

Romans 6:1-14

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:

Old Age	New Age
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.

‘ΥΠΕΡΕΠΙΣΣΥΕΣΕΝ

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 were 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)

Romans 6:5-12

Review:

Romans 6:1-4

As Christians we have died to sin and should no longer live in sin.

Our being baptized into Christ associated us with his death.

The result of Christ dying was that Christ was resurrected.

The result of our dying (being united with Christ's death through baptism) is to “live a new life.” (Romans 6:4)

Christ died and was buried resulted in his resurrection.

Our entering into Christ (baptism, born again) results in “a new life.”

The word “new” is the word “kairos” and refers to newness in quality and character.

This is not the Greek word “neos” which speaks of newness in regard to time.

Paul's subject here is the believer living a different quality of life with a different character after they have been joined with Christ.

Romans 6:5

ει IF γαρ FOR συμφυτοι CONJOINED γεγοναμεν WE HAVE BECOME
τω IN THE ομοιωματι LIKENESS του OF θανατου DEATH
αυτου HIS αλλα SO και ALSO της OF HIS
αναστασεως RESURRECTION εσομεθα WE SHALL BE

“If” is in the first class condition and means “If and we know it is true”.

“συμφυτοι” /sumphutoi/ is a compound word:

- a) “sum” means “together
- b) “phu” means “to become, to increase”
- c) Together the word means “to increase together” or “to grow together”

“γεγοναμεν” /gegonamen/ means “to become”.

- a) This verb is in the Perfect tense, Indicative Mood, Active Voice.
- b) The Perfect Tense indicates the abiding state or condition

“ομοιωματι” /homoiomatia/ means “likeness, copy, form”

This is saying that if we are today growing together with him in the likeness of his death and the results that follow, namely Christ being resurrected from the dead and us living with a new quality and character of life, then also we will attain to his ultimate resurrection from the dead.

POINT: If you are going to be resurrected in the future by the power of God then today you should also be walking in a new quality with a new character in this life

If our old life has died with Christ, then our new life that we must have should reflect his new life.

Rotherham’s Translation:

Romans 6:5 For, if we have come to be grown together in the likeness of his death, certainly, in that of his resurrection also, shall we be.

Romans 6:6

τουτο THIS γινωσκοντες KNOWING οτι ο THAT παλαιος OLD ημων OUR ανθρωπος MAN
συνεσταυρωθη WAS CRUCIFIED WITH HIM
ινα THAT καταργηθη MIGHT BE ANNULLED το THE
σωμα BODY της OF αμαρτιας SIN του THAT μηκετι NO LONGER
δουλευειν BE SUBSERVIENT ημας WE τη TO αμαρτια SIN

“Our Old Man was crucified with him”

“**For we know**” or “Because we know” – Paul builds on information that he has already communicated. If we died with Christ and have a “new” life, then the old life died in the process.

“**Old**” (“palaios”) has in the Greek word the idea of “wormness” and indicates that time and use have worn the old man or old life down. It is not the word “archaios” which refers to chronological age. “Palaios” means this thing is worn out and useless.

Ephesians 4:20-24

“**Was Crucified with**” stresses the fact that this old, worn man (sin nature) was completely destroyed on the cross by our association with Christ.

- a) This verb is in the aorist indicating a decisive ending of the old life.
- b) The Greek does not include the word “him” but just “was crucified with” to stress the action.

This is a completed action but must be enforced daily:

1 Corinthians 15:31 - (NASB) “I affirm, brethren, by the boasting in you which I have in Christ Jesus our Lord, I die daily.”

Ephesians 4:22 - (NASB) “that, in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit,”

Colossians 3:9 - (NASB) “Do not lie to one another, since you laid aside the old self with its evil practices”

“**καταργηθη**” /katargatha/ means “to render inoperative, to make inactive.” It is:

- a) Aorist tense
- b) subjective mood - It is the mood of potential. Expressed in view of contingencies but with expectation of realization. An Example: “Jesus died (indicative mood) that all might (subjunctive mood) saved.
- c) passive voice – the subject of the sentence does it to the Body of Sin.

The Purpose

The purpose of this crucifixion is that we should no longer be slaves to sin.

Rotherham’s Translation:

Romans 6:6 Of this taking note--that, our old man, was crucified together with him in order that the sinful body might be made powerless, that we should, no longer, be in servitude to sin;

Romans 6:7 ο HE THAT γαρ FOR αποθανων DIED
δεδικαιωται HAS BEEN JUSTIFIED απο της FROM αμαρτιας SIN

Rotherham – “For, he that hath died, hath become righteously acquitted from his sin.”

NASB – “for he who has died is freed from sin.”

“Died” refers to union with Christ or the salvation experience. Paul is not talking about physical death.

“δεδικαιωται” /dedikaiotai/ means “to justify, to declare to be in the right”

- a) Paul does not use this word accidentally since justification has been a theme in this book.
- b) NIV reduces the word to “freed” which is correct but removes the fullness of the use of this word “justified”
- c) If a person dies they are “free” from any obligation. But, Paul says more. He says that a person who has “died” (crucified the old man with union to Christ) he is declared to be in the right concerning sin. Not only is he free from sins bondage but he is declared in a court of law to be legally free from any debt, penalty or claim of sin.

Romans 6:8-1

Review:

We have united ourselves with Christ.

This identifies us with two major events in Christ's life:

- a) His death
- b) His resurrection

Since we have united ourselves with Jesus we also have:

- a) died which separates us from our old nature. Romans 6:6 says that old, wornout, worthless nature has been crucified or left inoperable
- b) resurrected to newness (new quality and new character) of life which we can now live (Romans 6:4)

Verses 6:5-7 show the relationship between the believer and sin. Namely, the believer has been separated from sin.

Verses 8-10 discuss the positive side that since in one case we died to sin, in the other case we live to Christ and by means of Christ.

6:8

“Live With Him”

The phrase “also live with him” may refer to:

- a) living with Christ after death
- b) living with Christ in the millennium and eternal state after the resurrection
- c) living with Christ daily in our temporal lives now

Paul is referring to the “new” life after our “death” to sin at the point of conversion.

So, in a sense all three are in view, but Paul's theme seems to be focused on the application of this truth to sin, the old nature,

and the believer's daily life.

Wuest's translation says:

“Now, in view of the fact that we died off once and for all with Christ, we believe that we shall also live by means of Him.”

Christ Paid Penalty & Broke the Power

Christ's death on the cross:

- a) Paid the penalty for the sin of Adam and our individual sins
- b) Broke the power or the authority of the indwelling sin nature in our lives
 - i. Since 6:6 says the “old self was crucified with him”
 - ii. Which left us “justified from sin” (6:7) or released from any kind of responsibilities, obligations or debts to the old (worn, worthless) sin nature or any actions caused by the old sin nature

6:9

Death No Longer Has Any Power Over Jesus

Sin no longer has mastery or authority over us because death no longer has mastery or authority over Jesus.

Acts 2:24

Revelation 1:18

Christ's resurrection was not like Lazarus' death and resuscitation.

Christ's death changed things and altered history.

Jesus death ended death's authority over him and all the others who enter into his death.

Resurrection For All

In fact, because Jesus was resurrected we know that others will also be.

1 Corinthians 15:23

We are living in that life of Christ before that resurrection.

Notice “For we know”

Paul again appealing to the truth he teaches and the truth that we know

6:10

Restatement

This verse restates the fact of verse 6:9 – “death no longer has mastery or lordship over him.”

6:11 - The Thought to Conqueror Sin

οὕτως SO και ALSO υμεις YE λογιζεσθε RECKON εαυτους YOURSELVES νεκρους DEAD
D μιν INDEED ειναι TO BE τη TO αμαρτια SIN ζωντας ALIVE
δε BUT τω TO θεω GOD εν IN χριστω CHRIST
ιησου JESUS τω OUR κυριω ημων LORD

οὕτως SO και ALSO

- a) Paul is drawing a comparison between Christ’s death and resurrection to our death to old sin nature and our newness of life
- b) The point will be:
 1. If Christ has DIED to sin we need to regard ourselves as DEAD to sin.
 2. Just as Christ was raised to life we need to live in the power of the new life we have been given.

λογιζεσθε RECKON -

- a) Present tense, Imperative mood means this is a command and we are to do it all the time.
- b) The word means “to consider, to reckon, to count, to compute, to take into account.”
- c) Along with the verb ειναι (present infinitive active of ειμι) this means: “Continually consider yourselves to be dead to sin.”

Imperative is Not in Dying but in Applying

The use of the imperative mood (command) with the verbs in this verse to not refer to the death and dying, but to our appropriating and applying what God has done.

The “death” and “dying” to the power of sin is the work of Jesus and a gift to us from God.

We have given this and we have received this already as believers.

Our part is going to be to continue to:

- 1) Continually reckon and consider this truth (verse 11)
- 2) Continually make ourselves apply this truth and activate this power (verse 12-13)

“Alive to God in Christ” (end of verse 11)

This position and this power is only available to those who are “alive to God”

And you can only be “alive to God” if you are “in Christ” as seen in the end of the verse

6:12, 13 - The Action to Conqueror Sin

In 6:12-13 Paul gives the believer 2 prohibitions and 1 command to conqueror sin.

Prohibitions:

- 1) Do not let sin reign
 - a. This is the conclusion based on the information of 6:1-11.
 - b. This command is only possible because the statement of truth in 6:14, “For sin shall not be your master.”

- c. 6:1-11 states the case for the conclusion in 6:14. This makes 6:12 a real possibility for you the believer
 - d. Telling a person who is not in Christ to “not let sin reign” is like telling a drowning person to go ahead and swim to shore.
 - e. Some would interpret this to say, “Stop letting sin reign.”
 - f. “reign” means “kingly authority.”
- 2) Do not offer the parts of your body (your members) to sin
- a. “Your members” refers to all of your being including will, intellect, intelligence, talents, abilities, body, thoughts, etc.
 - b. These parts are your weapons to fight with and live by in this age.
 - i. 2 Samuel 1 – the weapons of war have perished
 - c. There is no neutral position

Command: Offer yourself to God

6:14

Here Paul returns to the indicative with a statement of truth.
Sin shall not have lordship over you.

Romans 6:15-23

6:1-14 stresses freedom from sin and law

6:15-23 stresses the flip side - slavery to God

There is no neutral ground:

- a) Master #1 – Law and Sin
- b) Master #2 – God

Paul steers carefully here between Legalism and licentiousness.

- a) Some say we need law, but Paul says Christians need to be released from the law to overthrow the power of sin
- b) Some say no law leads to excess sin, but Paul says that we have an obligation of obedience

Again note the indicative and the imperatives.

The imperative (voice of command) in verse 6:19 is framed with indicatives (voice of reality) in 6:15-18 and 6:20-23.

6:15

Begins the same as 6:1

A similar question – grace leads to sin?

Sin in Order to Get more Grace?

The First Question was a response to 5:20 (where sin increases, grace increases *super*more so should we sin in order to get more grace?).

The answer was found in 6:2-14 and said “no, you are free from sin.”

Sin Because of Grace?

The Second Question was a response to the statement in 6:14 (you are not under law so won't we sin since there is no law to stop us?)

The answer is that we are always obligated to one of two masters. Give yourself to righteousness and you will receive the fruit of your service.

Grace does two things:

- a) It liberates in 6:1-14
- b) It Constrains in 6:15-23

A lawless live without Grace is sin

A lawless live with Grace is righteousness.

6:16

Slavery was used in the Law of Moses to pay debt

John 8:34 committing sin is being a slave to sin

Two sides of our freedom:

- a) Legal – we are not slaves to sin, legally we have been set free
- b) Living Experience – we live as slaves to sin

Calvin says: “Obedience is the mother of true knowledge of God.”

The order would go:

- 1) Knowledge about God leads to. . .
- 2) Faith and Trust in God which leads us to. . .
- 3) Obedience to God, his Word and his Character which means. . .
- 4) We now Know God

Moses knew God’s ways; the people knew God’s works.

Consequences of Your Choice of Slaveries

- 1) Sin
 - a. Physical death
 - b. Spiritual death
 - c. Death of opportunities
 - d. Eternal death
- 2) Righteousness
 - a. Spiritual
 - b. Physical resurrection
 - c. Lifestyle
 - d. Final Justification

This is a moral (not just legal) righteousness according to 6:13, 17-20.

6:17

These people are saved already because Paul writes “Thanks be to God.”

So these verse are not about getting salvation

Obedience of Faith

They have already obeyed when they believed the message:

- 1) Acts 6:7
- 2) 1 Peter 1:2
- 3) Romans 1:5
- 4) Romans 10:16

“**handed over to**” refers to the Romans having been taught the doctrines of the Apostles.

They are “under” this teaching. It refers to the transmission of the accepted teaching (1 Corinthians 11:2, 23; 1 5:3)

“**pattern**” (“form of”) is Greek word “typos”. In the scriptures it means:

- 1) they are to be examples (patterns) to believers
- 2) Here it means “molds” or “forms” given to shape them and refers to the teaching of the Apostles, Romans and Paul. It all matched the mold or the pattern.

6:18

Indicative Mood shows Paul is still stating facts about their new life in the justified state. Then indicative mood will lead to the command of the imperative in the next verse.

- **“You have been”** is passive
- **“slaves to righteousness”** indicates that there is a power in our life driving us to righteous deeds.

6:19

Paul’s use of slavery to God can only be used as an illustration of part of the truth of our relationship with God in this new life.

Paul is saying that the concept is hard to understand but the picture of slavery helps to communicate the truth.

We are also called sons, fellow workers, kings, bride and more.

Here Paul is stressing a particular truth about our relationship and responsibility.

Other options for what Paul is trying to say would include:

- 1) The Romans are weak as humans to understand scripture
- 2) They are insensitive to truth because they are human
- 3) They are living in sin and temptation that hinders their understanding
- 4) Paul’s manner of speaking is to use an imperfect analogy to communicate the truth but in so doing certain truths may be misrepresented in the analogy.

Paul continues to use his “weak” or “bad” illustration

It would be considered a “bad” illustration because human slavery includes fear, bondage, oppression and confinement. All of these are not true in our relationship with God, yet Paul continues to use the illustration to offer ourselves into this slavery to God and righteousness.

6:21-23

- 1) Transfer from sin to righteousness
- 2) Leads to Fruit
- 3) Which shows sanctification
- 4) The end of which is Eternal life

Three contrasts

- 1) The master that is served is either:
 - a. Sin
 - b. God
- 2) The outcome of our service:
 - a. Death
 - b. Life
- 3) Means by which the outcome is obtained:
 - a. Wages
 - b. Gift