

Romans

Sanctification Basics [6:1-23]

• **Dead to Sin, Alive to God [6:1-11]**

- What shall we say then? Are we to continue in sin so that grace may increase?
Τί οὖν ἐροῦμεν; ἐπιμένωμεν τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις πλεονάσῃ;
 - The phrase “What shall we say then?” is similar to two phrases we have seen before in Romans.
 - We saw the phrase “What then?” in Romans 3:3 and 3:9 and “what shall we say” in Romans 3:5.
 - As we noted then, this is a literary device Paul uses to highlight a point of significance or a potential opposing view.
 - The word “continue” is from ἐπιμένω (epimenō) which means “continue” or “persist”.
 - In the positive sense, it can mean “persevere” [1 Tim 4:16].
 - Paul uses this word in both a positive and negative sense in Romans 11:22-23.
 - The word “increase” is from πλεονάζω (pleonazō) which means “increase to abundance”.
 - This word is in the subjunctive mood indicating that it is not certain that grace would increase.
- Absolutely not! In what way should we who died to sin still live in it?
μὴ γένοιτο. οἷτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ;
 - As we have seen before, Paul responded to the hypothetical question with μὴ γένοιτο (mē genoito).
 - As we did in Romans 3:4, 3:6 and 3:31 we will translate this phrase “Absolutely not!”.
 - Paul then asks a question intended to counter the hypothetical question he had proposed.
 - The word “died” is an aorist of ἀποθνήσκω (apothnēskō) which means “die”.
 - The aorist indicates that this death occurred at a point in time – the moment of our salvation.
 - The phrase “died to sin” indicates that we have been separated from the power of sin.
 - Paul describes this later in the chapter as being “freed from sin” [vv. 7, 18, 22].
 - The word “How” is πῶς (pōs) which means “how” or “in what way”.
 - Paul is not asking “how” we can still live in sin, but “in what way” should we do so.
- Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death?
ἢ ἀγνοεῖτε ὅτι, ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν;
 - The phrase “do you not know” is from ἀγνοεῖω (agnoeō) which means “be ignorant of”.
 - Paul sometimes expresses this with οἶδα (oída) plus the negation οὐ (ou).
 - In both cases, Paul is indicating to his readers that this is something they ought to know.
 - Paul then talks about being “baptized into Christ Jesus”.
 - This is a very important truth that every believer today should understand.

- The word “baptized” is an aorist of βαπτίζω (baptizō) which means “put under water” or “immerse”.
 - The aorist indicates that this baptism occurred at a point in time – the moment of our salvation.
 - As believers in the Church, we have been immersed into Christ Jesus Himself at the moment of our salvation.
 - This describes a permanent and personal identification with the person of Jesus Christ.
 - Paul then connects baptism into Christ with baptism into His death.
 - The word “baptized” here is an aorist as well which means this baptism also occurred at the moment of our salvation.
 - Our identification with the person of Christ Jesus necessarily identifies us with His death on the cross.
- Accordingly, we have been buried together with Him through baptism into His death, συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον,
- The word “Therefore” is οὖν (oun) which means “therefore” or “consequently”.
 - This word can also mean “accordingly” which is how Paul uses it here.
 - The phrase “buried with” is from συνθάπτω (sunthaptō) which means “bury together with”.
 - The only other use of this word in the N.T. is found in Col 2:12.
 - The phrase “through baptism into death” refers back to being baptized into Jesus Christ’s death in verse 3.
- so that, as Christ was raised from the dead through the glory of the Father, ἵνα ὡς περ ἠγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ πατρὸς,
- The phrase “so that” is ἵνα (hina) which is a marker to introduce a purpose clause.
 - The purpose clause is actually the end of this verse, not the phrase that follows here.
 - The phrase “the glory of the Father” speaks of His limitless power.
 - Paul spoke of Christ (and us) being raised through the power of God in 1 Cor 6:14.
- so we too would have the potential to walk in newness of life. οὕτως καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν.
- This final phrase of verse 4 is the purpose clause for having been buried with Christ.
 - The phrase “might walk” is a subjunctive of περιπατέω (peripateō) which means “walk”.
 - The subjunctive describes a potential outcome.
 - The word “newness” is from καινότης (kainotēs) which means “newness”.
 - The only other use of this word in the N.T. is found in Rom 7:6 where it is also connected to something extraordinary that resulted from a death.
 - The word “life” is from ζωή (zōē) which means “life”.
 - As we have seen before this word can refer to physical life, but it is most often used in the N.T. to highlight our spiritual life as it does here.

- Principles of Romans 6:1-4
 - Those who do not understand the grace of God attempt to distort what it means.
 - God does indeed triumph over sin with His matchless grace, but in no way does it follow that we should sin even more to make grace abound.
 - Paul had been accused of saying such things, but he never did [Rom 3:8].
 - As unbelievers, we were hopelessly dead in our trespasses and sins [Eph 2:1-3].
 - As believers, we have died to sin through the Baptism of the Holy Spirit.
 - At the moment of our salvation we were baptized into Christ and into His death.
 - Our identification with His death on the cross also identifies us with His burial in the tomb.
 - Our identification does not stop there – we have been raised and seated with Him [Eph 2:4-6].
 - Just as Christ died, was buried and then raised from the dead, our life of sin has died, been buried, and we have been raised to a newness of life.
 - Since we have died to sin it makes no sense for us to continue to live in sin [1 Pet 2:24].
 - God has provided us with everything we need to live a life of godliness [2 Pet 1:3-10].
 - We are new creatures [2 Cor 5:17] who should put on the new self [Eph 4:22-24] and be renewed to the full knowledge of Christ [Col 3:10; Rom 12:2].

- For since we have become identified with the likeness of His death,
 εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ,
 - The word “if” here is a first-class conditional here meaning “if, and it is true”.
 - We will translate this as “since” to best communicate this meaning.
 - The phrase “united with” is from σύμφυτος (sumphutos) which means “identified with”.
 - The word “Him” is not in the Greek and was added here by the NASB translators.
 - This is similar to most other modern translations.
 - This verse actually says that we have become identified with the likeness of His death.
 - The word “likeness” is from ὁμοίωμα (homoiōma) which means “likeness” or “image”.
 - Paul is not saying the same thing here as he did in verses 3 and 4 regarding baptism into His death.
 - Rather, Paul is talking about being identified with Christ’s death in its outworking here and now.
 - We are identified with Christ’s death in regard to its ongoing experiential benefits in this fallen world.
- certainly we shall also be identified with the likeness of His resurrection,
 ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα·
 - The word “certainly” is ἀλλὰ (alla) which means “but” or “rather”.
 - This word can also be used to introduce something for additional consideration as it is here.
 - The rest of the verse literally says, “we will be of the resurrection”.
 - The translators added “in the likeness” to match up with their translation of the first part of this verse.
 - The phrase “of His resurrection” corresponds to “of His death” in the first part of this verse.
 - We will also add some text which is implied by the construction here.
 - Being identified with the likeness of His resurrection refers to the fact that all believers will one day be resurrected in a body like the spiritual body that Christ received at His resurrection.
- knowing this, that our old self was crucified together with *Him*,
 τοῦτο γινώσκοντες ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη,
 - The phrase “knowing this” introduces a clause that needs to be understood.
 - Paul uses this here to introduce a clarification of the discussion about having died to sin.
 - The phrase “our old self” is literally “our old man”.
 - This refers to the person we were prior to our salvation, but in particular to our old sin nature.
 - The phrase “crucified with Him” is from συσταυρόω (sustauroō) which means “crucify together with”.
 - The word “Him” has been added by the translators because this clearly refers to Christ.

- in order that our body of sin might be rendered powerless,
 ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας,
 - The phrase “in order that” is ἵνα (hina) which is a marker of a purpose clause.
 - What follows is the purpose for the crucifixion of our old self.
 - The phrase “body of sin” links the old self (sin nature) with the physical body itself.
 - This is consistent with N.T. references to the flesh [Rom 7:5; Eph 2:3; Col 2:11; 2 Pet 2:10, 18].
 - This does not mean that the flesh is inherently sinful, but that the sin nature is contained within the flesh of the earthly body.
 - The phrase “might be done away with” is from καταργέω (katargeō) which means “wipe out” or “make powerless”.
 - This word is best translated “rendered powerless” here.
 - This verb is in the subjunctive indicating that the body of sin is rendered powerless conditionally – only for those who have believed in Christ.
- so that we would no longer be slaves to sin;
 τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ.
 - Paul uses a somewhat unusual construction – the articular infinitive – to communicate the final clause of this verse which tells us the purpose for the body of sin being rendered powerless.
 - The phrase “no longer be slaves to sin” tells us that we were all under slavery to sin as unbelievers, but we are no longer under that bond of slavery once we are saved.
- given that he who has died has been set free from sin.
 ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας.
 - The word “for” is γὰρ (gar) and is used as a marker of clarification here.
 - To express this usage, we will translate this word as “given that” here.
 - The word “freed” is from δικαίωω (dikaioō) which means “justify” or “acquit”.
 - This word is best translated “set free” here.
 - This word is in the perfect tense meaning a past completed action with present ongoing results.

- Principles of Romans 6:5-7
 - At the moment of our salvation we were identified with Jesus Christ and with His death through the baptism of the Spirit.
 - We were also identified with the likeness of His death in that we died to sin.
 - Jesus Christ died *for* our sins according to the Scriptures, once for all [1 Cor 15:3; 1 Pet 3:18].
 - Jesus was without sin [Heb 4:15; 1 John 3:5], so He was never in the position to need to die *to* sin.
 - Rom 6:10 seems to say that He died to sin, but we shall see when we get there that is not the case.
 - Rather, He Himself bore our sins in His body so that *we* might die to sin [1 Pet 2:24].
 - Having been identified with the likeness of His death, we have also been identified with the likeness of His resurrection.
 - At the Rapture we will receive a resurrection body that is like His [1 John 3:2; 1 Cor 15:20-23].
 - Our new body will be a spiritual body, immortal and imperishable [1 Cor 15:35-54].
 - Our old sin nature was crucified together with Christ on the cross [Gal 2:20].
 - God accomplished this so that the lusts of the flesh would no longer have power over us as they did when we were unbelievers [Eph 2:3].
 - But the lusts of the flesh remain with us and wage war against the soul [1 Pet 2:11].
 - As born-again believers we are no longer constrained to be slaves to sin.
 - We have died to sin and through that death have been set free from the bondage of sin.
 - Having been set free from sin we ought to be slaves of righteousness [Rom 6:18], but we can submit to our old master, the old sin nature.
 - This is why it is so important for believers to understand that through the crucifixion (disempowering) of the old sin nature and the empowerment we have through the Holy Spirit, we can have victory over the flesh [Gal 5:16-17].
 - Ultimate and complete freedom from sin will come when we depart from this body of sin.

- Now since we have died with Christ, we believe that we shall also live with Him,
εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ συζήσομεν αὐτῷ,
 - The word “if” here is a first-class conditional here meaning “if, and it is true”.
 - We will translate this as “since” to best communicate this meaning.
 - The phrase “we have died with Christ” refers to our identification with His death (and the likeness of His death) through the baptism of the Spirit.
 - The word “believe” is from πιστεύω (pisteuō) which means “believe” or “trust”.
 - This verb is a present active indicative which describes an ongoing faith.
 - The phrase “we shall also live with Him” refers to the promise of eternal life, a resurrection body like Christ’s and an eternity with Him.
- knowing that Christ, having been raised from the dead, is never to die again;
εἰδότες ὅτι Χριστὸς ἐγερθεὶς ἐκ νεκρῶν οὐκέτι ἀποθνήσκει,
 - The phrase “knowing that” is οἶδα (oida) plus ὅτι (hoti) and introduces what is already understood.
 - The phrase “knowing this” in verse 6 introduced a clause that needed to be understood.
 - What is assumed to be clearly understood is that “Christ is never to die again”.
 - The phrase “never to die again” is literally “no longer dies”.
 - The phrase “having been raised from the dead” explains that Christ’s physical resurrection ensures that He will never die physically (or any other way) again.
- death no longer has mastery over Him.
θάνατος αὐτοῦ οὐκέτι κυριεύει.
 - The word “death” is θάνατος (thanatos) which means “death”.
 - This word can refer to physical death, spiritual death, experiential death, etc.
 - Here it is used for death of any kind.
 - The word “master” is from κυριεύω (kurieuō) which means “rule”, “dominate” or “be master of”.
 - Four of the seven uses of this word in the N.T. are found in Romans, two of them here in this chapter [Luke 22:25; Rom 6:9, 14; 7:1; 14:9; 2 Cor 1:24; 1 Tim 6:15].
- For the death that He died, He died for sin once for all time;
ὁ γὰρ ἀπέθανεν, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ·
 - The phrase “the death that” is the neuter pronoun ὃ (ho).
 - The sentence construction implies that this is a reference to His death.
 - The phrases “He died” are aorist active indicatives of ἀποθνήσκω (apothnēskō).
 - The significance of the aorist will become obvious when we look at the second half of this verse.
 - This is an indirect object which could be translated “to sin” or “for sin” (see the instances of “to them” and “for them” in 2 Pet 2:20-22).
 - We know that Christ was without sin and never had to die *to* sin.
 - The commentaries are all over the place trying to explain this phrase.
 - Paul uses this exact phrase again in verse 11.

- This is a very interesting word play Paul is using to show us that His death *for sin* is critically linked to our death *to sin*.
- Here, this phrase should be translated “for sin”.
- In verse 11 the exact same phrase should be translated “to sin”.
- Jesus died *for sin* and because of His death we can consider ourselves to be dead *to sin*.
- The phrase “once for all” is ἐφάπαξ (ephapax) which means “once for all”.
- This word means “once and never again” not “once for everyone”.
- but the life that He lives, He lives for God.
ὁ δὲ ζῆ, ζῆ τῷ θεῷ.
 - The phrase “the life that” is the neuter pronoun ὁ (ho).
 - As before, the sentence construction implies that this is a reference to His life.
 - The phrases “He lives” are present active indicatives of ζάω (zaō).
 - The phrases “He died” in the first half of this verse were in the aorist tense.
 - This contrast is of Jesus suffering death once in the past, but He is alive and well today.
 - The phrase “to God” is τῷ θεῷ (tō theō).
 - As with τῆ ἁμαρτία (tē hamartia) this is an indirect object which could be translated “to God” or “for God”.
 - Commentaries that struggled with “to sin” had no issue with translating this “for God”.
- And, as follows, consider yourselves to be dead to sin, but alive to God in Christ Jesus.
οὕτως καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς [εἶναι] νεκροὺς μὲν τῆ ἁμαρτία ζῶντας δὲ τῷ θεῷ ἐν Χριστῷ Ἰησοῦ.
 - The word “Even” is καὶ (kai) which means “and”, “also” or “even”.
 - The word “so” is οὕτως (houtōs) which means “so”, “thus”, “in this manner” or “as follows”.
 - The rest of this verse contains a logical conclusion based upon what verse 10 says.
 - We will translate this “And, as follows,” to express that here.
 - The word “consider” is from λογίζομαι (logizomai) which means “reckon” or “consider”.
 - This is a thinking word which involves logical reasoning as opposed to emotion.
 - The phrase “to be” is εἶναι (einai) which means “to be”.
 - This word may not be part of the original text, but like 99.9% of text questions, it does not matter.
 - The phrase “to sin” is τῆ ἁμαρτία (tē hamartia) which is the exact phrase we saw in verse 10.
 - This is the continuation of the word play Paul is using to tie Christ’s death to one we must die.
 - The phrase “to God” is τῷ θεῷ (tō theō) which is the exact phrase we saw in verse 10.
 - This is the continuation of the word play Paul is using to tie Christ’s life to one we must live.
 - The phrase “in Christ Jesus” is critical to this verse (as it is everywhere it appears).
 - We are able to give this idea consideration because we are ἐν Χριστῷ (en Christō).

- In many cases there is little significance to whether the text says “Christ” or “Christ Jesus”.
- However, there may be significance here because the humanity of Christ is being emphasized.
- Principles of Romans 6:8-11
 - Given that, as believers, we have died together with Christ through our identification with His death, we can take it as a matter of our faith that we will also live with Him [1 Thess 5:9-10].
 - This promise is not limited to the future when we will be with Christ in heaven, but also to the present life we live with Him now [v. 4].
 - Before the cross, Jesus (the humanity of Christ) was subject to death, both physical and spiritual [Heb 2:18; 4:15].
 - Now that He has suffered death on the cross and has been raised from the dead, death no longer has any power over Him [Acts 2:24; Rev 1:17-18].
 - On the cross Jesus died both spiritually and physically.
 - It was His spiritual death on the cross that paid the penalty for our sins [John 19:30].
 - That death was a once-and-for-all-time sacrifice that never needs to be repeated [Heb 7:26-27].
 - Jesus was physically raised from the dead and is very much alive and well at the right hand of the Father in heaven [John 2:19-22; Mark 16:19].
 - As He did while on this earth, Jesus lives His life for His Father and to His glory.
 - We have been identified with the likeness of Christ’s death on the cross [v. 5].
 - We will never die *for* sin as Jesus did, but we can and should consider ourselves to be dead *to* sin.
 - Our positional reality is that we are already seated with Christ in heaven [Eph 2:4-7], but experientially we remain on this earth.
 - Likewise, our positional reality is that we have died to sin, but we can still live in it [vv. 1-2].
 - Even though we remain on this earth, we can choose to live by setting our minds on heavenly things [Col 3:1-3].
 - Likewise, though we are certainly capable of living in sin, we can choose to think of ourselves as dead to sin and alive to God.
 - Living our lives for God is our calling and purpose as believers [Rom 14:7-9; 2 Cor 5:14-15].
 - This entails living a life that is dead to sin and alive to righteousness [1 Pet 2:24].
 - As we shall see, we must choose whether we will present our bodily members to unrighteousness or righteousness [vv. 12-13].

• Present Yourself to God [6:12-13]

- Therefore do not let sin reign in your mortal body to the end that you obey its lusts,
Μὴ οὖν βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι εἰς τὸ ὑπακούειν ταῖς ἐπιθυμίαις αὐτοῦ,
 - The word “Therefore” tells us that this begins a conclusion based on everything in verses 1-11.
 - As we shall see, Paul’s conclusion actually builds on what we learned in chapter five as well.
 - Paul ties this back to chapter five by talking about the reign of sin.
 - We learned in chapter five that sin reigns through operational death.
 - What we have here is an imperative of βασιλεύω (basileuō).
 - This means we must make the volitional choice whether sin will reign in our mortal bodies.
 - The word “mortal” is from θνητός (thnētos) which means “subject to death”.
 - Paul uses this word again in Rom 8:11 when he talks about the Spirit giving life to these bodies.
 - The phrase “so that” is εἰς (eis) which means “to” or “toward”.
 - Here Paul uses this word with the meaning “to the end that”.
 - The phrase “its lusts” make it clear that lusts dwell within our mortal bodies.
 - These lusts are the carnal desires of the old sin nature which resides in the flesh itself.
- and do not go on presenting the members of your body to sin as weapons of unrighteousness;
μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὄπλα ἀδικίας τῇ ἁμαρτίᾳ,
 - The phrase “go on presenting” is from παριστάνω (paristavō) which means “place beside”.
 - This is an idiom for presenting something to someone (or something, in this case).
 - Again, we have an imperative which means we must make the volitional choice whether to present the members of our body to sin.
 - The phrase “the members of your body” is literally “your members”.
 - The context (verse 11) implies that these are the members of our mortal body.
 - The word “instruments” is from ὄπλον (hoplon) which means “tool” or “weapon”.
 - This word speaks of “weapons of righteousness” in 2 Cor 6:7 and “weapons of warfare” in 2 Cor 10:4.
- but present yourselves to God as those who are alive from the dead,
ἀλλὰ παραστήσατε ἑαυτοὺς τῷ θεῷ ὡσεὶ ἐκ νεκρῶν ζῶντας
 - The word “present” is from παριστάνω (paristavō).
 - This is also an imperative which means we must make the volitional choice as to how we will present ourselves to God.
 - We always “present ourselves to God”, but the question remains as to how we will do so.
 - The phrase which follows tells us what how we should present ourselves to Him.
 - The phrase “as those alive from the dead” describes our position in Christ.
 - It is implied that this means “as those *who are* alive from the dead”.

- and the members of your body to God as weapons of righteousness.
καὶ τὰ μέλη ὑμῶν ὄπλα δικαιοσύνης τῷ θεῷ.
- The phrase “your members” is the exact same phrase we saw in the first part of this verse.
- For consistency we will translate this “the members of your body” again here.
- The word “instruments” is the exact same word we saw in the first part of this verse.
- For consistency we will translate this “weapons” again here.
- The ordering of the words here is analogous to the ordering in the first part of this verse.
- We will translate the end of this verse in a similar way.
- Principles of Romans 6:12-13
 - Our volition has been granted to us by God as part of His delegated permissive will.
 - It is God’s permissive will that allows/disallows Satanic activity [Job 1:12; 2:6; 1 Kgs 22:20-23; Luke 22:31-32].
 - Our delegated permissive will allows/disallows fleshly activity [Psalm 19:13-14; 119:133].
 - These mortal, fleshly bodies in which we dwell are active agents with carnal desires that cry out for our obedience [Gal 5:16-17].
 - When we indulge the flesh, we become a weapon of unrighteousness fighting against God [Jas 4:4].
 - We have daily opportunities to present ourselves to God in a righteous way [Rom 6:19; 12:1].
 - These opportunities prepare us for our ultimate presentation before God [Rom 14:10].
 - If we are properly oriented to our ultimate presentation before God at the Bema Seat, it will help us when we face temptation [Col 3:1-5].
 - We should make no provision for sin [Rom 13:14], but every provision for righteousness [2 Tim 2:15].

• Under Grace, Not Law [6:14-15]

- For sin shall not have mastery over you, for you are not under Law but under grace.
ἀμαρτία γὰρ ὑμῶν οὐ κυριεύσει· οὐ γὰρ ἐστε ὑπὸ νόμον ἀλλὰ ὑπὸ χάριν.
 - The word “master” is from κυριεύω (kurieuo) which means “rule”, “dominate” or “be master of”.
 - This is the same word we saw in verse 9 which we translated “has mastery”.
 - The words “under” here and in verse 15 are ὑπὸ (hupo) which means “by”, “under” or “about”.
 - These cases are all in the sense of “under the control of” [Matt 8:9; Gal 3:23, 25; 1 Pet 5:6].
 - The word “law” is from νόμος (nomos) which means “rule”, “principle” or “law”.
 - This could refer to “law” in general but refers to the Mosaic Law here.
- What then? Should we sin because we are not under Law but under grace? Absolutely not!
Τί οὖν; ἀμαρτήσωμεν, ὅτι οὐκ ἐσμὲν ὑπὸ νόμον ἀλλὰ ὑπὸ χάριν; μὴ γένοιτο.
 - The phrase “What then?” is the exact phrase we saw in Rom 3:3 and Rom 3:9.
 - As before, this phrase is used to highlight a point of significance or a potential opposing view.
 - The phrase “Shall we sin” is a subjunctive of ἀμαρτάνω (hamartano).
 - To better express the subjunctive we will translate this as “Should we sin”.
 - As in verse 14 the word “law” is from νόμος (nomos).
 - This also refers to the Mosaic Law.
 - The phrase “May it never be!” is μὴ γένοιτο (mē genoito).
 - As we have done before, we will translate this as “Absolutely not!”.
- Principles of Romans 6:14-15
 - As believers we are to have One Lord [1 Cor 8:6], so there should be no place for sin to have mastery over us.
 - Likewise, the overseer of a local church should not try to exert mastery over the flock [1 Pet 5:1-3].
 - The reign of Law was powerless to overcome the reign of sin [Rom 8:3; Col 3:20-23].
 - We have been set free from the Law so that grace may reign in righteousness [Rom 8:2; 5:20-21].
 - We are not given a license to sin just because we are no longer under the Law [Rom 6:1].
 - Paul repeats this principle here because repetition drives home the point, edifies the saints, and provides a safeguard [Phil 3:1; 2 Pet 1:12-15].

- **Become Slaves of Righteousness [6:16-20]**

- Do you not know that when you present yourselves to something as slaves for obedience, οὐκ οἶδατε ὅτι ᾧ παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν,
 - The phrase “Do you not know” is one of Paul’s favorite ways to begin a thought.
 - In using this phrase, he always means, “You ought to know”.
 - The word “present” is once again from παριστάνω (paristanō).
 - Here Paul will explain more about what it means to present yourself to someone (or something).
 - The word “someone” is from the relative pronoun ὅς (hos).
 - The NASB (and other translations) take this as masculine, but it is the same form as the neuter.
 - Given that this passage talks about being slaves of sin, obedience, impurity, lawlessness, and righteousness, it seems better to take this relative pronoun as being in the neuter here.
 - The word “slaves” is from δοῦλος (doulos) which means “slave” or “subject”.
 - This word is used five times in this passage and forms the theme of Paul’s point.
 - The word “obedience” is from ὑπακοή (hupakoē) which means “obedience” or “compliance”.
 - This word, along with the verb form ὑπακούω (hupakouō), is central to the theme as well.
- you are slaves of the thing which you obey, δοῦλοί ἐστε ᾧ ὑπακούετε,
 - The phrase “the one whom” is again from the relative pronoun ὅς (hos).
 - This form of the pronoun could be either masculine or neuter, but we will once again take it as the neuter here.
 - The word “obey” is from ὑπακούω (hupakouō) which is the verb form of “obedience”.
 - The emphasis in this passage is on placing ourselves under various forms of slavery and becoming obedient to our “master”.
- either slaves of sin resulting in death, or slaves of obedience to God resulting in righteousness? ἥτοι ἀμαρτίας εἰς θάνατον ἢ ὑπακοῆς εἰς δικαιοσύνην;
 - The phrases “of sin” and “of obedience” refer back to the phrase “slaves of the thing which”.
 - We will add the word “slaves” just to make it clear what Paul is saying here.
 - The word “obedience” is kind of odd here.
 - Paul previously contrasted the choice of presenting ourselves to sin or to God [v. 13].
 - In the next verse he speaks of being obedient to a form of teaching of God’s word [v. 17].
 - The phrases “resulting in” are the word εἰς (eis) which means “to” or “toward”.
 - Paul uses this word in the sense of “resulting in” many times in Romans [5:16; 6:16, 19, 22; 7:10; 10:10; 15:18] and also in Col 2:2.

- But thanks be to God that though you were slaves of sin,
 χάρις δὲ τῷ θεῷ ὅτι ἦτε δοῦλοι τῆς ἀμαρτίας
 - The word “thanks” is χάρις (charis) which means “grace” or “graciousness”.
 - This word is also used of a response to graciousness as in “gratitude” or “thanks”.
 - The phrase “you were slaves of sin” refers to a past condition for these believers.
 - This is the condition all of us found ourselves in as unbelievers.
- you became obedient from the heart to that form of sound teaching to which you were entrusted,
 ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε τύπον διδασχῆς,
 - The phrase “became obedient” is from ὑπακούω (hupakouō) which means “obey”.
 - This continues Paul’s theme of volitional slavery and obedience.
 - This is an aorist of ὑπακούω (hupakouō) which indicates that this obedience began at some point in the past – at the hearing of the true gospel.
 - The word “heart” is from καρδία (kardia) which does not refer to the blood pumping organ here.
 - The phrase “from the heart” tells us that this obedience is not superficial or legalistic.
 - The phrase “form of teaching” is important here.
 - This refers to sound doctrine [1 Tim 4:6; 2 Tim 4:3; Titus 1:9; 2:1], sound teaching [1 Tim 1:10] and sound words [1 Tim 6:3; 2 Tim 1:13].
 - The word “committed” is from παραδίδωμι (paradidōmi) which means “deliver” or “entrust”.
 - The meaning here is these believers had been entrusted to the care of sound teaching.
- and having been set free from sin, you became enslaved to righteousness.
 ἐλευθερωθέντες δὲ ἀπὸ τῆς ἀμαρτίας ἐδουλώθητε τῇ δικαιοσύνῃ.
 - The word “freed” is from ἐλευθερώω (eleutheroō) which means “set someone free from domination”.
 - The believer has been set free from the rule (domination) of sin.
 - The phrase “became slaves of righteousness” is literally “were enslaved to righteousness”.
 - The translation “became enslaved to righteousness” best fits here.
- I am speaking in human terms because of the weakness of your flesh.
 Ἀνθρώπινον λέγω διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν.
 - The phrase “in human terms” is from ἀνθρώπινος (anthrōpinos) which means “human”.
 - This word means “in human terms” or “from a human perspective” in this context.
 - The phrase “the weakness of your flesh” refers to the limited understanding of immature believers.
 - That limitation prompted Paul to use human terms to explain a divine concept.
 - The human terms Paul is talking about is the language of slavery regarding the believer.
 - God does not hold His children in bondage, but the unbeliever is indeed enslaved to sin.
 - In order to communicate the analogous situation for believers in a way that is easily understood, Paul uses the language of believers becoming enslaved to righteousness.

- For just as you presented the members of your body as slaves to immorality and to lawlessness, ὥσπερ γὰρ παρεστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ
 - The phrase “your members” is the same phrase we saw in verse 13.
 - For consistency we will translate this as “the members of your body”.
 - The word “impurity” is from ἀκαθαρσία (akatharsia) which means “immorality”.
 - The primary use of this word is in regard to sins of the sexual nature.
 - The word “lawlessness” is from ἀνομία (anomia) which means “lawlessness”.
 - This word describes someone who is disposed to do whatever is contrary to law.
- leading to more lawlessness, εἰς τὴν ἀνομίαν,
 - The phrase “resulting in further lawlessness” is literally “to lawlessness”.
 - Combined with the previous phrase you get “lawlessness to lawlessness”.
 - This is an idiom meaning “lawlessness leading to more lawlessness”.
- so now present the members of your body as slaves to righteousness, οὕτως νῦν παραστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν.
 - The word “now” is from νῦν (nun) which means “now” or “at this time”.
 - The message is for believers who have now been set free from sin.
 - The word “present” is once again from παριστάνω (paristanō).
 - This time it is an imperative which means we have to choose to do this.
 - The phrase “your members” is the same as we saw in verse 13 and in the first part of this verse.
 - For consistency we will translate this as “the members of your body”.
- leading to sanctification, εἰς ἁγιασμόν.
 - The phrase “resulting in sanctification” is literally “to sanctification”.
 - Similar to what we saw with the lawlessness of the unbeliever, this means “leading to sanctification”.
 - The word “sanctification” is from ἁγιασμός (hagiasmos) which means “holiness” or “consecration”.
 - This word is used of the believer’s sanctification during his earthly walk.
- For when you were slaves of sin, you were not bound by righteousness, ὅτε γὰρ δοῦλοι ἦτε τῆς ἁμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ.
 - The phrase “when you were slaves of sin” refers to our life before we were born again.
 - As unbelievers we were completely enslaved to the power which sin held over us.
 - The word “free” is from ἐλεύθερος (eleutheros) which means “free from control or obligation”.
 - The word expresses being independent or unbound by obligations.
 - The phrase “in regard to righteousness” is the dative of δικαιοσύνη (dikaiosunē).
 - Here this dative is better translated “by righteousness”.

- Principles of Romans 6:16-20
 - The O.T. differentiates between voluntary and involuntary slavery [Exod 21:1-6; Deut 15:12-17].
 - As unbelievers we were involuntary slaves of sin [v. 17].
 - As believers we have died to sin [v. 2] and have been set free from our bondage to sin [v. 18].
 - However, believers can still present themselves as voluntary slaves to sin for obedience which results in operational death [v. 16].
 - This is totally contrary to God's plan for believers who are supposed to walk in the Light [1 John 1:7].
 - Obedience to sin as our master causes us to do what we do not want to do [Rom 7:14-25].
 - When we do walk in the Light, the victory comes from God through Jesus Christ [1 Cor 15:56-57].
 - The word of God can be taught in many ways, but in order for any form of teaching to help believers live free from sin requires obedience from the heart [Isa 29:13; Ezek 33:30-32; Eph 6:5-6].
 - Believers who are taught the word of God have been entrusted with a precious treasure which must be guarded [1 Tim 6:20; 2 Tim 1:14] and contended for [Jude 3].
 - If you are a disciple of Christ, abiding in Him and in His word, you will voluntarily become a slave of righteousness [John 8:31-36].
 - When a person places his faith in Christ, God makes him alive together with Christ and not only frees him from bondage to sin but also provides him with a new way to walk [Eph 2:1-10].
 - Faith in Christ saves him forever from the penalty of sin, but the word of God in his soul saves him daily from the power of sin [Jas 1:21-22].
 - Carnality leads to further carnality [v. 19 cf. 2 Tim 2:16] and continued carnality leads to diminished spiritual understanding [1 Cor 3:1-3].
 - To break free from such a cycle of sin, a believer must have a change of mind (repentance) about his walk of carnality and confess his sins before God [1 John 1:9; Ps 32:5; 51:1-10; Prov 28:13].
 - As unbelievers we were under bondage to sin as our master for obedience but were under no obligation in regard to righteous behavior.
 - As believers we are under a new Master, the Lord Jesus Christ [1 Cor 1:2].
 - However, we must choose to recognize Him as our Lord [1 Pet 3:15] and obey Him [1 Pet 1:2, 14-16].

• **Death Versus Eternal Life [6:21-23]**

- Therefore what fruit were you then producing from the things of which you are now ashamed?
τίνα οὖν καρπὸν εἶχετε τότε; ἐφ’ οἷς νῦν ἐπαισχύνεσθε,
 - The words “benefit” here and in verse 22 are from καρπός (karpos) which means “fruit”.
 - This tells us that this passage involves fruit-bearing.
 - The word “deriving” here and “derive” in verse 22 are from ἔχω (echō) which means “have” or “own”.
 - This word means to “have” in the sense that fruit has been produced in one’s life.
 - The word “ashamed” is from ἐπαισχύνομαι (epaischunomai) which means “be ashamed”.
 - This word means to experience pain or a sense of loss of status because of a particular event.
- For the end result of those things is death.
τὸ γὰρ τέλος ἐκείνων θάνατος.
 - The words “outcome” here and in verse 22 are τέλος (telos) which means “end” or “conclusion”.
 - Here this word refers to an end result or outcome.
 - The phrase “those things” refers back to the sins which were now a source of shame.
 - The end result of sin is death – spiritual death for the unbeliever and operational death for the believer.
- But now having been set free from sin and enslaved to God, you produce your fruit,
νυνὶ δὲ ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας δουλωθέντες δὲ τῷ θεῷ ἔχετε τὸν καρπὸν ὑμῶν
 - The phrase “having been freed” is from ἐλευθερόω (eleutheroō) which means “free” or “set free”.
 - Similar to what we have done before we will translate this “having been set free”.
 - The words “derive” and “benefit” are the same words we saw in verse 21.
 - We will translate them similarly here.
- leading to sanctification, and the end result, eternal life.
εἰς ἁγιασμόν, τὸ δὲ τέλος ζωὴν αἰώνιον.
 - The phrase “resulting in sanctification” is literally “to sanctification”.
 - As we did with similar constructs before we will translate this “leading to sanctification”.
 - The word “outcome” is the same word we saw in verse 21.
 - We will translate it “end result” again here.
- For the recompense of sin is death,
τὰ γὰρ ὀψώνια τῆς ἁμαρτίας θάνατος,
 - The word “wages” is from ὀψώνιον (opsōnion) which means “pay”, “wages” or “compensation”.
 - The original usage of this word related to ration money for a soldier.
 - A better translation here would be “recompense”.
 - As with the “end result of sin” in verse 21 the “recompense of sin” is death – spiritual death for the unbeliever and operational death for the believer.

- but the free gift of God is eternal life in Christ Jesus our Lord.
τὸ δὲ χάρισμα τοῦ θεοῦ ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.
 - The phrase “free gift” is χάρισμα (charisma) which means “that which is freely and graciously given”.
 - As we saw back in chapter 5, this word highlights God’s grace in providing the gift of salvation.
 - The phrase “eternal life” here and in verse 22 technically describe “everlasting life”.
 - That life is the gracious gift of God the moment someone believes in Jesus Christ as Savior.
 - As Paul often does, he highlights the believer’s position in Christ.
 - Our salvation and our position in Christ are inseparable realities.
- Principles of Romans 6:21-23
 - Sinful behavior should be a source of shame for believers [1 Cor 15:34].
 - However, if someone indulges the lusts of the flesh for a long enough period of time, they will become callous toward sin [Eph 4:17-19; 1 Tim 4:1-5].
 - It is important for believers to recognize the utter sinfulness of sin [Rom 7:13].
 - The end result of sin is death...
 - Adam’s original sin resulted in spiritual death and resultant condemnation for all of mankind [Gen 2:16-17; Rom 5:12-18; 1 Cor 15:22].
 - The believer’s sin results in operational death...
 - loss of fellowship [1 John 1:5-9]
 - loss of spiritual productivity [John 15:4-5]
 - As believers we have been set free from sin, but we should not use our freedom as a covering for evil, but as bondservants of God [1 Pet 2:16].
 - Submitting to God and walking by means of the Spirit (abstaining from impurity) leads to our sanctification [Gal 5:16-17; 1 Thess 4:3-7].
 - We should remember that we always bear fruit of some kind – either fruit to God in our sanctification or fruit to death in our carnality [Rom 7:4-5].
 - We receive the free gift of eternal life the moment we place our faith in Jesus Christ [John 3:16; 5:24; v. 23; Eph 2:8-9].
 - Born-again believers then live according to the eternal life they already possess when they sow to the Spirit rather than to the flesh [v. 22; Gal 6:7-8].
 - In other words, a believer’s commitment to the teaching of God’s word and obedience from the heart allows his positional reality to become experiential realization [John 17:13-19].