

Romans 6:1-11
The Impact of Saving Grace in Our Lives

Introduction: Martyn Lloyd-Jones spent 22 sermons on chapter 6 alone. My goal is to accomplish it in 3 sermons. This is the most important chapter in Romans for understanding how to grow in your sanctification as a Christian.

In this chapter Paul shifts noting Abraham in chapter 4-5 to noting Adam. Note also the 4 uses of different words related to the mind of the Christian. What you know and what you do with that knowledge is crucial.

1) God's grace delivers not only from sin's penalty but sin's power—6:1-4

- a) Paul asks rhetorical questions regarding the triumph of grace—6:1-2
 - i) A leading question: ¹ *What shall we say then?*
 - ii) A common corrupt complaint: *Are we to continue in [evpime,nw] sin that [i[na] grace may abound?*
 - (1) Emphatic denial—² *By no means!*
 - iii) An unreasonable option: *How can we who died to sin still live in [evn] it?*
 - (1) Genuine believers have experienced a decisive separation from sin at the moment of their conversion and are no longer under the power, control, and realm of sin.
 - (2) It is all too easy for Christians to slip from a celebration of grace to an abuse of grace. (D. Moo)
 - iv) In no way is the abundance of God's grace designed to encourage sin. (BKC)
- b) Paul asks a question about our immersion—6:3-4
 - i) Healthy assumption of our death—6:3 ³ *Do you not **know** (are you ignorant of the fact?) [avgnoe,w] that all of (as many as) us who have been baptized [bapti,zw] into [eivj] Christ Jesus were baptized [bapti,zw] into [eivj] his death?*
 - (1) No believer is left out.
 - ii) Confident instruction of burial and resurrection—6:4
 - (1) The reality of death: ⁴ *We were buried therefore with him by [dia,] baptism [ba,ptisma] into [eivj] death,*
 - (2) The reality of resurrection: *in order that [i[na], just as Christ was raised from the dead by the glory of the Father, we too might walk [peripate,w] in [evn] newness [kaino,thj] (a fresh difference, new in nature) of life.*
 - (a) New realities, values, purposes, enablement, desires, etc.

2) God's grace gives Christians eternal solidarity with Jesus Christ—6:5-11

- This shows the transition from us being “in Adam” to being “in Christ.”
- a) Paul states a promise—6:5
 - i) The assumption of association: ⁵ *For if [1st class] we have been united [perfect aspect] with him in a death like (though not identical to) his,*

- ii) The confidence of a resurrection: (then) *we shall certainly be united with him in a resurrection like* (though not identical to) *his*.
 - (1) He will expand on both the negative and positive aspects of this
- b) Spiritual crucifixion and resurrection; NEGATIVE; emphasis on **death**—6:6-7
 - i) Basic knowledge: ⁶ *We know* [ginw,skw] *that our old self* (in Adam) *was crucified* (by God the Father) *with him* (God the Son)
 - (1) The reality of our separation: *in order that* [i[na] *the body of sin might be brought to nothing* [katarge,w],
 - (a) *so that we would no longer be enslaved* [inf. douleu,w] *to sin*.
 - (b) Believers still sin, but are not ruled by sin. (Faithlife SB)
 - (c) This is rooted in the work of God on our behalf.
 - (2) A universal illustration of our separation: ⁷ *For* [ga,r] *one who has died has been set free* [pf. dikaio,w] *from* [avpo,] *sin*.
 - (a) We are no longer the helpless captives of sin. (Wm. MacDonald)
 - ii) What we *were* “in Adam” is no more; but, until heaven, the temptation to *live* in Adam always remains. (D. Moo)
- c) The example of Christ; POSITIVE; emphasis on **life**—6:8-10
 - i) A basic truth to remember—6:8
 - (1) The assumption of association: ⁸ *Now if* [1st class] *we have died with Christ*,
 - (2) The confidence of our present life: (then) *we believe that we will also live with him*.
 - ii) What do we know for sure?—6:9
 - (1) The future immortality of Christ: ⁹ *We know* [pf. oi=da] *that Christ, being raised from* [evk] *the dead, will never die again*;
 - (a) Unlike His friend Lazarus, Christ’s resurrected body is no longer susceptible to death.
 - (2) The present freedom of Christ: *death no longer has dominion over* [kurieu,w] *him*.
 - (3) The cross was sin’s final move; the resurrection was God’s checkmate. The game is over. Sin is forever in defeat. (R. Mounce)
 - (4) This is parallel to Acts 26:18 and Col. 1:13,
 - iii) Proof of why is this true—6:10
 - (1) ¹⁰ *For the death he died he died to* (not just for) *sin, once for all* [evfa,pax],
 - (a) Ironically, by submitting to death, Christ died to the power and influence of sin. Christ lives outside the realm of sin; though He submitted to death once, He will never do so again. (Faithlife SB)
 - (b) This stands in stark contrast to Roman Catholicism that teaches Christ dies every time Mass is celebrated.
 - (c) Compare Hebrews 9:28
 - (2) *but the life he lives he lives to God* (the Father).
 - (a) He lives forever in the realm of the Father.

- d) The resulting practical command rooted in the previous comparison—6:11 ¹¹
So (in this way) *you also must consider* [logi,zomai] (take into account the fact that) *yourselves ...*
- This is the first application of the entire book. What we think tends to be carried out in our actions. As Lloyd-Jones said, “You cannot come to application and to practice, to conduct and behavior and experience, until you are clear about the doctrine.
 - i) On the one hand [me,n]: **dead** (emphatic) *to sin*
 - ii) And on the other hand [de,]: *and alive to God (the Father) in [evn] Christ Jesus.*
(1) Like Christ, believers live for God and are empowered to do His will.
(Faithlife SB)
 - iii) The story of Augustine in north Africa in the 400’s: One day Augustine was accosted by a woman who had been his mistress before his conversion. When he turned and walked away quickly, she called after him, “Augustine, it’s me! it’s me!” Quickening his pace, he called back over his shoulder, “Yes, I know, but it’s no longer me!”

3) Things we need to remember:

- a) Sin is no longer compatible with the righteousness of those who have faith in Jesus Christ.
- b) The believer’s current condition is irreversible. Sin is no longer the slave master over the believer.
 - i) When the Christian sins he does not sin as a slave, but he sins as a free man who is choosing to do that which is wrong. (MLJ)
- c) The NT knows nothing of an unbaptized believer. It is assumed that all believers will be immersed, demonstrating their willing allegiance and identification with Jesus Christ.

Next time: Romans 6:12-14

Romans 6:12-14
The Basics of Christian Holiness

Introduction: Every believer, if they are honest with themselves and others, knows that they both desire and do not desire to do sinful things. This is the struggle of every genuine Christian.

1) The general prohibition—6:12

- a) General: ¹² *Let not sin* [a`marti,a] *therefore* (in light of 6:11) *reign* [pres. impv. basileu,w] (as it did before salvation) *in* [evn] *your^{pl} mortal* [qnhto,j] *body*,
- i) Previously sin has been revealed as a slave master (6:6); now it is revealed as a king that desires to rule.
- ii) Our non-glorified bodies are susceptible to death. It is foolish to give in to the desires of a dying body.
- (1) The mortal body is our existence in this age.
- iii) What does sin want to do? *to* [eivj] *make you obey* [u`pakou,w] *its passions* [evpiqumi,a].
- (1) This includes not just physical lusts, instincts, and appetites, but desires of the mind and will, which include the desire to have our own way, the desire to have what other people have (envy, jealousy), the desire to dominate others, etc.
- (2) Someone has said, It is a dependency on having one's needs satisfied that becomes slavery.
- b) The battle is a spiritual one, but it is fought, and won or lost, in the daily decisions the believer makes about how to use his body. (D. Moo)
- c) Remember the truth of 1 John 3:9.

2) The specific commands concerning to whom we present our natural abilities—6:13

- To “present ourselves” is to place oneself at the disposal of another, such as enlisting in the military, saying “I do” at a wedding, etc.
- a) Negative: ¹³ *Do not present* [pres. impv. pari,sthmi] *your^{pl} members* [me,loj] *to sin*
- i) Comparative: *as instruments* [o[plon] (weapons, tools) *for unrighteousness* [avdiki,a],
- b) Positive: *but* [avlla,] *present* [aor. impv. pari,sthmi] ...
- i) *yourselves to God*
- (1) Comparative: *as those who have been brought from* [evk] *death to life* [pres. act. ptc. za,w], (“from the dead to the living”)
- (a) Just like Jesus Christ was at His resurrection.
- (2) What a privilege to be in His service!
- ii) *and your^{pl} members* [me,loj] *to God*
- (1) Comparative: *as instruments* [o[plon] (weapons, tools) *for righteousness* [dikaiosuh] (what is pleasing to God).

(2) Remember Frances Havergal's hymn, *Take My Life, and Let it Be*. She details several different body parts to be placed at God's disposal.

3) The encouraging promise that expresses the reason why we should obey these three commands—6:14

- a) The promise: ¹⁴ *For [ga,r] sin [a`marti,a] will have no dominion over [kurieu,w] you^{pl},*
- b) The confirmation that we are free from sin's dominion: *since [ga,r] ...*
 - i) Stated negatively: *you^{pl} are not under [u`po,] law [no,moj]*
 - (1) The phrase "under the law" refers to our old life in Adam in which the law intensified our sin and awareness of our condemnation.
 - ii) Stated positively: *but [avlla,] (you^{pl} are) under [u`po,] grace [ca,rij].*
 - (1) The phrase "under grace" refers to the new age in which freedom from the power of sin is available to all who believe. (D. Moo)

4) Things we need to remember:

- a) Sanctification is something we are responsible for as believers.
 - i) Do not forget Phil. 2:12-13.
 - ii) To put a stop to the reign of sin—to stop engaging in those sins that have too often become so habitual that we cannot imagine *not* doing them—is a daunting responsibility. (D. Moo)
- b) Sanctification is not a sudden experience; it is a lifelong process.
 - i) Understand the important distinction between failing to be perfect and letting sin rule in your life.
- c) Sanctification is a matter of remembering we are at war in the King's service.
 - i) DML-J: We spend too much time taking our pulse and worrying if we should go to the clinic or hospital, when what we really need is to listen to the orders of our commanding officer and do our duty.
- d) Sanctification is about living our life for the glory of God, not our personal holiness.
 - i) We are too concerned with our own failing struggle with sin and not the glory of our Master.

Romans 6:15-23
Our Past and the Present in Godward Perspective

Introduction: Some people need to grasp the concept that freedom **from** sin is not the same as freedom **to** sin. Others need to grasp that there is no such thing as human autonomy, i.e. freedom from all outside powers and influences. (D. Moo) Lloyd-Jones emphasizes that the teaching looked at so far in chapter 6 should help you answer at least 3 questions:

- Do you hate sin more now than you did before?
- Do you have a greater Godward confidence as you face temptations?
- Have you grown in the grace and knowledge of the Lord Jesus Christ?

1) We should not practice sin—6:15-19

- a) An incorrect hypothesis—6:15 ¹⁵ *What then? Are we to (commit a specific sin; in contrast to living in it [cf. 6:1]) sin [aor. act. subj. a`marta,nw] because we are not under [u`po,] law but under [u`po,] grace?*
- i) The answer: *By no means!*
- ii) Grace does not free us to do anything we want. It does not provide the opportunity to live apart from all restrictions. Freedom is not the exercise of unlimited spontaneity. (R. Mounce)
- (1) Some professing Christians argue it is acceptable to sin once in a while.
- iii) When you and I sin, our choices are not (as the Hindus teach) merely a dream of God. Each choice we make as a Christian and as a human being has a reality in history, and it affects all those about us. (F. Schaefer)
- b) We cannot be neutral—6:16-19 (the concept of loyalty)
- i) There are 2, and only 2, masters—6:16 ¹⁶ *Do you not know that if you present [pari,sthmi] yourselves to anyone as obedient slaves [u`pakoh, dou/loj], you are slaves [dou/loj] of the one whom you obey [u`pakou,w], either of sin [a`marti,a], which leads to death (separation from God), or of obedience [u`pakoh,] (cf. 1:5) which leads to righteousness [dikaios,nh]?*
- (1) People in the ancient world would often sell themselves into slavery as a way of avoiding financial disaster. (D. Moo)
- (2) William Shedd wrote: “Purpose and inclination in one direction are incompatible with purpose and inclination in the contrary direction.... No man can serve two masters, at one and the same moment.”
- (3) This is what Jesus taught in John 8:34.
- ii) God alone can change our status—6:17 ¹⁷ *But thanks be to God,*
- (1) Past life: *that you who were [impf. aspect] once slaves [dou/loj] of sin [a`marti,a]*
- (2) Present life: *have become (at the moment of salvation) obedient [u`pakou,w] from the heart to the standard [tu,pj] of teaching to which you were committed (when you became the slave of another),*

- (a) This refers to the gospel (in contrast to the law) and all its ethical implications that molds and shapes the life of the believer, like a mold will do for liquid metal or Play-Doh.
- iii) God alone can produce our freedom—6:18-19a ¹⁸ *and*,
- (1) **Formerly** slaves of sin: *having been set free* [aor. pass. ptc. evleuqero,w] *from sin* [a`marti,a], (by God)
- (a) We were willing slaves of sin.
- (b) This is Paul's first reference to our spiritual, God-dependent freedom (but not autonomous self-direction). (D. Moo)
- (c) This is NOT: sinless perfection, freedom from our sin nature, freedom from temptations.
- (2) **Presently** slaves of righteousness: *have become/have been made slaves* [aor. pass. ind. doulo,w] *of righteousness* [dikaiosuh]. (by God)
- (3) Why does Paul use a familiar illustration? ¹⁹ *I am speaking in human terms, because of your natural limitations* (weakness of the flesh, NOT the intellect).
- (a) Our flesh has inherent weaknesses, which result in limitations.
- (b) What is the flesh?
- (i) All the faculties of man as influenced by, perverted by, and controlled by sin. (ML-J)
- (ii) The flesh is that *physical* (our body), *mental* (our mind), and *emotional* (our feelings) part of us that has a desire to function independently from God. It consists of old habits of action, attitude, and appetite/affection that we had before salvation (in Adam) that remain in us after salvation (in Christ).
- iv) Serving a master is a real choice for the people of God—6:19b *For ...*
- (1) **Formerly** slaves of sin: *just as you once presented* [pari,sthmi] *your members as slaves* [dou/loj] *to impurity* [avkaqarsi,a] (moral filth) *and to lawlessness* [avnomi,a] (anarchy) (cf. 6:13)
- (a) *leading to more lawlessness* [avnomi,a],
- (2) **Presently** slaves of righteousness: *so now present* [pari,sthmi] *your members as slaves to righteousness* [dikaiosuh]
- (a) *leading to sanctification* [a`giasmo,j].
- (i) Sanctification is a reflection of God's holy character.

2) We need to grasp the change of masters mentioned in 6:19—6:20-23

- a) We possessed freedom in our **past** life—6:20-21 ²⁰ *For when you were slaves* [dou/loj] *of sin* [a`marti,a], *you were free in regard to righteousness* [dikaiosuh].
- ²¹ *But what fruit* (beneficial outcome) *were you getting at that time from the things of which you are now ashamed?* (there is a sense of disgrace as a believer looks back at a life of sin) (cf. Ezek. 16:61, 63)
- i) *For the end* [te,loj] *of those things is death.*

- ii) A former slave of a bad master would not want to return to that master; in the same way, no sensible person would want to return to a lifestyle the fruit of which was death (6:21). (C. Keener)
- b) We possess freedom in our **present** life—6:22 ²² *But now that you have been set free from sin [a`marti,a] and have become slaves [dou/loj] of God, the fruit (beneficial outcome) you get leads to sanctification [a`giasmo,j]*
 - i) *and its end [te,loj], eternal life.*
- c) There are 2, and only 2, possible outcomes—6:23
 - i) Negatively: ²³ *For the wages (earned compensation for a soldier) of sin [a`marti,a] is death,*
 - (1) You will get what you have earned and what you deserve.
 - ii) Positively: *but the free gift [ca,risma] of God is eternal life in [evn] Christ Jesus our Lord.*
 - (1) You will get **not** what you have earned but what you do **not** deserve.

3) Things we need to remember:

- a) Those who are slaves of righteousness have been liberated from sin by the grace of God. If they practice righteousness, it is an evidence of his grace in their lives. But the imperative cannot be ruled out either. Those who have been freed from the power of sin must be holy in order to experience eternal life. They cannot rely on the indicative of God's grace and shuck off the need for concrete obedience in the particulars of life. (T. Schreiner)