

Book of Romans



Chapter 6

*Theme: Positional sanctification;
practical sanctification*

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Romans Chapter 6

The Logic of God's Love

Helpless, ungodly, sinner (rebel with scorn); enemy ...yet He died for us then. How "much more" now that we are His children!

4 conditions; 5 "much mores"!

1-5: emphasized what Christ did to deliver us from sins 6 (7, 8): to deliver the sinner

Actor rather than the acts of the sinner; we do what we do because we are what we are, so he can accept even though I still have the old sin nature...

How can He accept us while we still retain our sin nature? How does he disengage us from that nature? Mysteries of the NT: union with Christ, daily.

The Death of Defeat

"It ain't gonna reign no more": Difficult, but powerful chapter...

For victory in Christ.... Too important to rush...¹

McGee: THEME: Positional sanctification; practical sanctification

We discovered in chapter 5 that sin has come through the headship of Adam and that sanctification comes through the headship of Christ. Because of the natural headship of Adam, sin was imputed to the human family. But there is another head of the human family, and that is Christ. He brings life and righteousness. He removes the guilt of sin from us. And on that basis, He can move into the lives of those who trust in Him and begin to make them righteous. That is, He can begin to make them good.

Now here in chapter 6 we begin with what I have labeled "positional sanctification." Let me say a word about this matter of sanctification. There is a difference between justification and sanctification. These are two words from the Bible, my friend, that you ought to cozy up to and get acquainted with. There is a difference between merely being saved from sin and being made the type of folk we should be because we are separated unto God. Identification with Christ for justification is also the grounds of our sanctification. We are in Christ. These are two different subjects, but they are not mutually exclusive. Justification is the foundation on which all the superstructure of sanctification rests.

Now let me put it like this: justification is an act; sanctification is a work. Justification took place the moment you trusted Christ -- you were declared righteous; the guilt was removed. Then God began a work in you that will continue throughout your life. I believe in instantaneous salvation, but sanctification is a lifelong process. In other words, justification is the means; sanctification is the end. Justification is for us; sanctification is in us. Justification declares the sinner righteous; sanctification makes the sinner righteous. Justification removes the guilt and penalty of sin; sanctification removes the growth and the power of sin.

God is both an exterior and interior decorator. He is an exterior decorator in that He enables us to stand before Him because He has paid the penalty and removed the guilt of sin from us. But

¹ Chuck Missler, Notes on Romans, khouse.org

He is also an interior decorator. He moves into our hearts and lives by the power of the Holy Spirit to make us the kind of Christians we should be. God does not leave us in sin when He saves us.

This does not imply that sanctification is a duty that is derived from justification. It is a fact that proceeds from it, or rather, both justification and sanctification flow from being in Christ, crucified and risen. The sinner appropriates Christ by faith for both his salvation and his sanctification. We're told in 1Corinthians 1:30, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

Up to chapter 6, Paul does not discuss the holy life of the saint. From chapter 6 on, Paul does not discuss the salvation of the sinner. He wasn't talking about the saint and the life he is to live when he was discussing salvation. Now he is discussing that. Therefore, the subject of this chapter is the ability of God to make sinners, whom He has declared righteous, actually righteous. He shows that the justified sinner cannot continue in sin because he died and rose again in Christ. To continue in sin leads to slavery to sin and is the additional reason for not continuing in sin. The believer has a new nature now, and he is to obey God. This section delivers us from the prevalent idea today that a believer can do as he pleases. Union with Christ in His death and resurrection means that He is now our Lord and our Master. He gives us freedom, but that freedom is not license, as we are going to see.²

BKC: God's Righteousness Revealed in Sanctification (chaps. 6-8)

God's provided righteousness involves more than declaring believers righteous on the basis of faith. In Romans the first clue to this fact is in 5:5: "God has poured out His love into our hearts by the Holy Spirit, whom He has given us." The presence of the Holy Spirit within believers and God's reproduction of an attribute of His (His love) in believers speak of their new natures and their new lives. This new kind of life, with the sanctifying ministry of the Holy Spirit, is now discussed at length by Paul in chapters 6-8.³

¹What shall we say then? Shall we continue in sin, that grace may abound?

Two questions: (1) v. 1; and (2) v.15:

(1) 5:20 unqualified statement!... Completely contrary to man's thinking...Because he does something to us so that we can't sin carelessly... something has happened to you to change your basic nature... You can sin, but you cannot rest in it...

It doesn't have anything to do with some vow you make, but what God has done.

[The world doesn't understand that. They don't want to understand that.]

"Justify" doesn't mean "to make you good." Or this question would be inappropriate.⁴

² Thru The Bible with J. Vernon McGee.

³ The Bible Knowledge Commentary

⁴ Chuck Missler, Notes on Romans, khouse.org

Torah Class, Seed of Abraham; Tom Bradford:

So, to begin chapter 6 Paul uses the typical Talmud method to deal with the issue of God granting more grace as people sin more. Our straw man has come to the erroneous conclusion that is presented in verse 1: So then are we to say: "Let's keep on sinning so that there can be more grace?" Thus, the straw man has created his own regulation that says that Believers should be encouraged to keep on sinning so that more grace will abound. Paul obviously disagrees with that regulation and (again in standard Talmud fashion) responds to it to begin verse 2 with: "Heaven forbid!" Now that the incorrect regulation has been stated, and Paul reacts strongly against it, he states the correct regulation: "How can we who have died to sin, still live in it?" And from there he fleshes out the details of his regulation and why his doctrine is the right one.⁵

McGee: Paul is being argumentative. He wasn't, you remember, when he was discussing sin. Rather, he was stating facts. He wasn't trying to prove anything. He just looked at life in the raw, right down where the rubber meets the road, and said that we are all sinners. However, now he uses this idiomatic question which opens this chapter, and he is argumentative. In the Greek the question is asked in such a way that there is only one answer. He precedes the question with "What shall we say then?" After you see God's wonderful salvation, what can you say to it? Our only fitting response is hallelujah! What else can you say to God's wonderful salvation? Now Paul's argumentative question is this: "Shall we continue in sin, that grace may abound?" And this, my friend, is God's answer to the question of whether, after we are saved, we can continue to live in sin. The answer is, "God forbid" or "perish the thought!" or "may it never be!"⁶

BKC: 1-2. The questions that open this section demand reflection. A review of God's provision by grace through Jesus Christ should elicit praise to God. But the teaching on God's justification of sinful people (3:21-5:21) and the statement of 5:20 in particular might lead some to suggest what Paul expressed: Shall we go on sinning so that grace may increase? Some may have reasoned that since grace increases "all the more" when sin abounds, then believers ought to sin more, so they could experience more grace! The apostle voiced this idea only to reject it vehemently: By no means! (*mē genoito*; cf. comments on 3:4) In no way is the abundance of God's grace designed to encourage sin.

Then Paul explained why such a thought cannot be entertained. The fact is, Christians died to sin (cf. 6:7, 11). The Greek aorist (past) tense for "died" suggests a specific point when the action occurred, at salvation. Death, whether physical or spiritual, means separation, not extinction (cf. vv. 6-7, 14). Death to sin is separation from sin's power, not the extinction of sin. Being dead to sin means being "set free from sin" (vv. 18, 22). That being true, Paul asked, how can they live in it any longer? Obviously, believers cannot live in sin if they died to it.⁷

Guzik: Shall we continue in sin that grace may abound? Paul introduced the idea that where sin abounded, grace abounded much more (Romans 5:20). He now wonders if someone might take this truth to imply that it doesn't matter if a Christian lives a life of sin, because God will always overcome greater sin with greater grace.

⁵ <http://www.torahclass.com/teacher/author/tom-bradford/new-testament-studies/new-testament-romans>

⁶ Thru The Bible with J. Vernon McGee.

⁷ The Bible Knowledge Commentary

After all, if God loves sinners, then why worry about sin? If God gives grace to sinners, then why not sin more and receive more grace? Some people think that their job is to sin and God's job is to forgive, so they will do their job and God will do His job!

In the early part of the 20th century the Russian monk Gregory Rasputin taught and lived the idea of salvation through repeated experiences of sin and repentance. He believed that because those who sin the most require the most forgiveness, therefore a sinner who continues to sin without restraint enjoys more of God's grace (when he repents for the moment) than the ordinary sinner. Therefore, Rasputin lived in notorious sin and taught that this was the way to salvation. This is an extreme example of the idea behind Paul's question "Shall we continue in sin that grace may abound?"

But in a less extreme way, the question still confronts us. Is the plan of grace "safe"? Won't people abuse grace? If God's salvation and approval are given on the basis of faith instead of works, won't we just say, "I believe" and then live any way we please?

From a purely natural or secular viewpoint, grace is dangerous. This is why many people don't really teach or believe in grace and instead emphasize living by law. They believe that if you tell people that God saves and accepts them apart from what they deserve, then they will have no motive to be obedient. In their opinion, you simply can't keep people on the straight and narrow without a threat from God hanging over their head. If they believe their position in Jesus is settled because of what Jesus did, then the motivation of holy living is gone.

Shall we continue in sin: The verb tense of the phrase continue in sin (the present active tense) makes it clear that Paul describes the practice of habitual sin. In this first part of Romans 6, Paul writes about someone who remains in a lifestyle of sin, thinking that it is acceptable so that grace may abound.⁸

ESV: Paul is likely responding to a question posed regularly by his Jewish opponents. They did not raise this question so that they would have an excuse to sin, though in every age some have wrongly interpreted and applied Paul's gospel of grace to rationalize sin. Instead, Paul's opponents argued that his gospel must be mistaken since, in their view, it led people to continue in sin. Paul will now show why their interpretation of his gospel is mistaken.⁹

²God forbid. How shall we, that are dead to sin, live any longer therein?

"May it never be." The fact is, Christians have died to sin (cf. 6:7, 11). The Greek aorist (past) tense for "died" suggests a specific point when the action occurred: at salvation. Death, whether physical or spiritual, means separation, not extinction (cf. vv. 6-7, 14).¹⁰

Torah Class, Seed of Abraham; Tom Bradford:

Another of the main doctrines that Paul establishes is what he calls "dying to sin". Here is one of those phrases (or terms) that Christians often use, which is not so easy to understand or to explain. For one reason most Bible commentators don't seem to be able to come up with a single, standard definition of it with some commentators suggesting that Paul means "dying to sin" in a number of ways simultaneously. Great pains are made to connect "dying to sin" to Christ's death,

⁸ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Rom/Rom-6.cfm?a=1052001

⁹ ESV Study Bible Notes

¹⁰ Chuck Missler, Notes on Romans, khouse.org

and sin to the Law, and so on. I see the issue as becoming needlessly complicated within Christianity because we don't understand it in the Jewish cultural mindset of the 1st century; an understanding that was widespread and common knowledge among the Jewish people. So since Paul is a Jewish scholar then we need to look at it the way he would have.

One of the most fundamental Jewish beliefs was (and still is) that mankind is born with two inclinations: a good inclination (yetzer ha tov) and an evil inclination (yetzer ha rah). Since all humans have two opposing God-given inclinations within us then it follows that we also have the freedom to choose to obey one or the other; this is the Jewish definition of free will and how it is made possible. In Jewish thought a human is mastered either by his good inclination or his evil inclination. So, a master/slave relationship is contemplated since slavery was a normal and visible

part of life in the Biblical era and the relationship of slave to master was understood by all. In this Jewish belief the master is the inclination, while the slave is the person. This principle was encapsulated by a fundamental Jewish doctrine (taught by the Pharisees) called the doctrine of the Two Ways. The Essenes held an almost identical doctrine that they titled the doctrine of the Two Spirits. The bottom line to both of these doctrines is that man cannot be a slave that serves two masters. Thus, a man cannot obey both his evil inclination and his good inclination; he must choose. Yeshua obviously believed this doctrinal philosophy and He taught it this way:

CJB Matthew 6:24 No one can be slave to two masters; for he will either hate the first and love the second or scorn the second and be loyal to the first. You can't be a slave to both God and money.

In Yeshua's statement God is personified as the master of the good inclination, and money (or really, the world system) is personified as the master of the evil inclination. Since it is the evil inclination that produces sin, then to "walk in sin" is to be a slave to the master of your evil inclination. Conversely to "die to sin" is to acknowledge a change of masters. You cease being a slave to the evil inclination and instead become a slave to the good inclination. It really is no more difficult than that, and it is certainly what "dying to sin" would have meant to the Jews.¹¹

McGee: The very fact that Paul is asking this question makes it obvious that he understood justification to mean a declaration of righteousness; that it did not mean to make a person good, but to declare a person good. Justification means that the guilt or the penalty of sin is removed, not the power of sin in this life.

Now he is going to talk about removing the power of sin. If God has declared you to be righteous and has removed the guilt of your sin, then, my friend, you cannot continue in sin. The answer is, "God forbid!"

"How shall we, that are dead to sin" -- this is something that is misunderstood. We are never dead to sin as long as we are in this life. The literal translation is, "How shall we who have died to sin." Note this distinction. That means we died in the person of our substitute, Jesus Christ. We died to sin in Christ. But we are never dead to sin. Any honest person knows he never reaches the place where he is dead to sin. He does reach the place where he wants to live for God, but he recognizes he still has that old sin nature.

It is verses like that that have led a group of sincere folk, whom I call super-duper saints -- I hope I'm not being unfair to them -- to feel they have reached an exalted plane where they do not commit sin. One such group is a branch of those who teach the "victorious life." They feel they have reached the pinnacle of perfection. There are different brands of these, I know, but one

¹¹ <http://www.torahclass.com/teacher/author/tom-bradford/new-testament-studies/new-testament-romans>

group was especially obnoxious several years ago in Southern California. One young man approached me following a morning worship service, and he asked, "Are you living the victorious life?" I think I shocked him when I said, "No, I'm not!" Then I asked him, "Are you?" Well, he beat around the bush and didn't want to give me a direct answer. He said he tried to. And I said, "Wait a minute, that's not the question. You asked me if I am living it, and I said no. Now you answer me yes or no." And to this good day he hasn't answered me. Like most of them, he was a very anemic-looking fellow; I suspected he was a fugitive from a blood bank. He continued arguing his case. "Well, doesn't the Scripture say, 'I am crucified with Christ?' and doesn't it say that we are dead to sin?" I said, "No, that is not what the Scriptures say. We died to sin in Christ -- that's our position -- but we are never dead to sin in this life. You have a sinful nature; I have a sinful nature; and we'll have it as long as we are in this life." He persisted, "Then what does it mean when it says we are crucified with Christ?" So I told him, "When Christ died over nineteen hundred years ago, that is when we died. We died in Him, and we were raised in Him, and we are joined now to a living Christ. This is the great truth that is there. I don't know about you, but I'm not able to crucify myself. The very interesting thing is that you can kill yourself in a variety of ways -- by poison, with a gun, by jumping off a building -- but you cannot crucify yourself. Maybe you can drive the nails into one hand on a cross, but how are you going to fasten the other hand to the cross? You cannot do it. How are you going to crucify yourself? You cannot do it. My young friend, you were crucified over nineteen hundred years ago when Christ died."¹²

Guzik: Certainly not! For Paul, the idea that anyone might continue in sin that grace may abound is unthinkable. Certainly not is a strong phrase. It might also be translated, "Perish the thought!" Or, "Away with the notion!"

How shall we who died to sin live any longer in it? Paul establishes an important principle. When we are born again, when we have believed on Jesus for our salvation, our relationship with sin is permanently changed. We have died to sin. Therefore, if we have died to sin, then we should not live any longer in it. It simply isn't fitting to live any longer in something you have died to.

We who died to sin: At this point, Paul has much to explain about what exactly he means by died to sin, but the general point is clear – Christians have died to sin, and they should no longer live in it. Before, we were dead in sin (Ephesians 2:1); now we are dead to sin.¹³

ESV: Paul's gospel does not lead to more sin, since those who belong to Christ have died to sin (as explained in the following verses).¹⁴

¹² Thru The Bible with J. Vernon McGee.

¹³ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Rom/Rom-6.cfm?a=1052001

¹⁴ ESV Study Bible Notes

³Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

Note: Paul emphasized Christ's death as the essential part of the Gospel in his definition of 1 Cor 15:1-4. [key verbs: knowing, believing, reckoning...]

Whenever he tells us what he has done: Indicative mood: settled, stated, as a fact. What he has done for us, and the opportunity to claim it: subjunctive mood—something possible for us. Key verbs: (= handles on the truths in this Chapter:)

- (vv:) 3 knowing
- 6 knowing
- 8 believe
- 9 knowing
- 11 consider
- 12 do not let
- 13 keep presenting...

v3: do you not know; present tense, are you continuing not to know...

v.6 knowing; present tense, keep on knowing something.

v.8 we believe; we keep on believing... 1st time since 4:24.

v.9 knowing; perfect tense, having come to know.

v.11 consider; imperative mood: command, present tense: keep on considering, reckon, keep on counting it true.

v.12 do not let sin reign; present tense, keep on not letting sin reign; imperative mood.

v.13 do not go on presenting; present tense, imperative: do not keep on presenting, but present: aorist tense—do it immediately. [have been] aorist.

Baptism?

The word [*baptizo*] has a wide latitude of meanings, not only in the NT, but also in the LXX Version of the OT, where it is used of the ablutions and baptisms required by the Mosaic law. These were effected by immersion, by affusion and by sprinkling; and the same word, “washings” (Heb 9:10,13,19,21) or “baptisms,” which designates them all. From *bapto*, to dip:

Luke 16:24: “...send Lazarus, that he may dip the tip of his finger in water...”

John 13:26: “Jesus answered, He it is, to whom I shall give a sop...”

Rev 19:13: “And he was clothed with a vesture dipped in blood...”

How many different “baptisms” in the Bible? At least 7 different kinds! The word is used to designate identity with...:

- [1] 1 Cor 10:1, 2. Dry shod: who got wet? The Egyptians! *Baptiso*; transliterated. There was no water on them: used in a metaphorical sense, to so identify with another. They followed him that they were identified with Moses' faith—and it was his faith that was ascribed to them. From slaves, to being free with Moses. They were baptized into Moses' faith.
- [2] 1 Pet 3:20, 21: Noah in the ark. (We'll examine this shortly.)
- [3] John the Baptist: His baptism bound its subjects to repentance, but not to the faith of Christ. Those whom John baptized were rebaptized by Paul (Acts 18:24 19:7).
- [4] Baptism of Jesus. (Mark 3:15). Unique. Into [identified with] all righteousness; and the will of the Father: death, burial, resurrection. (We can't die for the sins of the world).
- [5] Matthew 20:22, 23: Christ's Suffering.

[6] Fire, chaff blows away. 1 Pet 3:7-12. 2nd coming. Wheat from the chaff (unbeliever).

[7] Holy Spirit. The apostles of our Lord were baptized with the Holy Ghost (Mt 3:11) by his coming upon them (Acts 1:8). The extraordinary event at Pentecost was explained by Peter as a fulfilment of the ancient promise that the Spirit would be poured out in the last days (Acts 2:17).

[Only 3 have to do with water... The New Testament consistently denies baptismal regeneration, presenting water baptism as a public attestation to an accomplished spiritual work (cf., e.g., Acts 10:44-48; 16:29-33).]¹⁵

Torah Class, Seed of Abraham; Tom Bradford:

In verse 3 Paul begins by saying, "Don't you know?" So, he is saying to the Believers of Rome that he assumes that they already understand the ritual of baptism that has been practiced by Hebrews since time immemorial. Ritual bathing was fundamental and would have been required for any gentile Believer to congregate with any Jewish Believer. So, Paul is connecting the concept of baptism as a symbol of dying to sin, with the death of Yeshua. What can be a little confusing is what the term "baptized into Christ" or "immersed into Christ" means. The Greek word for baptize is baptizo. It was a rather common word for the era that didn't always have religious overtones. Rather it was something that those in the cloth industry used. Baptizo meant to immerse; but it also meant more than simply dunking an object in water or liquid. In the cloth industry it meant to immerse cloth into a vat of dye and the cloth taking on the characteristics of the dye liquid; that is, the cloth absorbed the colored dye and so it became that same color. So, when used in the religious realm, when Jews walked into the Mikveh (the ritual bath), they took on the qualities of the Living Water they were immersing in (Living Water is pure, and it cleanses). And when a Believer immersed themselves in Christ (were baptized into Christ), the idea is that we are being immersed into His qualities, which we absorb into ourselves much like a cloth absorbs the colored liquid in a vat of dye. Thus, since one of Christ's qualities was that He died, then when we are baptized we also absorb the quality of His death. Therefore, we can say that we died with Christ.

Of course, for Believers in Yeshua, by Paul's day baptism was also a ritual for gaining membership into the community of Believers (very much as it is seen in Christianity in our time). This was not a new concept; the Essenes did the very same a long time before Yeshua was born. A person who wanted to join the Essene community had to be baptized into it... they had to be immersed into a Mikveh symbolizing absorbing the qualities of the Essenes, which was needed to become part of the community.¹⁶

McGee: This again is a verse that has been misunderstood. If you find water in this verse, you have missed the meaning.

Many years ago the late Dr. William L. Pettingill was conducting a conference in the church I was pastoring, and as I was driving him back to the hotel after a service, I said, "Dr. Pettingill, did I understand you to say there is no water in the sixth chapter of Romans?" (I should add that he was the strongest "immersionist" I have ever met in my life.) He laughed and said, "No, that's not exactly what I said. I said that if all you see in Romans 6 is water, you have missed the point." I said, "Well, if you go that far, that is wonderful for me because it confirms the great truth that is here."

¹⁵ Chuck Missler, Notes on Romans, khouse.org

¹⁶ <http://www.torahclass.com/teacher/author/tom-bradford/new-testament-studies/new-testament-romans>

What did Paul mean by the word baptize in this third verse? I do not think he refers to water baptism primarily. Don't misunderstand me; I believe in water baptism, and I believe that immersion best sets forth what is taught here. But actually he is talking about identification with Christ. You see, the translators did not translate the Greek word baptizo, they merely transliterated it. That is they just spelled the Greek word out in English, because baptizo has so many meanings. In my Greek lexicon there are about twenty meanings for this word. Actually baptizo could refer to dyeing your hair. In fact, there was a group in Asia Minor who dyed their hair purple; and they belonged to a baptizo group. But here in Romans 6:3 Paul is speaking about identification with Jesus Christ. We were baptized or identified into His death. In 1 Corinthians 12:13 Paul says, "For by one Spirit are we all baptized into one body..." We are identified in the death of Christ, as Paul will explain in the next verse.

Now Paul is going to say that there are three things essential to our sanctification. Two of them are positional; one of them is very practical. For the two that are positional, we are to know something. Every gadget that you buy has instructions with it. When I buy a toy for one of my grandsons, I take it out of the box, and I try to follow instructions for assembling it -- and sometimes it is very difficult for me to do. Well, living the Christian life is such an important thing that it comes with instructions. There are certainly things we are to know. We are to know that when Christ died over nineteen hundred years ago, we were identified with Him. Let me make it personal. Nineteen hundred years ago, they led me outside of an oriental city by the name of Jerusalem. By the way, I stood at that spot not too long ago. I looked up to Gordon's Calvary, the Place of the Skull, Golgotha. I tried to visualize the One who died there. When He died there over nineteen hundred years ago, He took Vernon McGee there. I was the one who was guilty. He was not guilty. Don't argue with me about whether the Jews crucified Christ -- He died on the Roman cross -- but let's not argue that. My sin put Him up there, and your sin put Him up there, my friend. We were identified with Jesus Christ. That is something that we should know, and it is very important for us to know. We're identified with him.¹⁷

BKC: 3-4. Paul explained in more detail the spiritual basis for his abrupt declaration, "We died to sin" (v. 2). Whether the Roman Christians knew it or not, the fact is that all of us who were baptized into Christ Jesus were baptized into His death. The question here is whether Paul had in mind Spirit baptism (1 Cor. 12:13) or water baptism. Some object to taking Romans 6:3 as Spirit baptism because that verse speaks of being "baptized into Christ" whereas 1 Corinthians 12:13 speaks of Spirit baptism placing the believer into Christ's body. Of course, both are true: the believer is "baptized" (placed into) Christ and also into the body of Christ, and both are done by the Holy Spirit.

Others take Romans 6:3 to refer to water baptism, but the problem with that is that it seems to suggest that baptism saves. However, the New Testament consistently denies baptismal regeneration, presenting water baptism as a public attestation to an accomplished spiritual work (cf., e.g., Acts 10:44-48; 16:29-33). The spiritual reality Paul spoke of is that by faith believers are "baptized (placed) into Christ" and thereby are united and identified with Him. This spiritual reality is then graphically witnessed to and pictured by believers' baptism in water. The one baptism (by water) is the visible picture of the spiritual truth of the other baptism (identification with Christ; cf. Gal. 3:27, "baptized into Christ... clothed with Christ").

This is supported by the statement, we were therefore buried with Him through baptism into death. Christ's burial shows that He actually died (cf. 1 Cor. 15:3-4). Christians' "burial" with

¹⁷ Thru The Bible with J. Vernon McGee.

Christ shows that they in fact died with Him to their former sinful ways of living. The purpose of their identification with Christ in His death and burial is that just as Christ was raised from the dead (lit., "out from dead ones"; cf. Rom. 4:24; 8:11) through the glory (a synonym for God's power; cf. Eph. 1:19; Col. 2:12) of the Father, we too may live a new life (lit., "so also in newness of life we should walk about"). The Greek word "newness" (*kainotēi*) speaks of life that has a new or fresh quality. The resurrection of Jesus was not just a resuscitation; it was a new form of life. In the same way the spiritual lives of believers in Jesus have a new, fresh quality. Also, a believer's identification with Jesus Christ in His resurrection, besides being the start of new spiritual life now, is also the guarantee of physical resurrection.

This work of God at salvation in identifying a believer with Christ's death, burial, and resurrection—thus separating him from sin's power and giving him a new quality of life—is the basis of the Holy Spirit's continuing work in sanctification.¹⁸

Guzik: Or do you not know: The implication is that Paul is dealing with fundamental concepts that every Christians should know.

As many of us as were baptized into Christ Jesus: The idea behind the ancient Greek word for baptized is "to immerse or overwhelm something." The Bible uses this idea of being baptized into something in several different ways. When a person is baptized in water, they are immersed or covered over with water. When they are baptized with the Holy Spirit (Matthew 3:11, Acts 1:5), they are "immersed" or "covered over" with the Holy Spirit. When they are baptized with suffering (Mark 10:39), they are "immersed" or "covered over" with suffering. Here, Paul refers to being baptized – "immersed" or "covered over" – in Christ Jesus.¹⁹

ESV: Christians died to sin when they were baptized into Christ. Paul is not arguing that baptism magically destroys the power of sin. Baptism is an outward, physical symbol of the inward, spiritual conversion of Christians.²⁰

⁴Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

The resurrection of Jesus was not just a resuscitation; it was a new form of life. In the same way the spiritual lives of believers in Jesus have a new, fresh quality. Also, a believer's identification with Jesus Christ in His resurrection, besides being the start of new spiritual life now, is also the guarantee of physical resurrection.

"It ain't gonna reign any more." Just thinking positive isn't enough: you need the reason, the basis!

How is this? Gal 3:26f - 4:9 No disowned kids...v.27: clothed with Christ. Water baptism doesn't clothe you; it is but a testimony. Only God can do this. "In Christ" (165+ times) = a miracle! Intimate union. This is our ground of acceptance.

Eph 4:4-6. Seven facts here. "One baptism?" Only one that unifies. (Water baptism never unifies: they have fought wars over it.) Only what God does...

¹⁸ The Bible Knowledge Commentary

¹⁹ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Rom/Rom-6.cfm?a=1052001

²⁰ ESV Study Bible Notes

Col 2:11-14. “Circumcision without hands?” What God did, for us, apart from what man does...how? Through faith; without human hands. Organic union with Christ!

“Having forgiven” aorist; all. All = includes everything and excludes nothing.

1 Peter 3:20, 21. Who got wet? Not the believer: he was safe inside the ark! This is the baptism of the Holy Spirit: it is our union with Christ that saves us.

1 Cor 12:12-14. The true church = “the Body of Christ.”

“Truth in Labeling”

“Baptism of the Holy Spirit” = ? Confusion persists due to that terminology used for the infilling of the Holy Spirit. [Cf. Gifts of the Holy Spirit...] Predicted in Acts 1:5. Also at the house of Cornelius (Acts 11:15, 16).

Only six Scriptures refer to this baptism (Rom 6,4; Gal 3:25-26; Eph 4:4-6; Col 2:11-14; 1 Pet 3:20-21; 1 Cor 12:12-14). Yet, this is the only place “Baptism of Holy Spirit” is defined in the Word of God: v.13, here!

“We were all baptized”: aorist tense; once and for all. When?

When you believed. Passive voice, subject received the action.

Plural, pan: all.

[Not to be confused with the filling of the Spirit. Some label the filling of the Scripture with “Baptism of the Holy Spirit”—let’s not quarrel with labels. One experience doesn’t do it; it must be claimed day-by-day...]

There is no Christian that hasn’t been “baptized by the Holy Spirit!”

All these verbs [v.2-4] in aorist tense; all done, once and for all.;

[each] has been done. Should walk: subjunctive mood: we each have the potential of walking as the resurrected Christ!

Sanctification

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 [baptism] with Jesus Christ by faith is the ground of sanctification. However, the process of translating that identification into our daily experience demands 3 attitudes of mind and action on our part. These Paul discussed in 6:5-23.²¹

Torah Class, Seed of Abraham; Tom Bradford:

Starting in verse 4, Paul starts to further nuance what he wants to communicate and frankly it starts to get rather complicated. I’ll do my best to untangle it and make it more comprehensible. Paul says that through our immersion (baptism) into his death (that is, we both identify with Christ and we take on the qualities of his death), we are also buried with Him. Death is one thing; burial is another. Burial signals the logical and culturally accepted way to indicate the end of life. It is also the official end of the old life. So, Believer’s baptism doesn’t only identify us with Christ’s death, but also with His burial. Thus, just as His old life was dead and buried, so is our old life (life before salvation) dead and buried. Christ’s death was by means of crucifixion and that has significance in itself. So, Believer’s baptism identifies us as symbolically joining Christ on the cross as the means of death, and also of joining Him in the grave as the finality of

²¹ Chuck Missler, Notes on Romans, khouse.org

death. Understanding this different symbolism between death and burial will help us to see what Paul is getting at as we move along in this chapter.

The last half of verse 4 explains that the reason for our baptism and identification with Christ's death and burial is in order for us to be able to take the next step, which is to identify with Christ's resurrection from the dead. So just as the Father resurrected Yeshua from the dead into a brand-new life, so it will be for us. It is important that we understand that this resurrection that Believers experience is twofold: first, we are resurrected into a new quality of life in the here and now. Second, in the future we will be bodily resurrected and enter an entire new glorified physical state, just as Christ did when He was resurrected. So the change we undergo upon baptism into Christ is partly immediate and partly in the future.

Now a question: so far Paul has been talking about baptism. Is baptism a must, or is it optional? If it is a must does this mean that UNTIL we are baptized we are not dead to sin, we are not buried with Christ, and so we are still the old person, not yet living the new redeemed life of a Believer? That is: what about a person who has professed Christ but for one reason or another has never been baptized (whether prevented by circumstances or declined by choice)? I may not be able to give you a satisfactory answer to that, but one thing is certain: in Romans 6 (and in other passages) for Paul baptism (immersion) is absolutely the indispensable ritual moment for gentiles or Jews when the finality of leaving our old sin life in Adam and entering our new righteous life in Christ occurs. When we go to a funeral, and especially if there is a graveside service and the casket is lowered into the earth, there is a sense of closure. Even if that loved one has been deceased for a few days, the impact of death's finality doesn't usually begin to happen until the funeral is over. For Paul baptism serves that same role for a new Believer; it indicates finality and closure. But there is also another aspect of baptism to consider. Baptism is the initiation rite into the community of Believers for a new Believer. Faith in Christ is of course assumed before baptism occurs, so it seems that salvation happens independently from, and before, baptism. But salvation and its effects upon us are not all immediate or all at once. There are great religious debates over the sequence and timing of coming to faith, the indwelling of the Holy Spirit, the reception of spiritual gifts, and so on for a newly professed Believer. Baptism, to Paul, is clearly part of the salvation sequence and an important milestone that is not to be set aside. For Paul baptism goes far beyond mere symbolism and carries real and tangible consequences with it. Interestingly the consequences of baptism seem to be more in the here and now in these present bodies than upon our resurrection into our new bodies. So too, therefore, does the lack of baptism carry real tangible consequences with it. Believers; I urge you: do not neglect being baptized even if you cannot quite imagine the true benefits. Paul insists the benefits are there and they are real. But most importantly, baptism is a matter of obedience.²²

McGee: "We are buried with him by baptism into death" -- just as we are identified with Christ in His death, likewise are we identified with Christ in His resurrection. We are joined today to a living Christ. In other words, our sins have already been judged; we are already raised; and we are yonder seated with Christ in the heavenlies. My friend, there are only two places for your sins: either they were on Christ when he died for you over nineteen hundred years ago -- because you have trusted Him as your Savior -- or they are on you today, and judgment is ahead for you. There is no third place for them.

"We are buried with him by baptism [identification] into [His] death." Frankly, although I was reared a Presbyterian, I think that immersion is a more accurate type of this identification. I

²² <http://www.torahclass.com/teacher/author/tom-bradford/new-testament-studies/new-testament-romans>

think the Spirit's baptism is the real baptism. Water is the ritual baptism, but I do think that immersion sets forth the great spiritual truth that is here. This is the reason a child of God should be baptized in water in our day. It is a testimony that he is joined to the living Christ. That is all important.

What did Peter mean when he said in 1Peter 3:21, "...baptism doth also now save us..."? How does it save us? Well, in the preceding verse he talks about eight souls who were saved in the ark. They went through the waters of judgment inside the ark. The folk in the water were those who were outside the ark, and they were drowned. The eight people in the ark didn't get wet at all -- yet Peter says they were saved by baptism. Obviously, the word baptism has nothing to do with water in this instance; rather it means identification. They were identified with the ark. They had believed God, and they had gotten into the ark. God saw that little boat floating on the surface of the water. Now today God sees Christ; He doesn't see Vernon McGee because I am in Christ. He is my ark today. Christ went down into the waters of death, and we are in Christ. And we are raised with Him. We are joined to Him. This is important. Don't miss it. If you do, you will miss one of the greatest truths of the Christian life.²³

Guzik: Therefore, we were buried with Him through baptism into death, that just as Christ was raised from the dead: Water baptism (being baptized into Christ) is a dramatization or “acting out” of the believer’s “immersion” or identification with Jesus in His death and resurrection.

“From this and other references to baptism in Paul’s writings, it is plain that he did not regard baptism as an ‘optional extra’ in the Christian life.” (Bruce)

We were buried with Him... as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life: Paul also builds on the idea of going under the water as a picture of being buried and coming up from the water as a picture of rising from the dead.

Of course, baptism also has the association of cleansing, but that isn’t particularly relevant to Paul’s point here.

In this regard, baptism is important as an illustration of spiritual reality, but it does not make that reality come to pass. If someone has not spiritually died and risen with Jesus, all the baptisms in the world will not accomplish it for them.

But Paul’s point is clear: something dramatic and life changing happened in the life of the believer. You can’t die and rise again without it changing your life. The believer has a real (although spiritual) death and resurrection with Jesus Christ.²⁴

ESV: In the early church, baptism was probably by immersion, at least as a general rule, though Christians dispute whether such a practice must always be followed literally today. Therefore, baptism pictures a person being buried with Christ (submersion under water) and being raised to new life with Christ (emergence from water). This symbolizes the person's union with, and incorporation into, Christ by the action of the Holy Spirit. Hence, they now have the power to live in newness of life.²⁵

²³ Thru The Bible with J. Vernon McGee.

²⁴ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Rom/Rom-6.cfm?a=1052001

²⁵ ESV Study Bible Notes

⁵For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

1) Reckon (6:5-11)

The first attitude for sanctification demanded of believers is to “count” (present. imperfect, “keep on counting”) themselves dead to sin but alive to God in Christ Jesus (v. 11). Being able to reckon something as true, however, depends on knowing and believing certain things. These things to know and believe are stated in verses 5-10.

[“If” = 1st class, conditional: “since”]

exact likeness: death, thus,

exact likeness: resurrection

how is this possible?²⁶

McGee: In other words, if we are united by being grafted together in the likeness of His death, we shall be also united by growth -- grafted, vitally connected -- in the likeness of His resurrection. We actually share the life of Christ somewhat as a limb grafted into a tree shares the life of the tree. The life of Christ is our life now.²⁷

BKC: Attitudes for sanctification (6:5-23)

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. These Paul discussed in 6:5-23.

The first attitude for sanctification demanded of believers is to "count" (pres. imper., "keep on counting") themselves dead to sin but alive to God in Christ Jesus (v. 11). Being able to reckon something as true, however, depends on knowing and believing certain things. These things to know and believe are stated in verses 5-10.

5-7. The first clause should be translated, "Since (not if) we have become united in the likeness of His death," because the statement is assumed to be true and is true. It affirms the certainty of the second clause of the sentence, which promises that believers are united with Christ in the likeness of His resurrection. As a result, we know (*ginōskontes* suggests experimental or reflective knowing, not intuitive knowledge as in *eidotes* in v. 9) that our old self was crucified with Him. Literally, the last portion of this sentence is, "our old man was crucified together," obviously with Christ. A believer's "old man" is the person as he was spiritually before he trusted Christ, when he was still under sin (3:9), powerless and ungodly (5:6), a sinner (5:8), and an enemy of God (5:10). ("Old self" or "old man" does not refer to the sin nature as such. The Bible does not teach that the sin nature was eradicated at salvation or is ever eradicated in this life.)

²⁶ Chuck Missler, Notes on Romans, khouse.org

²⁷ Thru The Bible with J. Vernon McGee.

The "old man" was "crucified" with Christ (cf. "baptized into His death," 6:3; and "united with Him in His death," v. 5) so that the body of sin might be rendered powerless. The phrase "the body of sin" does not mean that a human body is sinful in itself. It means that one's physical body is controlled or ruled by sin (cf. comments on "body of death" in 7:24). This was the condition of each believer before his conversion. But now at salvation the power of controlling sin is broken; it is "rendered powerless" or ineffective (katargēthē; trans. "nullify" in 1 Cor. 1:28).

The next clause (Rom. 6:6b-7) in effect explains the first clause (v. 6a). In his unregenerate state a believer was enslaved to sin. But his "old man" was crucified (identified) with Christ, and that is the basis for deliverance from enslavement to sin. Anyone who has died has been freed from sin. The words "has been freed" are a loose rendering of *dedikaiōtai*, literally, "has been justified or declared righteous." The perfect tense of this verb describes a past action with a continuing effect or force. Sin no longer has the legal right to force its mastery and control on a believer, for he has died with Christ.²⁸

Guzik: United together: This expresses a close union. The phrase "exactly expresses the process by which a graft becomes united with the life of a tree... The union is of the closest sort, and life from Christ flows through to him" (Morris). This fits in with Jesus' picture of abiding from John 15.

This close union is both in His death and in His resurrection. God has both experiences for us. Paul expressed a similar idea for his own life in Philippians 3:10-11: that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death, if, by any means, I may attain to the resurrection from the dead. Some are all too ready to be united together in the glory of resurrection, but are unwilling to be united together in His death.

Certainly we also shall be in the likeness of His resurrection: Our participation in the death of Jesus makes our participation in His resurrection certain.

It is too easy for some Christians to focus solely on the "crucified life," failing to see that it is a part (and an essential part) of a bigger picture: preparation for resurrection life.²⁹

Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

"Knowing this" no doubts allowed here.

"Destroyed" = might be rendered powerless. Old self is rendered powerless because of our union with Christ in His death. I no longer have to be a slave to sin. Never again. "It ain't gonna reign no more." The old nature still exists, as described in 5:6, 8, 10: helpless, ungodly, rebellious, and an enemy of God. But now it needn't be in charge.³⁰

²⁸ The Bible Knowledge Commentary

²⁹ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Rom/Rom-6.cfm?a=1052001

³⁰ Chuck Missler, Notes on Romans, khouse.org

Torah Class, Seed of Abraham; Tom Bradford:

In verse 6 Paul asserts that when our "old self" was put to death on the cross (that is, in baptism we have joined Christ on the cross) that is the moment when everything that caused us to sin is laid waste and so we are no longer slaves to sin. The old self means all of us; the whole person. Every aspect of who we were that represents all the effects of fallen man as caused by Adam is involved. But we must not also assume that Paul is saying that our old self no longer exists; in some mystical way that old self lingers on to be a challenge to us all of our days. These old bodies, so fragile and subject to time, will continue on until our death; we don't emerge from the cleansing waters of baptism with a new body. Death in Christ, just as resurrection in Christ, is a process: some now, some later. So, we must not be surprised when temptation at times still wins out. But the best news for us is that we are no longer slaves to sin; or, from the Jewish view of Paul's time, no longer is the evil inclination our master to which we are its slave. We have been liberated to be able to respond to God and the good inclination within us.³¹

McGee: "Knowing this" -- these are things we know.

When Paul says your "old man" is crucified with Him, he doesn't mean your father; he means your old nature is crucified with Him. "That the body of sin might be destroyed" -- the word destroyed is *katargeo*, meaning "to make of none effect, to be paralyzed or canceled or nullified" -- "that henceforth we should not serve sin." Paul is not saying that the old nature is eradicated. He is saying that since the old man was crucified, the body of sin has been put out of business, so that from now on we should not be in bondage to sin.³²

Guzik: Knowing this, that our old man was crucified with Him: The death of the old man is an established fact. It happened spiritually when we were identified with Jesus' death at our salvation.

The old man is the self that is patterned after Adam, the part of us deeply ingrained in rebellion against God and His commands. The system of law is unable to deal with the old man, because it can only tell the old man what the righteous standard of God is. The law tries to reform the old man, to get him to "turn over a new leaf." But the system of grace understands that the old man can never be reformed. He must be put to death, and for the believer the old man dies with Jesus on the cross.

The crucifixion of the old man is something that God did in us. None of us nailed the old man to the cross. Jesus did it, and we are told to account it as being done. "In us there was nothing even to sicken and to weaken our old man, much less to murder him by crucifixion; God had to do this." (Lenski)

In place of the old man, God gives the believer a new man – a self that is instinctively obedient and pleasing to God; this aspect of our person is that which was raised with Christ in His resurrection. The New Testament describes the new man for us.

The new man, which was created according to God, in righteousness and true holiness (Ephesians 4:24).

The new man who is renewed in knowledge according to the image of Him who created him (Colossians 3:10).

³¹ <http://www.torahclass.com/teacher/author/tom-bradford/new-testament-studies/new-testament-romans>

³² Thru The Bible with J. Vernon McGee.

That the body of sin might be done away with: God uses our death to the old man, the sin nature, to liberate us from sin. A dead man can no longer have authority over us, so we are to remember and account the old man as crucified with Him.

The two other places in the New Testament which mention the old man remind us to consider him done away with, telling us to put off the old man as something dead and gone (Ephesians 4:22 and Colossians 3:9). Strictly speaking, we don't battle the old man. We simply reckon him as dead.

“Evil enters us now as an interloper and a stranger, and works sad havoc, but it does not abide in us upon the throne; it is an alien, and despised, and no more honored and delighted in. We are dead to the reigning power of sin.” (Spurgeon)

Done away with: If the old man is dead, why do I feel a pull to sin inside? It comes from the flesh, which is distinct from the old man. It's hard to precisely describe the flesh; some have called it “the screen on which the inner man is displayed.” Our inner being has desires and impulses and passions; these are played out in our mind, in our will, and in our emotions. The flesh is what acts out the inner man.

The flesh is a problem in the battle against sin because it has been expertly trained in sinful habits by three sources. First, the old man, before he was crucified with Christ, trained and “imprinted” himself on the flesh. Second, the world system, in its spirit of rebellion against God, can have a continuing influence on the flesh. Finally, the devil seeks to tempt and influence the flesh towards sin.

With the old man dead, what do we do with the flesh? God calls us, in participation with Him, to actively do day by day with the flesh just what He has already done with the old man – to crucify it, make it dead to sin (Galatians 5:24). But when we allow the flesh to be continually influenced by the old man's habits of the past, the world, and the devil, the flesh will exert a powerful pull towards sin. If we let the new man within us influence the mind, the will, and the emotions, then we will find the battle less intense.

That we should no longer be slaves of sin. For he who has died has been freed from sin: Our slavery to sin can only be broken by death. In the 1960 film *Spartacus*, Kirk Douglas played the escaped slave Spartacus, who led a brief but widespread slave rebellion in ancient Rome. At one point in the movie Spartacus says: “Death is the only freedom a slave knows. That's why he is not afraid of it.” We are set free from sin because the old man has died with Jesus on the cross. Now a new man, a free man, lives.³³

ESV: The power of sin has been broken in those who believe, for their old self (lit., “old man,” meaning who they were in Adam) was crucified and put to death with Christ. They were born into the world as sinners, with the result that their bodies were ruled by sin. Body of sin refers to the rule of sin, but without excluding the involvement of the personal self that lives through the body. Sin's rule, however, was broken when Christians died with Christ, and therefore they are no longer enslaved to sin. Paul does not argue that Christians do not sin at all (a view called sinless perfection); instead, the tyranny, domination, and rule of sin have been defeated for them. This means that the normal pattern of life for Christians should be progressive growth in sanctification, resulting in ever greater maturity and conformity to God's moral law in thought and action.³⁴

³³ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Rom/Rom-6.cfm?a=1052001

³⁴ ESV Study Bible Notes

⁷For he that is dead is freed from sin.

What does this mean? Sin = singular; the old sin nature. Our self—our flesh—is determinative in our nature; our sin nature. Prov 23:7.

Chapter 6 = What God has done about this. Once and for all. A completed reality. [This is in contrast to “positive thinking;” “visualization;” no “rebirthing yourself”; et al.]

Being dead with Christ—the old self need not dominate. New life is His goal. It is a fact... We are now a different person. We are accepted in the Beloved. Never accepted more than right now. But there is even (“much”) more.

[Let this ‘mind’ be in you...??] Why does God tantalize us with this? Because what He says about us is the real truth.

“Freed” [not exactly] = justified with regard to the old sin nature.

Acquitted. Permanence allows the indwelling! I am freed to be able to say “no”—but I still must claim it by faith.³⁵

Torah Class, Seed of Abraham; Tom Bradford:

And why are we so free from sin? Paul says in verse 7 it is because dead people can't sin. And since we have fully identified with Christ in His death, then of course we identify with Him in His resurrection and His new life. Yet while Christ's death and resurrection is a completed happening for Him it is not that way for us. Yeshua is no longer burdened by a fragile body nor the links and relationships of this world; but we, His worshippers, are. Not until we go to the grave will those links and relationships end. Not until we are resurrected from the grave will our bodies be replaced with new, eternal, glorified ones. So; we wait. And hopefully with each passing day our new life and our identification with Christ increases in its effects even in this present world. But that is up to us; that is our obligation to see to it that it happens. Our forgiveness, mercy, compassion, and loving kindness towards our neighbor don't come automatically with salvation; we must work at it just as we must work at our obedience to God.³⁶

McGee: For he who died is declared righteous from sin. He is acquitted. That is his position.³⁷

⁸Now if we be dead with Christ, we believe that we shall also live with him:

McGee: If we died with Christ, we believe that we shall also be living with Him both here and hereafter. We share His resurrection life today, and we will be raised from the dead someday.³⁸

BKC: 8-11. These verses state much the same truth as verses 5-7 and in the same format, beginning with if ("since"). Those who by faith receive Jesus Christ and are identified with Him have died with Christ (cf. vv. 3, 5). Because this is true, we believe (pres. tense, "we keep on believing") that we will also live with Him. The sharing of the resurrection life of Christ begins at the moment of regeneration, but it will continue as a believer shares eternity with the Lord. Again as a result we know (eidotes, "intuitive knowledge," perceiving a self-evident truth [cf. v.

³⁵ Chuck Missler, Notes on Romans, khouse.org

³⁶ <http://www.torahclass.com/teacher/author/tom-bradford/new-testament-studies/new-testament-romans>

³⁷ Thru The Bible with J. Vernon McGee.

³⁸ Thru The Bible with J. Vernon McGee.

15], not ginōskontes, "experimental or reflective knowledge" as in v. 6) that Christ's resurrection was a removal from the sphere of physical death to an unending spiritual form of life. Having experienced physical death once and having been removed from its realm by resurrection life, Jesus cannot die again (lit., "dies no more"). In resurrection Jesus Christ was victorious over death (Acts 2:24) and death no longer has mastery (kyrieuei, "rules as lord"; cf. Rom. 6:14) over Him as it does over all other human beings (John 10:17-18).

Paul summarized this discussion by stating that Jesus in His physical death... died to sin (i.e., in reference to sin) once for all (ephapax; cf. Heb. 7:27; 9:12; 10:10). This stands in opposition to the doctrine and practice of the so-called perpetual sacrifice of Christ in the Roman Catholic Mass. Contrariwise, the life He lives, He lives (pres. tense, "keeps on living") to God. Resurrection life is eternal in quality and everlasting in duration. Furthermore, God is its Source and also its Goal. What is true of Jesus Christ in reality and experience, believers who are identified with Him by faith are commanded to reckon true for themselves. They are to count themselves dead to (in reference to) sin but alive to God. Since they are dead to its power (Rom. 6:2), they ought to recognize that fact and not continue in sin. Instead they are to realize they have new life in Christ; they share His resurrection life (cf. Eph. 2:5-6; Col. 2:12-13).³⁹

⁹Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

This stands in opposition to the doctrine and practice of the so-called perpetual sacrifice of Christ in the Roman Catholic Mass.

[This also clouds the likelihood of life in other planets...]⁴⁰

McGee: "Knowing" -- this is something else we are to know.

"He ever liveth" is the visitor's chorus. The glorified Christ says, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:18). The resurrection opens up eternity to Christ, and it will open up eternity to those who will trust Him.⁴¹

Guzik: Having been raised from the dead, dies no more. Death no longer has dominion over Him: Since we have already died to sin with Jesus, death no longer has dominion over us. The new man not only has life; he has eternal life.⁴²

¹⁰For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

McGee: He died one time, but He is alive today. And He ever lives to make intercession for those who are His. Because of this, He can save you right through to the utmost. Now we come to the second thing that we as believers are to reckon on.⁴³

³⁹ The Bible Knowledge Commentary

⁴⁰ Chuck Missler, Notes on Romans, khouse.org

⁴¹ Thru The Bible with J. Vernon McGee.

⁴² https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Rom/Rom-6.cfm?a=1052001

⁴³ Thru The Bible with J. Vernon McGee.

Guzik: The life that he lives, he lives to God: The new life we are granted isn't given so we can live unto ourselves. With the new life, he lives to God. We aren't dead to sin, free from sin, and given eternal life to live as we please, but to live to please God.

“If God has given to you and to me an entirely new life in Christ, how can that new life spend itself after the fashion of the old life? Shall the spiritual live as the carnal? How can you that were the servants of sin, but have been made free by precious blood, go back to your old slavery?” (Spurgeon)

This change in the life of the one who is born again was understood and predicted as a feature of God's New Covenant, where because of new hearts our innermost being wants to do God's will and be slaves to righteousness (Ezekiel 36:26-27).

The eleventh of the original 42 articles of Church of England states this truth with a beauty that Sixteenth Century English expresses well: “The grace of Christ, or the holie Ghost by him geven, dothe take awaie the stonie harte, and geveth an harte of flesh.” God takes away our rock-like heart and gives us a soft heart of flesh.⁴⁴

¹¹Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

“Reckon”: consider. An aggressive faith; specifically believe it at point in time, when needed. Count it as true. Present tense: keep on doing; daily.

Dead to sin; alive to God. [Are you? Do you believe it? We share His resurrection life (cf. Eph. 2:5-6; Col. 2:12-13).]⁴⁵

McGee: "Reckon" doesn't mean I "reckon" or "suppose," as some of us Texans use it. Rather, we are to count on the fact that we are dead unto sin and alive unto God. We are to reckon (count on it) that our old nature lay in Joseph's tomb over nineteen hundred years ago, but when Christ came back from the dead, we came back from the dead in Him. This is something to count on.⁴⁶

Guzik: Reckon yourselves to be dead indeed to sin: Reckon is an accounting word. Paul tells us to account or to reckon the old man as forever dead. God never calls us to “crucify” the old man, but instead to account him as already dead because of our identification with Jesus' death on the cross.

Reckon yourselves to be... alive to God in Christ Jesus our Lord: The death to sin is only one side of the equation. The old man is gone, but the new man lives on (as described in Romans 6:4-5).⁴⁷

⁴⁴ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Rom/Rom-6.cfm?a=1052001

⁴⁵ Chuck Missler, Notes on Romans, khouse.org

⁴⁶ Thru The Bible with J. Vernon McGee.

⁴⁷ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Rom/Rom-6.cfm?a=1052001

¹²Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

2) Thus, Do not yield (6:12-14)

“Therefore do not let sin reign” (present imperfect, “do not let sin continue to reign”). Don’t let it reign. Stop letting it—right now!

How? By your insisting that what God says is true. The dominion is now your choice. It wasn’t before [without Christ]. Momentby-moment choices.

(Chapter 7 & 8 will detail.)

The Christian life is not trying to become what you are not. The Christian life is experiencing what you are—in Christ.

2 Corinthians 5:17 “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.”

Not a fantasy: it is God’s declaration.

Note also v.21: “For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.”⁴⁸

Torah Class, Seed of Abraham; Tom Bradford:

In verse 12 Paul draws some conclusions from all that he has asserted up to now. It is that if we are dead to sin, but alive in God through Christ, then this means that an entire new dynamic is possible for us and we need to be aware of it, and we need to take advantage. So now that we have learned how we are to think and understand what Yeshua's death and resurrection mean for the Believer on a spiritual level, the next step is to understand what physical, tangible actions we are to take as a result of this reality. And the first thing a Believer must do is to prevent sin from reigning in our lives. Before salvation we were fairly helpless against the power of sin; but now we have more control. Since the evil inclination is no longer our master and we its slave, then we shouldn't behave as though it is still that way. Soldiers and others who have had horrific experiences (especially over long periods of time) can sometimes come away with PTSD; Post Traumatic Stress Disorder. And while it can manifest itself in a number of ways, in the end the situation is that when the time comes that the victims of PTSD are no longer in those circumstances nor in harm's way, their sub-conscious minds still at times feel as though they are. They can't reconcile their old dangerous situation with their new safer situation. The result can be behavior that doesn't match their current conditions, but rather is more like a strong afterglow from the trauma of the past. As Believers we had been under the power of sin, under the mastery of our evil inclinations, since our birth. We were in that dangerous condition for so long that we aren't quite sure how to act since the moment of our salvation when the situation changed. As Believers we can still carry the residue of our past sins with us, and so behave out of instinct and knee-jerk reaction more than in relation to our new reality.

Paul says that Believers, thanks to salvation, now have a control and a resource that they didn't have before coming to faith because as a result we are no longer a pawn under the spell of an evil master (our evil inclination). We are now removed from our dangerous, traumatic conditions; thus, we don't have to let sin have its way with us any longer. In fact, we must fight our lingering sinful tendencies as rebels fight against an evil tyrant when we feel ourselves slipping back to the behavior and mindset of our old self, which in reality exists for us only as a memory. So, Paul focuses his attention on our bodies because they still belong to this present world and can be used for either Godly things or unrighteous things. It is through our bodies that

⁴⁸ Chuck Missler, Notes on Romans, khouse.org

we connect to this present world; through our senses and through our extremities. So, we must learn to control these bodies that were not made any different because of our salvation. We must consciously control what our bodies see, what they hear, what they touch, what they say, what they eat, what they drink, and what they do. It is through these mortal bodies where sin can have its most devastating effect because these bodies are essentially the held-over vestiges of our old self. But now we have the power of God to help us regain control for doing righteous things with these bodies instead of the unrighteous things we used to do. But make no mistake: the responsibility lies with us. We can no longer offer the excuse that "the Devil made me do it"; or "it's just my nature to do wrong". You are no longer a slave to sin and to your evil inclination.⁴⁹

McGee: That is, don't let sin keep on reigning in your body, that you should obey the desires of the body.⁵⁰

BKC: Yield (6:12-14)

6:12. The attitude of mind that a believer has died to sin must be translated into action in his experience. Paul commanded, therefore do not let sin reign (pres. imper., "do not let sin continue to reign") as it did before salvation. The present imperative negative can also be translated, "Stop letting sin reign." When sin reigns in people's lives and bodies, they obey its evil desires. Sin enslaves (v. 6), making a person subject to his own desires. Epithymia refers to "longings" or "desires," which may be either good or evil, depending on how the word is used. Here, in the case of sin, the desires are evil. In your mortal body means that sin manifests itself through one's physical actions in this body. The Greek here stresses that the body is mortal or dying. Perhaps this suggests the foolishness of giving in to the desires of a body that is transitory and decaying. To give in to a dying master is strange indeed.⁵¹

Guzik: Therefore, do not let sin reign in your mortal body: This is something that can only be said to the Christian, to the one who has had the old man crucified with Christ and has been given a new man in Jesus. Only the person set free from sin can be told, "do not let sin reign."

The Christian is the one truly set free. The man or woman who isn't converted yet is free to sin, but they are not free to stop sinning and live righteously, because of the tyranny of the old man.

In Jesus, we are truly set free and are offered the opportunity to obey the natural inclination of the new man – which wants to please God and honor Him.

Therefore, do not let sin reign: The old man is dead, and there is new life – free from sin – in Jesus. Yet, many Christians never experience this freedom. Because of unbelief, self-reliance, or ignorance, many Christians never live in the freedom Jesus paid for on the cross.

D. L. Moody used to speak of an old black woman in the South following the Civil War. Being a former slave, she was confused about her status and asked: "Now is I free, or been I not? When I go to my old master he says I ain't free, and when I go to my own people they say I is, and I don't know whether I'm free or not. Some people told me that Abraham Lincoln signed a proclamation, but master says he didn't; he didn't have any right to."

⁴⁹ <http://www.torahclass.com/teacher/author/tom-bradford/new-testament-studies/new-testament-romans>

⁵⁰ Thru The Bible with J. Vernon McGee.

⁵¹ The Bible Knowledge Commentary

This is exactly the place many Christians are. They are, and have been, legally set free from their slavery to sin, yet they are unsure of that truth. The following verses give practical help in living out the freedom Jesus has granted us.⁵²

ESV: 12–13 The tension surfaces here between what God has already accomplished and the responsibility of his people to obey. They are still tempted by desires to sin and must not let those desires gain control. Each day they must give themselves afresh to God.⁵³

13Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

“instruments”: *hopla*, in military context, “weapons” or “armor”; (cf. 13:12; 2 Cor. 6:7; 10:4). A related passage is Paul’s exhortation, “Offer your bodies as living sacrifices . . . to God” (Rom. 12:1). [Cf. *Be Ye Transformed* is a practical guide to applying this in our lives...]

Your daily choices will now determine the results; not your previous slavery. The power of the old nature is now broken.⁵⁴

McGee: We have seen that sanctification is positional. That means we are to know something. We are to know God’s method of making a sinner the kind of person He wants him to be. While justification merely declared him righteous, removed the guilt of sin, it did not change him in his life. It gave him a new nature. Now he is to know that he was buried with Christ and raised with Him. God wants him to live in the power of the Holy Spirit. The believer is joined to the living Christ. He is to reckon on that fact; he is to count on it. He is to consider it as true. You see, God saved us by faith, and we are to live by faith. Many of us, and that includes this poor preacher, have trusted Him for salvation, but are we trusting Him in our daily living? We are to live by faith.

Now we come to that which is very practical indeed. You are to yield yourself or present yourself to God.

Yield is the same word as present in Romans 12:1; “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God...” This is a presentation of yourself for service. Yield is the same word, and it means “to present yourself.” The idea of the surrendered life or the yielded life sounds colorless to so many people. We talk about surrendering and at the same time living the victorious life, and they seem to be a contradiction of terms. I like the word present much better -- “Neither present ye your members as instruments of unrighteousness unto sin.” The reason most of us get into trouble is because we yield ourselves to the old nature. By an act of the will we can yield ourselves to do God’s will through the new nature.

A little girl fell out of bed one night and began to cry. Her mother rushed in to her bedroom, picked her up, put her back in bed, and asked her, “Honey, why did you fall out of bed?” And she said, “I think I stayed too close to the place where I got in.” And that’s the reason a great many of

⁵² https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Rom/Rom-6.cfm?a=1052001

⁵³ ESV Study Bible Notes

⁵⁴ Chuck Missler, Notes on Romans, khouse.org

us fall, my friend. It is because we are actually yielding ourselves to the old nature. We're following the dictates of the old nature; that is what gets us into trouble.

Although we will not get rid of that old nature in this life, we are told now, "Yield yourselves unto God." Just as you yield yourself to do sin, you are to yield yourself unto God "as those that are alive from the dead." You're now alive in Christ. You have a new nature. You've been born again.

"And your members as instruments of righteousness unto God" deals with that which is specific and particular. What is your real problem, friend? I know what mine is. What about yours? Whatever that specific thing is, yield it to God. A bad temper? Well, take that to Him and talk to Him about it. What about a gossipy tongue? A dear lady who attended a "tongues meeting" was asked if she wanted to speak in tongues. She exclaimed, "Oh, my no. I'd like to lose about forty feet off the one I have now!" If your tongue is your problem, yield it to God. And by the way, in this day in which we are living, what about immorality? Sex is the big subject of the hour. My, everybody's getting in on the act today. Is that your sin? Well, you're to yield yourself to God -- your members "as instruments of righteousness unto God." And don't tell me you can't do it. You can do it through the power of the Holy Spirit.⁵⁵

BKC: Actually this verse repeats the command of verse 12 in more specific terms. Do not offer (lit., "do not continue to present," or "stop presenting") the parts of your body (lit., "your members"; cf. v. 19) to sin, as instruments (hopla, frequently in military context, "weapons" or "armor"; cf. 13:12; 2 Cor. 6:7; 10:4) of wickedness (adikias, "unrighteousness" in contrasting parallelism with righteousness, later in Rom. 6:13). On the contrary, in sharp contrast, Paul commanded, offer (aorist imper., "present once and for all"; also used in v. 19) yourselves to God, as those who have been brought from death to life (lit., "as if being alive out from dead ones"; cf. John 5:24) and offer the parts of your body (lit., "and your members") to Him as instruments (hopla) of righteousness (dikaiosynēs). A related passage is Paul's exhortation, "Offer your bodies as living sacrifices... to God" (Rom. 12:1). Because they were once dead in sin (cf. Eph. 2:1) but have been given new life (Rom. 6:11) believers ought to live for God. Their bodies should be used not for sin (v. 12) or unrighteousness (v. 13) but for promoting righteousness (cf. "bodies" and "body"; 7:5, 23; 1 Cor. 6:15).⁵⁶

Guzik: Do not present your members as instruments of unrighteousness to sin, but present yourselves to God: A person can be "officially" set free, yet still imprisoned. If a person lives in prison for years, and then is set free, they often still think and act like a prisoner. The habits of freedom aren't ingrained in their life yet. Here, Paul shows how to build the habits of freedom in the Christian life.

In the fourteenth century two brothers fought for the right to rule over a dukedom in what is now Belgium. The elder brother's name was Raynald, but he was commonly called "Crassus," a Latin nickname meaning "fat," for he was horribly obese. After a heated battle, Raynald's younger brother Edward led a successful revolt against him and assumed the title of Duke over his lands. But instead of killing Raynald, Edward devised a curious imprisonment. He had a room in the castle built around "Crassus," a room with only one door. The door was not locked, the windows were not barred, and Edward promised Raynald that he could regain his land and his title any time that he wanted to. All he would have to do is leave the room. The obstacle to

⁵⁵ Thru The Bible with J. Vernon McGee.

⁵⁶ The Bible Knowledge Commentary

freedom was not in the doors or the windows, but with Raynald himself. Being grossly overweight, he could not fit through the door, even though it was of near-normal size. All Raynald needed to do was diet down to a smaller size, then walk out a free man, with all he had before his fall. However, his younger brother kept sending him an assortment of tasty foods, and Raynald's desire to be free never won out over his desire to eat. Some would accuse Duke Edward of being cruel to his older brother, but he would simply reply, "My brother is not a prisoner. He may leave when he so wills." But Raynald stayed in that room for ten years, until Edward himself was killed in battle.

This accurately illustrates the experience of many Christians. Jesus set them forever free legally, and they may walk in that freedom from sin whenever they choose. But since they keep yielding their bodily appetites to the service of sin, they live a life of defeat, discouragement, and imprisonment.

Do not present your members as instruments of unrighteousness to sin: This is the first key to walking in the freedom Jesus won for us. We must not present the parts of our body to the service of sin. The New Living Translation communicates the idea well: Do not let any part of your body become a tool of wickedness, to be used for sinning.

Your members are the parts of your body – your ears, lips, eyes, hands, mind, and so forth. The idea is very practical: "You have eyes. Do not put them in the service of sin. You have ears. Do not put them in the service of sin."

Instruments could be better-translated weapons. The parts of our body are weapons in the battle for right living. When the parts of our body are given over to righteousness, they are weapons for good. When they are given over to sin, they are weapons for evil.

An example of this is how God used David's hands to slay Goliath in the cause of righteousness. Later, sin used David's eyes for unrighteousness when he looked upon Bathsheba.

But present yourselves to God: This is the second key to walking in the freedom Jesus won for us. It isn't enough to take the weapons away from the service of sin. They must then be enlisted in the service of righteousness – and, as in any warfare, the side with superior weapons usually wins.

The idea is similar to the manner in which the priests in the Old Testament consecrated their bodies to God. Sacrificial blood was applied to the ear, to the thumb, and on the big toe, showing that those parts of their body (and all other parts) belonged to God and were to be used for His glory (Exodus 29:20).

We present ourselves to God as being alive from the dead. This first has the idea that all connection with the previous life – the old man – must be done away with. That life is dead and gone. Secondly, it has the idea of obligation, because we owe everything to the One who has given us new life!⁵⁷

Any part of yourself to sin. This is literally translated as any "limb." It's likely this has sexual overtones, as in Paul's earlier description of depraved pagan practices (see Ro 1:26–32 and note on Ro 1:26). Gentiles were to show restraint in regard to bodily passions. Interestingly, Philo equated circumcision with the physical symbol of Jewish restraint toward bodily passions: "The rite of circumcision is an emblem of the excision of pleasures and of all the passions."⁵⁸

⁵⁷ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Rom/Rom-6.cfm?a=1052001

⁵⁸ First-Century Study Bible Notes

¹⁴For sin shall not have dominion over you: for ye are not under the law, but under grace.

Now that is “Good News!” I am now under the principle of grace.
The law requires obedience, and, thus, death.⁵⁹

Torah Class, Seed of Abraham; Tom Bradford:

And how is all the above possible? In verse 14 Paul says something that has been interpreted and re-interpreted over the centuries. It has led the Church to come up with the nearly universal doctrine that the Law is dead and gone. And yet some top Christian scholars continue to say that such cannot be the case because of what Paul said and because such a thought is a radical departure from what Yeshua instructed. Let's look at verse 14 in a small sampling of different English translations.

CJB Romans 6:14 For sin will not have authority over you; because you are not under legalism but under grace.

NAS Romans 6:14 For sin shall not be master over you, for you are not under law, but under grace.

KJV Romans 6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

Depending on how your ears are tuned, what you may have heard is that Believers are no longer subject to the Law of Moses, but rather are subject to grace. This is the primary NT verse where the doctrine of Law versus Grace is defined as not only a means to salvation, but whether the Law of Moses has any relevance in the life of a Believer. And I tell you that honest, good Bible scholars confess that this verse is very unclear and ambiguous in its meaning. So that is why various denominations will each take something different from it. Let's see what conclusions we can reach here in Seed of Abraham Torah Class.

Let's begin by noticing that of these three different versions of this verse I read to you, one in particular is a poor translation (the KJV) and another is what is called a dynamic translation, which means it is an attempt to tell us the meaning rather than transliterating the Greek words to English (the CJB). Notice how the NAS says "under law" while the KJV says "under THE Law". Clearly the use of the term "The Law" is nearly universally used in the Bible, OT or NT, to refer to the Law of Moses. However, "The Law" is an incorrect English translation. I'm not a Greek language expert but I know enough to notice that the definite article "the" does not appear before the word "law" in the Greek manuscripts. I consulted our ministry Greek language PhD. Rabbi Baruch, and he agreed that there is no definite article present. So, it is NOT "under the Law", rather it is simply "under law". Big difference as this means that we are not to see this as meaning that Paul places the Law of Moses in opposition to grace. But it does mean that we are to see some characteristic of law itself in opposition to some characteristic of grace.

So, the basic question that the Church and Bible scholars wrestle with is: is Paul saying that grace has suddenly appeared and replaced God's laws and regulations? Or, does grace perhaps replace or mitigate some aspect or consequence of laws and regulations? But the second basic question is: what does Paul have in mind when he speaks of grace? As we learned to start this lesson, we cannot just speak of grace (unmerited favor) without knowing what act of favor God connected to it. Paul has made clear that grace is not some indefinable divine "favor" that God has given His worshippers that saves us; rather it is something very specific. It is that God favors

⁵⁹ Chuck Missler, Notes on Romans, khouse.org

us (He graces us) with righteousness. Or better, God favors us BY MEANS OF Him righteousing us (justifying us in more traditional terms) even though we don't deserve it.

You know my position on this; at its most basic, whatever this verse may intend to convey it cannot possibly mean that Paul is saying that an act of divine grace has abolished and replaced the Law of Moses. Because if Paul does indeed mean that then he is in direct confrontation with His Messiah Yeshua because in Matthew 5:17 -19 Yeshua says He did NOT come to abolish the Law of Moses, and that not the tiniest part of the Law will change, let alone vanish in its entirety, until Heaven and earth pass away. And in fact, if anyone says He did, and so decides not to obey the Law, then Christ will relegate him or her to the least position in His coming Kingdom. But the people who agree with Him that the Law of Moses continues untouched, and obeys the Law, Christ will relegate as the greatest in His Kingdom.

Professor C.E.B. Cranfield's Commentary on the Book of Romans is thought by even the greatest modern day Christian scholars to have no peer. His is the pinnacle, the Gold Standard, for Romans commentaries. Here is what Cranfield says about verse 14.

"...for you are not under the law but under grace" is widely taken to mean that the Old Testament law has been superseded, its authority having been abolished for Believers. This, it may be admitted, would be a plausible interpretation, if this sentence stood by itself. But since it stands within a document (the letter to the Romans), which contains such things as (Romans) 3:31; 7:12; 14a; 8:4 and 13:8-10, and in which the law is referred to again and again as authoritative, such a reading is extremely unlikely. The fact that 'under the law' is contrasted with 'under grace' suggests the likelihood that Paul is here thinking not of the law generally, but of the law as condemning sinners; for since 'grace' denotes God's undeserved favor, the natural opposite to grace would seem to be 'under God's disfavor or His condemnation'. And the suggestion that the meaning of the sentence is that Believers are not under God's condemnation pronounced by the law but under His underserved favor receives strong confirmation from (Romans) 8:1. "So then there is no condemnation for those who are in Christ Jesus."

While I don't agree with Cranfield that what Paul is referencing in this verse is the Law of Moses (for reasons I gave you moments ago), I do agree with him that it is usually assumed in institutional Christianity that the Law of Moses is what is intended. But even under that assumption it still doesn't pan out that Paul is saying that Believers have no further obligation to obey the Law of Moses because instead they are under grace. In exactly what capacity the Law has relevance for Believers today is open for debate; but it is not open for debate (especially using Paul's own words in other places in his letter to the Romans) that what he means in verse 14 is that the Law is dead and gone for Christians. So, it seems clear that what we as Believers are not under is the curse of the Law; the issue is not the Law itself. The curse of the Law comes from disobeying the Law. Disobedience to the Law is defined throughout the Bible (OT and NT) as sinning. The curse that results from sinning is God's wrath, and God's wrath against us results in our eternal death.

But the reason that Believers who disobey the Law are NOT subject to God's wrath or our eternal death is certainly not because God has abolished the Law; but rather because God has righteoused we sinners by means of His undeserved favor upon us (His grace). Remember: since chapter 1 Paul has framed this letter to the Romans as revolving around the problem of sinning and the consequences of God's wrath. And that wrath is not only applicable to the people of the Law (Jews) who have broken the Law, it also applies to gentiles who did not have the Law of Moses but who did have God's Natural Law that all humans have written within us, but broke it, and so are also subject to God's wrath. God's solution: He righteouses Jews and gentiles who will

trust in Yeshua's faithfulness to God His Father. And this righteousness exempts us from God's wrath. That is the proper doctrine.

We are going to spend considerable time today defining terms and words that have become common in our Christian-eze vocabularies; but we either don't actually have a definite understanding of those words and terms in our minds, or we take them differently than how they are actually meant.

So, before we conclude Romans 6 and get started on chapter 7 I want to begin by taking another shot at explaining why Paul must be understood so very unlike he traditionally has been, and why this is no easy task. Why do I harp on this so much? Because like it or not, what Paul says in the New Testament forms the core of most Christian doctrine. Whether it should or not is another matter.

Bible translators are forever in a bind; they are well aware that at times what they are attempting to translate from the Biblical Hebrew or Greek to English is probably a Jewish idiom or expression that is from an ancient era 2000 to 3000 years ago. Even if it is fairly clear to them that the phrase under translation seems to be an idiom or an expression they don't necessarily know for certain what it meant to the writer or to the people of his day. And if the meaning of the expression isn't entirely clear to them, then the dilemma is: do they go ahead and transliterate the Hebrew or Greek word for word (resulting in a passage that is likely to mean something to a 21st century English speaker that it could not have meant to the writer), or do they translate it dynamically? A dynamic translation means to interpret and write down NOT what the words literally say, but rather what those words mean to communicate (at least in the opinion of the translator).

Let me give you some well-known English examples of idioms and expressions from American culture to help to illustrate my point about dynamic translation. "Don't cry over spilt milk". "Don't let the cat out of the bag". "Let the chips fall where they may". "Don't count your chickens before they hatch". "Every cloud has a silver lining". "Kill two birds with one stone". I could go on and on with these because idioms and expressions are simply part of our daily conversations. Idioms and expressions are designed to be memorable and to communicate something that is uniquely connected to one's particular culture. They work; and it is infrequent that if I should use these idioms when conversing with another American that the other person would not instantly understand my meaning. In fact, in but a few words those idioms sometimes convey something very specific that it might otherwise take a paragraph or two to define.

But something very different happens when an American talks to a non-American using those same idioms. In fact, it usually doesn't even help if the American can speak the foreign language of his or her conversation partner, because if those American idioms and expressions are translated to the foreign language word for word, disregarding culture, the foreign person still doesn't get it. Or worse, he accepts what is said as meaning exactly what it sounds like it says. I remember some years ago in Brazil talking to a business associate and telling him "a deal is a deal". He looked at me with an odd expression and said: 'Well of course it is. And a cat is a cat, and car is a car.' He kind of wondered if I thought he was stupid, or because I said something that is so blatantly obvious to any thinking person that perhaps he was being insulted. It actually took about a 5-minute conversation for me to explain and nuance the American expression "a deal is a deal" in Brazilian cultural terms that finally made sense to him.

This is what we are dealing with when we are interpreting Paul, and at times when interpreting other writers of the Bible books. Paul is not an American or a European and doesn't think like one or talk like one. The Old Testament can be challenging to interpret but it gets even murkier

in some ways when we are dealing with the Greek New Testament. Why? Because by this point in history Jewish Tradition, Halakhah, had become fully integrated into Jewish society so many Jewish religious beliefs, expressed using certain unique terms and expressions, were nearly universally accepted within Jewish culture and taken for granted. And as what happens in many languages, abbreviations, idioms and expressions are developed as a kind of short hand to express the essence of these various beliefs. For instance: a popular Christian religious expression is "once saved always saved". It is short hand for a long and complex assertion about the nature and workings of redemption. But it only has meaning to a Christian who holds to a similar belief system and who lives in the same culture. Outside of that, those words are either misunderstood or they hold no discernable meaning at all.

Paul brings us a unique set of translation and interpretation difficulties. As a highly educated Pharisee and Rabbi, he not only thought and explained religious matters in terms standard to his Jewish culture but he also thought and explained things in terms of how he was taught at the Academy of Gamaliel, at which he was a star pupil. There is a unique structure and protocol that Rabbis use to state or debate religious principles and regulations of Judaism that we can identify within Paul's statements provided we know what to look for. I've already pointed out some of these and showed you that what Paul seems to be saying according to our 21st century way of using the English language within Western culture (and especially within the 21st century Church, which holds certain doctrinal viewpoints that aren't quite as universal as we might assume), doesn't always jibe with what he meant within his 1st century Jewish culture that had Judaism at its center. Rather Paul is using words and expressions that were everyday, common, and well understood in Jewish society but can mean something else entirely to our ears. Our job (difficult as it may be) is to discover what he meant to communicate to his contemporaries; not what it SOUNDS like it means to us 2000 years later in an entirely different cultural setting. For example: I speak regularly to you about the good inclination and the evil inclination. These are not standard Western Church terms. But they are standard Jewish terms from the Old and New Testament era, and the concept of humans being born with good and evil inclinations is perfectly valid, biblically speaking, even if Christianity uses different terms to express a similar theological concept. Paul of course uses the Jewish concepts behind those very Jewish terms and idioms to express himself in his letters that form so much of our New Testament (what else would he use?). But if we don't recognize that fact, and if we can't explore what it meant from his Jewish point of view of the 1st century A.D., then it is all but guaranteed that we will derive some very strange doctrines from those words, or we will find Paul making conflicting statements, or seeming to disagree with either the Torah or (at times) with Christ.

I tell you this because especially passages in Romans chapters 6 and 7 get misunderstood because many Bible commentators, and nearly all Pastors and Bible Teachers, do not recognize the Jewish cultural expressions that Paul is using for what they are. Let me give you some examples of this issue using rather standard foreign expressions from our era, which when directly translated to English certainly have a meaning, but the sum of the words do not actually mean what it sounds to our ears like it means. In German there is an expression that literally says: "You have tomatoes on your eyes." Now we can certainly understand those words and go look in a mirror to see if we really do have tomatoes resting on our eyes. But in German idiom this has nothing to do with tomatoes. It means: "You are not seeing what everyone else obviously sees".

Another example comes from Sweden. The expression is: "There is no cow on the ice". And of course, while those words certainly do have meaning in English, in reality this idiom has

nothing to do with cows or ice. Rather it means: "There's nothing to worry about". Thank the Lord those two idioms aren't Hebrew expressions found in the New Testament; otherwise tomatoes, cows and ice would undoubtedly hold prominent places in our Christian doctrines and Church services.

Let's continue with our study of the Book of Romans and I'll continue to point out when we are dealing with apparent Jewish cultural expressions and what they seem to have meant at that time. What those words meant then is what they need to mean to us now or we have missed the point.⁶⁰

McGee: The Law was given to control the old nature. As a believer, you are not to live by the old nature. You have a new nature, and you are to yield yourself or present yourself to God. What a glorious, wonderful privilege it is to present ourselves to Him!⁶¹

BKC: God's design is that sin shall not be your master (kyrieusei; "shall not rule as lord"; cf. v. 9). The reason this should not happen is that you are not under Law, but under grace. Paul had already explained that "the Law was added so that the trespass might increase" (5:20), and elsewhere he declared, "The power of sin is the Law" (1 Cor. 15:56). If believers were still under the Law, it would be impossible to keep sin from exercising mastery. But since believers are "under grace," this can be done by following Paul's instructions.⁶²

Guzik: For sin shall not have dominion over you: Spurgeon said that these words give us a test, a promise, and an encouragement.

It is a test of our claim to be Christians. Does anger have dominion over you? Does murmuring and complaining? Does covetousness have dominion over you? Does pride? Does laziness have dominion over you? If sin has dominion over us, we should seriously ask if we are really converted.

It is a promise of victory. It doesn't say that "sin will not be present in us," because that will only be fulfilled when we are resurrected in glory. But it does promise that sin will not have dominion over us because of the great work Jesus did in us when we were born again.

It is an encouragement for hope and strength in the battle against sin. God hasn't condemned you under the dominion of sin – He has set you free in Jesus. This is encouragement for the Christian struggling against sin, for the new Christian, and for the backslider.

For you are not under law but under grace: This is the path, the means, by which we can live in this freedom. It will never happen in a legalistic, performance oriented Christian life. It will happen as we live not under law but under grace.

Law clearly defined God's standard, and shows us where we fall short of it. But it cannot give the freedom from sin that grace provides. Remember that grace reigns through righteousness (Romans 5:21). Grace, not law provides the freedom and the power to live over sin.

This shows again that a life lived truly under grace will be a righteous life. Grace is never a license to sin. "To treat being under grace as an excuse for sinning is a sign that one is not really under grace at all." (Bruce)

Not under law but under grace: This is another way to describe the radical change in the life of someone who is born again. For the Jewish person of Paul's day, living life under law was

⁶⁰ <http://www.torahclass.com/teacher/author/tom-bradford/new-testament-studies/new-testament-romans>

⁶¹ Thru The Bible with J. Vernon McGee.

⁶² The Bible Knowledge Commentary

everything. The law was the way to God's approval and eternal life. Now, Paul shows that in light of the New Covenant, we are not under law but under grace. His work in our life has changed everything.

Paul has answered his question from Romans 6:1. Why don't we just continue in habitual sin so grace may abound? Because when we are saved, when our sins are forgiven, and God's grace is extended to us, we are radically changed. The old man is dead, and the new man lives.

In light of these remarkable changes, it is utterly incompatible for a new creation in Jesus to be comfortable in habitual sin. A state of sin can only be temporary for the Christian. As Spurgeon is credited with saying: "The grace that does not change my life will not save my soul."

John states the same idea in another way: Whoever abides in Him does not [habitually] sin. Whoever [habitually] sins has neither seen Him nor known Him... Whoever has been born of God does not [habitually] sin, for his seed remains in him; and he cannot [habitually] sin, because he has been born of God (1 John 3:6 and 3:9).

The changes may not come all at one time, and they may not come to each area of one's life at the same time, but they will be there and they will be real and they will be increasing as time goes on.

Under grace: God makes us "safe" for grace by changing us as we receive His grace; He sets us free and equips us to live righteously before Him. Once dead to sin, it is unthinkable to continue our former practice of sin. Once the caterpillar has been made a butterfly, the butterfly has no business crawling around on trees and leaves like a caterpillar again.

"God has so changed your nature by his grace that when you sin you shall be like a fish on dry land, you shall be out of your element, and long to get into a right state again. You cannot sin, for you love God. The sinner may drink sin down as the ox drinketh down water, but to you it shall be as the brine of the sea. You may become so foolish as to try the pleasures of the world, but they shall be no pleasures to you." (Spurgeon)⁶³

15What then? shall we sin, because we are not under the law, but under grace? God forbid.

3) Serve (6:15-23)

"May it never be." Serving by desire (Phil 2:12, 13), power by grace. Our response to what He has done inside of us.⁶⁴

Torah Class, Seed of Abraham; Tom Bradford:

But it is equally important that we understand that apart from divine law Paul also weaves another kind of law into his dissertation that goes unnoticed to the untrained eye: Jewish Law. Halakhah. Tradition. Manmade law as opposed to divine law. We have to watch for this. So as Bible Believers our challenge is that when Paul speaks of "law", which of the three kinds of divine law and one kind of manmade law he is speaking of? The major difficulty in identifying which is which is because in all cases Paul only uses one Greek word for all four kinds of law: nomos. And when we translate nomos to English, it is always "law". So, a Bible student has their work cut out for them when reading Paul's letters, and especially so the Book of Romans.

⁶³ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Rom/Rom-6.cfm?a=1052001

⁶⁴ Chuck Missler, Notes on Romans, khouse.org

Although we discussed verse 14 last time, we'll briefly follow up on it since it is a perfect example of Jewish idiom that meant one thing to Jews then, but communicates something different to Christians today. It says this: "For sin will not have authority over you; because you are not under law but under grace". I quoted the eminent Bible commentator C.E.B. Cranfield who points out that even though it might sound so, this does not imply that the Law of Moses is dead to Christians. Rather we must instead understand what "under Law" and "under grace" mean. But before that, what is meant by 'sin will not have authority over you'? We have learned that those living under the dominion of sin are therefore living under the authority of death since sin and death are fused together as one. And who are those living under the dominion of sin? All who come from Adam. Us. Everybody. Thus what is being contrasted by Paul are the consequences of what happens to a sinner according to the Law of Moses, versus what happens to a sinner who, by God's grace, has been righteoused. The consequences of sinning (which is God's wrath upon the sinner) has been the topic since mid-way through Romans chapter 1. And Paul has been preaching that by means of a sinner trusting in the faithful works of Messiah Yeshua that sinner can be protected from God's wrath, which is due to him. Thus the consequences of sinning under law is God's wrath (death), but the consequences for committing the same sins under the gracious act of God righteousing the sinner (grace), is the avoidance of God's wrath.

Then in verse 15 we again encounter Jewish idiom. In this case it is Jewish idiom used especially by Rabbis. In the standard rabbinic way that a matter of Scripture interpretation and a resultant ruling about it is created, Paul puts words in his straw man's mouth. And the words are in response to Paul seemingly implying that if we are free from law, then we must also be free from sinning. So, the straw man says: then "Let's go on sinning because we are not under law but under grace". In the standard rabbinic expression of strongly disagreeing with a proposed theological ruling, Paul responds, "Heaven Forbid!" Then starting in verse 16 he goes on to explain why the straw man's idea that under grace it is OK to continue sinning is not correct.⁶⁵

McGee: Let me give my translation of this verse, which may be helpful: What then? Shall we sin, because we are not under law, but under grace? (Should we commit an act of sin? For you are no more under law, but under grace.) Away with the thought (perish the thought). The form of the question is put differently here than it was back in verse 1. Paul has demonstrated in the past fourteen verses that God's method of sanctification is on the same basis as justification; it is by faith, faith that God can do it. You and I cannot do it. When we learn that we cannot live the Christian life, we have learned a great lesson. Then we are prepared to let Him live it through us. Paul's question here is whether there should be an assist given to grace to accomplish its high and holy end. In other words, the natural man thinks there ought to be some laws, rules, or regulations given. In the course of the church's history we have had all kinds of groups that have come up with rules for living the Christian life. There were the Puritans, a wonderful group of folk, and we owe a great deal to them, but they had a strict observance of the Sabbath Day (they called Sunday the Sabbath, which, of course, it is not). A strict observance of Sunday was an obsession with them. We have a carry-over of that today. There are a great number of groups who put down certain rules for a believer. Some of our fundamental people have made, not ten commandments, but about twenty new commandments. If the believer does certain things and refrains from doing certain other things, he is living the Christian life. This is the reason, friend, that I oppose the idea that you can become a wonderful Christian by taking some of these short

⁶⁵ <http://www.torahclass.com/teacher/author/tom-bradford/new-testament-studies/new-testament-romans>

courses being offered today. That's not the way you are to do it. We have a girl in our office who took a course, and, oh, she was enthusiastic. But you ought to see her today. She is really in a depression. Why? Because she tried to do it by rules and did not let Christ do it.

The Christian life is not following certain rules; you can follow rules and regulations and still not be living the Christian life. Somebody asks, "Then what is the Christian life?" The Christian life is to be obedient unto Christ. It means communication with Christ. My friend, do you love Him? That's the important thing. He says, "If ye love me, keep my commandments" (John 14:15, italics mine). Identification with Christ is positional sanctification, as we have seen. That is basic. But obedience to Christ is the experience of sanctification, and that is practical sanctification. It is just as simple as that, my friend. It is not how you walk, but where you walk - are you walking in the light, walking in fellowship with Christ? Sin will break the fellowship, of course, and then we are to confess our sin. The Lord Jesus said to Peter yonder in the Upper Room, "If I wash you not, you have no part with me" (see John 13:8). We don't have fellowship with Him unless we confess our sins to Him as we go along. Our part is confession; His part is cleansing (see 1John 1:9). The important thing for you and me is to have fellowship with the Lord Jesus Christ and to obey Him. Then we will be living the Christian life.

Vincent once said to Godet, "There is a subtle poison which insinuates itself into the heart even of the best Christian; it is the temptation to say: Let us sin, not that grace may abound, but because it abounds." You see, there are many Christians today who say, "I am saved, and I can do as I please." My friend, if you have been saved by grace, you cannot do as you please, as we shall see in the eighth chapter of Romans.

In his letter to the Galatian believers, Paul makes it clear that there are three ways in which you can live: (1) You can live by law; (2) you can live by license; (3) you can live by liberty. To live by law, everyone puts down some principle. I read of a movie star who said that his whole life was given to sex -- that's his law; he lives by that. Regardless of who you are, if you are living by law, you are living by the old nature. Then, the other extreme which Paul is guarding against here, is license. If you are a child of God, you can't do as you please; you have to do as Christ pleases. You must be obedient to the Lord Jesus Christ, present yourself to Him. This is practical, a great deal more practical than you may realize.⁶⁶

BKC: 15-16. The mention that believers are "under grace" (v. 14) raised another aberrant idea that the apostle refuted. The question is, Shall we sin because we are... under grace instead of the Law? The Greek aorist (past) tense here may have the sense of committing an act of sin now and then, in contrast to living a life of sin as stated in verse 1. Paul's response was the same as before (v. 2): By no means! (*mē genoito*; cf. comments on 3:4) Again he proceeded to explain why that idea cannot be accepted. He asked, Don't you know ("perceive intuitively" a self-evident truth; cf. 6:9) that in effect there is no middle ground between being a slave to sin and a slave to obedience to God. As the Lord Jesus said, "No one can serve two masters.... You cannot serve both God and money" (Matt. 6:24; Luke 16:13). Paul also pointed out that being a slave to sin leads to death (cf. Rom. 6:21, 23). This is not physical death only or even spiritual death only, but death in general as the natural consequence and inevitable concomitant of sin (cf. Gen. 2:17). On the other hand being a slave to obedience (to God and His gospel obviously) leads to righteousness (again righteousness in the general sense as equivalent to eternal life or

⁶⁶ Thru The Bible with J. Vernon McGee.

glorification). Death is the normal consequence of sin (which is disobeying God); righteousness is the normal consequence of obeying God and living for Him.⁶⁷

Guzik: The believer under grace and the problem of occasional sin.

1. (Rom 6:15) A new question is asked: shall we sin (occasionally) because we are not under law but under grace?

What then? Shall we sin because we are not under law but under grace? Certainly not!

Shall we sin because we are not under law but under grace? Paul has convinced us that a lifestyle of habitual sin is not compatible with one whose life is changed by grace. But what about an occasional sin here and there? If we are under grace and not law, must we be so concerned about a little sin here and there?

Shall we sin: Again, the verb tense of the ancient Greek word sin is important (the aorist active tense). It indicates dabbling in sin, not the continual habitual sin described in the question of Romans 6:1.

“The verb in verse one is in the present subjunctive, speaking of habitual, continuous action. The verb in verse fifteen is in the aorist subjunctive, referring to a single act.” (Wuest)⁶⁸

¹⁶Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

There is no middle ground between being a slave to sin and a slave to obedience to God. As the Lord Jesus said, “No one can serve two masters... You cannot serve both God and money” (Matt. 6:24; Luke 16:13). Paul will also point out that being a slave to sin leads to death (cf. Rom. 6:21, 23).⁶⁹

Torah Class, Seed of Abraham; Tom Bradford:

Starting in verse 16 he goes on to explain why the straw man's idea that under grace it is OK to continue sinning is not correct.

To make his case Paul again resorts to using the fundamental doctrine of Judaism called The Two Masters. Please take note: while the concept of a person not serving two masters can be found existing in the broadest sense in the Torah (such as the commandment in Exodus to serve no other gods but the God of Israel), it is not explicitly stated in the Bible until we read it in the New Testament. Luke 16:13 CJB 13 No servant can be slave to two masters, for he will either hate the first and love the second or scorn the second and be loyal to the first. You can't be a slave to both God and money." So why don't we hear this doctrine of the Two Masters before the New Testament? Was it an innovation of Christ who essentially created and spoke the doctrine of Two Masters as a kind of new "Christian" doctrine? No. This was a long-established doctrine of Judaism; Yeshua was merely using something familiar. Remember: Judaism was the result of the Babylonian exile. So, Paul knew of this Jewish doctrine of the Two Masters since his childhood. Therefore, he uses the doctrine of Two Masters to make his point because the Jewish Believers in Rome would have instantly picked up on it and accepted its validity.

⁶⁷ The Bible Knowledge Commentary

⁶⁸ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Rom/Rom-6.cfm?a=1052001

⁶⁹ Chuck Missler, Notes on Romans, khouse.org

And Paul says that if you obey your inner instinct to sin, then you are a slave to it. And since the Jews connected sinning to our evil inclination, then they saw the evil inclination as one Master and the good inclination as a second Master. Paul reminds his readers that you can't be slaves to both. Once we were slaves to the master of sin, now we are slaves to the master of righteousness (God).⁷⁰

McGee: "Know ye not" -- when Paul says this, we can be sure that we believers don't know, and we need to know.

"To whom ye yield yourselves servants to obey, his servants ye are." Every person who is living is a bond servant to someone or something. I heard a contemporary commentator observe that every person obeys some person or some thing. That is true. You could even be obeying Satan himself. Because of our very natures, we are servants or slaves to something or to somebody.

Now Paul is saying here that the one who is our master is the one whom we obey. If you obey sin, then that is your master. Don't say Christ is your master if you are living in sin; He is not your master. He brings you into the place of liberty. "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36) -- free to do what? You will be free to live for Him, free to obey Him. And the Lord Jesus said again, "...Verily, verily, I say unto you. Whosoever committeth sin is the servant of sin" (John 8:34). Now let me use a very homely illustration. There is a very swanky club across the street from the church I served in downtown Los Angeles. It is made up of rich men, and I'm told that it costs several thousand dollars to join this club. If you belong to it, you probably own a Cadillac and have a chauffeur. Well, one day as I looked out the window, I saw a group of chauffeurs standing around talking, and there were several Cadillacs parked there. It was after lunch. Finally, I saw a very distinguished-looking gentleman come out of the club; he made a motion and said something. I couldn't hear what he said, but I saw one of the chauffeurs leave the group of about fifteen men. He went over, opened the door of the car, the distinguished-looking man got in, then he went around, got in the driver's seat and drove off. Now, I came to a very profound conclusion: that chauffeur was the servant or the employee of the man who called him. I don't think those other fourteen chauffeurs were employed by the man in the car because they didn't obey him. Only the man who obeyed him was working for him. He obeyed him because that man was his master. This is what Paul is saying. Regardless of who you are, whomever you obey, whatever you obey, that is your master. You are obeying something or someone.

Now that brings us to a personal question. Is Christ really our master today? Just because you don't murder, you don't lie, you don't do other things the Mosaic Law prohibits, doesn't mean you are living the Christian life. It may mean you are living a good life, but that is all. The Christian life is one where we obey Christ.⁷¹

Guzik: 2. (Rom 6:16-17) Spiritual principles we need to understand in order to answer the question.

To whom you present yourselves slaves to obey, you are that one's slaves: Whatever you present yourself to obey, you become its slave. For example, if I obey my appetite constantly, I am a slave to it. So, we have a choice in our slavery: sin leading to death or obedience leading to righteousness.

⁷⁰ <http://www.torahclass.com/teacher/author/tom-bradford/new-testament-studies/new-testament-romans>

⁷¹ Thru The Bible with J. Vernon McGee.

One way or another, we will serve somebody. The option to live our life without serving either sin or obedience isn't open to us.⁷²

¹⁷But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

“Thanks be to God;” He did it.

“Ye were” Gr: perfect tense; continuous action in past time.

“Obedient from the heart” by believing in the Gospel.

“Was delivered” ; As Isaiah 53:6ff predicted...Eph 2:8, 9 etc.

Col 2:6 As ye have therefore received Christ Jesus the Lord, so walk ye in him:⁷³

McGee: In other words, when you were in the world, when you were lost, you obeyed sin. It was natural for you to do that. A man may live such an exemplary life that the chamber of commerce presents him with a medal and a loving cup and makes him the citizen of the year. I overheard such a man talking one time after he had been presented with the cup as the outstanding citizen of a certain community. The language of this man was the foulest language I had ever heard. He may be the outstanding citizen of that community, but it's quite obvious whom he's obeying. He is obeying the Devil! The fact that you obey Christ is the thing that is important.

Now, another thing that we need to understand is that, when you have been saved, you have a new nature that can obey Christ. Paul went through the experience, as we shall see in the next chapter, of being a new Christian and discovering that there was no good in his old nature. Paul says, "I know that in me (that is, in my flesh,) dwelleth no good thing" (Rom. 7:18). Although many of us have not discovered this, there is no good in us; the old nature has no good in it. You can do a lot to improve it, but you sure can't make it good.

The second startling fact is this: there is no power in the new nature. That's where most of us make our mistake. We think that because we are now Christians, we can walk on top of the world. We can't. We are just as weak as we've ever been before. This is the reason that we have to walk by faith and in the power of the Holy Spirit. Only the Spirit of God can produce the Christian life, as we shall see.⁷⁴

BKC: 17-18. This discussion reminded the Apostle Paul of what the grace of God had already accomplished in his readers' lives and he burst forth in praise. Before they responded to the gospel they had been slaves to sin, but they wholeheartedly (lit., "out from hearts," thus inwardly and genuinely, not merely externally) obeyed (cf. "obedience" in 1 Peter 1:2) the form of teaching to which they were entrusted. Hearing the teaching of God's Word, they committed themselves to those truths. That commitment was evidenced by their response to the gospel and their being baptized. The result was that they have been set free from sin and have become slaves (past tense in Gr.) to righteousness (cf. Rom. 6:22). This is positional and must be manifested in daily experience, but it demonstrates again that there is no middle ground. Christians are not to

⁷² https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Rom/Rom-6.cfm?a=1052001

⁷³ Chuck Missler, Notes on Romans, khouse.org

⁷⁴ Thru The Bible with J. Vernon McGee.

give in to sin because they are dead to it and no longer slaves of it. It is totally contrary to God's plan for slaves of righteousness to become enslaved to sin!⁷⁵

Guzik: Though you were slaves of sin: Paul puts it in the past tense because we have been freed from our slavery to sin. He also says that we have been set free by faith, which he describes as obedience from the heart. The faith is put in God's Word, which he describes as that form of doctrine. All in all, the point is clear: "You put your faith in God and His Word, and now you are set free. Now live every day consistent with that freedom."

As was seen earlier in Romans 6, we can be legally free and still choose to live like a prisoner. Paul has a simple command and encouragement for the Christian: be what you are.

Obedied from the heart is a wonderful description of faith. It shows that faith comes from the heart, not only the mind. It shows that faith results in obedience because if we really believe something, we will act according to that belief.

That form of doctrine: This phrase is part of a beautiful picture. The word form describes a mold used to shape molten metal. The idea is that God wants to shape us – first He melts us by the work of the Holy Spirit and the Word of God. Then He pours us into His mold of truth – that form of doctrine and shapes us into His image.

Adam Clarke on that form of doctrine: "Here Christianity is represented under the notion of a mold, or die, into which they were cast, and from which they took the impression of its excellence. The figure upon this die is the image of God, righteousness and true holiness, which was stamped on their souls in believing the Gospel and receiving the Holy Ghost. The words... refer to the melting of metal, which, when it is liquefied, is cast into the mold, that it may receive the impression that is sunk or cut in the mold; and therefore, the words may be literally translated, into which mold of doctrine ye have been cast. They were melted down under the preaching of the word, and then were capable of receiving the stamp of its purity."⁷⁶

ESV: Although Paul acknowledges that the illustration from slavery is imperfect, it nonetheless stresses the importance of giving oneself wholly to God rather than to sin.⁷⁷

18Being then made free from sin, ye became the servants of righteousness.

[Have you been?] Your new nature will always desire to follow God. Following your old self will result in misery.⁷⁸

McGee: We have been liberated. In other words, He has made it possible for us to live the Christian life. It does not mean that sin has been eradicated or removed. It does mean that now we can live for God.⁷⁹

⁷⁵ The Bible Knowledge Commentary

⁷⁶ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Rom/Rom-6.cfm?a=1052001

⁷⁷ ESV Study Bible Notes

⁷⁸ Chuck Missler, Notes on Romans, khouse.org

⁷⁹ Thru The Bible with J. Vernon McGee.

Guzik: 3. (Rom 6:18) Why not then, occasionally sin? Because sin is not our master, and we no longer serve it.

Having been set free from sin: What does it mean to be free from sin and to become a slave of righteousness? It means that sin is no longer your boss or your master. Now righteousness is your boss, so serve righteousness instead of sin. It isn't right to think about pleasing your old boss when you change jobs.

Slaves of righteousness: What does it mean to be a slave? A slave was more than an employee. The noted Greek scholar Kenneth Wuest defined the ancient Greek word for a slave here by these terms:

- One born into a condition of slavery
- One whose will is swallowed up in the will of another
- One who is bound to the master with bonds only death can break
- One who serves his master to the disregard of his own interests

The following was once true in regard to our slavery to sin:

- We were born as slaves to sin
- Our will was swallowed up and captive to sin within us
- Our bondage to sin was so strong that only death – spiritually dying with Jesus on the cross – could break the bondage
- We were so enslaved to sin that we served it to the disregard of our own interest, even when sin destroyed us

Now the following is true in regard to our slavery to righteousness:

- We are born again, now as slaves to righteousness
- Our will is now swallowed up in the will of God. It is His will that matters to us, not our own
- We are bound to Jesus with bonds that only death can break; but since He has triumphed over death and given us eternal life, those bonds will never be broken!
- We now willingly chose serve Jesus to the disregard of our own (selfish) interests

Set free from sin: This means that we never have to sin again. Though sin is inevitable until our flesh is resurrected in glory, it isn't because God has designed a system by which we must sin.

Sinless perfection in this body is an illusion. 1 John 1:8 makes this clear: If we say we have no sin, we deceive ourselves, and the truth is not in us. Yet we know that in the power of Jesus we each can resist the next temptation – and that is what Jesus wants us to be concerned with.

“Because of the frailty of man, the Christian at infrequent intervals does yield to the evil nature and sin. But the point is, God has so constituted him, that he need not do so.” (Wuest)

It is mockery to tell a slave, “Don't behave as a slave” – but you can say that to someone who is set free. Jesus Christ tells us to no longer behave as if we were slaves to sin. We have been set free; now we are to think and live as free people.⁸⁰

FCSB: Slaves to righteousness. Rather than return to pagan lawlessness, Paul urged slavery to righteous living. But what were the Gentiles to use as a guide if they were free from the law? It's likely that Ac 15 was behind Paul's insistence on righteous living (see notes on Ac 15; Ro 16:17). Paul boldly reminded (see Ro 15:15) his Roman Gentile audience of their obligation to live as righteous Gentiles, or God-fearers. If they did not live righteously among Torah-observant Jews, they could cause them to stumble and the message of Christ would be destroyed

⁸⁰ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Rom/Rom-6.cfm?a=1052001

(see Ro 14:15–21). Gentile Christians were free from the works of the law such as circumcision, but in light of their freedom, they were bound by the expectations placed upon them by the leaders of the church at the Jerusalem council. Living as a God-fearer would ensure some measure of harmony with and respect from the non-believing (in Christ) Jewish synagogue community in which they were in contact.⁸¹

¹⁹I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

Torah Class, Seed of Abraham; Tom Bradford:

He does something kind of interesting in verse 19: he apologizes for using the choice of words that he did. Why? Because e in the Diaspora, and especially so in the capital of the Roman Empire, Rome, being a slave was a low and degrading thing. So, using the metaphor of slavery to express a Believer's devotion to obeying God was to use something disgusting and thus inappropriate in Roman culture. So, while Paul understood that sensitivity he used it, as he often does, for impact to gain the attention of his readers. But the point Paul is making here is that after being released from slavery to the Master to sin it doesn't mean that a Believer has no obligations to his new master, the Master of righteousness: God. And I'm afraid that it is often mistakenly thought among many Evangelical Christians that the type of freedom and liberty they gain in salvation is the freedom and liberty from obedience to God or from any obligation to Him whatsoever. Paul makes it clear that our new-found freedom is only from our obligation to sin, because we had allowed our evil inclinations to be our Masters.

I also want to point out in verse 19 how he speaks about how in the past those to whom he's writing his letter used to use their bodies for impurity and lawlessness, which, says Paul, only led to more lawlessness. What does Paul mean by lawlessness? Is he implying they were criminals? When the Bible speaks of lawlessness, it is speaking only of one thing: divine laws. Law breaking in the Bible means to break God's divine laws; not laws made by human governments. In fact, Yeshua was so aware of this reality and this understanding among Jews that He made it a point to teach that worshippers of God were indeed to obey their human governments. However, in other statements it is also made clear that this only applied to government laws that were in moral agreement with God's laws. Thus, if the human government deified their leader, worshippers of God of course weren't being instructed to, as good citizens, commit idolatry and worship the government leader. And it was the same concerning all matters of morality. However, when it comes to non-moral matters like conscription into the military, taxes, contract law and the like, then indeed God's worshippers are to abide by their local governmental laws.

Thus, a very good and appropriate substitute for the term lawlessness as used in Holy Scripture that reveals how it was meant in Paul's day would be Torahlessness. In fact, Torahlessness carries with it a far more accurate sense of what Paul means than lawlessness, which sounds to our modern ears like the actions of a criminal.⁸²

⁸¹ First-Century Study Bible Notes

⁸² <http://www.torahclass.com/teacher/author/tom-bradford/new-testament-studies/new-testament-romans>

McGee: Let me give you my translation of this verse: I speak in human terms on account of the difficulties of apprehension or the weakness of your human nature; for as you presented or yielded your members slaves for the practice of impurity and to lawlessness; even so now present your members slaves to righteousness.

Paul explains here, I think, why he uses the term servants. He half-way apologizes in the last verse for using it. Slavery was common in the Roman Empire. Out of the 120 million people in the Roman Empire, one-half were slaves. Many Christians were slaves. And the little Epistle to Philemon reveals that freedom was a prized possession and difficult to obtain. Now Paul uses this familiar metaphor which he describes as "human terms." He doesn't mean he is not speaking by inspiration, but he is speaking in a manner which we will understand. And we will understand by these human terms that we are actually slaves.

Now, the religious rulers were insulted when the Lord suggested that they were slaves of sin. Remember the Lord Jesus said to those Jews that believed on Him, "...If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin" (John 8:31-34). Oh, how many men and women today are slaves of sin! Observe the tragedy of our young people who have rebelled against the rules and regulations of the establishment and who have been destroyed by the thousands by drugs and alcohol! You may be delivered from one group with its rules and regulations, but if you don't turn to Christ, you may be getting out of the frying pan and into the fire. What is happening in our culture today is one of the saddest things of our contemporary age. The Lord Jesus says that when you commit sin, you are the servant of sin.⁸³

BKC: To talk of being "enslaved" to righteousness and to God is not correct in one sense, Paul wrote, because God does not hold His children in bondage. But the word "slavery" appropriately describes an unregenerate person's relationship to sin and to Satan. So Paul used "slavery" for contrasting the relationship of the believer as well. Before developing this idea further, the apostle in effect apologized for its use—I put this in human terms (lit., "I am speaking in human fashion")—because you are weak in your natural selves (lit., "your flesh"). Apparently Paul felt that his readers' spiritual perception was feeble so he used this terminology from human experience. Then he basically repeated the ideas of verses 16-17. Unsaved Romans had offered their bodies to impurity and to ever-increasing wickedness (lit., "lawlessness"; cf. 1:24-27; 6:13). They had voluntarily become enslaved! But Paul exhorted believers now to offer themselves as slaves to righteousness leading to holiness (perfect holiness, as the end of the process [cf. v. 22]) in contrast with their former impurity.⁸⁴

Guzik: I speak in human terms because of the weakness of your flesh: The Apostle Paul apologized for using slavery as an illustration, because it was so degrading and pervasive, and especially because many of his Roman readers were slaves. Yet he knew this was an accurate and meaningful illustration.

You presented your members... so now present: Paul repeats a point made earlier. First, present your members as slaves of righteousness. This means that we don't show up for work to our old boss.

⁸³ Thru The Bible with J. Vernon McGee.

⁸⁴ The Bible Knowledge Commentary

Can you imagine? A new job, and the first day on the new job you leave work at lunch time and go to your old job and ask your old boss what he wants you to do. It just isn't right!

Lawlessness leading to more lawlessness: Paul describes a principle ingrained in human nature. Lawlessness leads to more lawlessness. Righteousness leads to holiness – which is more righteousness. This describes the dynamic power of our habits and how we move along in the direction we are pointed.

Think of four trees in a row: the first at one year of growth, the second at five years, the third at ten years, and the last at 15 years. Which tree will be the most difficult to pull up out of the ground? Obviously, the longer we are rooted in a behavior the harder it is to uproot it – a principle that works both for good and evil.⁸⁵

20For when ye were the servants of sin, ye were free from righteousness.

“I speak as in human fashion...”

“Yield” = present.

McGee: That is, you don't think of serving Christ then; you weren't interested in that. You were free from Him.⁸⁶

Guzik: For when you were slaves of sin, you were free in regard to righteousness: Paul's point is almost humorous. When we were slaves of sin, we were free all right – free in regard to righteousness. Some freedom!⁸⁷

21What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

McGee: You were not only free from Christ, you were fruitless. You did as you pleased. The only fruit was shame. Actually, it was not real freedom, it was license. Do you want to go back to the old life?

I receive scores of letters from young people who were formerly known as "hippies" and have turned to Christ. They are ashamed of that old life. When you drop into sin, does it break your heart? The difference between a child of God and a child of the Devil is that a child of the Devil just loves doing what the Devil wants done. But to the child of God it is a heartbreak.⁸⁸

BKC: 20-23. Paul once again stated that slavery to sin and to righteousness are mutually exclusive (cf. vv. 13, 16). But he went on to indicate the superiority of being enslaved to righteousness and God. The benefit (this Gr. word is usually trans. "fruit") of enslavement to sin was that it produced things that a believer is now ashamed of. But even worse, "the end of those things is death" (lit. trans.).

⁸⁵ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Rom/Rom-6.cfm?a=1052001

⁸⁶ Thru The Bible with J. Vernon McGee.

⁸⁷ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Rom/Rom-6.cfm?a=1052001

⁸⁸ Thru The Bible with J. Vernon McGee.

Responding to the gospel by faith and accepting Jesus Christ completely reverses things for an individual. He is now... set free from sin (cf. v. 18) and has been enslaved to God with the result that he has the benefit of holiness (cf. v. 19), the subject of chapters 6-8. The sinful life gives no benefit (6:21), but salvation gives the benefit of a holy, clean life (v. 22). Whereas the "end" (telos) or result of sin is death (v. 21), the "end" of salvation is eternal life. Paul then summarized these contrasts. The wages (the Gr. word *opsōnia* originally meant a soldier's pay) of sin is death (eternal death here, in contrast with "eternal life" in v. 23b). This death is eternal separation from God in hell, in which unbelievers suffer conscious torment forever (Luke 16:24-25). This is the wages they have earned and deserve because of their sin (cf. Rom. 5:12; 7:13). By contrast, the gift (charisma, "grace-gift") of God is eternal life (cf. John 3:16, 36). Eternal life is a gift that cannot be earned (cf. Eph. 2:8-9; Titus 3:5).

Three times in this chapter Paul wrote that sin results in death (Rom. 6:16, 21, 23). But believers have been set free from sin (vv. 18, 22) and are no longer slaves to it (vv. 6, 20) but are "slaves to righteousness" (vv. 16, 18-19; cf. v. 13). Because they are alive to God (v. 11) and have eternal life (v. 23) they should present themselves to Him (vv. 13, 19) and live accordingly, not letting sin master them (vv. 6, 11-14, 22).⁸⁹

Guzik: What fruit did you have then: To walk in victory over sin we must think rightly about the fruit of sin. To say, "The end of those things is death" means that the end product of sin is death – not fun. But the end product of righteousness is everlasting life.

In a time of temptation, these truths can seem unreal – so we must rely on God's Word. When we are tempted, faith reminds us of the bitter fruit of sin when our feelings may forget that bitter fruit.⁹⁰

22But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

"Made free from sin:" aorist; once and for all.

"Slaves," *doulos*, to God.⁹¹

McGee: He sets before believers now the golden and glad prospect that is theirs as slaves of God. They are freed from sin which leads to death, and they can have fruit which will abide into eternity. Life eternal is in contrast to death. An illustration of this is seen in the lives of pioneer missionaries. I think of the group of young people, some of them still in their teens, who went out to the Hawaiian Islands in 1819. They gave their lives gladly, joyfully, to the service of Christ. (They have been maligned in recent years. Oh, how the godless tourist loves to hear them ridiculed!) But they laid the foundation for the greatest revival that has taken place since Pentecost -- more people were won to Christ per capita. I never grow weary of hearing their story. They had fruit, my friend. How wonderful it was!⁹²

⁸⁹ The Bible Knowledge Commentary

⁹⁰ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Rom/Rom-6.cfm?a=1052001

⁹¹ Chuck Missler, Notes on Romans, khouse.org

⁹² Thru The Bible with J. Vernon McGee.

²³For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

“The wages”: *opsonion*, originally meant a soldier’s pay;

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Three times in this chapter Paul wrote that sin results in death (Rom. 6:16, 21, 23). This death is eternal separation from God in hell, in which unbelievers suffer conscious torment forever (Luke 16:24-25). This is the wages they have earned and deserve because of their sin (cf. Rom. 5:12; 7:13).

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Torah Class, Seed of Abraham; Tom Bradford:

Paul ends this section of his letter to the Romans by stating his final conclusion, which is actually (in Jewish culture) a Halakhic ruling. After debating against his straw man, now, for several chapters, verse 23 brings this particular flow of thought to a close with a religious instruction that all who worship Yeshua as Lord and Savior are to follow. A ruling that is the very basis of Christianity.

Romans 6:23 CJB 23 For what one earns from sin is death; but eternal life is what one receives as a free gift from God, in union with the Messiah Yeshua, our Lord.⁹⁴

McGee: The Devil is the paymaster, and he will see to it that you get paid. If you work for him, the wages of sin is death. But the gift of God is eternal life. And you will receive that gift by faith.

You are saved by faith. You are to live by faith. You are to walk moment by moment by faith. You cannot live for God by yourself any more than you can save yourself. It requires constant dependence upon Him, looking to the Lord Jesus Christ by the power of the Spirit.⁹⁵

Guzik: For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord: When you work for sin, your wages are death. When we serve God we get no pay – but He freely gives us the best benefit package imaginable.

Wages of sin: “Every sinner earns this by long, sore, and painful service. O! What pains do men take to get to hell! Early and late they toil at sin; and would not Divine justice be in their debt, if it did not pay them their due wages?” (Clarke)

Answering his question from Romans 6:15, Paul has made it clear: As believers, we have a change of ownership. The Christian must fight against even occasional sin because we need to work for and work under our new Master. It isn’t appropriate for us to work for our old master.⁹⁶

ESV: Those who give themselves to sin will die both physically and eternally, whereas Christians are assured of eternal life. Wages implies that the punishment for sin is what one has earned and what one deserves. Free gift is the opposite of something one deserves, which fits

⁹³ Chuck Missler, Notes on Romans, khouse.org

⁹⁴ <http://www.torahclass.com/teacher/author/tom-bradford/new-testament-studies/new-testament-romans>

⁹⁵ Thru The Bible with J. Vernon McGee.

⁹⁶ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Rom/Rom-6.cfm?a=1052001

Paul's earlier emphasis on justification by grace alone (God's unmerited favor; see note on 4:16), through faith alone (trusting in Christ for justification; see 1:17; 3:21-4:25).⁹⁷

⁹⁷ ESV Study Bible Notes