

Notes on Romans 6

Intro: As we ended chapter five we were caught up in the glory of a way of righteousness that relies upon God's abundant grace rather than the Law. Undoubtedly the principle of justification by faith leads one to wonder whether such a way of righteousness would not encourage people to sin. Would a man not live better under the demands and rigors of law than he would under forgiveness and freedom of grace? Paul answers this question in 6:1-8:39. And the answer is:

Salvation by grace through faith in the gospel results in freedom from sin producing in the believer what the Law could not do (6:1-8:39)

The believer does not, because he is under grace and not under law, live in sin (6:1-7:6)

A. The question: How shall a person saved by grace live?

1. Shall we continue in sin that grace may abound?

2. Shall we sin because we are not under law, but under grace?

B. The answer to both questions is "God forbid". Or, more accurately, "May it never be!" Paul answers these questions with three lines of argument all based on the experience of conversion.

1. First he shows that in conversion we unite with Christ and what he did for us. This leads to a life of holiness.

2. Secondly Paul shows that in conversion we change masters. This leads to a life of holiness.

3. Thirdly, Paul shows that in conversion we die to the law (The Law). This leads to a life of holiness.

He has crucified the old man of sin and has been raised to walk in newness of life resulting in a life dead to sin and alive to God (6:1-13).

v. 1-2—Shall we continue in sin that grace might increase? Conversion to Christ has led to a death to sin. How can we die to sin and live in it? Such would be impossible!

v. 3-7—In baptism we unite by faith with Jesus in his death, burial, and resurrection. We are baptized into him and into his death in order that we might walk in newness of

life. The death we experienced with Christ was a crucifixion of the old self. The result was that the body of sin might be done away with so that we are no longer slaves of sin.

v. 8-11—Those who died with Christ are also raised with him in a similar way. The death he died, he died to sin once for all; so should we! The life he lives, he lives to God; so should we! Thus we should consider ourselves—dead to sin, alive to God.

v. 12-14—Now an exhortation follows: Do not let sin reign in your mortal body to obey its lusts. And do not present your body as an instrument of sin but of righteousness. Such is possible because we have been freed, i.e. sin is no longer master over us. The reason for this is because we are not under the law but under grace.

He has been transformed from a servant of sin to a servant of righteousness resulting in sanctification (6:15-23).

v. 15—In v. 1-14 he asks, " Shall we sin because grace abounds?" ? Paul frames the question a bit differently, " Shall we sin because we are no longer under law, but under grace?"

v. 16-18—Again, Paul's answer resides in what happens when one comes to the Lord. He begins with an axiom. When you present yourself as an obedient slave, you are the slave of what you obey—either sin or death. The Romans had through obedience from the heart to the form of teaching to which they were committed and thus freed from sin to become slaves of righteousness.

v. 19-23—Now Paul looks at the consequences of these two enslavements. When one is enslaved to sin, he is free from righteousness and produces more lawlessness resulting in death. When one is enslaved to righteousness, he is free from sin and produces sanctification resulting in eternal life. For the wages of sin is 'death' but the gift of God is eternal life through Jesus Christ.