

Start your study here

Read Read, Record, Reflect, Respond		Intensively	Questions: Who, What, Where, When, Why, How. . .
Prayerfully	Conscious dependence		Repeated Alike Different Accentuated Related
Reflectively	Constantly		
Extensively	Background issues Big Idea Basic structure and flow Broad strokes	Specifically	Purposefully—with the view of the author in mind
Creatively	Imagination and View points	Effectively	By unit of thought— Think Context! Details, ask questions

Observation
 What does it say?

Romans 6:1-14

- 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 Christ Jesus.
- 12 Let not sin therefore reign in your mortal bodies,
to make you obey their 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. (ESV)

Review: Man completely lost, Christ death and God's grace surpasses sin.
 Observations: 1) all the "with" statements {Greek *su/sun sun* prefix}
 2) the interplay on death and life 3) the concept of realms and authorities: enslaved, dominion, reign, free
 Key Question: How do those of us who are under grace live without being characterized by sin?
 How are we to live lives of victory over sin?

As we move into this new section I want to introduce a new symbol in our inductive study. I use a double underline to indicate an imperative—a command. I do so only for those words that are commands by grammatical form. Now due to the nature of the Greek participle, though not imperatival in form can function imperatively (they pick up the force of the main verb) and also the subjunctive mood which at times functions as a command—I will not double underline but I will mark them in the margins as commands.

Tied to 5:20-21 if grace increases as sin increases. . .

Romans 6:1-14

1 What shall we say then?
 Are we to continue in sin that grace may abound?

2 By no means! ← μη γένοιτο (may it never be) Paul's strong refutation of a false conclusion (Romans 3:6, 31; 6:2, 15; 7:7, 13; 9:14; 11:1, 11)
How can we who died to sin still live in it?

Know 3 Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Union with Christ
 death Past tense

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.
 life Subjunctive--uncertain but probable, here probably best translated—"should walk"—volitional but not full command

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. Future tense
 death "for" participation in resurrection is the basis for walk

sun-"with" or "co" words picturing the union between Christ and the believer.	
6:4	buried with Him
6:5	united with him (2x)
6:6	crucified with him
6:8	died with Christ
	Live with him

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.
 life 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.

Consider 11 hinge So you also must consider yourselves dead to sin and alive to God in Christ Jesus.
 GR stronger contrast "but"

Is this a liberating concept? Sin can't "make" me sin. Or is a challenging concept? Sin can't make me sin, so when I sin it is a willful choice.

Sin not ruler Present 12 Let not sin therefore reign in your mortal bodies, to make you obey their 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.

Present -παρίστημι (paristhmi) place beside, put at someone's disposal; in the language of sacrifice—offer, bring, present
 First use—present active imperative—stop doing it
 Second use—aoist active imperative—just do it
 Give over to, yield it

14 For sin will have no dominion over you, since you are not under law but under grace. (ESV)

Instruments—military term
 "We are faced with the tremendous alternative, of making ourselves weapons in the hand of God or weapons in the hand of sin." William Barclay

Working Idea (this is to help you see how the main idea was developed)

Dead with Christ
Christ died to sin
Dead to sin
Freed from sin

Know—Consider—Present

Main idea:

Our union with Christ—in His death and resurrection—frees us from the dominion of sin and enables us to walk in newness of life.

Teaching idea:

This passage introduces imperatives (commands) for the first time in Romans, but it does so along with indicatives (statement of being or actuality). This will lead to a paradox. There are things that are both true of the believer and yet contingent. On the one hand there are things that *are* true of every believer—our position in Christ. Yet those truths must be lived out—our practice.

In this section Paul moves us into the paradox before moving completely to the practice section of the letter (chapters 12-16). He wants to insure that we know certain things before we try to do them.

This paradox may create tension for people—or better it should create tension for people since they will see positional truths that are not practical truths. They will hear statements related to their current standing yet realize that their current behavior does not match. Chapter 7 will deal more with the difficulty of the paradox. Here in Chapter 6 the focus should be on understanding the believers position—freedom from sin and resultant behavior.

Introduction

The Emancipation Proclamation

On New Year's Day, 1863, the emancipation proclamation was publically announced, but it wasn't until December 18, 1865, that the Thirteenth Amendment to the Constitution was officially adopted, abolishing slavery in the United States.

Though legally free, many in the South continued to live as slaves.

[Most slaves] could repeat, with equal validity, what an Alabama slave had said in 1894 when asked what he thought of the Great Emancipator, whose proclamation went into effect that year. "I don't know nothing 'bout Abraham Lincoln," he replied, "'cep they say he sot us free. And I don't know nothing bout that neither."

Though much blood was spilled to set slaves free, many never left the plantations. Some stayed because of the uncertainty of freedom.¹

The Emancipation Proclamation of Abraham Lincoln is some ways reminds us of the Emancipation of Calvary. While the Emancipation of Calvary spilt the blood of only one Man, the freedom gained was for all. But like the proclamation of Lincoln, many believers remain enslaved to sin.

This section will help us answer the question

How do those of us who are under grace live without being characterized by sin?

How are we to live lives of victory over sin?

¹ Charles R. Swindoll, *Classic Truths for Triumphant Living*, Study Guide (Dallas: Word Pub.) p. 25, quotation from Shelby Foote, *The Civil War: A Narrative*, vol. 3, p. 1045.

Review

See Lesson 16a and 16b for complete review summaries.

Romans 5:12-21

Sin's entrance into the world by Adam resulted in death for all men.

The entrance of the Law revealed the sinfulness of man's sin but this is surpassed by the sufficiency of God's grace and results in eternal life.

Romans 5 provided assurance of present and ultimate salvation. So the natural question is, what does our new relationship with God mean to our everyday lives.

Section Preview

Pastor Bob Deffinbaugh overviews chapters 6-8 this way:²

The section we are studying in this lesson (Romans 6-8) contains three chapters. We can roughly summarize the section by chapters:

- The necessity of sanctification -- Romans 6
- The impossibility of sanctification -- Romans 7
- The certainty of sanctification -- Romans 8

While this gives us a fair approximation of the flow of Paul's argument, it is not as precise as it should be. Almost always, Paul provides us with clear structural clues to the way in which he has developed his argument. Such is the case here. The question, "**What shall we say, then?**," appears three times in chapters 6-8 (6:1; 7:7; 8:31). In the first two instances, his question is a misconception of Christian doctrine and practice, based upon an abuse of the truths he has just taught. In both cases, Paul's response is a strong and immediate, "**May it never be!**" (6:2; 7:7). In the third instance, however, Paul himself speaks out in response to the truths he has just laid down, showing us the proper response to the provisions which God has made for our sanctification. The structure of our text can thus be summarized in this way:

- The necessity of personal righteousness -- Romans 6:1--7:6
 - ◆ Proof from our "baptism" -- Romans 6:3-14
 - ◆ Proof from slavery -- Romans 6:15-23
 - ◆ Proof from marriage and death -- Romans 7:1-6
- The source of our problem and -- Romans 7:7--8:30
- God's solutions
- The appropriate response to these things -- Romans 8:31-39

Passage Preview

Since believers are in Christ—and therefore they are assured of their salvation, why should they not continue sinning? Paul answers this in the second portion of this section (6:1-23). First, they should not continue (*ἐπιμένωμεν*) in sin because of their union with Christ—union in his death and his life (6:1-14). Second, they should not sin at all (*ἀμαρτήσωμεν*) because such an act leads to enslavement to sin (6:15-23). This is especially heinous because our release from sin's slavery means redemption for the service of God (6:22), since we have been bought with a price.³

The typological parallels of Adam with Christ from 5:12–21 were foundational. Paul's groundwork served to assure Christians of the realm change necessary to overcome sin and experience the life that the sanctification of chapters 6–8 will unfold. Thus God's provision of righteousness involves much more than a righteous declaration of freedom from the penalty of sin through Christ (5:6–8). It also provides the strength to overcome the resident power of sin through the Holy Spirit (5:5) to fulfill God's demands (8:4). Paul does not mention the Spirit until chapter 8, because he chose to conceal any mention until his readers fully realized their severe need of aid to fulfill God's demands. With that need in mind, chapter 6 serves as a prelude to bring believers to the realization of the resurrection life in them that chapter 8 covers.⁴

² Robert Deffinbaugh, ©1996 by Community Bible Chapel, 210 Abrams Road, Richardson, TX 75081, <http://www.bible.org>, Lesson 4

³ Daniel B. Wallace, *Romans: Introduction, Argument, and Outline*, bible.org

⁴ René A. Lopez, *Romans Unlocked Power to Deliver* (Springfield, Missouri: 21st Century, 2005). 123.

Chapter 6 divides logically into two sections, vv 1–14 and vv 15–23, signaled by the rhetorical question, “What then” in v 1 and v 15. This section contains seven key concepts: *Sin* (6:1, 2, 6 [2x], 7, 10, 11, 12, 13, 15, 16, 18, 20, 22, 23) *die* or *death* (vv 2, 4, 7, 8, 9 [2x], 10 [2x], 11, 13), *know* (vv 3, 6, 9, 16), *reckon* (v 11), *present* (v 13), *slaves* (vv 6, 16 [2x], 17–18, 19 [2x], 20, 22), and *righteousness* (vv 13, 16, 18, 19, 20). Also, chapter 6 may be divided thematically: vv 1–11 stress positional deliverance from the realm of sin’s power and vv 12–23 develop the practical duty to become slaves of righteousness to God. This explains the indicative/imperative verb combinations stressed in these verses, e.g., “he who has died has been freed from sin” and “do not let sin reign in your mortal body” (6:7, 12).⁵

Summary

In Romans 5 and 6, Paul in a very logical but emotional appeal, sets forth the principles for how to correctly live the Christian life. In **Romans 6**, Paul shows how the “union with Christ, [is] a state which leads to holiness.”⁶ In order to show the person saved through justification by faith alone is to live apart from complete lawlessness (as was charged), Paul shows the new relationship in its proper relation to Christ’s **death and resurrection** and the believer’s sin.

It is important to note that Paul is not dealing directly with sins but with sin. In an attempt to make the concept of Romans 6 understandable, he personifies sin as a master or reigning monarch which is a “governing disposition which demands acts.”⁷ The acts are sins. Sin is a disposition that is the power which instigates sins. It is a disposition or nature which identifies those who are in Adam and which is clearly in conflict with God. The result of this disposition or nature of sin is actions which are contrary to God: “sins.”

Paul wants to emphasize the fact that sin is no longer ruler. The rhetorical question he poses, “Shall we continue in sin that grace might increase?” (Romans 6:1), emphasizes the abundance of grace (Romans 5:20). But the abundance is contrasted to continual/remaining in the habitual lifestyle of the sin disposition. The significance of “continuing” is in the abiding/remaining without change in the old nature.

Paul states that continuing without change is no longer an option because the believer is dead to sin. By death, Paul is not stating that the sin nature or governing power of sin is removed. It does not mean that a believer is no longer responsive to sin. It is not done away with. Because the believer is dead to sin, sin no longer has the “right to dominate or control every aspect of the slave’s total being.”⁸ The death is not spoken of in physical terms but in legal terms. The first death, that of Romans 6, “is a legal death, a death to the penalty of sin; the second is a moral death, a death to the power of sin. The first belongs to the past, and is unique and unrepeatable....It is with the first of these two that Romans 6 is concerned.”⁹ The second death is that of eternal separation for God.

The believer is no longer under the legal rule of the sin nature because of the death into Christ. This is illustrated by Paul through baptism. Baptism represents the “union with Christ, a state which leads to holiness.”¹⁰ “Being a Christian involves a personal, vital identification with Jesus Christ, and that this union with Him is dramatically set forth in our baptism.”¹¹

The “old self” or “old man” “is the unregenerate man or the human person in his unregenerate state.”¹² The “old man” is “what we were when we were united with Adam, identified with his sin, unrighteousness and death, and drawing our identity from him.”¹³ The “old self” is the all of the unregenerate man, not just a part. The “old man” is the sin nature.

⁵ René A. Lopez, *Romans Unlocked Power to Deliver* (Springfield, Missouri: 21st Century, 2005). 123.

⁶ John R.W. Stott, *Men Made New*, (Downers Grove: InterVarsity Press, 1966) p. 30.

⁷ Renald E. Showers, *The New Nature*, (Neptune, New Jersey: Loizeaux Brothers, 1986) p.61.

⁸ Shower p. 63.

⁹ Stott p.46. “We have died to sin in the sense that in Christ we have borne its penalty. Consequently our old life has finished; a new life has begun.” Stott p. 43.

¹⁰ Stott p.30.

¹¹ Stott pp.35-36

¹² Showers pp.66-67

¹³ William D. Lawrence, (Class notes 601 - Spiritual Life, DTS, 1989) p.6-4.

Man, because of his part in the fall by his union with Adam, has a nature which is against God. This nature can be called the sin nature or the “old self”. Because of Christ’s death as the penalty for man’s sin, man no longer has to continue or remain under the rule of that “old” disposition. Man has now been identified or united into Christ’s death and resurrection through baptism, baptism being the symbol of that union. Because of this union the “old man”, though still present, is no longer the legal ruler; man is free (not a slave) from sin (the nature).

In Christ Satan’s stinger has been taken. Just like a bee without a stinger. All he can do is make a lot of noise and make you think he has a stinger.

Catch Phrase / Key Phrase:

Sin will have no dominion over you, so walk in newness of life

Outline

For the sake of context I’m including the outline up to this point

I. Doctrine: Justification—The Righteousness of God Revealed 1:18–11:36

God’s Gracious Provision of Righteousness is Acquired by Faith in Jesus Christ

A. The Need of It 1:18–3:20 What a Mess!

The Righteousness of God Revealed in Condemnation: The Universal Need of Righteousness

The Bad News: All condemned for sin—no exceptions

1. Condemnation of Pagan (Unrighteous): The Panorama of Sin Described 1:18-32
2. Condemnation of the Self-Righteous Moralists: God’s standard not theirs 2:1-16
3. Condemnation Against Unfaithful Jew: Privileged 2:17–3:8
 - Condemnation because of . . .*
 - a. Hypocrisy: A focus on externals 2:17-24
 - External possession of religious rights*
 - b. Trust in Ritual 2:25-29
 - External practice of religious rites*
 - c. Unbelief: The Jews’ problem exposed 3:1-8
4. Condemnation against the whole World: Everyone 3:9-20
 - a. The Charge: All are under sin 3:9
 - b. The Proof: Scripture 3:10-18
 - (1) The extent of sin: universal 3:10-12
 - (2) The nature of sin: total depravity 3:13-17
 - (3) The source of sin: no fear of God 3:18
 - c. The Application: All are Accountable 3:19-20

B. What It Is 3:21–5:21

What a God—The Way of Salvation

Justification: The imputation of righteousness to all who believe

“But now the righteous of God has been manifested” 3:21

1. Justification Explanation (Defined) 3:21-31
 - a. The Manifestation of Righteousness 3:21-23
 - Christ is the focus along with faith
 - (1) Kind of Righteousness: without the Law 3:21a
 - (2) History of Righteousness: attested by the Law and Prophets 3:21b
 - (3) Means of Righteousness: by (through) faith 3:22a
 - (4) Extent of Righteousness: to all who believe 3:22b-23
 - b. The Provision of Righteousness 3:24-26
 - (1) The Plan: Justification of sinners 3:24-25c
 - (a) On what basis: grace 3:24a
 - (b) By what method: redemption / propitiation 3:24b-25b
 - (2) The context 3:25c-26
 - (a) The Past
 - (b) The Present: All condemned equally and all justified equally
 - c. The Availability of Justification through Faith Alone 3:27-31
 - (1) Faith Excludes Boasting 3:27-28
 - (2) Faith Eliminates Distinctions 3:29-30
 - (3) Faith Established the Law: The Law is vindicated 3:31
2. Justification Illustration 4:1-25

- a. Justification apart from works 4:1-8
- b. Justification apart from circumcision 4:9-12
- c. Justification apart from the Law 4:13-16
- d. Justification by faith for all who believe 4:17-25
- 3. Justification’s Benefits (Expectation) 5:1-11
 - a. Provision of Peace provides Hope 5:1-5
 - b. Grounds for Hope 5:6-11
- 4. Amplification and Application of Justification 5:12-21 (Hinge)
 - a. Imputation of Sin 5:12-14
 - b. Imputation of Righteousness 5:15-21

C. How It Affects Me 6:1–8:39

Sanctification: The Impartation of Righteousness

The Purpose of Salvation: Conformity to Christ’s Image

	6:1 Principle	7:7 Practice	8:1 Power
Key Subject	Surrender	Self	Spirit

Contrast¹⁴	
Justification	Sanctification
Objective: declaration of righteousness	Subjective: being made righteous
Imputed Righteousness	Imparted Righteousness
Legal Act	Transforming Process
God’s work for us	God’s work in us
Based on the past death of Christ	Based on the Present Ministry of Christ
Basis Sanctification	Result Justification
Finished at Conversion	Finished at Consummation

- 1. Believer and Sin 6:1-23
 - a. Believer’s Freedom from Sins’ Domination 6:1-14
 - (1) Indicative: Union with Christ in His death and His life 6:1-11
 - The nature of our union with Christ
 - The believer’s death and resurrection with Christ is to be understood as his death to sin and newness of life toward God.¹⁵*
 - (a) Should we sin to increase grace: May it never be! 6:1-2a
 - (b) **Know:** Understanding the nature of our union with Christ 6:2b-10
 - We have died to sin
 - We are united with Christ
 - (c) **Consider:** Accepting our union with Christ as true 6:11 Hinge
 - (2) Imperative: Freedom from the power of sin 6:12-14
 - Responding to our union with Christ
 - The application of the believer’s new relationship to sin and to God means that his life is not to be dominated by sin but by God and His righteousness.¹⁶*
 - (a) Prevent sin from reigning 6:12
 - (b) **Present:** Yield control to God 6:13-14
 - We are delivered from sin
- b. Believer’s Enslavement to God’s Righteousness 6:15-23

¹⁴ Dr. Harold W. Hoehner’s outline (DTS, Spring 1991, Exegesis of Romans 206, unpublished class notes)

¹⁵ Dr. Harold W. Hoehner’s outline (DTS, Spring 1991, Exegesis of Romans 206, unpublished class notes)

¹⁶ Dr. Harold W. Hoehner’s outline (DTS, Spring 1991, Exegesis of Romans 206, unpublished class notes)

Exposition / Key Exegetical Issues to be aware of



Think about it



Talk about it

Teachers: Moo does a good job with this section, particularly in laying out the context.

Potential Interactive Questions

What's the hardest thing about being a Christian?

Is it acceptable for Christians to sin? How much? What kinds of sin?

As believers are we:

Saints who sin occasionally

Or

Sinners who are saved

If both are true, when do we need to understand we are saints and when do we need to understand we are sinners?

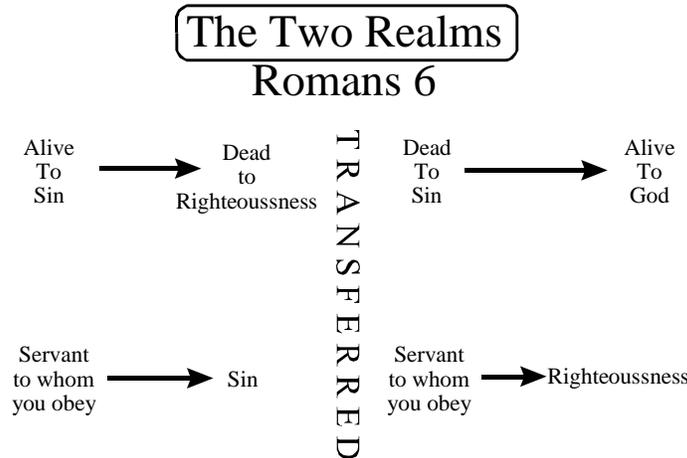
Where do justification and sanctification differ?

Westminster Larger Catechism¹⁷

Question 77: Wherein do justification and sanctification differ?

Answer: Although sanctification be inseparably joined with justification, yet they differ, in that God in justification imputes the righteousness of Christ; in sanctification his Spirit infuses grace, and enables to the exercise thereof; in the former, sin is pardoned; in the other, it is subdued: the one does equally free all believers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation; the other is neither equal in all, nor in this life perfect in any, but growing up to perfection.

6:1-23



6:1-14

If the multiplication of sin sets in sharp relief the matchless character of God's grace, then sin would ultimately seem to be beneficial. In verses 2–14 Paul fiercely rejects such a conclusion by arguing that the grace that believers received is so powerful that it breaks the dominion of sin. Grace does not simply involve forgiveness of sins; it also involves a transfer of lordship, so that believers are no longer under the tyranny of sin. As believers experience victory over sin, their confidence in a full and complete triumph over both sin and death increases.¹⁸

¹⁷ <http://www.reformed.org/documents/index.html?mainframe=http://www.reformed.org/documents/larger1.html>

¹⁸ Thomas R. Schreiner, *Romans*, Baker exegetical commentary on the New Testament (Grand Rapids, Mich.: Baker Books, 1998). 298.

The Believer’s Freedom from Sin

Romans 6:1-4 Information

We have died to sin

Romans 6:5 Transition

We are identified with Christ

Romans 6:6-14 Implication/Application
--

We are delivered from sin

1. Know 2. Consider—believe it 3. Present—do it	= Dedication
---	--------------

Romans 6:6	Know	Remember	Sever the Ties	Understand your position, The Facts
Romans 6:11	Consider	Reckon	Setting the Standard	Who you are — Attitude
Romans 6:13	Present	Redirect	Striving to Yield	Do, Practice, Habits, Actions

Baptized — buried — died — to sin
 Raised — new life— live — to Christ (God)

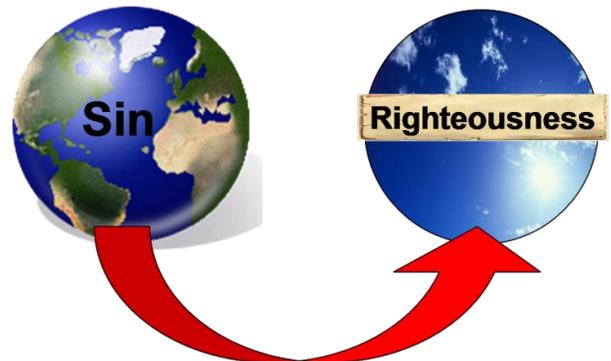
6:1-11

Union with Christ (see additional notes below)

This passage teaches us that through union with Christ, we have been transferred from the realm of sin, to the realm of righteousness.

Switching Realms

Romans 6:1-14



Flow

Christ died to sin
 We died with Christ
 We have died to sin
 Christ was raised to life
 We are alive with Christ
 We are freed from sin

Know—Consider—Present

<i>Or more simply</i> We have died to sin We are united with Christ We are delivered from sin
--

6:1-2a

The reason or motivation for the question could be either:

1. People who desire to enjoy grace to the full or more likely, whose understanding of grace is limited and want to continue in their former lives—so Paul anticipates and clarifies the implications of his theology to guard against a misunderstanding of the gift of grace.
2. People who want to discredit Paul’s theology and claim it was antinomian—so Paul anticipates and clarifies his theology does not lead to sin but way from it.

In verses 3 – 5 Paul has established the fact that believers participate in Jesus’ death and resurrection. Now he elaborates each of these facts, the “death” side in verses 6 – 7 and the “life” side in verses 8 – 10.¹⁹

¹⁹ Douglas J. Moo, NIV Application Commentary, New Testament: *Romans*. (Grand Rapids: Zondervan, © 2000) 198.

6:3-7

Baptism stands for our whole conversion experience. By it, we have been brought into union with Christ and the powerful events of his redemptive work. The effects of these events are therefore at work in us. That means we now have the ability to “live a new life” (6:4b).²⁰

Sanctification begins with regeneration, the implanting of spiritual life in a believer. From that starting point sanctification is God’s progressively separating a believer from sin to Himself and transforming his total life experience toward holiness and purity. The process of sanctification for a believer never ends while he is on earth in his mortal body. It is consummated in glorification when that believer through death and resurrection or through the Rapture stands in the presence of God “conformed to the likeness of His Son” (8:29). A believer’s identification with Jesus Christ by faith is both the ground and the goal of sanctification. The process of translating that identification into the daily experience of progressive sanctification, however, demands three attitudes of mind and action on a believer’s part.²¹

6:4

Consider carefully the wording of verse 4a: “We were therefore buried with him through baptism into death... .” Note these three points. (1) *Baptisma*, the word used here, almost always denotes water baptism (see Matt. 3:7; 21:25; Mark 1:4; 10:38, 39; 11:30; Luke 3:3; 7:29; 12:50; 20:4; Acts 1:22; 10:37; 13:24; 18:25; 19:3, 4; Rom. 6:4; Eph. 4:5; 1 Peter 3:21). (2) Baptism does not *symbolize* our being buried with Christ; it is the *means* “through” which we were identified with him. (3) We are not buried as Christ was buried; we are buried *with* Christ. It seems to me, therefore, that we cannot escape the conclusion that Paul presents water baptism here as the means by which we are brought into relationship with Christ. My sense that baptism in Romans 6 is more important than many evangelicals have recognized is confirmed by other texts that move in the same direction (see esp. Acts 2:38; 8:36, 38; Col. 2:12; 1 Peter 3:21).²²

6:6

Old Self

It is not a “part of me” it is what all of me was before salvation. All that I was in Adam. So what was crucified? All of me or all of what I was before conversion?

“the body of sin might be brought to nothing”

Grk “may be rendered ineffective, inoperative,” or possibly “may be destroyed.” The term *καταργέω* (*katargeō*) has various nuances. In Rom 7:2 the wife whose husband has died is *freed* from the law (i.e., the law of marriage no longer has any power over her, in spite of what she may feel). A similar point seems to be made here (note v. 7).²³

So our union/identification with Christ creates a dramatic shift in our realm. We are no longer dominated by sin. Sin has no right to claim ownership. We should therefore demonstrate this break with a new allegiance to Christ.

Progress in the Christian life will come as we learn to live out the new relationship God has put us in. We belong to a new corporate structure or regime, dominated by Christ and not by Adam. That new relationship provides, in principle, for all the power we need to stop sinning and to live to God’s glory.

What some of the traditional options have missed, then, is the corporate and relational nature of Paul’s concept of salvation and the Christian life. In **Romans 5 – 8** especially Paul uses a contrast in two eras or regimes to picture the difference between life outside of Christ and life in Christ. God, to be sure, is at work to change us from within, as Paul will show in **chapter 8** in talking about the work of the Holy Spirit. But at this point the governing idea is not that God changes us inside, but that he moves us from one regime to another. In dying to sin, we have a

²⁰ Douglas J. Moo, NIV Application Commentary, New Testament: *Romans*, p. 197.

²¹ John F. Walvoord, Roy B. Zuck and Dallas Theological Seminary, *The Bible Knowledge Commentary : An Exposition of the Scriptures* (Wheaton, IL: Victor Books, 1983-c1985). 2:462.

²² Douglas J. Moo, NIV Application Commentary, New Testament: *Romans*, p. 203.

²³ *The NET Bible First Edition Notes* (Biblical Studies Press, 2006). Ro 6:6.

new position with respect to sin. It no longer rules over us and dictates our conduct. Our “old self,” in other words, has been crucified; our Adamic servitude has been decisively and irreversibly ended.²⁴

6:8-10

Hebrews 10:10 And by that will we have been sanctified through the offering of the body of Jesus Christ once for all. (ESV)

Now in verses 8–10, as in verses 4b–5, the emphasis shifts from dying with Christ to living with him. The εἰ (*ei*, if) in verse 8 invites the readers to consider their status in Christ, by asking “if we have died with Christ” (εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, *ei de apethanomen syn Christō*). The implication is that believers have shared his death, by being baptized into his death (vv. 3–4) and being crucified together with him (v. 6). If believers have died with Christ (this is the conclusion Paul wants the Romans to draw), then it follows that “we shall also live together with him” (καὶ συζήσομεν αὐτῷ, *kai syzēsomen autō*).²⁵

The presupposition for the whole argument is that believers are already incorporated into Christ. Thus what is true of Christ as their representative is also true of them. Believers will live together with Christ, because now that Christ has been raised from the dead, he cannot die again. Those who belong to Christ will share in his triumph over death. Christ no longer dies because the dominion (κυριεύει) that death exercised over him has been broken. Christ willingly submitted himself to death and its rule, so that he might free those who were under its authority.²⁶

6:11

Consider: reckon, calculate, count, take into account as a result of a calculation evaluate, estimate, look upon as

In verses 11–14 the emphasis shifts from the indicative to the imperative. The latter is inextricably interwoven with the former. The adage “become what you are” has commonly been employed to set forth the relationship between the indicative and the imperative. This designation is not fully satisfactory, for believers still await the day of resurrection and the completion of redemption (8:22–25). Such a maxim falls prey to overrealized eschatology, suggesting that believers already possess all that they need in Christ. The correlation between the indicative and the imperative is instead more dynamic. A better maxim is “become what you are becoming” (so Käsemann 1980: 173; Deidun 1981: 239–43; Dunn 1988a: 337; Moo 1991: 338). Thereby the necessity of carrying out the imperative is preserved. . . . The imperative, therefore, is not an optional excrescence upon the indicative. The indicative is realized in the concrete world of the imperative by which it is demonstrated that the indicative actually is a reality. All that I have said here would be seriously misconstrued if one failed to see that the indicative is the basis and foundation for the imperative (Bornkamm 1969: 71–72, 82; Käsemann 1980: 172–76). The outworking of the imperative in everyday existence reveals that the indicative is truly operating. Without the gracious work of God as a priority, any attempt to carry out the imperative is doomed to abysmal failure or misguided self-worship.²⁷

6:12-14

Overview: Romans 6:12-14 Present/Do
Therefore (position, reality, realm)

1. Don't let sin Reign
 In your body, so that you obey it
2. Don't offer the parts of your body to sin
 As instruments of wickedness

²⁴ Douglas J. Moo, NIV Application Commentary, New Testament: *Romans*, p. 207.

²⁵ Thomas R. Schreiner, *Romans*, p. 319.

²⁶ Thomas R. Schreiner, *Romans*, p. 320.

²⁷ Thomas R. Schreiner, *Romans*, p. 321.

2. Offer the parts of your body
As instruments of righteousness
1. Sin shall not be your master
Not under law but under grace

Only by constantly (the Greek verb is in the present tense) looking at ourselves as people who really have died to sin and been made alive in Christ will we be able to live out the new status God has given us.²⁸

Paul's words in Romans 6:12-14 serve a dual purpose: they serve as a conclusion to Paul's teaching in 6:1-11 and as an introduction to Romans 6:15--7:6. Because we have died to sin and have been raised to newness of life in Christ, we must not let sin reign in our bodies. Rather than to present our bodies as servants of sin, we must present our bodies as instruments of righteousness.

As a conclusion to Paul's teaching in Romans 6:1-11, verses 12-14 inform us that we are obliged to live in the light of our union with Christ. As an introduction to Paul's teaching in Romans 6:15--7:6, Paul's words in verses 12-14 lay the foundation for what he will teach next. Verses 12-13 prepare the way for 6:15-23. Verse 14 introduces the subject which Paul will take up in 7:1-6. For this reason, I have begun our study here, to remind us that what Paul is teaching in verse 15 of chapter 6, he has prepared us for in the immediately preceding verses.²⁹

6:12

Sanctification separated from justification encourages legalism, while sanctification fused with justification assumes that God will do it all.³² The imperative challenges us to become what we are. In Christ we have died to sin and are alive to God. So we should base our daily lives on that truth and live out our days from that perspective. It follows, then, that we are no longer to allow sin to reign in our mortal bodies³³ (v. 12). Sin is personified as a sovereign ruler who would make us obey the cravings of our bodies that are destined for death. But in Christ we have died to sin. Sin no longer has the authority to enforce its demands. Death has severed the relationship.^{34,30}

Paul says, know that you have died to sin in Christ, believe it, realize the identification with Christ, and present/offer—dedication of your body to God.

- Before salvation, we were slaves or puppets/marionettes of sin. We were bound to sin. The strings that moved us were moved by sin/our sinful desires and the power of Satan. But in Christ the strings have been cut. We are no longer bound to obey their tugs. But there are phantom pains. When someone has a limb amputated because of disease, they often continue to experience the pain of the disease—phantom pain. So we, even though sin's strings have been amputated, we feel the phantom pain and sometimes long to obey its impulses.

6:13

Believers are not to be an instrument of sin but of God.

Present—

παρίστημι (*paristhmi*) place beside, put at someone's disposal; in the language of sacrifice—

²⁸ Douglas J. Moo, NIV Application Commentary, New Testament: *Romans*, p. 199.

²⁹ Robert Deffinbaugh, ©1996 by Community Bible Chapel, 210 Abrams Road, Richardson, TX 75081, <http://www.bible.org>.

Because of this dual purpose of Romans 6:12-14, one must deal with these verses twice. They must be dealt with as the conclusion of verses 1-11, and again as the introduction to 6:15--7:6. This is true of many other transitional portions of Scripture as well. In preaching and teaching the Scriptures, it is therefore difficult to present a neat package which deals with each text but once.

³² See Moo, *Romans 1–8*, 398–99.

³³ σῶμα here is not simply the body of flesh but the entire person. It is θνητόν in that it participates in the weakness and frailty of this age.

³⁴ H. C. G. Moule writes: "It is for you, O man in Christ, to say to the enemy, defeated yet present, 'Thou shalt not reign; I veto thee in the name of my King'" (*The Epistle to the Romans* [London: Pickering & Inglis, n.d.], 168).

³⁰ Robert H. Mounce, *Romans*, electronic ed., Logos Library System; The New American Commentary (Nashville: Broadman & Holman Publishers, 2001, c1995). 153.

offer, bring, present

First use—present active imperative—stop doing it

Second use—aoist active imperative—just do it

Offer, sacrifice, to give over to

See Romans 12:1-2

Instruments—tools, weapons. The imagery may be one of two armies in battle arrayed against each other.

Galatians 5:16-24

Don't obey sin's evil desires.

Present body as instrument of righteousness—*A decision to dedicate your body to righteousness.*

6:14

Question—How does 6:14 answer the charge in 6:1 that an emphasis on God's grace would lead people to sin?

Notice that Paul reverses the argument. That instead of grace leading to licentiousness, it should lead to freedom from sin controlling power.

"In verse 14, Paul assumes the fact that the believer's union with Christ takes him from one domain and places him in another. Justification by faith removes one from the dominion of sin and places him under the dominion of grace. In verse 14, the word "**under**" implies authority and power. That is why Paul speaks of sin no longer "**reigning**" in the body of the believer (6:12). The believer has been freed from the Law and now lives by grace. Because of this, sin shall no longer be our master (6:14)."³¹

The contrast between "law" and "grace," then, is a salvation-historical contrast: The Mosaic law dominates the old regime from which we have been set free in Christ; grace dominates the new regime inaugurated by Jesus.³²

Point: Yield control to God

Here we are faced with the tension between the indicative and the imperative. Paul claims in [verse 14](#) that sin is no longer our master — in effect, sin does not reign. Yet this does not prevent him from commanding us not to let sin reign. Sorting out the exact relationship of these ideas is not easy. But this much can be said: **The victory over sin that God has won for us in Christ is a victory that must be appropriated.** Putting away those sins that plague us will be no automatic process, something that will happen without our cooperation. No, Paul insists, a determination of our own will is called for to turn what has happened in principle into actuality.³³

Illustration: Marinate

Puppet controlled by the puppet master

If the strings are cut, the puppet master has not control

At conversion, the strings that bound us to sin are cut. We do not have to obey the commands of sin.

³¹Robert Deffinbaugh, ©1996 by Community Bible Chapel, 210 Abrams Road, Richardson, TX 75081, <http://www.bible.org>.

³² Douglas J. Moo, NIV Application Commentary, New Testament: *Romans*, p. 200.

³³ Douglas J. Moo, NIV Application Commentary, New Testament: *Romans*, p. 200.

Summary

Key concepts

- Union with Christ (see more below)
- Baptism
- Indicative and Imperative—Position and Practice

Key Point

Union with Christ

Definition: While some extend the meaning of “Union with Christ” to the whole of salvation it is best to limit it to the specific aspect of the union of the believer with Christ in His death, burial, and resurrection. It is based on those passages that reveal that we are “in” Christ. (Rom. 6:5; 8:1; 1 Cor. 1:2; 1:30; 2 Cor. 5:17; Gal. 3:28; Eph. 1:3; 2:6; 1 Th. 4:16; 1 Pet. 5:14)

Inadequate explanations of our Union with Christ

1. Pantheistic ideas of God as one with the creation and us becoming one essence with Him. Wrong in part because not everyone is included (1 Cor. 5:17). Paul also denies this in Galatians 2:20.
2. Mystical: This idea (possibly from C. S. Lewis) sees the union as so deep and absorbing that the believer “virtually loses his or her own individuality.”³¹⁵ Paul answers that saying, “the life **I now live I live** by faith in the Son of God. . .” There is no suggestion that I no longer have individual existence but that I live in Christ (Gal. 2:20). Those who hold this view sometimes teach that perfect obedience to Christ is possible in this life (can you live 5 minutes without sin? 10? 15? one day? etc. i.e., living life so obediently that sin is overcome).
3. Friendship: Does not give basis for salvation, and glorification with Christ (joint heirs). It relates only to influence. It obviously makes the link too weak.
4. Sacramental view: Grace is obtained through the sacraments, especially the holy communion—taking the actual body and blood of Christ. Based on Matthew 26:26-28. One problem is the need for a human mediator to administer the means of grace/sacraments.

The Basis of the Biblical View of Union with Christ

A mystery: Christ in you, the hope of glory (Col. 1:26-27). It is not the simplest of teachings.

It is based on a declaration of God (1 Cor. 1:30; Eph. 2:6)

It is based on the baptism of the Holy Spirit (1 Cor. 12:13; Cf Rom. 6:3-6; 8:9-11 and note that Christ and the Holy Spirit are interchangeable.) Baptism refers to identification (Rom. 6:3).

It is not to be viewed as a union of essence as the Trinity or a union of natures as in the Incarnation, nor is it a physical union. It is rather a spiritual union that produces new spiritual vitality.³¹⁶

The Elements of the Biblical View

Crucified with Christ: We started out dead in sins (Eph. 2:5-6) and need to die to be freed from slavery to sin. **Romans 6:5-8**

The Christian life is the Life of Christ reproduced in the Child of God.³¹⁷

The Positional truth of Co-crucifixion

I have been crucified (Gal. 2:20; Cf. 15-21)

The application of this truth to the Christian’s life (Rom. 6:11)

³¹⁵Millard Erickson, *Christian Theology*, Grand Rapids: Baker, 1983, p. 950.

³¹⁶Millard Erickson, *Christian Theology*, Grand Rapids: Baker, 1983, p. 953.

³¹⁷Pentecost, *Pattern for Maturity*, p. 105.

Dead with Christ (Rom. 7:14)

What occurs? By death we are set free. Our old self and all that we were in Adam was crucified with Him and we are then set free from sin (from service to sin, not free to do as we please) (Rom. 6:6-7)

What are the results: We walk in newness of life (Rom. 6:4)

How is it applied? It is applied through faith

Resurrected with Christ (Rom. 6:11-23)

By faith we reckon, count, or accept as true our union with Christ (Rom. 6:11)

It is effected by the power of the Holy Spirit (Gal. 5:16)

It results in living like our position in Christ (Col. 3:17)

Seated with Christ (Eph. 2:6)

Imputed Righteousness in Christ (2 Cor. 5:21)

Summary³¹⁸

The expression “in Christ” (and its derivatives) is used in the NT to express our union with Christ as believers. It can be viewed as encompassing the whole spectrum of our salvation from its conception in the mind of God to its consummation in the new heavens and the new earth. Our election was “in Christ” (Eph 1:4) and so are all the ensuing benefits, namely, our calling, redemption regeneration, conversion, justification, adoption, sanctification, and glorification (Rom 8:29-30, 38-39; 1 Cor 1:30; John 15:1-11; 1 John 2:5-6). Our entire present experience and future destiny is “in Christ.”

Our experience of death to sin and resurrection to new life is in light of our union with Christ in *his* death and resurrection. Thus, not only are we “in Christ” but he (as well as the Father and the Spirit) is also in us (John 14:23) and through His indwelling Spirit we are sanctified in Christ and increasingly conformed/transformed to his image (Rom 8:29; 2 Cor 3:18). And, all believers are “one body” in Christ Jesus which itself is a spiritual reality that should give rise to zealous efforts to develop unity (not disunity or uniformity) among true believers (Rom 12:5; 1 Cor 10:17; Eph 4:4).



What do we learn
About God?

Through Christ's death and resurrection we have become alive to God. He provided all we need. But He does expect us to respond and begin walking in the new life that He has provided.



Act on it

Don't misapply the doctrine of grace.

If we died to sin, it's crazy to think we can go on living as though nothing changed.

Paul's purpose has been “to show that being a believer makes a decisive difference in one's relationship to sin.”³⁴

We should no longer “be slaves to sin” (6:6) because we have been “set free” from sin and become “slaves” to God and righteousness (6:17 – 22); sin is no longer our “master” (6:14a).³⁵

In light of Romans 6:1-14

What do you need to **think** about yourself?

Know this—understand it

Consider this—believe it

What do you need to **do**?

Present yourself—do it

³¹⁸Adapted from Greg Herrick, PhD., *In Introduction to Christian Belief: A Layman's Guide*, Biblical Studies Foundation, Bible.org, Winter 2001.

³⁴ Douglas J. Moo, NIV Application Commentary, New Testament: *Romans*. (Grand Rapids: Zondervan, © 2000) 195.

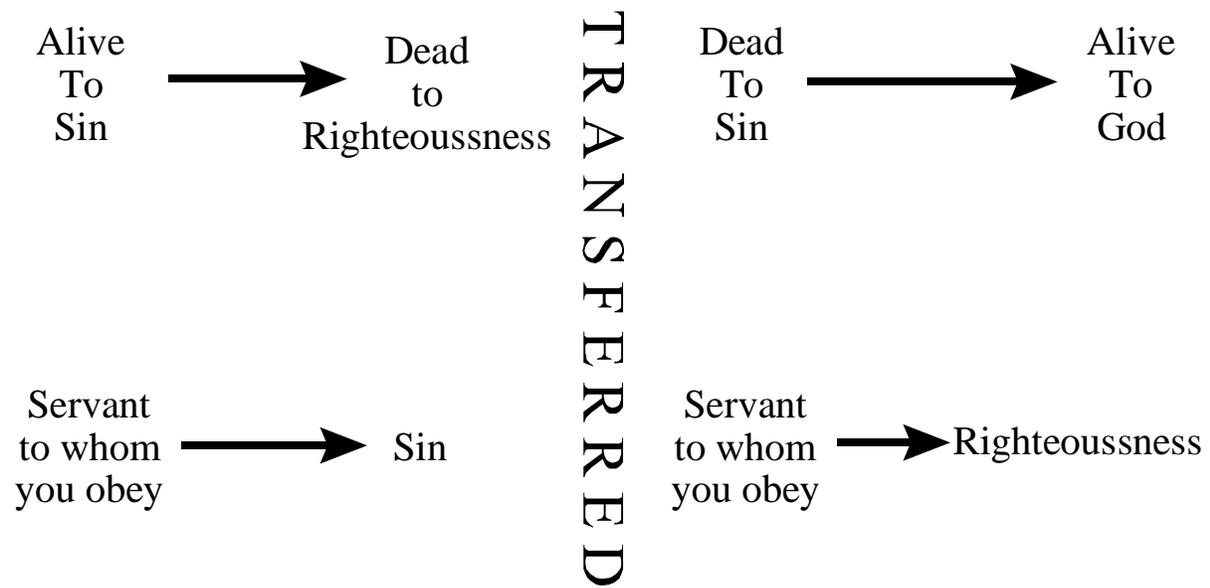
³⁵ Douglas J. Moo, NIV Application Commentary, New Testament: *Romans*, p. 195.

Romans 6:1-14

- 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 Christ Jesus.
- 12 Let not sin therefore reign in your mortal bodies,
to make you obey their 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. (ESV)

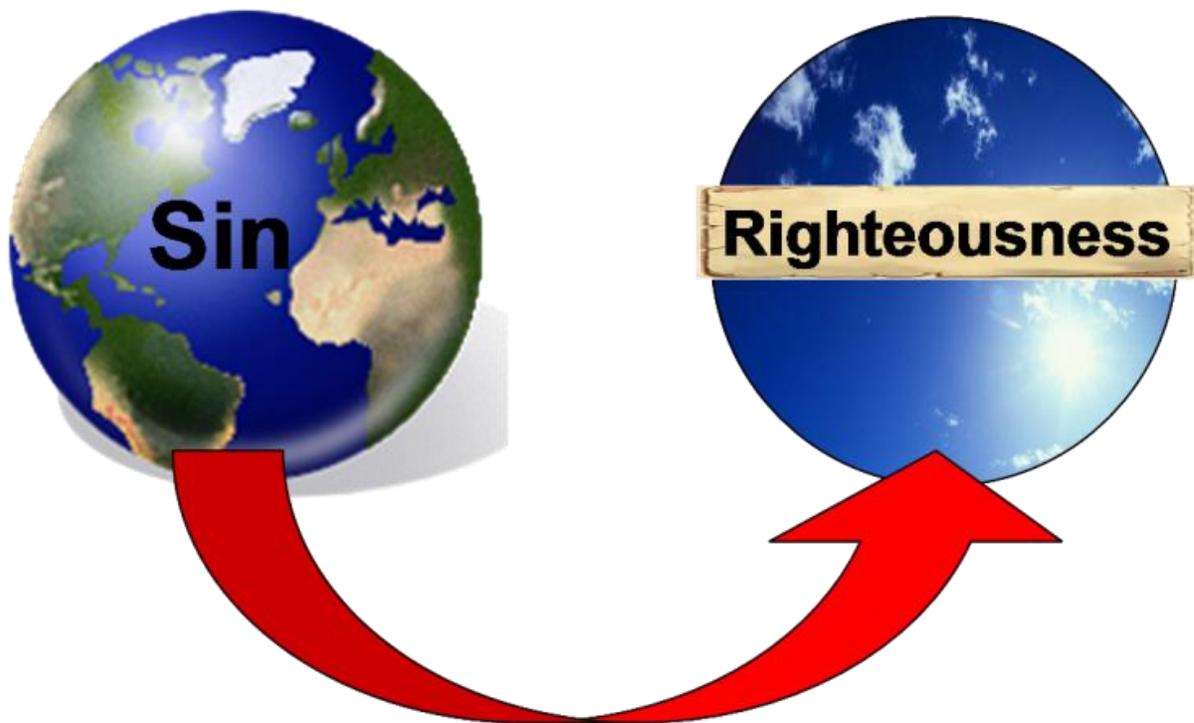
The Two Realms

Romans 6



Switching Realms

Romans 6:1-14



The Believer's Freedom from Sin

Romans 6:1-4

Information

We have died to sin

Romans 6:5

Transition

We are identified with Christ

Romans 6:6-14

Implication/Application

We are delivered from sin

1. Know

2. Consider—believe it

= Dedication

3. Present—do it