

Romans Chapter 6

ESV Text	Notations
<p>Dead to Sin, Alive to God</p> <p>6 What shall we say then? Are we to continue in sin that grace may abound? ² By no means! How can we who died to sin still live in it? ³ Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? ⁴ We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.</p> <p>⁵ For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. ⁶ We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. ⁷ For one who has died has been set free from sin. ⁸ Now if we have died with Christ, we believe that we will also live with him. ⁹ We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. ¹⁰ For the death he died he died to sin, once for all, but the life he lives he lives to God. ¹¹ So you also must consider yourselves dead to sin and alive to God in Christ Jesus.</p> <p>¹² Let not sin therefore reign in your mortal body, to make you obey its passions. ¹³ Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness. ¹⁴ For sin will have no dominion over you, since you are not under law but under grace.</p>	<p>Luther: AE 35:375-376: “Sin is present; but is no longer reckoned for our condemnation, because of our faith that is struggling against it.” “To be without the law is not the same thing as to have no laws and to be able to do as one pleases... Grace, however, makes the law dear to us; then sin is no longer present, and the law is no longer against us but one with us.”</p> <p>¹ A full interjection. How will we respond to the truths of being counted righteous in Christ through faith? Think about 5:20 (read). How does Satan try to insert his evil logic here?</p> <p>² The idea is blasphemous! The statement is not about something we have done, but about something <i>that has been done to us</i>. Dead people have no wills to go along with sin. God’s grace has changed us. Read Colossians 3:3. Sin’s rule is past.</p> <p>³ How and when did this happen? This was our death to sin because we were baptized into HIS death!</p> <p>⁴ Baptism also explains why and how we are enabled to resist sin rather than persist in it. “Newness of life” is our righteousness previously discussed in Romans 3:21-5:21. This righteousness in Christ covers our justification & sanctification. Chrysostom: “Being dead to sin means not obeying it anymore.” The new life is NOW!</p> <p>⁵ <i>σύμφυτοι</i> = planted together/organically united. His death cuts off the power of sin; His resurrection leads to my own.</p> <p>⁶ old self = sinful nature; “body of sin” = the whole person controlled by sin. It is “brought to nothing” = it loses its power to enslave us. Lenski: “Our old man was literally murdered in our Baptism, he did not die willingly.”</p> <p>⁷ Or “to be acquitted from sin.” Sin no longer holds authority over us. Freedom from sin is not by feeling or experience but by declaration of God. It is a forensic act of God. This verse addresses the guilt and power of sin. Axiomatic.</p> <p>⁸ The Christian firmly believes he/she will never die.</p> <p>⁹ Franzmann: “Our present life gets its character, direction, and purpose from the fact that we shall live with Him who lives a life beyond death.” (p. 111 in his Romans Commentary)</p>

Slaves to Righteousness

¹⁵ What then? Are we to sin because we are not under law but under grace? By no means! ¹⁶ Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? ¹⁷ But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed, ¹⁸ and, having been set free from sin, have become slaves of righteousness. ¹⁹ I am speaking in human terms, because of your natural limitations. For just as you once presented your members as slaves to impurity and to lawlessness leading to more lawlessness, so now present your members as slaves to righteousness leading to sanctification.

²⁰ For when you were slaves of sin, you were free in regard to righteousness. ²¹ But what fruit were you getting at that time from the things of which you are now ashamed? For the end of those things is death. ²² But now that you have been set free from sin and have become slaves of God, the fruit you get leads to sanctification and its end, eternal life. ²³ For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

¹⁰ “to sin” = OUR sin, not His. Cutting off its dominion over us. “once for all” = The Cross.

¹¹ Think of Matt 5:29-30 (please read).

“yourselves” = your old self and its will. “You must” = the first imperative in Romans!

Λογίζεσθε = consider = reckon = think of yourselves. Faith holds to a new reality.

¹² Next imperative. The Christian’s body is still mortal, so it feels sin, but don’t let it reign. You have a new King. Sin is present, but not king. We know an ongoing warfare and conflict.

¹³ 3rd and 4th imperatives. “Members” = limb or part of the body are like instruments, tools, or weapons. Note that “righteousness” is different than prior chapters. Christ IN us, instead of FOR us or in our stead. Narrow sanctification. The word “present” is used twice: presenting yourself for legal, military, royal, slavish, sacrificial, and/or religious service.

¹⁴ After the imperatives, a PROMISE! We are now under the power of GRACE!

¹⁵ An echo of verse 1. There it was objective justification, here it is under grace. The devil tries to deceive us. Again, this is evil logic.

¹⁶ Whatever we choose to serve, that will control and shape our lives. Obedient slavery! Fascinating.

¹⁷ Not forced obedience, but willing commitment.

¹⁸ Our whole lives are now in service to God. The work of the Gospel, not our wills; rather the Gospel has shaped our new wills.

¹⁹ All your powers of action to your new King. This is for sanctification, holiness. God’s work!

²⁰ One who serves sin, doesn’t want to serve God. Strangely to be a slave of sin is to be free of God’s righteousness = disastrous! Bultmann: “man in hell is free from heaven.” (p 80)

²¹ No fruit, no benefit, only eternal death.

²² Under new ownership and kingship, NOW God’s fruit comes through you (read Gal 5:22-23)

Two golden passive participles: “You have been set free from sin” Who did this? Not you! AND “have become slaves of righteousness” Who did this? Not you! All God. Leads to holiness.

²³ Stoeckhardt = “Hell is always deserved – heaven never.” (Bultmann, p 81) Not OUR sins, but THE SIN (the power of sin). Master sin pays wages. God, however, gives a FREE GIFT!

