

## Romans 6

[Rom. 6:1](#) ¶ What shall we say then? Are we to continue in sin so that grace may increase?

[Rom. 6:2](#) May it never be! How shall we who died to sin still live in it?

[Rom. 6:3](#) Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death?

[Rom. 6:4](#) Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.

[Rom. 6:5](#) 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,

[Rom. 6:6](#) 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;

[Rom. 6:7](#) for he who has died is freed from sin.

- The consequences of justification for a believer
  - How our justification (a past event)
  - Guarantees not only our resurrection into glory (a future event)
  - But also a means of putting away sin in our bodies (a present event)
    - Chapter 6 opens this discussion why our new life in Christ demands a change in our life now even as we wait for the future glory
- Paul lays out an argument for why we should expect a new approach to life (vs.3-6)
  - He describes the effect of the spiritual baptism accomplished by the Holy Spirit
    - And as he explains the spiritual change, he also alludes to symbolism of water baptism to help explain the process
  - First, those who have been baptized into Christ are baptized into His death
    - This is a spiritual baptism accomplished by the Spirit

[1Cor. 12:13](#) For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.

- In spiritual terms, this is the moment that our old nature was assigned a place in the grave with Christ
- We were considered buried with Him and the old nature is considered gone forever

[2Cor. 5:17](#) Therefore if anyone is in Christ, *he is* a new creature; the **old things** passed away; behold, new things have come.

- And our water baptism reflects that reality by our going under the water as if it were a burial
  - We see the picture of us being laid in Christ's tomb being played out
- But the parallels don't stop with the burial
  - As Paul says, old things passed away, but new things have come
  - And through the baptism of the Holy Spirit, we came to life with a new Spirit
    - This is the newness of life in which we now walk (v.4)
- If we were buried with Him, then we can expect to be resurrected like Him
  - That's the eventual replacement of the body of sin that Paul describes in verse 6
  - But in the meantime, Paul says our old self was crucified with Him,
    - Past, present future again
- In the past we were justified, and therefore our old nature was done away with
  - He who has died is freed from sin
    - And we have died spiritually in Christ
- In the future our body will be replaced and the last vestiges of sin will be gone
  - In the meantime, our life is poised to be different, but yet it's an open question whether it will be different

- But what about today?
  - When you have died in this way, you have been freed from sin
- Now this statement is Paul's premise for the next several chapters
  - When a death takes place, it changes relationships
    - A man whose wife dies immediately experiences a change in his relationships
      - To his wife certainly
      - But also to other women and to his personal schedule and lifestyle
      - While he could go on living as if he were still married, but it would be unnecessary and counterproductive
  - The death we experienced by our baptism into Christ's death means we are freed from our past bondage to sin
    - Just like the husband, the change is part fact, part perspective
      - In fact something has changed
      - But the perspective may not change
- The rest of 6, Paul deals with our perspective

[Rom. 6:8](#) ¶ Now if we have died with Christ, we believe that we shall also live with Him,

[Rom. 6:9](#) knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him.

[Rom. 6:10](#) For the death that He died, He died to sin once for all; but the life that He lives, He lives to God.

- Paul makes a wonderful argument by analogy
  - Remember the SAT analogies
    - Add is to multiply, then subtract is to...
    - If we died spiritually with Christ and in the future will see our physical body die
      - Then we became alive spiritually in Christ and in the future we will become alive again physically

- Paul open with the words “de ei” means “now since”
  - Since we have died to sin spiritually, then we live with Him spiritually now
    - And we know that Christ having been raised from the dead will never die again
      - And we now find our very spiritual existence in Christ from the day of your justification forward
    - Your previous spiritual life was lived apart from God
      - Your spiritual existence now is forever connected with Christ
      - So if He is never to die again, then you can be sure you will never experience spiritual death either
    - Death is no longer a master over Christ
      - Like the husband who has been freed through death from a previous marriage
      - Because His death was a once for all kind of death
        - He died once so that all those who are found in Christ will never have to experience spiritual death themselves
  - Now Christ lives to God
    - Lives to honor and please God – which was his former eternal state
- That is the first part of the analogy
  - Christ died and by faith our old nature was buried with Christ
    - Now we have a new Spirit that lives in Christ (or with Christ)
    - And if Christ uses his resurrected life to live for pleasing God, then complete the analogy...
      - How do we live if our spiritual existence is inseparable from Christ

[Rom. 6:11](#) Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.

[Rom. 6:12](#) ¶ Therefore do not let sin reign in your mortal body so that you obey its lusts,

[Rom. 6:13](#) and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God.

[Rom. 6:14](#) For sin shall not be master over you, for you are not under law but under grace.

- Even so...kai houtos
  - Logically by comparison, consider (reckon) yourselves to be dead to sin, but alive to God in Christ
    - If our spirit is a new spirit made possible by the Holy Spirit living in us, then the old nature that only knew sin is gone
      - It is no longer in control
    - So we should alter our perspective of who we are
      - Our perspective must come into agreement with the reality of who we are spiritually
  - Since we are new spiritually, why let your new spirit play second fiddle to your old, dying body of sin?
    - Do not let sin reign in your mortal bodies
      - Don't obey its lusts
      - It's no longer your master, so stop obeying its orders
    - Did you notice something interesting in how Paul concluded his analogy?
      - He says our new Spirit is found in Christ
        - We live in Him
        - Like He received a resurrected body, we too can expect a new body like Him one day
      - But for now that last step in the analogy is incomplete

- We are in the newness of Spirit but our old body is not on our side
  - It doesn't make the trip with us
  - It's separate from us
- More that, it still has a desire for sin that our new spirit doesn't share
  - So now we are part new, and part old
- And Paul says we shouldn't let the sin of the body overrule our new Spirit and it's dedication to pleasing God
- Specifically, Paul says we have a choice in how we offer our services
  - On the one hand, we can offer our services to our mortal body
    - We can do what our body wants
  - On the other hand we can offer our services to God as someone back from the dead
    - We can do what God wants
    - Again, we can adjust our perspective to bring it into alignment with the reality of what's true for us
      - We have been brought back from the dead spiritually
      - So we can live in a way consistent with our new nature
  - For sin will not be a master over you
    - You are not under law but grace
      - Paul introduces a subtle comparison here
        - The old man is being equated to the Old Covenant
        - And the new man is being equated to the new covenant
        - The old was put to death at the cross
        - The new came to life in faith

- The old was under law
- The new is under grace
- Notice Paul says we are not under law
  - Under here is in the sense of under the authority of law
  - Satan can no longer use law to convict and condemn the believer
    - We are not proving ourselves to God by keeping of Law, but we have been proven by grace
- So we can no longer be driven by Satan to fulfill his desires out of a fear of death and judgment

[Heb. 2:14](#) ¶ Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil, [Heb. 2:15](#) and might free those who through fear of death were subject to slavery all their lives.

[Rom. 6:15](#) ¶ What then? Shall we sin because we are not under law but under grace? May it never be!

[Rom. 6:16](#) Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness?

[Rom. 6:17](#) 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 committed, [Rom. 6:18](#) and having been freed from sin, you became slaves of righteousness.

- Now Paul repeats his opening question
  - As a consequence of our justification by grace, should we sin because we are no longer under law?
    - No, and Paul shows why
  - Paul continues to contrast law and grace here
    - First he says that when you present yourself to someone as “slaves to obedience”
      - You must obey the one you are dedicated to

- Literal example of bondservants
- When men were living under law, they are dedicated to that law and their obedience to it was the test
  - Were they obedient to the law?
    - Then it would result in righteousness
    - If not, then it was sin resulting in death
- Now thanks to God, even though you were a slave to sin
  - You became obedient from the heart
    - A change in the heart, not of flesh, not of works
- You became obedient (the result of God's grace)
  - To that form of teaching that you were committed
    - A form of teaching that was very different than law written on stone
      - The word for form is tupos, which means die or stamp
      - There was something stamped or impressed on our hearts that compelled our obedience and formed our commitment
    - Not a teaching of rules but the gospel of grace
      - And now it rules us from our hearts
  - And being 100% obedient to the new law written on our hearts, it is our new master
    - Where before you were a slave to sin, you have been freed
    - Now, you are a slave to righteousness
      - Slave in the sense that your allegiance is unchallenged
- So the reality is you were once has an allegiance to sin, because you were under law yet never able to obey that master

- Now you have an allegiance to righteousness, made possible by grace, and you are in obedience to this master by a changed heart

[Rom. 6:19](#) I am speaking in human terms because of the weakness of your flesh. For just as you presented your members as slaves to impurity and to lawlessness, resulting in *further* lawlessness, so now present your members as slaves to righteousness, resulting in sanctification.

[Rom. 6:20](#) ¶ For when you were slaves of sin, you were free in regard to righteousness.

[Rom. 6:21](#) Therefore what benefit were you then deriving from the things of which you are now ashamed? For the outcome of those things is death.

[Rom. 6:22](#) But now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life.

[Rom. 6:23](#) For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

- Then Paul prefaces his next instruction saying he was going to be speaking in human terms, or in terms of the human experience
  - Because of the weakness of the flesh, our slavery to righteousness is militated by our sinful flesh
    - Though in spiritual terms we are already 100% righteous by the power of Christ's life
      - Still we are not 100% righteous in our present day experience
      - We sin everyday
  - Therefore, our relationship to sin is different in our human experience than we might hope because of the weakness of our flesh
    - Paul directs that just like we allowed our flesh to act in accordance with our sinful heart before we were believers
      - Which only resulted in more sin (sin of action to go with our sinful desires)
    - So now do the reverse...present your fleshly body as a slave to it's new master (or place it at the disposal of) - righteousness
      - And if you do so, it results in sanctification (meaning becoming holy)

- Because when you were a slave to sin, you were free in regard to righteousness
  - This is a simple application of the rule of slavery
    - You can't be slave to two masters

[Matt. 6:24](#) ¶ “ No one can serve two **masters**; for either he will hate the one and love the other, or he will be devoted to one and despise the other. You cannot serve God and wealth.

- So it's all or none
  - When we are slave to sin, we are “free” or unattached to righteousness
  - We have left one master for the other
- This was true before we were believers, and it can still be true today in our behavior
  - In the weakness of the flesh, as Paul said
- So in verse 21, Paul asks an obvious rhetorical question
  - What benefit were you deriving from practicing those sins as unbelievers that you now are so ashamed of?
    - Obviously none, since the outcome of those things is death
      - But now having been freed from that slavery, you have an opportunity
      - You can derive a benefit from acting according to your new master
        - Your old master demanded a behavior that led to death
        - Your new master demands behavior that leads to sanctification
    - So obeying the new master – the law written on your heart by the Spirit – is a win-win situation
      - You are obeying your master

- And in becoming a slave to righteousness, you have eternal life and can derive a benefit today: sanctification
- For the wages of sin is death, but the free gift of God is eternal life
  - This is a summing principle for the entire chapter
    - When we obey the master of sin, we try to obey that master
      - But that master only pays one kind of wage: death
      - The natural man is bound to that master has only that outcome available
      - And law is the curse that enforces that relationship
    - On the other hand, God may grant a free gift
      - And the gift arrives at a changed heart, a new spirit and a new master
        - And the gift results in a new master, to which we are obedient from the heart
        - And this obedience results in eternal life
          - Not because of works of law, but by grace which counts us righteous by faith
      - Now we have a new master and we should confirm our fleshly sinful body to this new master rather than allow it to continue ruling over our new Spirit
        - We may sin, but we don't have to anymore
        - And knowing that is half the battle