

A QUESTION AND ITS ANSWER | ROM 6:1-2

- Verse 1 –
 - A logical question: If grace reigns where sin abounded, is there any reason to worry about sin at all?
 - This issue is always an accusation thrown at those who preach a free grace salvation. The accusation was slanderously given in Rom. 3:8.
 - Our righteousness does magnify God's righteousness (Rom. 3:7), and God's grace is magnified where sin abounds (Rom 5:20), but Paul has previously argued and here again argues that sinful living should never be the conclusion.
- Verse 2 –
 - **God forbid** - Literally, "never might it be."
 - **how shall we...live any longer therein** - It is more of a moral question than a logical question. In the following verses Paul will give the moral argument.

THE SPIRITUAL REALITY OF THE REDEEMED | ROM 6:3-10

- Verse 3 –
 - **know ye not** - Literally, *are you ignorant?*
 - **baptized into Jesus...into his death** - That is, if you are "in Christ" then you are with Him in His death as much as in His life.
 - Synonymous phrases: Baptized into Christ, immersed in Christ, clothed in Christ, in Christ.
- Verse 4 –
 - **buried with him by baptism into death** –
 - This is not speaking of water baptism, but our immersion [being engulfed] into the death of Christ.
 - Note that it should be *through baptism* and not **by baptism**.
 - Further note that **baptism** is a transliteration, not a translation. A more literal translation would be, "we were buried with Him through immersion into Him."
 - Those who teach that vv. 3-4 are about water baptism must also teach that such a baptism is required to be in Christ, for the grammar in these verses is very clear that *through baptism* we come into Him.
 - Note also that the death of Jesus is, once again, central to the Gospel. One cannot believe that "Jesus was a good man," but must believe "Jesus died, and did so on my behalf, and I am immersing myself into Him by faith."
 - **like as Christ was raised** - Literally, "in order that...." Because we were "in Christ" in His death, we can experience the **newness of life** that comes from being "in Christ" in His resurrection.
- Verse 5–
 - **if we have been** - When the conjunction "if" is used with an indicative, it can be translated "since" and does not have an "if/then" potential, but rather a certain result.
 - **planted together** - The Greek word, "denotes not merely homogeneousness, but a similarity of experience" (Zodiahtes). The Newberry Interlinear translates "conjoined."
 - **in the likeness...** - There is nobody who has been "in Christ" in His death that does not have the power of the resurrection within him. The death and the resurrection of Christ are inseparable.
- Verse 6 –
 - Grammatically, this verse states that it is a fact that **our old man is crucified with him**. However, it is only a *possibility* that the **body of sin might be destroyed**.

- As Paul will state in chapter 7, it is the continual struggle of the believer to overcome the sin that they have died to.
- It is important that the believer remind himself that the **old man** has been **crucified** and does not need fed, counseled, encouraged, improved, or spoken to.
- Since our **body of sin** was crucified *by faith*, the only hope for deliverance from the activities of the old man is also by faith, not of works.
- A note concerning Calvinism. One of the favorite messages of the Calvinist is to say that because one is "dead in sin" they have an inability to respond to the Gospel. They are inconsistent, however, in that they do not say that one who is "dead in Christ" has an inability to sin.
- Verse 7 –
 - The Greek says, *justified from sin*.
 - Almost every translation says **freed**, and almost all have a footnote that says *justified*.
 - Only the ASV (1901) and the Darby translation use *justified*.
 - The Greek word is used 44 times in the New Testament and is translated *justified* 43 times.
 - Literally, "the one who died is justified from sin."
 - In v. 2, we (Christians) are shown as the ones who died. So, because we died in Christ, we have been "declared righteous" from sin.
 - But, as the context is arguing (and continues in the following verses), this justification does not merit continuance in sin.
- Verse 8 - There is a coming day in which we will no longer live with the struggle of sin. As it stands today, that day is still future. Note again that the "if" is followed by an indicative, and can be translated "since."
- Verses 9-10 - This is the evidence that we are justified, even though we haven't reached perfection. We have died in Christ, and we see our future in the resurrected Christ.

APPLICATION FOR THE SAVED SINNER | ROM 6:11-14

- Verse 11 – **reckon** -The word λογίζομαι [logizomai] is a logic based word. Freedom from sin's captivity begins with a recognition that we have died to sin and are alive unto God.
- Verse 12 –
 - The imperative is given, based on the foundation of our spiritual reality (given in previous verses).
 - We cannot assume that because of the spiritual reality, we will not struggle with sin. Rather, because of the spiritual reality we must conquer sin and temptation in our lives.
 - It is fully and completely a mistake to assume that someone involved in sin is not a Christian. This position assumes that our physical behavior will always align with our spiritual reality, and this is exactly the opposite of what Paul is teaching here. One of the worst things a counselor (professional, pastoral, or layman) can do is assume that a professed believer must not really be saved because of their current activity. Rather, the sinful individual needs to be strengthened in their resolve to live sinless lives, which is built on the spiritual reckoning of v. 11.
- Verse 13 - The word **yield** is from the Greek παρίστημι [paristemi] which is "to stand alongside." It is used twice in v. 13 and once in v. 16, and is given as an encouragement to "watch where you stand." The word is an imperative, complimentary to the imperatives of vv. 11 and 12.
- Verse 14 –
 - **sin shall not have dominion** - This is a future reality, not necessarily a present reality. It speaks to the ultimate victory that is ours in Christ.
 - **Ye are not under the law...** - If we were **under the law**, the previous future reality could not be spoken. The "rule of law" would require punishment.