

Romans-Chapter 6

Rom 6:1 What shall we say then? Shall we continue in sin, that grace may abound?

- What shall we say then?- In answering one argument with a question, Paul introduces another with it in order to reply to any further false assumption of it being okay, even commendable, for a child of God to *remain* in their sinful state. As was stated in the previous chapter (5:20- "where sin increased, grace abounded all the more") the thought (3:8) Paul answers here preemptively is that, if sin is covered by God's grace then His favor would increase the more sin is practiced (*as though God favors those who sin more over those who sin less*), such a thought does not take into account the true nature of God's grace. He does give "more grace" but He also "opposes the proud, but gives grace to the humble" (Jas 4:6). Any sin, intentional or otherwise, is lawlessness (1 Jn 3:4-5) and is a transgression against God thus when not humbly repented of (*there is no sin that is repented of that the blood of Christ 'cannot' [not 'will not'] cover*) cannot be forgiven nor does it accord to the love (*because of the cross- 1 Pet 2:24*) due Him. Thus to continue (Gk.1961- *to stay over, that is, remain [figuratively persevere]*) in sin would be to make a habit of it and do so purposely after understanding that sin is what separates man from God (Isa 59:2).

1Jn 3:6 No one who abides in Him keeps on sinning; no one who keeps on sinning has either seen (Gk.3708- *to discern clearly*) Him or known (Gk.1097- *understand*) Him.

1Jn 3:9 No one born of God **makes a practice of** sinning, for God's seed* abides in him, and he cannot (*has no desire to*) keep on sinning because he has been born of God. (Emp. added)

1Pe 1:23 since you have been born again, not of perishable seed but of imperishable, through *the living and abiding word of God;

To say that I cannot jump from an airplane isn't to say it's impossible to jump, just that I would not want to out of fear (Ecc 12:13). *Our obedience is predicated on the word of God and its effect on our hearts concerning our fear of consequence and on our love for His Son our Savior. Read also Jn 14:15; 1 Tim 1:5 with 1 Pet 3:21.

If we expect the love of Christ to cover a "multitude of sins" (1 Pet 4:8) and think, condescendingly, that His blood will keep on covering such willful ill behavior, we "are crucifying once again the Son of God to [our] own harm and holding Him in contempt" (Heb 6:6).

Heb 10:29 How much worse punishment, do you think, will be deserved by the one who has spurned the Son of God, and has profaned the blood of the Covenant by which he was sanctified, and has outraged the Spirit of grace?

Our relationship with God is evident to those of the world we once associated with by the way we are now to live. A faithful Christian should strive to not sin which will, in most circumstances, cause former associates to "malign you" (1 Pet

4:4; 3:16) if having gone out “from their midst and [been] separate from them” (2 Cor 6:17).

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Rom 6:2 God forbid. How shall we, that are dead to sin, live any longer therein?

- “God forbid” (*which is not the original wording*) should be rendered in the negative (*Gk.3361*) “to cause to be”. In other words, “cause it never to be”.

- In answer to his preemptive yet rhetorical question, Paul seems indignant, with such emphasis on a solid denial, as if to show how obvious the answer to such a query **should** be and not to be questioned but by those who wished to continue in their formal, worldly lifestyles. This expression is used ten times in this letter (3:4, 6, 31; 6:2, 15; 7:7, 13; 9:14; 11:1, 11) and four times elsewhere (1 Cor 6:15, Gal 2:17; 3:21; 6:14).

“He stated that grace was never supposed to be a tool to let people wallow in sin. Grace was extended so people would leave sin (2:4), not increase their participation in it.”
Brad Price

“It is a terrible thing to make the mercy of God an excuse for sinning. Think of it in human terms. How despicable it would be for a son or a daughter to consider himself or herself free to sin, because he or she knew that a father or a mother would forgive. That would be taking advantage of love to break love’s heart.”

Barclay

- Obviously, no Christian is perfect, as Christ is perfect, in not committing any infraction against God. James states that “we all stumble in many ways” (*Jas 3:2*) but how often have we looked at sin in differing degrees, as though to compare another person’s sin against our own as being worse in order to claim the higher ground morally. According to Isa 59:2 though, all sin separates man from God.

- we- Notice how the apostle showed his humility by including himself here. He stated he was “the least of the apostles, unworthy to be called an apostle, because [he] persecuted the church of God (*Christ since she is His bride*)” (1 Cor 15:9). The “we” here is speaking of Christians who Paul was/is particularly addressing.

- dead- Thayer: “to become wholly alienated from a thing, and freed from all connection with it”. We have become estranged from one realm by being “betrothed” (“taken captive”- Eph 4:8) to Another (2 Cor 11:2).

Col 1:13 He has delivered us from the domain of darkness and transferred us to the kingdom of His beloved Son,

‘How’ this death occurred is to be covered in the following verses but the ‘when’ is what’s under consideration here. Before being washed of past sins there has to have been a point in time when it was decided to leave the past way of life in order to become “sanctified” and “justified in the Name of the Lord Jesus Christ and by the Spirit of our God” (1 Cor 6:11). Once that process is complete through obedience there should remain no desire for the attraction of sin by returning to

what a faithful Christian once denounced. Having died to sin doesn't mean it's no longer alluring because of the devil's "cunning" (*2 Cor 11:3*). When we died that spiritual death we changed masters (*from being Satan's property because of sin to being owned by Christ because of righteousness*) and our allegiance now belongs to "the Father of lights with Whom there is no variation or shadow due to change" (*Jas 1:17*) because of the purchase price with which He bought us with.

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Rom 6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?

- Here Paul asks another, what he probably hoped was, rhetorical question. If they did (*Gk.50*) *not know* (through lack of information or intelligence) or, as may have implied, they *ignored* the meaning behind baptism (through disinclination), the apostle reiterates what they should have understood from the beginning when they were first converted. It was implied that they failed (*either in ignorance or on purpose*) to understand the true meaning of redemption because of having to be reminded earlier how they could no longer continue in their "former manner of life" (*Eph 4:22*).

- baptized- (*Gk.907*) Thayer: "to bring by baptism into fellowship with Christ, into fellowship in His death, by which fellowship we have died to sin".

Gal 3:27 For as many of you as were baptized into Christ have put on Christ.

Baptism is required in order to be in a covenant relationship (*fellowship*) with Christ but the subject of baptism has been one of contention among the denominations as to its place of importance (*or to its lack of significance*) concerning man's salvation. The different "teachings of demons" (*1 Tim 4:1*) will not be discussed here since only the true doctrine of remission by submission through immersion is to be understood as the only valid means in which people can be saved. Why waste time on understanding "teachings of demons" when the truth is so simplistic when taken at face value. Multiple passages will be listed in order to comprehend why the writers were inspired (*2 Pet 1:21*) to include baptism in the sacred Scripture in the context in which they did. We first must understand the original meaning of this transliterated word.

G907 βαπτίζω baptizō *bap-tid'-zo*

From a derivative of G911; to *make whelmed* (that is, *fully wet*); used only (in the New Testament) of ceremonial *ablution*, especially (technically) of the ordinance of Christian *baptism*: - baptist, baptize, wash. (*See also 1 Pet 3:21.*)

The kingdom, both John the Immerser and Jesus spoke of (*Mat 3:2; 4:17*), fully came into existence, fifty days after the Passover Feast during which Jesus was crucified, buried and resurrected, and only ten days after His ascension (*Act 1:3-4, 9*), during the Feast of Pentecost (*Gk.4005- fiftieth from Passover*). At that point John's baptism became obsolete (*Act 19:4*) if anyone was/is to be added to Christ's kingdom/church (*Act 2:47*).

Scripture also refutes the doctrine that teaches that the church was established as an afterthought by God, set up as a temporary institution because the Jews rejected Jesus as the Messiah. Was/is not God omniscient and omnipotent in His dealings with the Jews? How soon these false teachers forget how He dealt with them in the wilderness after leaving Egypt! Were the prophets given false information when “the Spirit of Christ in them was indicating when He predicted the sufferings of Christ” (*1 Pet 1:11*) long before He came on the scene as “the Son of man” (*Mat 8:20*)? Such a doctrine also infers that Jesus was dishonest (*1 Pet 2:22*) when He said “there are some standing here who will not taste death until they see the kingdom of God” (*Lk 9:27*). If once sinners are cleansed through obedience to their faith in Jesus to save them in baptism (*Act 2:41*) and “the Lord added to their number day by day those who were being saved” (*v. 47*), what were they being added to? Once “qualified... to share in the inheritance of the saints in light... He [delivers] us from the domain of darkness and [transfers] us into the kingdom of His beloved Son” (*Col 1:12-13*). Thus the church and kingdom are synonymous.

But in order to be “qualified” the question has been raised as to how immersion in plain water can remit past and future sins when repented of. Answer: Think of water as the “activating” agent in comparing it to washing laundry for instance. Obviously, water in and of itself cannot remove stains from clothing. The ingredient needed is detergent which is the “cleansing” agent. With this in mind, now consider obedience to baptism as it pertains to washing the stain of sin. Water here represents the “activating” agent while the blood of Christ represents the “cleansing” agent. You cannot clean laundry with only water just as you can’t clean it with detergent alone. The same applies here; Christ’s blood has no affect if not applied through obedience to baptism where it can be, figuratively, applied (*unlike the false doctrine of “transubstantiation” where the bread and fruit of the vine are literally changed into Christ’s literal body and blood*). Water is real and Christ’s blood is real, but the application in this sense is figurative and literal obedience is necessary in order to receive its reward. This is the “washing of regeneration and the renewal of the Holy Spirit” (*Titus 3:5*) that Jesus spoke to Nicodemus concerning spiritual rebirth in *Jn 3*.

Joh 3:3 Jesus answered him, "Truly, truly, I say to you, unless one is born again (*Gk.509- from above*) he cannot see the kingdom of God." 4 Nicodemus said to Him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?" 5 Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. 6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

Christ also “gave Himself up for [the church], that He might sanctify (*Gk.37- to make holy, that is, purify or consecrate*) her, having cleansed her (*past tense since those in the church have been added because they obeyed Peter’s sermon-Act 2:41-47*) by the washing (*Gk.3067- baptism*) of water with the word” (*Eph 5:25-26*). Jesus in the garden prayed that His Father (*when speaking of His disciples*) would “Sanctify them in truth; Your word is truth” (*Jn 17:17*). Connecting these passages it can be deduced that baptism is necessary to salvation according to the truth found nowhere else but in the word of God. With that understood, baptism (*Gk.907- to make whelmed*) in the context of any given

passage can be better explained in truth and without bias. In the great commission, Jesus, with “all authority” commanded His followers to “make disciples of all nations, baptizing them in the Name (*Gk.3686- authority*) of the Father and of the Son and of the Holy Spirit” (*Mat 28:18-19*).

- into Christ Jesus- This is where we need to understand what the Gospel (*good news of the death, burial and resurrection of Christ*) means as it pertains to baptism.

Gal 3:25 But now that faith (*Gk.4102- the system of religious [Gospel] truth*) has come, we are no longer under a guardian (*Mosaic Law*), 26 for in Christ Jesus you are all sons of God, through faith (*the Gospel*). 27 For as many of you as were baptized (*Gk.907*) into Christ have put on Christ.

Eph 2:8 For by grace you have been saved through faith (*Gk.4102*). And this is not your own doing; it is the gift (*Gk.1435- sacrifice*) of God,

- into His death-

“We were baptized into His death. And what kind of death was that? It was a death caused by sin at the hands of sinners! It was a death that was intended to atone for sin! It was a once-for-all death to sin! And if we entered into union with such a death could we continue to live in sin? That would be moral contradiction. Did teaching like Paul’s lead (logically) to a life of continuance in sin? Not at all. The logic of his teaching would be a hatred of that which slew the Master; a longing to have that sin covered and appeased for and a decisive severance from sin. If a person enters into union with Christ he endorses all that Christ endorses and repudiates all that Christ rejects.”

McGuiggan

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Rom 6:4 Therefore 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.

- buried- *Gk.4916-* to *inter* in company *with*, that is, (figuratively) to *assimilate* spiritually (to Christ by a sepulture [burial] as to sin). Why else would John have been “baptizing at Aenon near Salim” but, for the reason to bury, that “water was plentiful there” (*Jn 3:23*)? Was Christ sprinkled with His tomb, or was He poured over with it? How ridiculous! He was buried in the sepulchre that was purchased by Joseph of Arimathea as a temporary housing for His body. If then, we are buried alongside Him, then we must be buried in the same manner in which He was interred. This form of the Greek word for burial only occurs here and in Col 2:11.

Col 2:11 In Him also you were circumcised with a circumcision made without hands, by putting off the body of the flesh, by the circumcision of Christ, 12 having been buried **with** (*Gk.4916*) Him in baptism, in which you were also raised with Him through faith in the powerful working of God, Who raised Him from the dead.

This carries a specific meaning as it applies to this specific topic; baptism as a burial. We are *assimilated* into fellowship **with** Christ by baptism into death.

- even so we also- shows motive to do something by comparing it to something else. How can a person be raised up from the dead if they never died? In baptism, we die to sin (*are separated from it*) as Jesus died (*His body separated from His spirit*) and spent the expanse of three literal days in the Hadean realm. He told the thief “today you will be with Me in Paradise” (*Lk 23:43*) but in order to go there one must first die. He said even “the gates of [Hades would] not prevail against it (*i.e., the building of His church*)” (*Mat 16:19*) so He had to die in order to resurrect! (*Through baptism “as an appeal to God” we receive “a good conscience, through the resurrection of Jesus Christ”- 1 Pet 3:21. If He never died in order to resurrect we would not be able to stand before God on the Day of Judgment since we would still have “consciousness of sins”- Heb 10:2.*) We are not merely resuscitated as though passed out having simply walked away from our past sin. We, like as Christ was, are raised (*Gk.1453- roused [from death]*) as though having been separated from sin altogether in order to walk in newness of life, just as Jesus “Himself has suffered when tempted” (*Heb 2:18*) and has thus “died to sin” (*v. 10*). Once He resurrected to begin His new life (*v. 5*), we are to *live* accordingly. The connection between lives (*past and new*) has been severed with the focus on leaving the past behind and moving onward. Thus newness (*Gk.2538- renewal [used only here and in 7:6]*) carries a sense of the rebirth with it (*Titus 3:5*). As we emulate His death via baptism, we emulate Christ’s life by striving to live it anew as He did after His resurrection. To say He never was tempted to sin is incorrect (*being tempted is not sin- Jas 1:15*). He **was** tempted and His death gave Him (*and us*) the ultimate rule over it. This is our ‘starting-over’ point. It is also our “first resurrection” by which, if remaining faithful, we will not experience “the second death” (*Rev 20*).

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Rom 6:5 For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection:

- if we have been- Our obedience to the Gospel is necessary if we wish to be saved.
- planted together- Gk.4854- *grown along with*, that is, (figuratively) closely *united* to. Thayer: “*if we have become united with the likeness of His death* (which likeness consists in the fact that in the death of Christ our former corruption and wickedness has been slain and has been buried in Christ’s tomb), *i.e. if it is part and parcel to the very nature of a genuine Christian to be utterly dead to sin, we shall be united also with the likeness of His resurrection* *i.e. our intimate fellowship with His return to life will show itself in a new life consecrated to God*”. The life of a Christian should emulate Christ’s life as it pertained to His devotion to God...

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Rom 6:6 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.

- The church being the body of Christ is to emulate the body that God “prepared” (*Heb 10:5*) for Him, to be the atonement for the world, in that it was without sin.

These saints were told, in a way as if they should have known, how their former lifestyles were supposed to have been nailed, as it were, to the cross along with the body of Jesus. His suffering was supposed to have taught them that their present way of living was to be one out of gratitude for the punishment which He endured voluntarily on their behalf.

1Pe 2:24 He Himself bore our sins in His body on the tree, that we might die to sin and live to righteousness. By His wounds you have been healed.

- serve sin- Before Christ came, mankind was in “fear of death” because by it he was “subject to lifelong slavery” (*Heb 2*”15). Jesus came to “deliver” man from such fear by giving him a choice; he could either sin and die or follow Him and live. To be serve sin (*Gk.1398*) here is to “be in bondage” (involuntarily or voluntarily). Thayer: “of those who become slaves to some base power, *to yield to, give one’s self up to*”. Thus in this context it is to be considered a voluntary submission to acts (*whether in thought or deed*) that offend God. If they had been crucified with (*Gk.4957- to impale in company with- see notes on Gal 2:20*) Christ they should have known, as did the thief next to Jesus, how excruciating His sufferings were on their behalf because of their sins. If they didn’t ‘die’ as Jesus ‘died’ they didn’t experience separation; theirs from sin as His was from the Father. With such understanding, how could they even think of returning to, or continue in, anything that would “[profane] the blood of the Covenant” (*Heb 10:29*)?

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Rom 6:7 For he that is dead is freed from sin.

- Those who have died to the world and its entrapments, having “put off [their] old self, which belongs to [a] former manner of life” (*Eph 4:22*) and having put Christ on in baptism, have been freed (*Gk.1344- to render [that is, show or regard as] just or innocent*) from (*Gk.575- “off”, that is, away [from something near]*) sin. Those in Christ have been pointed in the opposite direction of sin, “seeing [they] have put off the old self” (*Col 3:9*), since justification is completely contrary to it.

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Rom 6:8 Now if we be dead with Christ, we believe that we shall also live with him:

- With what the previous verse said in regards to fellow Christians (*i.e., those baptized*), the connection is made (*also*) to what it further means to be united with Christ once that death and subsequent resurrection have occurred.
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- live with- *Gk.4800*- Thayer: “to live a new life in union with the risen Christ, i.e. a life dedicated to God”. Paul makes a positive assumption, via the inclusionary word we, that those of like minds who have changed for the good will continue to live, as does Christ (*v. 10*), in a common service to God, because they’ve “been raised with Christ” (*Col 3:1*). This is not concerning the future life with Christ in Heaven as, in context, it has to do with a present life of service with Him (*Mat 18:20*) in His kingdom (*i.e. the church*) on earth.

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Rom 6:9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him.

Rom 6:10 For in that He died, He died unto sin once; but in that He liveth, He liveth unto God.

- It was more than likely that the Christians at Rome were partaking of the Lord's communion "upon the first day of the week" (*Act 20:7- KJV*) from the inclusive statement concerning Christ's resurrection here; knowing. How else would they, as we even now, remember that historical event that changed the world? Paul made mention of two deaths in these two verses that Jesus will never have to suffer again. The first mentioned (*v. 9*) is physical.

Act 13:34 And as for the fact that He raised Him from the dead, no more to return to corruption, He has spoken in this way, "I will give You the holy and sure blessings of David.' 35 Therefore He says also in another Psalm, "You will not let Your Holy One see corruption.'

- The subsequent 'death' (*v. 10*) is where Christ died unto sin. His was the once for all sacrifice that fulfilled the demands of the Mosaic Law (*Mat 5:17*). Jesus would no longer suffer being tempted (*Heb 2:18*) as we've discussed earlier how temptation in and of itself is not sin (*1 Cor 10:13, Jam 1:12-15*). As a man He was tempted of the devil (*Mat 4*) "yet without sin" (*Heb 4:15*). Since sin leads to death and Christ will never die again, it can be said that He has conquered death thus destroying any hope Satan might have to tempt Him again.

Heb 10:1 For since the Law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices that are continually offered every year, make perfect those who draw near. 2 Otherwise, would they not have ceased to be offered, since the worshipers, having once been cleansed, would no longer have any **consciousness*** of sins? 3 But in these sacrifices there is a reminder of sins every year. 4 For it is impossible for the blood of bulls and goats to take away sins. (**1 Pet 3:21*)

- He liveth unto God- through His church, Jesus is alive in the world.

Gal 2:20 I have been crucified with Christ. It is no longer I who live, but Christ Who **lives in me**. And the life I now live in the flesh I live by faith in the Son of God, Who loved me and gave Himself for me.

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Rom 6:11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

- As Christ "died to sin" (*v. 10*) Christians are to conclude that we also, having shared in His death through baptism, have "died to sin", but not as Christ did in that He knew no sin, but as sinners who have escaped what once had a death grip on us, through our own choice to practice it. We are to live anew now as "His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them" (*Eph 2:10*).

- through Christ Jesus- The only place we can be alive unto God is in this covenant relationship with His Son through having been baptized into Him.

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Rom 6:12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

- Let not- Denotes choice. In light of the preceding (*likewise*) sin should not ever have *rule* over the child of God. To be mortal (*Gk.2349- liable to die*) is the curse that was handed down since the first transgression to everyone, even children. We are not being punished for Adam's sin but as a consequence of it (*Eze 18:4*) we all die. Death is a result of sin and "all have sinned and fall short of the glory of God" (*3:23*); which is why every 'accountable' human being needs to understand this message of the Gospel.

- obey- *Gk.5219- to heed or conform to a command or authority. Thayer: "to allow one's self to be captivated by, governed by, etc."* Used in the negative here where it concerns sin and its lusts- *Gk.1939- a longing (especially for what is forbidden).*

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Rom 6:13 Neither 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.

- How can a Christian yield even one *limb* or *part* of [their] body as an instrument (*Gk.3696- an implement or utensil or tool [figuratively, especially offensive for war]*) of unrighteousness (*Gk.93- moral wrongfulness*)? In the spiritual battle that has been waged since the beginning of time between good and evil forces, Christians should never yield anything toward giving the enemy a foothold in the affairs of the righteous since "the weapons of our warfare are not of the flesh" (*2 Cor 10:4*). But we are to...
- yield- *Gk.3936- to stand beside; to be at hand (or ready).* With every grateful ounce of our being we are to "love God with all [our] heart and with all [our] soul and with all [our] mind and with all [our] strength" (*Mk 12:30*) as those who have been brought from death to life. Faithful Christians will never experience spiritual death.

Joh 5:24 Truly, truly, I say to you, whoever hears My word and believes Him Who sent Me has eternal life. He does not come into judgment, but has passed from death to life.

Our *implements of war* "have Divine power to destroy strongholds" (*2 Cor 10:4*) and as such should always be used for righteousness- *Gk.1343- equity (of character or act); specifically (Christian) justification.*

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

- dominion- Gk.2961- to rule. “All in the Roman culture knew that the slave was to serve his master, not somebody else’s master.” (Owen)

- not under the Law- This may be the “law of sin and death” that Paul later deals with in chapter 8:2. Since any system of law has requirements, to perfectly meet them would require complete obedience. Since man cannot completely obey any such system where punishment is a necessary retribution he cannot be justified by it. Thus, whether the Mosaic or other, only under the Gospel system can anyone be vindicated through the one sacrifice that covers any justifiable punishment.

- under grace- One is either subject to law or to grace. To be subject then is to be slave to. The one (*law*) brings condemnation for lawlessness even if the deed is repented of, but once covered by it the other (*grace*) brings pardon through repentance. There is law (*obedience*) in grace since without it how could it be obtained in the first place?
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Rom 6:15 What then? shall we sin, because we are not under the Law, but under grace? God forbid.

- This is another preemptive question (*v. 1*) Paul asked (*and answered emphatically, “by no means!”*) in order to not give the impression that Christians are to disregard order just because they’ve been granted clemency via God’s favor. In verse 1 the question was asked if it was good to “continue in sin that grace may abound” whereas here it deals with purposely sinning occasionally (*sin not being habitual*) since we are not under the Law while under the protection of God’s grace. No law ever existed that can justify (*Gal 5:4*), which is why he dealt with that in the previous verse. Only under the system of grace can justification be found. Paul wrote to Timothy that “law is not laid down for the just but for the lawless and disobedient...” (*1 Tim 1:9*) so law still has purpose in God’s plan for those outside His grace “to governors as sent by Him to punish those who do evil and to praise those who do good” (*1 Pet 2:14- see also notes on Rom 13:4*). Those outside God’s grace continue to sin because they are not in a covenant relationship with Christ, but those under grace, in order to remain there, do not “[make] a practice of sinning, for God’s seed abides in [them]” (*1 Jn 3:9*).
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Rom 6:16 Know 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?

- yield- It denotes choice as to which entity a person desires to be under subordination to. In verse 13 we found that our implements of war are to be used to glorify God in the spiritual war that all are involved in, whether or not covered by God’s grace. Whether we want to believe it or not, every accountable person has taken a side, either in God’s army or in the devil’s. We are either slaves to Christ or to Satan.

- sin unto death- Those of this group “will suffer the punishment of eternal destruction, **away from the presence of the Lord** and from the glory of His might” (*2 Thes 1:9*)(*Emp. added*). This is spiritual death, to suffer absence from

the presence of God. Those who are not under His grace suffer it presently, but if they continue in their un-saved state they will suffer it for an eternity. It is also understood as “the second death” (*Rev 20:6*). Those who have participated in, and remain faithful to, “the first resurrection” (*Biblical baptism- the first death to sin and rising to live for Christ- v. 8*) will not suffer its “power”.

- obedience unto righteousness- If a person wants to be covered by God’s grace, obedience is necessary. Without it (Christian) *justification* is impossible.

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Rom 6:17 But 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.

- Paul always gave thanks...to God and in this sense it was now for what these faithful saints were (*past tense*). No longer were these Roman Christians living an offensive existence against God. Why? They obeyed- Gk.5219- to *heed* or *conform* to a command or authority.

- from the heart- Jesus said we are to “love the Lord your God with all your heart” (*Mat 22:37*) which is the same word for “heart” that Paul uses here. Their obedience wasn’t just an outward expression without having first felt it in their inner being (*Eph 3:16*). Heart- Gk.2588- the *thoughts* or *feelings* (*mind*). If a person can’t fall in love with Jesus and His word from the heart, “the Spirit of Christ does not belong to Him” (*8:10*).

- form (*Gk.5179- model [for imitation]*) of doctrine- (*Gk.1322- instruction*). This chapter so far is what Paul is basically referring to; baptism as a form of (*or model for*) emulating the death, burial and resurrection of Jesus Christ which commits us to a new way of life. It can also be understood as the Gospel plan to save. It is the ‘pattern’ which was delivered (*Gk.3860- entrust*) to these Roman Christians, which when obeyed, placed them into God’s grace. Once the Great Commission was given to Christ’s apostles (*Mat 28:19*) they were to then take it to the world (*Act 1:8*) and through them (*Jn 17:18*), and those who are *entrusted* with the word, the Gospel is to be taught until Jesus comes again.

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Rom 6:18 Being then made free from sin, ye became the servants of righteousness.

- Jesus said once a person knows (*Thayer: “know and understand... the things which proceed from the Spirit”*) the truth (*Thayer: “the truth which is the gospel or which the gospel presents”*) “the truth will set [them] free” (*Jn 8:32*). Once these Roman citizens heard the message of the Gospel preached (*as per the Great Commission*) they obeyed it and were thus set free from sin. Corresponding with their new found freedom they began their new roles as servants of righteousness. Their loyalty to their new Master was now because of the *justification* they received in response to their obedience “from the heart”.

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Rom 6:19 I 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.

- In writing this epistle, Paul knew their culture as it pertained to every day events in the life of a Roman citizen, since he himself was one. In speaking after the manner of men he used situations that were common at that time to give his message a greater meaning in language they understood, thus the mentioning of the master slave relationship. He spoke in this way because of, thus his reason, the infirmity (*had to do with the measure of their ability to comprehend*) of [their] flesh (*Gk.4561- [by implication] human nature [with its frailties (physically or morally) and passions]*). Nobody should ever speak in such a way that is above his audience when proclaiming the simplistic message of the Gospel. It was never meant only for the wise since “God made foolish the wisdom of the wise” (*1 Cor 1:20*) and “the wisdom of this world is folly with God” (*1 Cor 3:19*).
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- Just as sin feels so good, the more sin a person commits the more they desire. It is an abyss that cannot be satisfied. They were before servants to uncleanness, doing things that were immoral which only lead to more immorality. Paul told them to take that same energy and refocus it on their new way of life as servants to righteousness. As sin lead to more sin, their new state of being justified would lead to a life of *purity*.

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Rom 6:20 For when ye were the servants of sin, ye were free from righteousness.

- As Christians now, Paul reminds them how they were once free (*as servants of sin*) to do whatever they wanted (*although not without consequence*) since they, of their own accord, made themselves free from being subject to God’s rule. But now that they have a new Master, they are subject to Him since they “were bought with a price”, were to “glorify God in [their bodies] (*1 Cor 6:20*) and were not to “become slaves of men” (*1 Cor 7:23*). In their new life as slaves, in regard to righteousness, they were no longer free to do as they previously would have, living as the world lived. Man was created in the beginning with free agency, i.e. the right to choose between good and evil. In their former manner of living they chose evil and were free from righteousness to do as they wished (*again, not without consequence*). But since then, they have subsequently chosen good over evil and are “free in Christ Jesus from the law of sin and death” (*8:2*). Jesus’ teaching that “no one can serve two masters” (*Mat 6:24*) applies here. We are either ruled by (*thus owned by*) evil or by good, by Satan or by God. We are not forced into whatever decision we make but the consequences of living a life of sin should make the decision “to live a godly life in Christ Jesus” (*2 Tim 3:12*) that much easier.

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Rom 6:21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

- When Paul asked in verse 1 about continuing in sin with the false idea that grace would continue even more to cover them, he answered that it would never result in such. Here he asked, if you didn’t receive grace because of your iniquity, what did you receive? What did sin, of those things whereof ye are now ashamed, benefit you in any way? The only ‘benefit’, if you want to call it that, would be to

suffer the end of those things which is an eternal separation from God (*see notes on v. 16*).

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Rom 6:22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

- Focusing on their, then, present way of life, noting they have been made free from sin (*i.e. no longer serving it "with its passions and desires" - Gal 5:24*) having exchanged one master for Another, the result of such was their *purification* and thus ultimately to live a *perpetual life* in the presence of God.

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Rom 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

- wages- Gk.3800- *rations* for a soldier. We are either enlisted in the Lord's army or in Satan's. If in Satan's army the *pay* his soldiers receive is paid in eternal death, so why would anyone want to enjoy a life of depravity with all its temporal enjoyment when the "pleasures of sin" are "fleeting" (*Heb 11:25*)?
- but- There is an alternative. Once in Jesus Christ our Lord, via obedience to baptism (*through emulating His death, burial and resurrection*), we receive *deliverance* (from danger or passion) in the form of that *perpetual life* in Heaven.

Charli Yana- February 2023
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