

**Romans Study**  
**Session 8 - Romans 6:1-14**

This is the beginning of Paul's discussion of the believer's identity in Christ. It will run through chapter 8. In Chapter 5 we were assured that our justification and subsequent new relationship with God will result in salvation from God's wrath on the day of judgment. Before our justification, we were "in Adam" which meant by nature, we were under the yoke of the Law which led to sin. In fact, the Law led to increased sinning than before it was introduced. Yet, through justification we were taken out of Adam and placed in a new lineage with new spiritual DNA, we are now "in Christ". So, we have hope that in the future we will be saved from God's wrath upon the sinful world. That's fantastic new! But what, if anything, does this new relationship with God mean in our lives in the here and now? Does justification have any influence upon the way Christians should live their lives today? Spoiler alert: The answer is YES! In Chapters 6 & 7, Paul is going to describe the same thing in three different ways - each time with a little different spin and emphasis. He's going to reveal to us what our new relationship with God through Christ means for us in our daily lives. It's interesting that when it came to how to make the Christian life of faith work, Paul began with our relationship with sin and how it has changed and our relationship with Christ and what it's truly like.

Paul made a comment at the end of chapter 5 about sin and grace.

Q: Does anyone remember what Paul said happened when sin increased? (*Romans 5:21 - grace increased even more*)

Keep in mind that Paul is writing to a group of people he's never met personally. And in order to cover as much ground as possible, Paul is going to answer a question that he's ran into from others in order to keep the Roman Christians from falling into that same way of thinking. The issue was that if grace always abounds over sin, then shouldn't we, as believers, keep sinning so that we keep getting more grace? Paul gives us the answer right off the bat.

**[Romans 6:1-2]**

Q: Why are believers not to continue living in sin? (*v.2 - we've died to sin*)

Q: How would you describe being "dead to sin" to another person? (*we're going to define this later*)

The tense of the word "died" is aorist. It means that we died at some point in the past to sin (when we were saved) and the effects of that death are ongoing into the present and will continue into the future. In other words, we cannot ever be alive to sin again. While it is possible for a Christian to commit a sin here and there, it is impossible for a Christian to live a life dominated by sin because we died to sin. It is critical to understand that the act of sinning is completely different than being alive to sin - and thus still possessing a sinful nature. When we were alive to sin, everything we did was sinful. It was who we were - rebellious to God and

completely self-willed. We were incapable of pleasing God or submitting to Him in any way. Now however, when we sin, each sin is an individual act but not born from our identity as a sinner because we are now saints - those justified with a new divine nature.

The main thrust of this passage is a comparison between death and life. To understand it, it's critical that you take notice of what is dead and what is alive. This is looking at things from God's true perspective rather than looking at things from our experiences. Paul doesn't completely ignore the experiences of Christians but at the same time he doesn't elevate those experiences to the level of truth when it comes to revealing what God has done for those who have put their faith in His Son.

**[Hebrews 7:26-7]** - Jesus is our exalted high priest who will never need to make another offering of any kind. His death was sufficient for all the sins of every person who ever lived or will ever live. Jesus now stands before the Father making intercession for us in our new lives.

**[Romans 6:3-4]**

Q: What does baptism symbolize? *(It is the believer's initiation into the Christian faith. It symbolizes our death, burial and resurrection with Christ so that we now walk in a new life.)*

The focus in bringing up baptism at this point is our co-death with Christ. Baptism stresses a new relationship. It is important to remember that baptism did not bring us into the relationship with Christ, it merely symbolizes it publicly.

**[I Corinthians 10:1-2]**

Q: What does this passage say the Israelites were baptized into? *(v.2 - Moses)*

This indicates that through this experience of walking through the Red Sea and being led by the pillar of cloud, that the Israelites were united with Moses as never before. They recognized his divinely appointed leadership and their dependence upon him. Union with Christ means the same thing in that our union with Christ is in His death. Like the Israelites after walking through the Red Sea, now we see Christ as our divinely appointed leader and as He died a death to break the bondage of sin in our lives, we follow His leadership into a new relationship of life apart from sin. The reference to burial is to signify the reality of death. Jesus' burial didn't accomplish our salvation. It was His death on the cross. However, the burial attested to the reality of His death.

Q: With this, why do you think Paul brings up the fact that we've been buried along with Christ? *(v.4 - because it attests to reality of our death to our sinful lives)*

As a side note, the verbs in vv. 3-4 (baptized and buried) are aorist meaning that they happened in the past but their impact is still in effect today. We were baptized and buried in a spiritual sense along with Jesus and the impact of those things (death and burial) are still in effect today in our lives. They are on-going. One other nuance of baptism is that it expresses the

finality of the end of the old life governed by our relationship to Adam. What's interesting is that all of these verbs, in addition to being aorist, are also passive - which means that the action is being done to the person being described. So, God has baptized us in Christ so that it is completely impossible for us to have the new life apart from God's activity. He is the One who brings about the new life. God removes the spiritual DNA of Adam from us and replaces it with the spiritual DNA of Christ. We aren't involved in that process at all.

Q: Since Christ was raised from the dead, what does that signify for the believer in v.4? *(That we are raised to walk in the new life provided for us by God through Christ.)*

Q: The word "walk" is a common metaphor in the New Testament. What does it symbolize? *(The manner in which one lives his life.)*

Q: Based on our discussion thus far, what are some characteristics of the new life of the believer? *(power, displays the glory of God, dead to sin, many more possible)*

A note about Christ's death and burial. Christ died a literal, actual physical death. He was then buried to prove the reality of that death. However, since He had never committed a sin, death could not lay claim to Him permanently. At the time set by the Father, death had to release Jesus. Thus, now that Jesus is alive again, He will never again be subject to death. It says in v.4 that it was the glory of the Father that brought Jesus back to physical life again. In this sense, glory means power. It is God using His power to show us who He truly is - a life-giving God who has authority over sin and death. Thus He permanently lives and reigns in His current glorified and exalted state. All of this talk of death is to give us greater hope in Whom we belong. If Jesus came back from death to a new life He never had before, we too return from the dead to live a new life in the here and now.

### **[Colossians 2:12-14]**

This passage shows us that we were truly dead in our sins and God took the initiative with His own power to raise us up from the dead existence we lived in to bring us to the new life.

Q: According to this passage, what are some of the characteristics of this new life? *(forgiven of all transgressions)*

### **[Romans 6:5-7]**

Here Paul links the resurrection of Christ with the reality of the believer's new life. The future tense of the "shall be also..." is not to imply that this new life is only in future time or the sweet bye and bye, but rather it is used to show us what logically happens next or what is inevitable to happen based upon what just happened. The resurrected life of Jesus belongs to the present time for believers. Just as Jesus now lives forever through His physical resurrection, our lives in the present are new.

The word "united with" means to "grow together" or to "be fused into one". We were

fused into the death of Christ now we made alive together with Him. This does not indicate a process or something that happens over a long period of time. It indicates a decisive action of God. God established this state of being - not us- it wasn't done by our works or through our sanctification but it does open the door to our sanctification (or works of the righteous).

**[Ephesians 2:4-6]** - Our spirits are already seated in heaven with Christ. He's there as our exalted high priest and now as we've been fused together with Christ, our spirits are there with Him.

**[Colossians 3:1-3]** - We have already been raised with Christ. Thus we are free to live the life of Christ now.

Q: What happened to our old self? *(v.6 - it was crucified with Christ)*

Q: For what purpose was our old self crucified? *(v.6 - so that our body of sin might be done away with)*

Q: What is the outcome of having our body of sin done away with? *(v.6 - that we should no longer be slaves to sin)*

Our body of sin was the vehicle for sin in our bodies. It was our previous master and lord but now it's power has been broken so that we are no longer slaves to sin. The claims that sin had over us have all been settled on the cross. This is because death settles all claims. You can't bring a claim against a person who has died.

Q: Who or what do you think Paul means by "old self" or "old man"? *(To answer this question we need to know what part of us was crucified with Christ. If we go back to the discussion in chapter 5, we see that the old man is our old nature in Adam. It is our sinful nature. It was our position in the old created order caused by Adam's sin. Our inheritance from Adam was what was crucified - and our inheritance from Adam was sin and death.)*

Q: What is crucifixion and what does it do? *(It is a form of execution and it kills the person)*

Here's the answer to the question of what it means to be dead to sin. We were crucified with Christ in some manner. He suffered physically at the cross and gave up His physical life to pay for our sins. We were fused with Him through our faith and God crucified the old Adam nature of sin within us. Thus, now sin has been rendered powerless to us. It no longer has any more power over us than it does over Christ because His life is our new life.

**[Galatians 2:20]**

Q: Who lives in us according to this verse? *(Christ)*

Q: In what manner do we live the life of Christ in this world? *(by faith)*

Q: Why can we trust Jesus' life and His good intentions? *(He died in our place)*

The word "freed" in v.7 is the same word usually translated "justified" or declared or render a person innocent. This word is in the perfect tense that means it was fully completed in the past time and stands forever. Nothing else can be done to affect this action which was completed fully in the past. Thus, we were set free from sin in the past and will always remain free from it. This verb is also passive, thus it indicates that God did this for us. It was not an action we took or had a hand in achieving. It was done on our behalf by Christ's death on the cross. So, you cannot earn your right standing before God.

Q: According to v.7 the person who has died is freed from sin. In what way are believers freed from sin? We still sin from time to time don't we? *(We are freed from it's mastery over us. We are freed from it's power to dominate us and freed from it's penalty of eventual death.)*

**[Jude 24]** - Jesus can keep us from stumbling into sin.

The discussion now switches to focus on our union with Christ.

**[Romans 6:8-10]**

In v. 8 the word for "live" means to "co-survive" or "live in common with another". Again, our lives are now bound together with Christ's. We do not have an existence apart from Him.

Q: Why could death not exercise mastery over Jesus? *(v.9 - because He never sinned and He died already and rose again)*

Q: Why is death no longer the master over us? *(because we died and rose with Christ)*

Go back to our discussion on Jesus dying for a short time but then raised from the dead by God's power because He was sinless and death could not make a claim to keep Him dead. In the same way, we may die physically but even if we do, it will only be for a short time because we will be found in Christ sinless and thus death will not be able to make a claim against us to keep us dead. God's power that brought Jesus back from the dead will bring us back from the dead, even after our bodies die.

Q: Jesus died for all but now lives to God. Who are we to live for now? *(v.10 - God)*

**[Hebrews 9:24-26, 10:10]**

Q: Why do you think that it is important to know that Jesus only needed to suffer and die once for sins? *(It is a different covenant than the old one where sacrifices were needed often - always. We rely upon Jesus' one sacrifice for our sins that He did once and then do not augment His death with our own "sacrifices" to fill up what we feel needs to be done. His one death was sufficient for us all. We don't need to add to it.)*

Lastly, the passage discusses the practical application of the possessing the life of Christ.

**[Romans 6:11-14]**

Paul appealed to the Roman Christians to live out the life of Christ based upon the fact that they now shared His life. The word “consider” or “reckon” means to “take inventory of the truth” or “look at something in light of reality”. It is important to realize that reckoning or considering does not create our union with Christ but it makes it operational in the life of a believer. We won’t live out the life of Christ in faith until we take inventory of the truth of what God has done for us or look at our lives in the light of the reality of what Christ has accomplished on our behalf. This verb is a command. We are to live out the ideals of what baptism symbolizes because it is who we truly are. We are to give no more response to sin than the response a dead man can give to it.

Q: Where is sin to not be allowed to reign? (*v.12 - in our mortal bodies*)

Q: How would you define “lust”? (*listen for answers. The Bible uses the word to describe an impulse or desire that must be fulfilled quickly. Lust is wanting something in advance of when it should rightfully be fulfilled.*)

Q: What does this definition of lust then let us know about one of the devil’s schemes to trick us into committing a sin? (*he gets us to act quickly and not think about the act or its consequences*)

In v.13 the same word is used in two different tenses. The word is “present”. The first time it occurs is in regards to not presenting the members of our bodies to sin. This is present tense meaning don’t keep on giving your bodies over to your lusts and thus sin. The second time the word is used it is in the aorist tense - in other words - present yourself to God and leave your life there with Him forever.

The word “instrument” can also mean weapon. It’s an instrument of war. If you present your physical body to sin, it will wage war against yourself, those around you and your new life. If you present your body to God, as being alive from the dead, it will be like a weapon to be used against unrighteousness and sin. If you truly consider yourself dead to sin, this will be your natural way of life.

Now here at the end of our passage, Paul inserts a new thought into the mix. It’s new to this chapter at least but he does so to link it to chapter 5 concerning justification. Notice in v.14 the picture turns to slavery and the word he uses for the first time in this chapter is “law”.

Remember where the law is, sin increases. The law lords over it’s subjects and condemns those who live under it to slavery. It uses fear and guilt as chains to hold its people in helpless subjugation.

Q: Why does this not describe the life of the believer according to v.14? (*we are under grace not the law*)

Because we live under grace or in a state of perpetual grace, our lives are lived on a

higher plane than just checking off boxes and following rules by rote. We live in freedom so that we can enjoy our fused lives with our resurrected Lord Jesus Christ. Paul is underlining the point that a believer cannot live the life of Christ by the law. If one tries, all it does is compound sin and we are dead to sin. So we have to consider or reckon ourselves dead to sin, and thus the law, in order to live in the freedom and love Christ has for us. This is the newness of life of v.4.

Q: What are some ways in which Christians still attempt to live by the law? *(by trying to keep “the rules”, by focusing on external of oneself and others instead of their heart, self-directed living, judgmentalism, many more examples possible)*

Q: What are some of the many joys of living under grace?

Q: Since believers are already forgiven for their sins, does grace give us license to sin? *(No, see vv. 11-13. It's not who we are any longer.)*

**[Titus 2:11-12]** - Grace instructs us to live in a godly manner. To live the life of Jesus outwardly so that others see Him in us.

Q: Do you have any questions, comments, rebukes or rebuttals?