

## Romans Chapters 6-7

### The Penalty and Power of Sin

Christ's death frees us from the PENALTY of sin at the future judgment when God's wrath is displayed.  
Christ's death frees us from the POWER of sin today.

### Justification and Sanctification

Justification means to be declared righteous and acquitted from the guilt of sin.

Paul now begins to discuss sanctification.

### Westminster Larger Catechism addresses justification and sanctification like this:

Question: "Wherein do justification and sanctification differ?"

Answer: "Although sanctification be inseparably joined with justification, yet they differ, in that God in justification imputeth the righteousness of Christ; in sanctification his Spirit infuseth grace, and enableth to the exercise thereof; in the former, sin is pardoned; in the other, it is subdued."

**Sin** in these verses is singular and not plural because Paul is talking about the power of the evil master sin. He is not talking about individual sins.

Christ has broken that master's power.

- 6:12 – "do not let sin reign in your mortal body so that you obey its evil desires."
- 6:14 – "sin shall not be your master."
- 6:7 – "no longer be slaves to sin"

### Two noticeable shifts in this chapter:

1. at verse 12 where imperatives begin replacing the indicatives of verses 1-11
  - a. Indicative Mood in the Greek is a statement of fact or a question.
    - i. Asserts or declares
    - ii. The action really did happen.
    - iii. It is the mood of reality.
    - iv. "It will happen." "It did happen." "It is happening."
  - b. Imperative Mood in the Greek is the mood of a command or a petition.
2. A more clear break comes between verse 14 and 15.
  - a. Both sections are discussing the transfer from the kingdom of darkness to the kingdom of light (from power of sin to the realm of righteousness)
  - b. 1-14 discusses the negative side of having been released from sin
  - c. 15-23 discusses the positive dedication to righteousness

### The Questions in Chapter 6 and 7

Notice the questions Paul inserts into his letter. These questions help us identify what Paul is doing in chapters 6 and 7. Paul is addressing objections and misunderstandings that arise from his teaching out of chapter 5. It is not the Romans who have asked these questions in the past. But wherever Paul has taught his doctrine these questions and objections have come up:

- 6:1 – "What shall we say, then? Shall we go on sinning so that grace may increase?"  
FALSE POINT: "*Since we are secure in our salvation having been justified and declared righteous in Christ we can continue to sin and God will continue to pour out his grace and forgiveness*"
- 6:15 – "What then? Shall we sin because we are not under law but under grace?"  
FALSE POINT: "*Since we are no longer evaluated on a law or by rules to become righteous but instead are in the realm of undeserved, unbreakable favor with God we can continue to live in sin.*"

- 7:7 – “What shall we say, then? Is the law sin?”  
FALSE POINT: “*Since the law in a sense helped reveal sin it was part of sin. We have then been delivered from two evil things: sin and law.*”
- 7:13 – “Did that which is good, then, become death to me?”  
FALSE POINT: “*The law that is good and holy did not produce good and holy things like life but instead the law produced death in me.*”

We will also notice how chapter 8 picks up with the same themes as chapter 5. Chapters 6 and 7 are then a clarification of the doctrine taught in chapter 5.

**The Transfer**

Chapter 6 and 7 continue to reveal that the justified believer has been transfer permanently into a new kingdom. This is a continuation of assuring the believer of their salvation.

Chapter 5 shows the transfer of the believer from the **power of death** to the **power of life**.

Chapter 6:1-14 shows the transfer of the believer from the **power of sin** to the **power of righteousness**.

Chapter 6:15-23 shows the transfer of the believer from the **power of the law** to the **power of grace**.

These chapters describe two realms or two ages (“aeon”)

- 1) The realm or age of Adam
- 2) The realm or age of Christ

All people fall into living their lives and their eternal existence in one of these two realms. We are living today either in the old age of Adam or in the new age of Christ.

Your relationship to sin and to the law will depend on which realm you live in. If a person is still living in the old age of Adam they are under the reign of sin and death. They are under the power of the law.

If a person is living in the new age of Christ they are living in the realm of righteousness and life. They are under the power of grace.

**Compare:**

<b>Old Age</b>	<b>New Age</b>
Reign of sin and death	Reign of righteousness and life (5:21)
Servitude to lordship of sin	Servitude to lordship of righteousness and God (6:6, 14; 17-22)
Under the power of law	Under the power of grace (6:14, 15)
Serving in old letter of law	Serving in newness of Spirit (7:6)
The law and the compelling power of sin that leads to death	The law of the Spirit that brings life (8:2)

**Now, but not Yet**

All of this is true. Even though we are in the new age, the realm of the power of life and righteousness, we in the church age are still in between.

We are in the age of “Now, but not yet”  
We are living in between the two comings of the Christ.

Paul does not believe we are separate from all the influences of the Old Age or the Realm of the power of Sin and Death.

We belong to the New Age and the Realm of the Power of Righteousness; we still have with us contact or a living existence with the Old Age.

We still have the impulses, habits, knowledge, and desires from the Old Realm that continually threatens the practice of our new life.

### **Indicative/Imperative**

This is why we see the “indicative/imperative” combinations in these chapters.

This is seen in the verses that state a truth of the new age (indicative mood) but are combined with a command for the here and now (imperative mood).

6:14 – “Sin shall not be your master”

6:13 – “Do not let sin reign in your mortal body”

8:9 – “You, however, are controlled not by the sinful nature but by the Spirit”

8:12 – “We have an obligation – but it is to the sinful nature.”

### **Romans 6:1**

The dialog or debate style continues into chapter six as Paul’s imaginary debater or possibly imaginary student asks a question in regard to Paul’s previous teaching.

The focus of the first half of this chapter is not how to overcome sin but instead on why you should.

#### **‘ΥΠΕΡΕΠΙΣΣΥΣΕΣΕΝ**

In 5:20 Paul said “where sin increased, grace increased all the more”

- The phrase “increased all the more” in the NIV is a translation of the word “hyper-perisseuo (‘υπερεπισσευσεν) it is used only here and in 2 Corinthians 7:4.
- “perisseuo” means “be left over; more than enough”
- But, the prefix “hyper-“ is added which magnifies the word. “hyper-“ means over and above.
- So 5:20 has just said, “where sin increases, grace is over and above (“hyper-“) more than enough with some left over (“-perisseuo”)
- Translated as “super-abounded”

This verse (5:20) and the use of “hyper-perisseuo” demands a break and an explanation of this shocking statement.

Consider the implications of the application of this principle.

If justification were a mathematical formula then it would be as simple as figuring your interest earnings on an investment.

But, a justification begins with God wanting a relationship with people through Jesus on the cross and ends with you entering into an eternal relationship with your creator.

### **The State of Sin**

Romans 6:1

τι WHAT ουν THEN εροουμεν SHALL WE SAY?  
επιμενουμεν SHALL WE CONTINUE τη IN αμαρτια SIN ινα η THAT

χαρις GRACE πλεοναση MAY ABOUND?

Notice the NIV translates “shall we go on sinning”.

A more direct translation is “shall we continue in sin.”

“τη αμαρτια” is singular and is speaking of the state of sin or the sin nature.

It is not speaking directly about sins.

### **Powerlessness of Legalism; Mission Accomplished in Grace**

Paul’s point is not that we sin freely knowing that the Father will forgive us.

Paul’s point is that in the Old Age the law did not help to deliver man from the power of sin but in the New Age grace has been manifested.

This grace is the power and the way to achieve what the law desires to do.

The law did not desire to allow men to sin freely, but instead to avoid sin.

So, grace when taught and applied will not allow men to sin but will instead give them the power to avoid living in the state of sin that legalism so desperately tries to avoid.

### **Romans 6:2**

The main point of chapter six is found in Paul’s answer to the question in 6:1

Main Point of Chapter Six --- *We who have died to sin*

### **Death to Sin**

Paul uses “died to sin” to communicate:

- a) The finality of new position
- b) The break in relationship (namely power or authority) between sin and man

### **The Three “Died To”**

- 1) Romans 6:2 “We died to **sin**”
- 2) Galatians 2:19 “I have died to the **law**”
- 3) Galatians 6:14 “The world is crucified to me, and I to the **world**.”

### **This Relationship is Over! Stop calling me!!**

It is a dead relationship.

Do not live as if this relationship

- a) still exists or
- b) has a future.

### **The Condition of Living in Sin**

What does Paul mean when he says “how can we live in it (sin) any longer?”

- a) Theological – It is impossible for Christians who have been justified to live in the sphere where sin has the power. Positional truth says you cannot exist in the sphere of sin and death any longer. This describes our new position and new potential. (Indicative)
- b) Moral – Though the theological statement concerning living in the state of sin is true, there is still the threat of sin being part of the Christians life. Verse 6:2 is telling the Christian you cannot allow yourself to live in the state of sin when God has something better. So, because of the power of the new position and potential in Christ the believer should learn to live in a dead relationship to sin. (imperative)

### **Romans 6:3**

Romans 6:3 η OR αγνοειτε ARE YE IGNORANT οτι THAT οσοι AS MANY AS  
εβαπτισθημεν WE WERE BAPTIZED εις UNTO χριστον CHRIST

ιησουν JESUS εις τον UNTO θανατον HIS αυτου DEATH  
εβαπτισθημεν WE WERE BAPTIZED?

### **“Are You Ignorant”**

The Romans practiced the ritual of baptism at the point of conversion.

This is similar to the Ethiopian and Philip in Acts.

Baptism was the physical demonstration of a person entering into Christ.

## ***Baptism Notes***

### **Baptism**

Christian baptism represents crucifixion, death, burial and resurrection.

The Greek word *baptidzo* is a word that means that a thorough change of condition is brought about by the power of a baptizing agency.

A difference must be made in the state of Baptism and the agency of the baptism.

Baptism is a state of being that remains unchanged once it is accomplished.

Baptism is accomplished by an agent. Some of the agents of baptism in scripture are the Holy Spirit, a cup, the cloud, the sea, water, etc.

Determine the difference between a state and the agent used.

You can go to Missouri in a car, a train, a plane, or a barrel. But, getting in a car does not put you in Missouri.

### **Baptisms**

There was a baptism

Into repentance

Into the remission of sins

Into Moses

Into the name of the Father, the Son and the Holy Spirit

Into the Holy Spirit

In the Law of Moses there was baptism

### **Types of Baptisms in the Bible**

Christ experienced three baptisms:

The Baptism at the Jordan

The Baptism by the Holy Spirit in John 1:32-33

The Cup Baptism in Matthew 20:22 and Mark 10:38-39 and Luke 12:50

Christ was baptized with three baptisms:

- He was baptized by water to serve as a priest for God according to OT Law of Moses.
- He was baptized by the Holy Spirit into the office of the Messiah
- He was baptized by a cup into death. The cup contained the penalty of sin and his death worked redemption, reconciliation and propitiation

Concerning baptized by water for priesthood - The four early dates in the life of Christ where all about keeping the law and fulfilling all righteousness:

- Circumcised on the eighth day
- Presented at the temple on the 40th day
- Confirmed in the temple at 12 years old
- Consecrated at thirty years old for the priesthood

So, in all these things Christ fulfilled all righteousness by being circumcised, presented, confirmed and consecrated.

Baptism is an outward sign of an inward change.

Baptism is not required for salvation.

Church attendance is not required for salvation.

Obedience to God's plan requires that we be involved in a church.

Obedience to God's plan also tells us to be baptized.

### **Sign of Baptism**

God commanded us to be baptized so we would have a sign or a picture of what has happened to us spiritually. Baptism is a sign of:

Our participation in Jesus' death

Our participation in Jesus' resurrection

Our inward cleansing from sin and guilt

Our outward washing of regeneration

Our being baptized into the body of Christ

Our being baptized by Jesus with the Holy Spirit

Our being separated from the world and set apart (made holy) for God's plan

### **Baptism Verses**

Romans 6:3,

“Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death? We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.”

Galatians 3:27,

“For all of you who were baptized into Christ have clothed yourselves with Christ.”

1 Corinthians 12:13,

“For we were all baptized by one Spirit into one body.”

Acts 22:16,

“Get up, be baptized and wash your sins away, calling on his name.”

Colossians 2:12,

“Having been buried with him in baptism and raised with him through your faith in the power of God, who raised him from the dead.”

1 Peter 3:21,

“This water symbolizes baptism that now saves you also—not the removal of dirt from the body but the pledge of a good conscience toward God.”

### **Types of baptisms:**

- The baptism of John (Acts 10:37; 18:25; Matt. 21:25)
- Jesus own baptism into the office of the Christ
- Jesus' baptism on the cross (Luke 12:50; Mark 10:38,39)
- Baptized into Moses (1 Co. 10:2)