

Romans Chapter 6

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Introduction:

J.W. McGarvey summarizes the point of this chapter:

Our gospel destroys sin: can it, therefore, give encouragement and vigor to it?

We who, by baptism, have put away sin, so that we died to it, can we, nevertheless, accomplish the impossible by still living in it?

The apostle, in asserting that baptism is a death to sin, does not speak literally, but uses a bold and appropriate figure, suggested by the inherent symbolism of the ordinance.

Baptism is the consummation of repentance; and were repentance perfect, the immersion would result in such an abhorrence of sin, such a complete cessation of it, and such a love of righteousness as would bring about an actual death toward, or abolition of, sin, and the Lord designed and desires such a full transformation.

But truth compels us to acknowledge that repentance, like all other human operations, is imperfect, and, therefore, in baptism we only die to sin in so far that righteousness becomes the rule of life, and sin the painful, mortifying, humiliating, heart-breaking exception.

Outline:

- Dying to Live
- The Practice of Faith
- Give God Exclusive Ownership

DYING TO LIVE

Romans 6:1 NLT :

Well then, should we keep on sinning so that God can show us more and more of His wonderful grace? (2) Of course not! Since we have died to sin, how can we continue to live in it?

- Paul raises an objection so he can answer it. Since our **sin** displays **God's wonderful grace**, shouldn't we continue sinning so **God can show us more of His wonderful grace?**
- The right way to look at this is to be aware that we have **died to sin** and we must avoid it.

(3) Or have you forgotten that when we were joined with Christ Jesus in baptism, we joined Him in His death?

- Believers must have a memory and remember the meaning of our **baptism**. Here we identified **with Jesus in His death**.

(4) For we died and were buried with Christ by baptism. And just as Christ was raised from the dead by the glorious power of the Father, now we also may live new lives.

- After joining Christ in death, we were buried in baptism. This settles that baptism was by immersion. Following our death experience, we joined Christ in being raised to living a new life. Jesus was raised by God's power and so are we.
- **Moses Lard** comments on the **new lives**:
The life is supposed to remain, but the whole mode of it becomes changed. The gold in the coiner's hand does not become new gold; but it assumes new and different shapes. So with the life: it does not itself become absolutely new, but all its manifestations become new and pure. The distinction is accurate and beautiful.

Without Baptism You Cannot:

- **Obey Christ's command** (Matt. 28:19)
- **Be saved** (Mark 16:16; 1 Pet. 3:21)
- **Enter the kingdom** (John 3:3-5)
- **Have remission of sins** (Acts 2:38)
- **Wash away sins** (Acts 22:16)
- **Walk in newness of life** (Rom. 6:4)
- **Be in the one body** (1 Cor. 12:13)
- **Put on Christ** (Gal. 3:27)
- **Follow biblical example** (Acts)

(5) Since we have been united with Him in His death, we will also be raised to life as He was.

- Our **unity** in **dying** with Christ is assurance of our new **life**.

(6) We know that our old sinful selves were crucified with Christ so that sin might lose its power in our lives. We are no longer slaves to sin. (7) For when we died with Christ we were set free from the power of sin.

- Our **slavery to sin** (as suggested by the question of verse 1) has been ended. We are **free** men and women. Sin can no longer control our lives as before.

Don DeWalt say it colorfully:

The word of proof on this point is offered in the seventh verse which speaks of a legal fact. There can be no legal claims made on a man who is dead; his death has released him from any such claims. Just so with the Christian and sin, since he is dead, sin can lay no claim to him; through his death he is free from its power.

(This scribe first studied under Don DeWalt at *San Jose Christian College* about 1949. His book is *Romans Realized*.)

(8) And since we died with Christ, we know we will also live with Him. (9) We are sure of this because Christ was raised from the dead, and He will never die again. Death no longer has any power over Him.

- Our **death** in the watery grave means that we can **live** with **Christ**. He **died** just once and death **no longer has any power** over Jesus.
- **Burton Coffman** says,
The predicament of humanity resulting from the fiasco in Eden is of such a pitiful and disastrous nature that only God could provide the remedy, and even God, only at such an awful cost to himself in the giving of his only begotten Son.

(10) When He died, He died once to break the power of sin. But now that He lives, He lives for the glory of God.

- The death of Jesus **broke the power of sin** and now **He lives** to the **glory of God**.
- **William MacDonald** summarizes the first 10 verses of Romans 6:

The general subject is sanctification—God's method for holy living.

As to our standing before God, we are seen as having died with Christ and having risen with Him. This is pictured in baptism. Our death with Christ ends our history as men and women in Adam. God's sentence on our old man was not *reformation* but *death*. And that sentence was carried out when we died with Christ.

Now we are risen with Christ to walk in newness of life. Sin's tyranny over us has been broken, because sin has nothing to say to a dead person. Now we are free to live for God.

(11) So you also should consider yourselves to be dead to the power of sin and alive to God through Christ Jesus.

- Based on what Jesus accomplished, we must view ourselves as **dead** the the **power of sin** and **alive to God**.

THE PRACTICE OF FAITH

(12) Do not let sin control the way you live; do not give in to sinful desires.

- Each believer must make their decision and not surrender to **sinful desires**. It is our choice.

(13) Do not let any part of your body become an instrument of evil to serve sin. Instead, give yourselves completely to God, for you were dead, but now you have new life. So use your whole body as an instrument to do what is right for the glory of God.

- **Sin** is carried out by our **bodies**. We must not allow any member of our **bodies** to become **instruments of sin**.
 1. Our **brain** is where thoughts originate. We must use care in what we ponder.

And now, dear brothers and sisters, one final thing. Fix your thoughts on what is true, and honorable, and right, and pure, and lovely, and admirable. Think about things that are excellent and worthy of praise. (Philippians 4:8 NLT)

2. Our **tongue** is the way we communicate *with words*. We must be careful about the words that we choose. Our tongues should speak of His praise. Our singing should reflect our love for the Lord.

Don't use foul or abusive language. Let everything you say be good and helpful, so that your words will be an encouragement to those who hear them. (Ephesians 4:29 NLT)

3. Our **facial expressions** communicate *without words*.

A facial expression may be remembered longer than the words that accompany it.

4. Our **ears** were not intended by God to listen to spoken wickedness. Some talk compares to sewage.

"Their talk is foul, like the stench from an open grave. Their tongues are filled with lies." "Snake venom drips from their lips." "Their mouths are full of cursing and bitterness." (Romans 3:13-14 NLT)

5. Our **hands** can be misused to create evil. We can take the possessions of other people. We can violate their personal space. Our hands also can be used to bring glory to God by helping others.

If you are a thief, quit stealing. Instead, use your hands for good hard work, and then give generously to others in need.
(Ephesians 4:28 NLT)

6. Our **reproductive organs** must be limited in their use to the purposes that God intended. Sex is beautiful and a gift from God, but immorality leaves a lasting mark on us and a stain on society.

Run from sexual sin! No other sin so clearly affects the body as this one does. For sexual immorality is a sin against your own body.
(1 Corinthians 6:18 NLT)

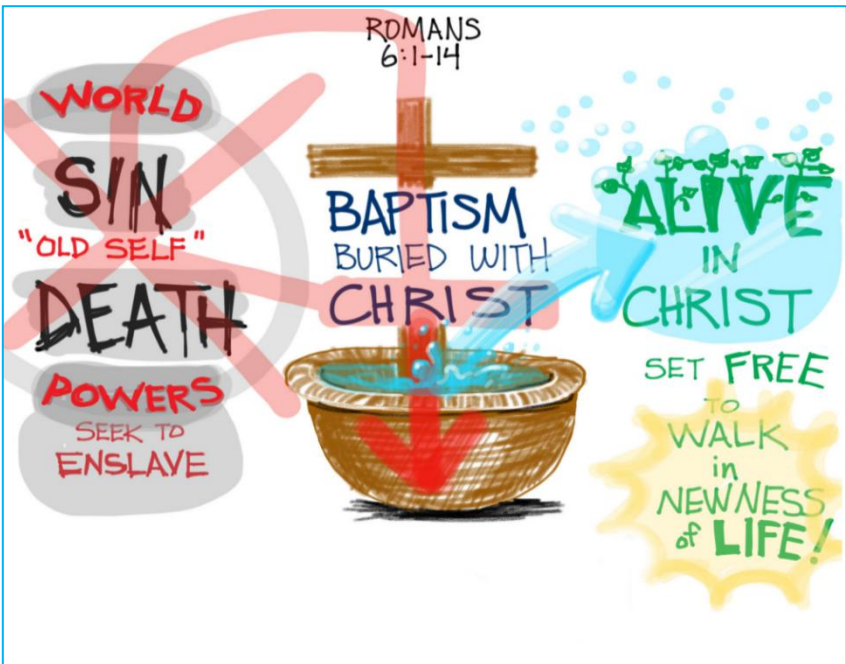
7. Our **feet** are to take us to do good works, never locations for sinning.

And how will anyone go and tell them without being sent? That is why the Scriptures say, "How beautiful are the feet of messengers who bring good news!" (Romans 10:15 NLT)

We must now use our **bodies** for **the glory of God**.

(14) Sin is no longer your master, for you no longer live under the requirements of the law. Instead, you live under the freedom of God's grace. (15) Well then, since God's grace has set us free from the law, does that mean we can go on sinning? Of course not!

- **Living under the requirements of the law** implies that we are expected to keep **the law**, yet Paul has already proven that no



person can do it. Further, **the law** does not have any way to forgive even one sin.

GIVE GOD EXCLUSIVE OWNERSHIP

(16) Don't you realize that you become the slave of whatever you choose to obey? You can be a slave to sin, which leads to death, or you can choose to obey God, which leads to righteous living.

- How do we identify spiritual **slavery**? Check to see what force is being **obeyed**. The price for **being a slave to sin** is eternal **death** while the reward for **obeying God** is **righteous living**. We must stay aware that the **choice** on whom we obey is our **choice**.

- **Albert Barnes** expressed it this way:

The argument of the apostle is that Christians had become the voluntary servants of God, and were therefore bound to obey him entirely. Servitude among the ancients, whether voluntary or involuntary, was rigid, and gave the master an absolute right over his slave.

(17) Thank God! Once you were slaves of sin, but now you wholeheartedly obey this teaching we have given you.

- Paul is exuberant over their change of servitude from **sin** to the heavenly **teaching**.
- The *New Living* translators are alone on rendering the end of this verse **we have given you**. No other translation implies that Paul had communicated the message to them in person. A sample of other translations is the *New King James* version that reads, **that form of doctrine to which you were delivered**. There is no evidence that Paul had been in Rome at any time. Consider Romans 1:

So I am eager to come to you in Rome, too, to preach the Good News. Romans 1:15 NLT.

(18) Now you are free from your slavery to sin, and you have become slaves to righteous living.

- It is not saying that believers will never **sin**, but that we are no longer dominated -- **enslaved** -- by **sin**.

(19) Because of the weakness of your human nature, I am using the illustration of slavery to help you understand all this. Previously, you let yourselves be slaves to impurity and lawlessness, which led ever deeper into sin. Now you must give yourselves to be slaves to righteous living so that you will become holy.

- Spiritual truth is difficult to identify and communicate, especially to a person who is not attuned to spiritual truth. Paul's solution is to use **slavery** -- something they could grasp -- as an illustration of the spiritual **slavery** they were to leave behind and now live righteously. They were to volunteer **(give yourselves)** for **holiness**.

(20) When you were slaves to sin, you were free from the obligation to do right. (21) And what was the result? You are now ashamed of the things you used to do, things that end in eternal doom.

- In their old life, they did not have an **obligation to do right** and that led them into a life of **shame ending in eternal doom**.

(22) But now you are free from the power of sin and have become slaves of God. Now you do those things that lead to holiness and result in eternal life.

- Verse 20 begins with "*When you were . . .*" while this verse begins with "*But now you are . . .*" Believers have a different loyalty now and the **result is eternal life** in comparison with *eternal doom* that results from the old way of living.

(23) For the wages of sin is death, but the free gift of God is eternal life through Christ Jesus our Lord.

- This **death** is beyond physical **death** that we experience because of Adam's sin. This is eternal separation for the **Lord Jesus Christ**.
- **Barclay** opens up the Greek text with his description:

Paul finishes with a great saying that contains a double metaphor. "Sin's pay is death," he says, "but God's free gift is eternal life."

Paul uses two military words. For pay he uses *opsonia*.

Opsonia was the soldier's pay, something that he earned with the risk of his body and the sweat of his brow, something that was due to him and could not be taken from him.

For gift he uses *charisma*. The *charisma* or, in Latin, the *donativum*, was a totally unearned gift which the army sometimes received. On special occasions, for instance on his birthday, or on his accession to the throne, or the anniversary of it, an emperor handed out a free gift of money to the army. It had not been earned; it was a gift of the emperor's kindness and grace. So Paul says: "If we got the pay we had earned it would be death; but out of his grace God has given us life."

TWO VIEWS OF ROMANS

Subject	Limited View	Scriptures
Original Sin	Babies begin life guilty due to <u>Adam's</u> sin.	Babies begin life with a sinful nature but become actually guilty only when they are old enough to knowingly commit sin. Scripture does not record babies being baptized.
Spiritual Death	Unsaved people cannot respond to the gospel unless God first regenerates them.	All unsaved people can respond to the gospel and be saved because of God's grace. — 1 Timothy 2:4
Election	God chooses which individuals are to be saved.	God chooses to save anyone who believes in Christ. — John 3:16
Atonement	Christ died for the sins of the world, meaning “the elect.”	Christ died for the sins of the world, meaning all people. — John 6:51
The invitation	All should be invited to believe in Jesus. We are commanded to invite and we don't know who is elect.	When God calls people to be saved, they may accept or reject His invitation. — John 1:12
The believer's response	Just believe.	Believers were told to repent and be baptized. — Acts 2:38.
The believer's role	Church membership is optional. It is the heart that counts.	After the church began in Acts 2, believers were always part of local churches.
The believer's practice	Includes the Lord's Supper when it is offered.	Includes weekly observance of the Lord's Supper. — Acts 20:7
The believer's future	Once saved, being lost again is impossible.	Falling away is possible. — 2 Peter 2:20

— Modified and printed by Charles Dailey from an anonymous source.

The Gospel is the *Resurrection of Jesus from Death*

Before Jesus rose from death, *gospel* meant *good news*.

After the resurrection, it always meant *His resurrection*, the best news possible.

The new meaning is defined in 1 Corinthians 15:1-4.

This Gospel was *first* preached in Acts, chapter 2. It couldn't have been proclaimed before Jesus came from the grave.

10 cases:	Faith (belief) in the Gospel was Required	Faith was Always Tested
Acts 2	Vs. 37: question shows listener's belief	Vs. 41: 3,000 baptisms
Acts 8	Vs. 12 shows belief in Samaria	Vs. 12: baptisms
Acts 8	Vs. 37 treasurer stated belief clearly	Vs. 38: his baptism
Acts 9	Vs. 6 shows Saul's belief	Vs. 18: his baptism
Acts 10	Vs. 40 shows Peter taught the Gospel	Vs. 48: baptisms
Acts 16	Vs. 14 Lydia and household believed	Vs. 15: baptisms
Acts 16	Vs. 31 belief was required of the jailer	Vs. 33: baptisms
Acts 18	Vs. 8 Crispus and family believed	Vs. 8: baptisms
Acts 19	Vs. 4 belief was required of 12 disciples	Vs. 5: baptisms
Acts 22	Vs. 10 shows Saul's faith is saying "Lord"	Vs.16 baptism required
	Never "faith only" or "Receive Jesus" Never was a "Sinner's Prayer" recorded	Never baptism alone.
Gen. 22:1 Rom. 6:3	God tested Abraham's faith that a nation was to come from him. God tests our faith in the existing resurrection by baptism, a reenactment of the resurrection of Jesus Christ. Baptism is how the gospel is obeyed. 2 Thessalonians 1:8 and 1 Peter 4:17.	
Arranged by Charles Dailey 8/2022.		

MUSIC BOX

Come, let us sing to the LORD! (Psalms 95:1 NLT)

Verse	Link:	Put in Browser:
22	<i>Now I Belong to Jesus</i>	http://bitly.ws/pha4