

Romans Chapter 6

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

This is the false conclusion, of unbelief, to Paul’s teaching that “Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:” (Rom.5:20). Unbelief would thus reason “let us therefore sin that grace would have more opportunity to abound. Paul’s answer to this false reasoning is found in the next two verses:

vv 2,3 “God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?”

The real truth was shown in the figure of our baptism. We were baptized unto Christ’s death. How then can a dead man continue in sin? It is marvelous how we may twist Scripture to allow us to go on in our own willful ways. Yet, such is the heart of man.

v 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”.

The real conclusion to Paul’s teachings is that our interests now are not in sin but being alive from among the dead, because of Christ’s death for us, we have now a new life, which is not interested in that sin which had brought us into death. In truth, we should desire to walk in newness of life. This is in stark contrast to oldness of death. (The desires of the old man which for us, has been crucified.)

v 5 “For if we have been planted together in the likeness of His death, we shall be also [in the likeness] of [His] resurrection:”.

We have been baptized, into Christ’s death. Our baptism is a figure of this, though water baptism is not the reality of it. The reality of this truth comes by believing, by faith. Not by being baptized by a man in water. The figure of our baptism would teach this truth, we have been planted together in the likeness of His death. Baptism is unto His death.

But Christ is no longer dead, He was resurrected from amongst the dead. When it says, we shall be it is looking at the believers actual resurrection. All who die are resurrected, but all are not raised in the likeness of His resurrection. He came out from amongst the dead. We (believers who die) will also at the rapture share the likeness of His resurrection. But the dead who do not trust Him, will not be raised until after the thousand year reign of Christ on earth. “But the rest of the dead lived not again until the thousand years were finished. This [is] the first resurrection” (Rev.20:5). “And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is [the book] of life: and the dead were judged out of those things which were written in the books, according to their works” (Rev. 20:12).

v 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”.

If we keep in mind that “sin”, is what we are, “sins” are what we do, (as lost men), it helps us somewhat to understand this portion of Romans. Our body was controlled by our “sin” nature. Now the believer in Christ has a “new” nature being born of God. Our first birth was of the will of man, and by man. We inherited Adam’s sinful fallen nature. This was the family we were born into, Adam being the head of this fallen race. Sometimes this is identified as the “old” man, in contrast to the “new” man, that which is born of God.

God does not forgive the old man, but rather condemns and puts him to death for the believer. Thus, we as being believers are now identified with Christ’s death. Remember, Christ died for our “sins” (what we did), and forgave us our sins. But He was also, made ‘sin’ for us, and died for us as such. Thus we have died in Christ. It is this death that frees us from the old man—he no longer controls us.

The difficulty we have in believing this is that we know in our experience of life we do not see the old man as dead, for he is still very active. It is here we are to reckon him dead, rather than allowing him to be the one who controls our bodies. We have a new occupant there now (the Holy

Spirit).

v 7 “For he that is dead is freed from sin”.

People speak of “doing better” or “getting rid of some habit” but no changes can improve a dead man. The Christian is set free from sin through death. Just so, a man is set free from all charges against him, if he is dead. Thus, having died with Christ, we are free from sin, its guilt, and its influence.

v 8 “Now if we be dead with Christ, we believe that we shall also live with Him” (vs.8).

Life is out from death, Christ’s death. In nature death frees a man from every responsibility of every kind on earth—he is in this way, free. Of course only the true believer is “dead with Christ”.

v 9 “Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him”.

Death has its terror against the living, all face it, except for the Christian. He has already died “with Christ”. Since Christ is no longer in the grave, and is raised from among the dead, we too, with Him, have been set free. As to our souls now, for our bodies, we await their raising in an incorruptible state, or condition—either through the rapture or in resurrection. We are free from sin and from death—all by faith.

v 10 “For in that He died, He died unto sin once: but in that He liveth, He liveth unto God”.

Christ died unto sin, because He died for our sins, but here it says “unto sin”—the principle—what we are, not what we have done. This is a very solemn consideration that Christ was made “sin” (not sins) for us. “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” (2 Cor.5:21). Christ’s dealings with sin is over. He liveth unto God. God raised Him from the dead—dead as to His Manhood here.

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

Still speaking of the meaning of baptism, that is, being baptized into Christ’s death, we are as risen with Him to live unto God (in the figure baptism presents to us). The old man has died in the figure of what Baptism represents, the death of the flesh, the old man, sin. It is only through death we are set free from these things. We do not—being set free—return to sin. Rather, now we are to live unto God.

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

Verse six instructed us “that our old man is crucified with Him” (Christ). A dead man no longer has lusts, therefore lusts that formerly ruled his body when he was still alive no longer control his mortal body, for he is dead. We are seen as dead with Christ, so we could be set free from the sin that had ruled our mortal bodies, through its (the old man’s) lusts. (v.7). Now we are alive unto God (v.10).

In those verses we have what we might call, our true and fixed standing before God, as a result of Christ’s death for us (dead to sin, alive to God).

Here though (v.12) It is not our standing before God because of Christ’s Work, but our responsibility as believers to “let not sin reign” in our mortal bodies. (As to all Christian blessings, we have them in Christ). But we have responsibilities here to act in accordance to our standing. There is now the resource of the Holy Spirit to enable us to live unto God (See Chp.8). Sin should no longer have “reign” over the Christian for we are dead to it through the work of the cross.

v 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.” Prior to deliverance from “sin” we were in bond-age to it, slaves to it, now being set free we are to yield ourselves unto God. As we shall see, our Lord willing, that as

death frees us from the bondage of the law, so here death delivers us from the bondage and power of sin. "For he that is dead is freed from sin." Only here it is by means of Christ's death.

v 14 "For sin shall not have dominion over you: for ye are not under the law, but under grace." Here we learn grace alone frees us from the dominion of sin. We cannot conquer that evil master except for the provision of God's grace.

v 15 "What then? shall we sin, because we are not under the law, but under grace? God forbid." Evil reasoning would conclude grace frees us from the obligations the Law would place upon us. But the Law gave no power, or ability to do good. Grace, however, enables us to do the desires of the new man. And those desires of the new man, exclude the evil desires of the old man, who is now to be reckoned as dead by us.

v 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?" There is a solemn principle involved here. What we yield ourselves to, soon is our master. If this yielding is to sin it is to death. How careful we should ever be as to what we may allow in our lives, for it soon will control or master our life.

v 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." Sound doctrine, or teaching, comes from God, though He does use His servants to preach or teach it. Paul had delivered sound doctrine, the gospel he preached if believed "from the heart" frees from sin. Christianity works out, from belief in the heart. The heart is changed first. Often when spoken to about their souls men will say, "I need to get back to church", "I need to quit some bad habit" "I need to..." any number of things that they think they need to do. However Christ has already done the work necessary for us to be acceptable to God. In Him is life. We need to believe in Him. Man's religion is always based upon what man does for God, rather than belief in what God has done for man.

v 18 "Being then made free from sin, ye became the servants of righteousness." There is no question of our freeing ourselves, we are made free from sin, by our dying with Christ. He has died, but is no longer dead. Sin here is that which controlled our bodies when we lived in sin. We were its servants, with no power to free ourselves. Now, as believers in Christ, Who died for us, sin no longer reigns over us. We are seen as free now to yield our bodies unto righteousness. Servants now of righteousness, as we had been before the servants of sin.

v 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." The Romans, (Gentiles according to the flesh) had accustomed themselves to self indulgence and all manner of uncleanness and iniquity. Sin in its mastery of the flesh led in this direction. Now having the old man seen as "crucified" (vs. 6) that the body of sin might be destroyed (or annulled) we are free of all relationships with the "body of sin". All are now annulled. Precious deliverance. The believer now never needs to succumb to uncleanness of any sort, for those things belong to the body of sin. We so need to see Christ's salvation is not only for eternity, but for deliverance from lives controlled by sin, at the present time. Sometimes we tend to forget this. Grace shown to us, is for the purpose of our bringing glory to the One who has shown it. (6:4)

v 20 "For when ye were the servants of sin, ye were free from righteousness." "Free from righteousness" does not refer to our obligations to God, but to our ability. Our "old man" could not produce righteousness for God, the law proved this. The next verse shows this truth. Illustrations are always inadequate, but perhaps we could say "A fish is free from flying." It has no ability to do it (Neither has it an obligation to do so either). In this we are different, for sin is against God, but the old man has no ability to practice righteousness. (Ch.7 will prove this.)

v 21 “What fruit had ye then in those things whereof ye are now ashamed? for the end of those things [is] death.” The evidence they were free from righteousness was the fact that there was no “fruit” for God in their life of being servants of sin. That life which they had lived in that condition, they were now, as believers, ashamed of. That life controlled by sin ended in death. What a solemn thing to live a life style that at the end of it, we would then be found ashamed.

v 22 “But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.” “But now” precious words. We have been made free from the dominion of sin, through death, Christ’s death for us. We are set free to bear “fruit” unto holiness, and everlasting life. Nothing to be ashamed of here. Christ has given us this life, and is this life.

v 23 “For the wages of sin [is] death; but the gift of God [is] eternal life through Jesus Christ our Lord”. Let us not confound “Our fruit” with “God’s gift”. Surely “our fruit” is a result of “God’s Gift” but “God’s Gift” is not a result of “our fruit”. Remember dear friend, as born into this world, we were servants of sin, there was no “fruit” for God in that life, only a life of which we are now ashamed.