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Romans 6

Paul presented the two federal heads of the human race, Adam who was responsible for the introduction of sin nature, through the act of disobedience, and Jesus, the last Adam who justified us introduces the new divine nature, through the act of obedience. Rom. 5:12-21

The section serves a two-fold purpose.

1. The transition from justification to sanctification. Rom. 6:1-8:39
2. The beginning of “The reckoning of the old man dead”, that runs through chapter eight. Rom. 5:12-8:39

Justification is distinct from sanctification.

1. In our justification we have received our position through faith in Christ.
2. In our sanctification we have a responsibility to our practice abiding in Christ.
3. Justification is imputed to us.
4. Sanctification is imparted to us.
5. Justification removed my guilt before God.
6. Sanctification removed the power of sin nature through Christ.
7. Justification is a one time event trusting in Christ.
8. Sanctification is a process of abiding in Christ.

The apostle uses four metaphors to show the efficiency of the power of the resurrection to make sin nature inoperative.

1. Death. Rom. 3-7, 9-10
2. Horticulture, being grafted to Christ. Rom. 5
3. Slavery to a master. Rom. 6, 16-20
4. Weapons of warfare. Rom.13
5. Law and it’s dominion. Rom. 7:1-6

A better chapter division for chapter six would be verse six of chapter seven, for Paul is attempting to show the fact that sin nature no longer has dominion over a Christian who lives in the power of the resurrection.

- I. The relationship between sin nature and grace. Rom. 6:1-14
- II. The relationship between acts of sin and grace. Rom. 6:15-23
- III. The relationship between law and grace. Rom. 7:1-6

6:1-14 **The relationship between sin nature and grace.**

- 6:1** The question is prompted by the closing statement of the previous chapter.
- 1) Paul stated that where sin abounded much more does grace abound. Rom. 5:20-21
 - a) The first deals with the idea that if grace abounds so much over *sin*

nature, then should we continue yielding to our sin nature, in order that grace may overflow? vs. 1

b) The answer deals with the breaking off of **the old sin nature** by the new nature, the old man who was crucified needs to be reckoned dead by faith. vs. 2-14

- 2) The question is rhetorical, whether a Christian is to continue abiding in a life of yielding to sin nature?
- 3) Sin nature is the root of the fallen state of man, which in turn manifests deeds and acts of sin, the fruit.
- 4) The appearance of the word “sin”, in the noun form refers to sin nature otherwise it refers to the fruit of sin nature. vs. 1, 2, 6, 10, 11, 13, 14, 16, 17, 18, 20, 22, 23

6:2 The answer is direct.

- 1) The answer is an obvious NO!
- 2) The reason being that if the individual has died (past tense) to sin nature by faith, how can he or she be living onto it?
- 3) Sin nature is ever present and never eradicated till we go home to the Lord. 1Jn. 1:8, 10

6:3 Paul takes the ritual of baptism to illustrate the concept of death, as the outcome and runs throughout the section, to

the very last metaphor of the law of marriage. Rom. 7:1-6

- 1) The knowledge is common to the Christian, “Know you not?”
- 2) The believer baptized was into the death of Christ, in identification, while true incorporation is by His Spirit. 1Cor. 12:13; Gal. 3:27; Col. 2:12

6:4 The focus is death for the teaching on baptism, not baptism itself, though we are taught important symbolism and types about baptism in the passage.

- 1) Burial represents the end of life, finality!
- 2) Identity with who Christ is and what He represents in totality is the issue and incorporation into the body of His church. 1Cor. 10:1-2; 12:13; Eph. 4:4
- 3) Baptism is an answer to a good conscience towards God not the forgiveness of any sin. 1Pet. 3:21
- 4) The teaching is in comparison, the power of God that raise Jesus is the same power to enable the believer to walk in the newness of life. 2Cor. 5:17

6:5 The focus is life from death, the believer is united and one with Christ.

- 1) The word united means to grow together or graft unto, the metaphor of

horticulture is illuminating in that the two become one.

* The word could be used for Siamese twins who were connected at one point and have one blood stream.

- 2) Death demand resurrection, in like manner or resemblance of Christ.

6:6 The death of Christ provided the provisions to render sin nature idle.

- 1) The old man is the old sin nature and we are to put it off. Eph. 4:22; Col. 3:9
 - a) Was crucified with “sunestauroo”, is in the indicative aorist passive, the provision was made when Jesus died for me, but made affective when I died with Christ.
 - b) The word old “palaios”, is old in point of use, worn out and useless.
- 2) He, the old sin nature was crucified “katargeo”, rendered idle, inoperative and out of business with Christ.
- 3) The body of sin nature simply refers to the channel by which sins are manifested through, not that the body is sinful in itself, for the body is God’s temple not a prison. 1Cor. 6:19-20
- 4) The act freed us from slavery to sin nature.

6:7 The benefit of dying to sin nature.

- 1) He who has died “apotesko” is the aorist tense, once for all action.
- 2) Dead men do not respond to pleasure, temptation or anything for that matter, the new nature enable the believer to be free from bondage..
- 3) The word free “dikaioo”, is the same word for justified, acquitted, declared righteous. Rom. 5:1

6:8 The natural consequences of dying to sin nature.

- 1) Having died with Christ by faith, when we repented.
 - * The tense is the indicative aorist active, indicating the one act.
- 2) We live with Him by faith.
 - * The phrase shall live with “suzao”, indicative future active, means to live united together with Christ from the point of faith and repentance forward in life by the power of God. vs. 4-5

6:9-10 The demands of death have no claims on Jesus.

- 1) The law demanded death for sin and He died in our place, as the payment. vs. 9
 - * Rom. 3:25; 2Cor. 5:21; 1Jn. 2:2
- 2) The resurrection was evidence that death has no more dominion over Christ. vs. 9

* “He then would have had to suffer often since the foundation of the world; but now, **once** at the end of the ages, He has appeared to put away sin by the sacrifice of Himself.” Heb. 9:26

3) Therefore it has no dominion over the believer. vs. 9

a) “O Death, where *is* your sting? O Hades, where *is* your victory?” The sting of death *is* sin, and the strength of sin *is* the law. But thanks *be* to God, who gives us the victory through our Lord Jesus Christ.” 1Cor. 15:55-57

b) “I am He who lives, and was dead, and behold, I am alive forevermore. Amen. And I have the keys of Hades and of Death. Rev. 1:18

4) Christ died once to destroy the power of sin nature effectively, evident by the fact that He is at the right hand of God as our High Priest, to intercede. vs. 10

* Acts 2:23; 5:31; Heb. 1:3; 13, 7:24-27; 8:1; 10:12; 12:2

6:11 The application is hard to miss, likewise you also.

1) Reckon yourselves to be indeed dead to sin nature.

* The verb reckon “logizomai”, means to consider, account to be, it is a word of “faith”, believing God for what He says He has done as I did at salvation!

2) But alive to God in Christ Jesus our Lord.

* It is a sharp contrast that is communicated in the passage!

6:12 The conclusion of the matter is four-fold.

1) Don’t let sin nature reign as king in your body. vs. 12

2) Don’t present your members as instruments of unrighteousness to sin nature. vs. 13a

3) Present your members as instruments of righteousness to God, being alive from the dead. vs. 13b

4) Sin nature shall have no dominion over you because you are under grace and not law. vs. 14

6:15-23 The relationship between acts of sin and grace.

6:15 The second question is again rhetorical, but the focus is completely different.

1) The second question deals with the idea that if we are under grace then we shouldn’t hesitate or worry about the *bi-*

product of our sin nature, sins, for grace will cover sin.

* The answer deals with presenting our bodies as obedient **slaves to holiness**, rather than acts of sin abusing the grace of God. vs. 15-23

- 2) Since we are not under law, but grace should we sin and grace will cover it?
 - a) The word sin “hamartano”, means to miss the mark.
 - b) It is in the verb form, indicating Paul now has switched from focusing on “sin nature”, to the bi-product of sin nature, “acts and deeds of sin?”
 - c) Remember, every time the word sin appears as a noun, it refers to sin nature and he will still mention it, but the focus is on being slaves to God. vs. 1, 2, 6, 10, 11, 13, 14, 16, 17, 18, 20, 22, 23
- 3) Law condemns but grace convicts.

6:16 The principle is basic, slaves obey their master.

- 1) Obedience to sin nature to manifest particular sins results in death.
- 2) Obedience to righteousness results in life everlasting.
 - * There were two kinds of slaves, those capture in war and those born in slavery.

3) No man can serve two masters, for he will love the one and hate the other. Matt. 6:24

4) Whatever a man is overcome by the same is brought in bondage to. 2Pet. 2:19

6:17-18 The definite point and time of conversion.

- 1) The glory must go to God for He alone has accomplished the work of salvation in us. vs. 17
- 2) Despite the fact that we were slaves to sin nature we obeyed from the heart, sincerely and without hypocrisy. vs. 17
 - * “But what does it say? “The word is near you, in your mouth and in your heart” (that is, the word of faith which we preach): that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.” Rom. 10:8-10
- 3) The obedience was to the doctrine delivered, the gospel, to become slaves of Christ. vs. 17
 - * 1Cor. 15:1-4
 - a) The word slave is “doulos”, a slave by choice. vs. 17

- a) He was absorbed in the will of another.
- b) He was committed till death.
- c) He disregarded his own interests.
 - * The Old Testament concept of the pierced ear is the idea.
- 4) The transformation to the new divine nature. vs. 18
 - a) God having initiated with the gospel and we responded, resulting in being set freed us from the bondage of sin nature.
 - * “Faith come by hearing and hearing by the word of God.” Rom. 10:17
 - b) We became slaves of righteousness.
 - * By and through the divine nature. 2Pet. 1:3-4

6:19 The illustration to encourage holy living

- 1) The metaphor of slaves perhaps being too strong, Paul apologizes and declares that he is only using a human example.
- 2) As we presented our members as slaves for acts of uncleanness and attitudes of lawlessness leading to more lawlessness.
- 3) So now we are to present our members as slaves of righteousness unto sanctification. 13:11-14
 - a) The word holiness “hagiasmos”, means sanctification, sanctity.

- b) The same root word “hagios” is used for saint, holy, sanctification, etc.

6:20-21 The past life slavery to sin nature.

- 1) We were slaves to sin nature and had no obligation or duty to righteousness. vs. 20
- 2) The fruit that came of our life of sin brought death and was full of shameful. vs. 21
 - * Death, means eternal death, the Second death, to be eternally separated from God, if one dies without repenting. Rev. 20:14; 21:8

6:22 The present life slavery to the new divine nature.

- 1) We have been set free from sin nature and become slaves of God.
- 2) We have fruit to holiness whose end is everlasting life.

6:23 The summary statement on the two kinds of slaves.

- 1) The wages of sin nature is death.
 - a) Again sin nature is ever present and if we walk in the flesh, we will reap to it. Gal. 5:7-8
 - b) The word for wages “opsonion”, is a military term indicating wages paid to a soldier over the duration of his

service in installments of rations, the final possibly leading to death.

- 2) The gift of God is eternal life in Christ Jesus our Lord.
 - a) This is by living under the divine nature.
 - b) The new man, live in the Spirit and walks not in the lust of the flesh. Gal. 5:25