Savior**. There was a **death to the old sinful nature** which ruled before salvation. Baptism is a **symbol** or **“picture”** of that death. The death came before the **act of baptism**.

If the symbol is to be an authentic **“picture,”** baptism must be by immersion. Sprinkling does not portray a burial; changing the **“picture”** will eventually cause an *evolution* (a distortion) of the idea behind the picture. This may be the reason many religious groups have little emphasis on the need to be born again by faith in Christ. The **“picture”** of sprinkling does not adequately portray the conversion experience. **(CB)**

Not only does baptism symbolize the **death and burial of the old nature**; it goes further to also symbolize the **resurrection to new life** ([Colossians 2:12](#), [Romans 8:11](#)). This is **“pictured”** when the person is raised up out of the water (the **“grave”** of baptism), raised to share in the new life of a living Lord, as **a new creature in Christ**. ([2 Corinthians 5:17](#), [Galatians 6:15](#), [Ephesians 4:22-24](#), [Colossians 3:9-10](#))

The resurrection **does not occur when a person is baptized**. This is a **“picture”** or symbol of something that has **already happened**. It happened when the person repented of his sin, died to the old way of life, and accepted the new life offered by Christ. Baptism is an **external “picture” of an internal experience**. The internal experience must have happened before the time of baptism in order to have a genuine conversion, and therefore, an authentic **“picture”** or representation.

5. How was Christ raised from the dead? (4)

6. How will we be able to live a new life?

Bible Study Technique

Promises of God— There are two basic types of promises in God’s Word—unconditional and conditional. Fulfillment of an **unconditional promise** rests solely with the Lord. One example is God’s covenant to never again destroy the entire earth by flood (Genesis 9:11). It’s all up to God and does not involve human beings at all. If a promise is **conditional**, fulfillment depends on certain requirements being met. This two-part arrangement is often expressed as an “if-then” statement. For example, in Matthew 6:32-33 Jesus promises that *if* we seek first God’s kingdom and righteousness, *then* everything we need will be provided.

The Lord will always do exactly what He has promised, but when there’s a condition, we must satisfy the requirements He has set. If we’re still waiting for God to keep a particular promise, we need to check the context for a stipulation and make certain we’re carrying out *our* part. Remember that while the fulfillment is certain, the timing is always in the Lord’s hands.

You may want to begin to mark the promises of God in your study text or your Bible with some type of notation or highlight. Additionally, it is important to pay attention to who the audience is; who is God making the promise to? As believers, not all of God’s promises are directly to us (some promises are specifically for the Jewish nation, others to specific individuals, etc.).



7. What is the promise in 6:4? Is it conditional or unconditional? Why? What is God's part of this promise? Who is the promise made to? What is that person's part in this promise? ([Philippians 3:10-11](#), [2 Timothy 2:11](#))

Read Romans 6:5-10

A point of interest here: In "⁴ We were **buried** therefore with him by baptism into death..." AND "⁵ ...we have been **united** with him in a death like his, we shall certainly be **united** with him in a resurrection like his," the Greek words "buried" (συνθάπτω–synthaptō) and "united" (σύμφυτος–symphytos) come from the same root word (σύν–syn) meaning a close union.

8. What is the "for" there for in 6:5?
9. What is the promise? Is it conditional or unconditional? Why? What is God's part of this promise? Who is the promise made to? What is that person's part in this promise? Notice the parallel structure of 6:5.
10. What is the "for" there for in 6:6?
11. What are 3 results of our old self being crucified with Christ? (6-7)
12. What were we slaves to before Christ? Why were we slaves to it? Why are we no longer slaves? (6-7, [2 Corinthians 4:10-11](#))

Beginning in 6:6, Paul uses the analogy of an unbeliever being bound as a slave to sin. Paul often uses simple and common word pictures to make his point more easily understandable. Later, in 6:19, Paul apologizes for using an imperfect analogy.

13. What other promises do you see in this section? Who are those promises made to?
14. What were the 2 results of Christ being raised from the dead?

Summary of Key Elements to Understand How Christ's Death Set Us Free:

- A.* Christ's sacrifice was absolutely a voluntary act; He yielded His life to humiliation and death for the sake of sinners.
- B.* That voluntary surrender gave death *rightful "dominion (authority) over Him."*
- C.* His death broke the judicial link between sin and death, so death had no more authority over Him.
- D.* Because Jesus was our Representative as "the second Adam," His death **destroyed** its dominion over us.
- E.* Because of the His Resurrection, death has "**dominion over Him no more.**"
- F.* Because we have also been united with Him in His resurrection, death has no more dominion over us. (JFB) (NIVSB)

15. Having been raised from the dead, what does Jesus now forever lives to do? (10)

Read Romans 6:11-14

16. What does "in the same way" mean, and what does it refer back to? (11)

17. Romans 6:11-13 lays out steps toward victory over sin. It is a call for Christians to become in **practice** what they already are in their **status before God**. What are the steps that we are responsible to put into practice?(11-13, [Romans 12:1-2](#), [2 Corinthians 5:14-17](#))

All this is to be done in conscious awareness, and as a deliberate expression, of our new identity in Christ and participation in His resurrection life through the Holy Spirit. (RSB)

18. What is the "therefore" there for? (12)



Bible Study Technique

Warnings and Commands from God—God clearly makes His intentions and His will known to us through His Word. Pay attention to these. As with the promises of God, you may want to begin to mark the warnings and the commands from God in your study text or your Bible with some type of notation or highlight.

Additionally, as with all passages of scripture, it is important to pay attention to who the audience is. Who is God warning? Who is God commanding to do something? Not all of God's warnings or commands are for us. We need to know what those are, but even more importantly, we need to heed the warnings and commands that ARE for us!

19. What warning(s) do you see in this passage? Are they for us? How can we know?
20. What command(s) do you see in this passage? Are they for us? How can we know?
21. What is the result of no longer being “under law but under grace?” (14)

Paul viewed sin as a **power** that enslaves, so he personified it. (12) In view of our new identity in Christ, Christians are to refuse to allow sin to take over authority in their lives, and instead are to live all of life to God in the assurance that sin is no longer their master, for they are not under law but under grace as **the means of their salvation**. To continue sinning as before, surrendering without resistance to sin's dominion, is not only inappropriate for them but actually impossible. (RSB) If a person claims to be a believer of Jesus, yet surrenders continually to sin's controlling power, living as they did before they were “saved,” it may be that this person is not truly a believer. This doesn't mean that a believer will never sin because we will! It DOES mean that believers are not to yield, offer themselves, or serve the former sins in their lives; it is a battle!

Paul is also not saying that the believer is free from the obligation to keep the law's demands. Rather, he says that because the believer's standing before God rests on Christ's righteousness and not one's own law-keeping, the controlling principle in the life of the believer is the **reign of grace** that sets him free from the **reign of sin** and transforms him into the likeness of Christ. (RSB)

Read Romans 6:15-20

22. What subject that Paul is summarizing and what subject is he introducing in his frequently used style of hyperbole in 6:15-23?

The question Paul raises here is likely because some were afraid that the **doctrine of justification by faith alone** would remove all moral restraint without the authority and weight of the Law. Paul rejects such an insinuation and shows that Christians do not ‘throw morality to the winds,’ rather, they

exchange sin for righteousness and become slaves of God as their righteous master. (NIVSB) The freedom of grace is therefore freedom for obedience and service, not for license. **(RSB)**

The dominion/reign of sin involves being **willing slaves to sin**, not in being harassed by it as a hated power, struggling for victory. Those who now are the servants of God, once were the slaves of sin. **(MHC) (2 Peter 2:19-20)** Someone who yields themselves to someone or something has become its servant or slave.

23. Are there more than the 2 types of slaves mentioned in 6:16? Why? What does slavery lead to?

A believer is willingly emancipated from total servitude to one master to undivided servitude to another Master, whose *property* we are. We were never made for some 'middle state of personal independence.' **(JFB) (1 Corinthians 6:19-20, Romans 14:7-8, 2 Corinthians 5:15, Galatians 2:20)**

24. To what have believers committed themselves? Where did it come from? (17, [2 Timothy 1:13-14](#))

In 6:19 Paul explains his use of an imperfect analogy, as the word "slave," when applied to Christians can present problems. It may convey harsh images of human slavery and does not fully express the truth that the "*yoke of Christ is easy.*" ([Matthew 11:28-30](#)) Christians are "*free in Christ*" ([John 8:32-33, Romans 8:2, Galatians 5:1](#)) yet are also "*slaves of Christ,*" which Paul frequently calls himself. ([Romans 1:1, Galatians 1:10, Titus 1:1](#)) **(NIVSB)**

25. How does Paul describe the life of slavery to sin and the life of slavery to righteousness? (19-20)

26. What is lawlessness? What is sanctification?

Read Romans 6:21-22

27. What is the benefit/fruit that is reaped when a person is a slave to sin? What is the end result?

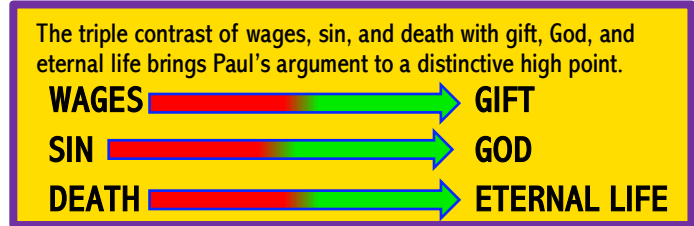
The pleasure and profit of sin do not deserve to be called fruit. Sinners are only 'plowing' immorality, 'sowing' pride and self-centeredness, and 'reaping' more of the same. Shame came into the world with sin, and is still an undeniable consequence of it. The end of sin is death. Though the way may seem pleasant and inviting, yet it will be bitterness in the very end. **(MHC)**

28. What is the benefit/fruit that is reaped when a person is a slave to righteousness? What is the end result?

Read Romans 6:23

This concluding verse, even though it is brief, contains the ‘meat’ and the ‘finest gold’ of the Gospel. In the same way that a worker **deserves** his salary, so death is the **earned and deserved outcome of sin**, the wages/payment the sinner has skillfully labored for. However, there are absolutely NO rewarding wages/payment for our ‘righteous works.’ ([Isaiah 64:6](#)) We do **nothing** to earn or become entitled to “*eternal life*”, and we never can: it is therefore, in the most absolute sense, **“THE GIFT OF GOD.”** (JFB) This gift is through Jesus Christ our Lord—Christ purchased it, prepared it, prepares us for it, preserves us for it. (MHC)

29. What did you select as the Key Verse(s) in Romans 6? Why?



30. Write a summary of Romans 6.

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