



# A Study of Romans

## Month 6: Romans Chapter 6

### New Life and Liberation in the Messiah



### Overview

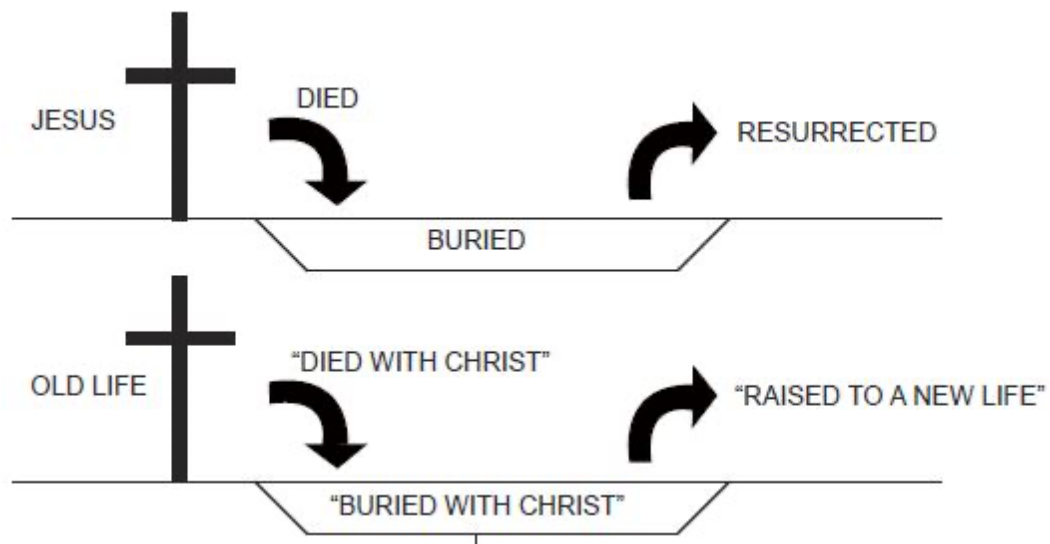
Paul ended Romans 5 by confirming that “where sin increased, grace increased all the more”. In Chapter 6, Paul transitions into a string of rhetorical questions to counter any previous remarks made that could lead to misunderstanding. He expands the topic of justification by moving his argument beyond its essential elements of peace and reconciliation with God to the liturgical context of justification and the ethical obligations that arise from it. The topic of baptism is introduced as a sacramental transformation that leads to moral transformation. In baptism, we are plunged into the saving death of Christ and raised to new life in his resurrection which sets us on a path towards an ongoing conformity of the heart to the will of God. Paul’s theological premise is that faith and baptism are twin instruments of salvation.

## 1. Dying and Rising with Christ in Baptism (6: 1-4)

- 1 ***What shall we say then? Shall we continue in sin, that grace may abound?***
- 2 ***God forbid. How shall we, that are dead to sin, live any longer therein?***
- 3 ***Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?***
- 4 ***Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.***

### Key Points:

- Grace does not increase by increasing sin.
- Those baptized into Christ are baptized into his death.
- Just as the glory of God raised Christ from the dead, those baptized will also be given a new life:



### Questions:

1. What is meant by Paul's question "*Shall we continue in sin, that grace may abound?*" (refer back to Romans 3:5 because it's a similar rhetorical question)
2. What does Paul mean when he says that we are baptized in Christ's death (rather than being baptized into the life of Christ)?
3. What is the significance of being baptized by water (why not by oil, sand, or incense, etc.)?

## **2. Dead to Sin but Alive to God (6: 5-11)**

- 5 *For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:*
- 6 *Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.*
- 7 *For he that is dead is freed from sin.*
- 8 *Now if we be dead with Christ, we believe that we shall also live with him:*
- 9 *Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.*
- 10 *For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.*
- 11 *Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.*

### Key Points:

- In Christ's death sin died once for all
- In baptism we are united with Christ in both death and resurrection.
- Paul links baptism and justification by stating "*death sets us free from sin*".

### Questions:

1. What do you think is meant by "our old man" was crucified with Christ?
2. If we have been united with Christ in baptism, how does that free us from sin?
3. What does it mean "*For he that is dead is freed from sin.*"?

## **3. Freed from Sin and Slaves to Righteousness (6:12-23)**

- 12 *Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.*
- 13 *Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.*
- 14 *For sin shall not have dominion over you: for ye are not under the law, but under grace.*
- 15 *What then? shall we sin, because we are not under the law, but under grace? God forbid.*
- 16 *Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?*

- 17 ***But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.***
- 18 ***Being then made free from sin, ye became the servants of righteousness.***
- 19 ***I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.***
- 20 ***For when ye were the servants of sin, ye were free from righteousness.***
- 21 ***What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death***
- 22 ***But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.***
- 23 ***For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.***

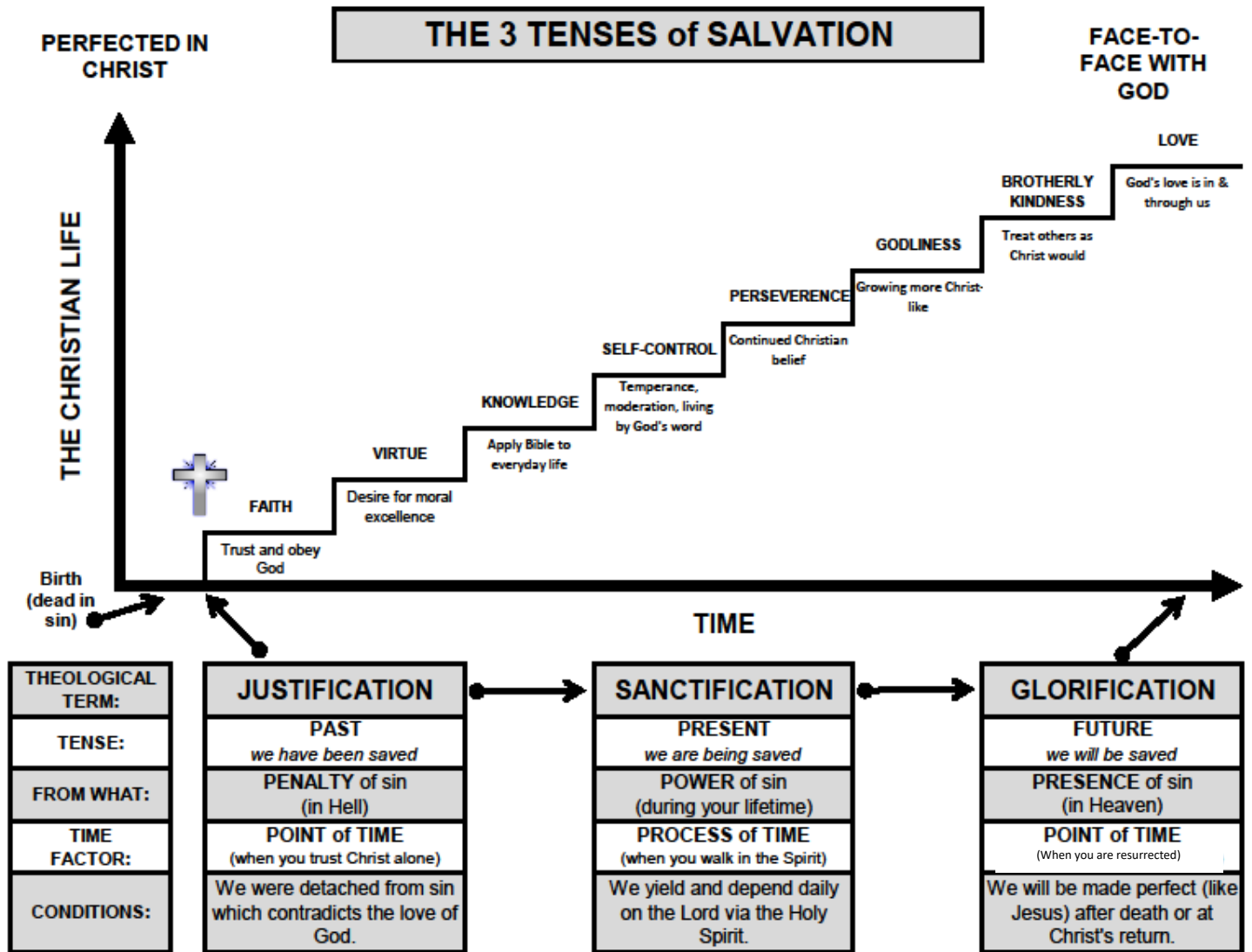
Key Points:

- Sin and righteousness are compared to servitude and freedom
- We need to offer ourselves to God as an instrument of righteousness.
- Death is paid out as wages to the sinner but as a divine gift to the righteous.

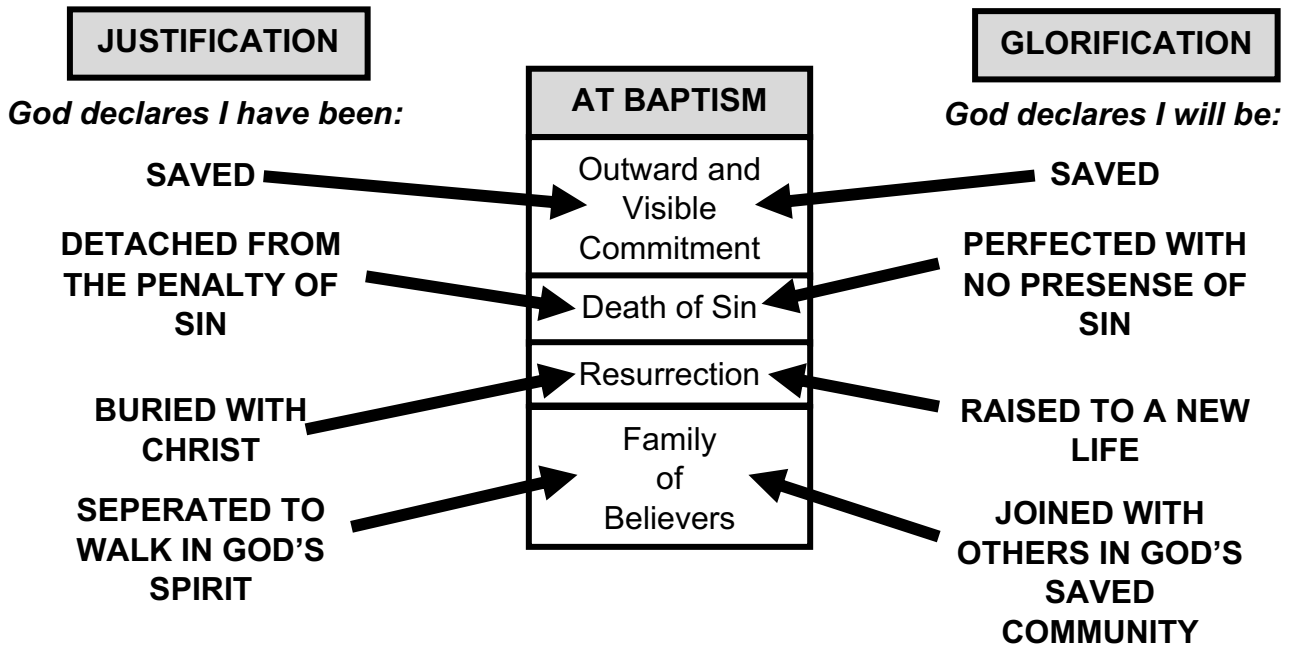
Questions:

1. So now that we have been set free from sin, why do so many Christians still live in sin?
2. What law is being referenced in line 14: "*For sin shall not have dominion over you: for ye are not under the law, but under grace*"?
3. What is meant by you "*being made free from sin, and become servants to God*"?

## 4. Salvation and Baptism



**Justification from the past and Glorification in the future are brought together into the present at Baptism**



----- END OF LESSON -----

NEXT MONTH – read Romans 7: 1- 25 (The Law of Moses and the Law of Sin)

Covering: Release from the Law; Defense of the Law; Indictment of Sin