

ROMANS 6

Walking in Newness of Life

1 What shall we say then? Are we to continue (ἐπιμένω, pres.) in Sin (τῆ ἁμαρτία) that Grace (ἡ χάρις) may abound?¹ 2 By no means (μὴ γένοιτο)!² How can we who died (ἀποθνήσκω, aor. act.) to Sin (τῆ ἁμαρτία) still live (ζῶω, fut.) in it? 3 Do you not know that all of us who have been immersed (βαπτίζω, aor. pass.) into (εἰς) Messiah Jesus were immersed into his death? 4 We were co-buried (συνθάπτω, aor. pass.) therefore with him through the immersion into [his] death in order that just as Messiah was raised (ἐγείρω, aor. pass.) from the dead through the glory of the Father, we too might walk (περιπατέω, aor. act. subj.) in newness of life (ἐν καινότητι ζωῆς). 5 For if (εἰ) we have become (γίνομαι, perf. act. ind.) identified (σύμφυτος) with him in the likeness (ὁμοίωμα) of his death [and we have], we will also be identified with him in the likeness of his resurrection. 6 This we know (γινώσκω, pres.), that our old self (παλαιὸς ἡμῶν ἄνθρωπος) was co-crucified (συσταυρόω, aor. pass.) with him in order that the body of Sin (τῆς ἁμαρτίας) might be brought to an end (καταργέω, aor. pass.),³ so that we would no longer be enslaved (δουλεύω, pres. inf.) to Sin (τῆ ἁμαρτία). 7 For one who has died (ἀποθνήσκω, aor.) has been set free (δικαίω, perf. pass.)⁴ from Sin. 8 Now if (εἰ) we died (ἀποθνήσκω, aor.) with Messiah [and we have], we believe (πιστεύω, pres.) that we will also co-live (συζῶω, fut. act.) with him, 9 because we know that Messiah, being raised from the dead, will never die again. Death no longer has dominion over him. 10 For the death he died he died to Sin (τῆ ἁμαρτία) once for all (ἐφάπαξ), but the life he lives he lives to God. 11 So you (pl.) also must keep counting (λογίζομαι, pres.)⁵ yourselves dead to Sin but living (ζῶω, pres. act. part.) to God in Messiah Jesus.

12 Therefore do not let Sin (ἡ ἁμαρτία) keep reigning (βασιλεύω, pres.) in your mortal body, to make you obey its passions (ἐπιθυμία).⁶ 13 Do not keep presenting (παρίστημι, pres.) your members to Sin (τῆ ἁμαρτία) as tools (ὄπλον) for unrighteousness, but present (παρίστημι, aor.) yourselves to God as those who have been brought from death to life, and your members to God as tools (ὄπλον) for righteousness. 14 For sin shall not dominate (κυριεύω)⁷ you (pl.), because you (pl.) are not under law but under grace.

15 What then? Are we to sin because we are not under law but under grace? By no means! 16 Do you (pl.) not know that if you present (παρίστημι, pres.) yourselves to anyone as obedient

¹ Paul continues to debate a hypothetical Jewish legalist opponent.

² Paul uses the “by no means” strategy ten times in Romans (Ro 3:4, 6, 31; 6:2, 15; 7:7, 13; 9:14; 11:1, 11).

³ “[T]o cause someth. to come to an end or to be no longer in existence, *abolish, wipe out, set aside*” (BDAG, 525).

⁴ “[T]o cause someone to be released from personal or institutional claims that are no longer to be considered pertinent or valid, *make free/pure*” (BDAG, 249).

⁵ “[T]o determine by mathematical process, *reckon, calculate*... as a result of a calculation evaluate, estimate, look upon as, consider” (BDAG, 597).

⁶ “[A] desire for someth. forbidden or simply inordinate, *craving, lust*” (BDAG, 372).

⁷ “[B]e master of, dominate” (BDAG, 576).

slaves, you are slaves of the one whom you obey, either of sin leading to death (ἀμαρτίας εἰς θάνατον) or of obedience leading to righteousness (ὕπακοῆς εἰς δικαιοσύνην)? 17 But thanks be to God that you (pl.) who were once slaves of Sin obeyed (ὕπακούω) from the heart into the standard⁸ of teaching (τύπον διδαχῆς),⁹ for [the learning of] which you were handed over (παραδίδωμι, aor. pass). 18 And having been set free (ἐλευθερώω, aor. pass.) from Sin (τῆς ἀμαρτίας), you (pl.) were enslaved (δουλόω, aor. pass.) to Righteousness (τῇ δικαιοσύνῃ). 19 I am speaking in human terms, because of your natural limitations. For just as you (pl.) once presented (παρίστημι, aor.) your members as slaves to Dirtiness (τῇ ἀκαθαρσίᾳ) and to Lawlessness (τῇ ἀνομίᾳ) leading to more Lawlessness (τὴν ἀνομίαν) [a summary of Ro 1:18-31], so now present (παρίστημι, aor.) your members as slaves to Righteousness (τῇ δικαιοσύνῃ) leading to sanctification (ἀγιασμός). 20 For when you were slaves of Sin, you were free in regard to Righteousness (τῇ δικαιοσύνῃ). 21 But what fruit (καρπός) were you getting at that time from the things of which you are now ashamed? For the end of those things is death (θάνατος). 22 But now that you have been set free (aor. pass.) from Sin and have become slaves of God, the fruit you (pl.) have (ἔχω, pres.) leads to sanctification (ἀγιασμός), and its goal (τὸ...τέλος) is eternal life (ζωὴν αἰώνιον). 23 For the wages (ὀψώνιον)¹⁰ of Sin is death, but the free gift (τὸ...χάρισμα)¹¹ of God is eternal life in Messiah Jesus our Lord (ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν).

⁸ “[A] kind, class, or thing that suggests a model or pattern, *form, figure, pattern*” (BDAG, 1020).

⁹ “[P]attern of teaching (of Christian belief and practice)” (BDAG, 241).

¹⁰ “[C]ompensation” (BDAG, 747)

¹¹ “[T]hat which is freely and graciously given, *favor bestowed, gift*” (BDAG, 1091).

Biblical Worldview

1. Illustrations.

- a. Returning home from university for the summer to your non-Christian family and friends after you have become a Christian. Your family and friends expect you to act the same way you used to act. They will want you to go out and party with them like you used to. If you act like “goody two-shoes,” they’ll ridicule you. They’ll think your new “faith” has made you “weak.” They’ll demand that you go out and have a good time, like you used to....
- b. In World War II, the Battle of Midway turned the tide of the war in the Pacific. Thought there was lots more fighting to be done, the Americans and their allies began from that point on to recapture islands that had been lost to the Japanese.
- c. Imagine a the top businessman, lawyer, farmer, or doctor in Dunedin showing up at Hirepool on Monday morning, ready to do any job for minimum wage.

2. Felt Needs.

- a. As believers, the struggle against sin and temptation, especially in our areas of weakness, is often very frustrating. Why does sin plague us so much? How do we experience victory over sin, especially in our areas of weakness? Can we gain the upper hand in our struggle against sin?

3. Romans at a Glance.

4. Romans 6 at a Glance.

- a. The theme of Romans 6-8 is sanctification, and the theme of Romans 6 is freedom from sin, both positionally and practically.
- b. Romans 6 is perhaps the most important Bible chapter on the interplay between phases one and two (justification and sanctification). The focus of vv. 1-11 is what has happened in phase one (justification). The focus of vv. 12-23 is what is happening in phase two (sanctification).
- c. Romans 6 contains some of the first facts a new Christian should learn.
 - (1) “How can we overstate the importance of the truth of Romans 6? It is preventative theology. It tells us how we can be free from domination by Sin and hinges on our position in Christ. These are some of the first facts a new Christian should learn. If he does not, he may lose years never knowing that, although Sin is still in his life, he is free from its rule and does not have to obey it. When he realizes and appropriates this truth, he is ready to dedicate his life to the Lord. But not before. ‘Dedication before emancipation is incarceration’” (D. Anderson, *Free Grace Soteriology*).
- d. The use of “we” shows Paul regards his Roman audience as already justified by faith.
 - (1) Paul addresses his Roman readers as those who “are the called of Jesus Messiah” (1:6) and those “who are beloved of God in Rome, called as saints” (1:7). He thanks God because their faith in Messiah “is being proclaimed throughout the whole world” (1:8). He considers them already justified and at peace with God positionally (5:1).

- (2) As with every New Testament letter, *Romans* is written to believers, not unbelievers.
- e. In the New Testament, Greek verb moods and tenses usually indicate when a writer is talking about phase one, two, or three. In general, aorist indicative verbs signify phase one. Verbs in the present tense or subjunctive mood signify phase two.
 - f. In Ro 6, Paul views Sin in personal terms, as a ruling power that has invaded our world, reigns over (Ro 5:12, 21; 6:6, 14; Ga 3:22). Sin (ἡ ἁμαρτία) is a tyrant-slave master who entered the world because of Adam's transgression and who introduced Death, which spread to all humanity (Ro 5:12).
 - g. Know. Consider. Present. Repeat. Bring your practice in line with your position!

5. Paul Rebuts the Cheap Grace Argument (Ro 6:1-2).

- a. **Ro 6:1-2** 1 What shall we say then? Are we to continue (ἐπιμένω, pres.) in Sin (τῇ ἁμαρτίᾳ) that Grace (ἡ χάρις) may abound? 2 By no means (μὴ γένοιτο)! How can we who died (ἀποθνήσκω, aor. act.) to Sin (τῇ ἁμαρτίᾳ) still live (ζῶω, fut.) in it?
- b. Paul continues to debate a hypothetical Jewish legalist opponent.
 - (1) He is addressing an argument he has often encountered in his missionary travels: "Aren't you giving people a license to sin? Aren't you giving people a green light to sin?" His response is the famous μὴ γένοιτο ("Not on your life!" or "No chance in hell!").
 - (2) Paul uses the "by no means" strategy ten times in Romans (Ro 3:4, 6, 31; 6:2, 15; 7:7, 13; 9:14; 11:1, 11).
- c. If you are accused of cheap grace, remember that so was Paul.
 - (1) "If you are not accused of cheap grace and antinomianism when you present the gospel, then you are not presenting Paul's gospel, for that is exactly what he was accused of (Ro 6:1)" (S. Lewis Johnson).
- d. At the moment of faith in Jesus, our relationship to Sin fundamentally changed. We positionally died to Sin. Therefore now and in the future, we are not to live in Sin.

6. Immersion into Jesus' Death and Resurrection for Newness of Life (Ro 6:3-5).

- a. **Ro 6:3-5** 3 Do you not know that all of us who have been immersed (βαπτίζω, aor. pass.) into (εἰς) Messiah Jesus were immersed into his death? 4 We were co-buried (συνθάπτω, aor. pass.) therefore with him through the immersion into [his] death in order that just as Messiah was raised (ἐγείρω, aor. pass.) from the dead through the glory of the Father, we too might walk (περιπατέω, aor. act. subj.) in newness of life (ἐν καινότητι ζωῆς). 5 For if (εἰ) we have become (γίνομαι, perf. act. ind.) identified (σύμφυτος) with him in the likeness (ὁμοίωμα) of his death [and we have], we will also be identified with him in the likeness of his resurrection.
- b. God wants us to know about our identity in Jesus.
 - (1) Paul always says, "Don't you know...?" (Ro 6:3; 7:1; 11:2; 1 Co 3:16; 5:6; 6:2, 3, 9, 15, 16, 19; 9:13, 9:24).
- c. Here, baptism into Jesus probably refers to the Spirit baptism we undergo at the moment of faith in Jesus. But water baptism is also implied.
 - (1) It is important to understand that we are justified through faith in Jesus and not through water baptism. If a believer dies before he is water baptised, he or she is still justified for eternal life and going to heaven.

(2) See *Spirit Baptism*.

- d. The moment we believe in Jesus, we are so closely identified with him that we share positionally and retroactively in his death, burial, and resurrection. His death becomes our death. His burial becomes our burial. His resurrection becomes our resurrection.
- e. The purpose of our co-resurrection with Jesus is walking in newness of life, practically.

7. Revolution: Our New Self Set Free from Sin (Ro 6:6-7).

- a. **Ro 6:6-7** 6 This we know (γινώσκω, pres.), that our old self (παλαιὸς ἡμῶν ἄνθρωπος) was co-crucified (συσταυρόω, aor pass.) with him in order that the body of Sin (τῆς ἁμαρτίας) might be brought to an end (καταργέω, aor. pass.), so that we would no longer be enslaved (δουλεύω, pres. inf.) to Sin (τῇ ἁμαρτίᾳ). 7 For one who has died (ἀποθνήσκω, aor.) has been set free (δικαίωω, perf. pass.) from Sin.
- b. We need to know everything there is to know about our new position in Jesus.
(1) See. R. B. Thieme, “The Forty Things.”
- c. Our old self was co-crucified with Jesus in order that our slavery to sin might end.
(1) **Ga 2:20** 20 I have been crucified with Messiah. It is no longer I who live, but Messiah who lives in me.
- d. Because we co-died with Jesus, we have been set free positionally from Sin. Sin has no legal entitlement to exercise jurisdiction over us.
(1) καταργέω (aor. pass.): “[T]o cause someth. to come to an end or to be no longer in existence, *abolish, wipe out, set aside*” (BDAG, 525).
(2) δικαίωω (perf. pass.): “[T]o cause someone to be released from personal or institutional claims that are no longer to be considered pertinent or valid, *make free/pure*” (BDAG, 249).
(3) It is totally incongruous and unreasonable for us to continue serve Sin as slaves.
(4) “[Believers] must revolt in the name of their rightful ruler, God, against sin’s usurping rule” (Cranfield, ICC, 1:316).

8. Jesus’ Victory over Sin and Death Is Our Victory (Ro 6:8-10).

- a. **Ro 6:8-10** 8 Now if (εἰ) we died (ἀποθνήσκω, aor.) with Messiah [and we have], we believe (πιστεύω, pres.) that we will also co-live (συζῶω, fut. act.) with him, 9 because we know that Messiah, being raised from the dead, will never die again. Death no longer has dominion over him. 10 For the death he died he died to Sin (τῇ ἁμαρτίᾳ) once for all (ἐφάπαξ), but the life he lives he lives to God.
- b. In phase three, we will co-live with Jesus. Just as he will never die again, we will never die again. Just as death no long has dominion over him, so death will no longer have dominion over us.
(1) Phases one and three are the context for our life in phase two.
- c. Jesus’ substitutionary death on the cross was a once-for-all death that accomplished a strategic victory over Sin for all believing humanity. His victory over Sin and Death is our victory over sin and death.
- d. Just as Jesus now lives to God, so are we to live to God.

9. Keep Carefully Considering Your Identity in Messiah Jesus (Ro 6:11).

- a. **Ro 6:11** 11 So you (pl.) also must keep counting (λογίζομαι, pres.) yourselves dead to Sin but alive (ζάω, pres. act. part.) to God in Messiah Jesus.
- b. The first command directed to us in the entire book of *Romans* is in Ro 6:11. The command has nothing to do with our speech or behavior. Instead, it has to do with our thinking. We are to carefully consider our new position in Jesus.
 - (1) Paul is a mathematician. He loves to calculate. He demands that we be mathematicians, too. Mathematics lies at the heart of the Christian faith.
 - (2) λογίζομαι: “[T]o determine by mathematical process, *reckon, calculate*...as a result of a calculation evaluate, estimate, look upon as, consider” (*BDAG*, 597).
 - (3) The tense of “reckon” is present, the tense of continuous action. So we must appropriate the fact of our new identity in Jesus continuously and daily.
- c. The key to success in sanctification is knowing and reckoning about what God did for us at the moment of faith in Jesus—our justification. Phase two is built upon phase one.

10. Present Yourself to God for Righteousness (Ro 6:12-14).

- a. **Ro 6:12-14** 12 Therefore do not let Sin (ἡ ἁμαρτία) keep reigning (βασιλεύω, pres.) in your mortal body, to make you obey its passions (ἐπιθυμία). 13 Do not keep presenting (παρίστημι, pres.) your members to Sin (τῇ ἁμαρτία) as tools (ὄπλον) for unrighteousness, but present (παρίστημι, aor.) yourselves to God as those who have been brought from death to life, and your members to God as tools (ὄπλον) for righteousness. 14 For sin shall not dominate (κυριεύω) you (pl.), because you (pl.) are not under law but under grace.
- b. Because of our positional freedom from Sin, we are not to allow Sin to keep reigning in our body, to obey its evil desires, lusts, and passions (ἐπιθυμία).
 - (1) ἐπιθυμία: “[A] desire for someth. forbidden or simply inordinate, *craving, lust*” (*BDAG*, 372).
 - (2) It is possible for us, as justified believers positionally set free from Sin, to keep presenting ourself and our body parts to Sin as tools for unrighteousness. This is implied in Paul’s command.
- c. Instead we are to present (aor. act.) ourselves to God and our body parts as tools for righteousness.
 - (1) Because we have been brought from death to life positionally, and because we are now under grace and not under law, we are not to allow Sin to dominate us.
 - (2) The combination of the negative present of “to present” with the positive aorist of “to present” implies an affirmative, carefully considered, thoughtful, one-time dedication of ourself to God for service.
 - (3) Ro 6 says nothing about our love or gratitude to Jesus for what he has done for us. Those are wonderful motives, but they are not sufficient for life-time dedication to God. Ro 6 talks about our position in Jesus. It is our position in Jesus, our positional freedom from the tyranny of Sin, which is the sound, lasting basis for Christian service (D. Anderson, *Free Grace Theology*).
- d. Illustration: Going back to serve Sin is like an officer who has graduated from boot camp going to attention and saluting an off-duty enlisted drill sergeant that he meets at Pak N Save. Totally ridiculous!

- e. The sin-breaking process of Romans 6 may be summed up in three commands: know, consider, present. We are to know we are identified with Jesus (vv. 1-10). We are to consider ourselves to be dead to sin but alive to God in Jesus (v. 11). We are to affirmatively present ourselves to God as his instruments of righteousness (vv. 12-14). Know-consider-present is to be our habitual response to sin and temptation.¹²

11. Whom Will We Serve? Sin or Righteousness? (Ro 6:15-16).

- a. **Ro 6:15-16** 15 What then? Are we to sin because we are not under law but under grace? By no means! 16 Do you (pl.) not know that if you present (παρίστημι, pres.) yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin leading to death (ἁμαρτίας εἰς θάνατον) or of obedience leading to righteousness (ὑπακοῆς εἰς δικαιοσύνην)?
- b. Paul continues to debate his hypothetical Jewish legalist opponent.
- (1) In Ro 6:1 it is a question of sinning *in order to gain more grace*, while in Ro 6:15 it is a question of sinning *because we already have grace* (D. Moo, *NICOT*, 424). Both arguments are “cheap grace” arguments.
- (2) This is similar to the argument the Gnostic false teachers in 1 John were making.
- (a) **1 Jn 1:6** 6 If we say we have fellowship with him while we walk in darkness, we lie and do not practice the truth.
- c. All people, believers and unbelievers alike, are operationally/practically slaves to whomever they obey in practice.
- (1) Although we, as believers, are no longer enslaved to Sin positionally, we may serve Sin practically. We each have a positional self and a practical self.
- (2) Whatever is the power to which you yield yourselves as slaves to obey it, you are the slaves of that power (Cranfield, *ICC*, 322).
- (3) **Jn 8:34** 34 Jesus answered [the Jewish leaders], Truly, truly, I say to you, everyone who practices sin is a slave to sin.
- d. We have to serve somebody—either Sin or God.
- (1) “You’re gonna have to serve somebody” (B. Dylan).
- (2) “Paul does not mince his words. All human beings are slaves, and there are only two slaveries, to sin and to God.” (Stott, 184).
- (3) There are two, and only two, options open to every person and that these options carry serious consequences. There is no possibility of neutrality (Moo, *NICOT*, 425).
- (4) The question of a man’s being free in the sense of having no master, of not being a slave at all, simply does not arise. Only two alternatives present themselves, to have sin for one’s master or to have God (this second alternative is variously expressed in these verses). There is no third possibility (Cranfield, *ICC*, 321).
- (5) Human autonomy is a myth, Satan’s myth.
- (a) There is no such thing as human autonomy, a freedom from all outside powers and influences. Either people are under the power of sin, or they are under the power of God. Non-Christians who think that they are “free” are under an illusion created and sustained by Satan. The choice with which people are

¹² T. Ralston, Dallas Theological Seminary.

faced is not “Should I retain my freedom or give it up and submit to God?” but “Should I serve sin or should I serve God?” (Moo, *NICOT*, 423, 25).

- (b) “The man who imagines he is free, because he acknowledges no god but his own ego, is deluded; for the service of one’s own ego is the very essence of the slavery of sin). The one alternative has as its end death, but the other life with God” (Cranfield, *ICC*, 323).

12. Set Free from Sin and Enslaved to Righteousness (Ro 6:17-19).

- a. **Ro 6:17-19** 17 But thanks be to God that you (pl.) who were once slaves of Sin obeyed (ὕπακούω, aor. act.) from the heart into (εἰς) the pattern of teaching (τύπον διδασχῆς) to which you were delivered (παραδίδωμι, aor. pass). 18 And having been set free (ἐλευθερόω, aor. pass.) from Sin (τῆς ἁμαρτίας), you (pl.) were enslaved (δουλόω, aor. pass.) to Righteousness (τῇ δικαιοσύνη). 19 I am speaking in human terms, because of your natural limitations.
- b. Paul constantly thanks God for the doctrine he communicates to believers.
(1) Ro 7:25a; 1 Cor 15:57; 2 Cor 2:14; 8:16; 9:15
- c. We’ve been delivered over to a a pattern of teaching to which we must devote ourselves.
(1) τύπον διδασχῆς: “[P]attern of teaching (of Christian belief and practice)” (*BDAG*, 241).
(2) **Ro 16:17** 17 I appeal to you, brothers, to watch out for those who cause divisions and create obstacles contrary to the doctrine that you have been taught. Avoid them.
(3) **1 Co 11:2** 2 I commend you because you remember me in everything and maintain the traditions even as I delivered them to you.
(4) **1 Co 11:23** 23 I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread....
(5) **1 Co 15:3** 3 I delivered to you as of first importance what I also received: that Messiah died for our sins in accordance with the Scriptures....
(6) Christians, while no longer under the Mosaic law, are nevertheless bound by an authoritative code of teaching (Moo, *NICOT*, 427-28).
(7) Christian teaching is to mold and form those who have been handed over to it (Moo, *NICOT*, 428). It is to mould our lives (Cranfield, *ICC*, 324).
- d. Unbelievers are slaves of Sin, both positionally and practically. Believers, by contrast, have been legally and positionally enslaved to God. They cannot, legally and positionally, be re-enslaved to Sin. However, in practice believers are free to choose which master they will serve.
(1) The key to success in phase two is faith in phase one and hope in phase three.
(a) The Christian is not just called to do right in a vacuum but to do right out of a new and powerful relationship that has already been established (Moo, *NICOT*, 429).
(b) We are now in a position to resist sin’s continuing hold upon us (Cranfield, *ICC*, 325).
(2) Illustration: At the end of the American Civil War, in 1865, all black slaves in the South were immediately set free from their white masters. With the Fourteenth Amendment to the U.S. Constitution, slavery became illegal. Understandably,

many former slaves, so accustomed to their lives as slaves working for white masters, did not know what to do with their new freedom. They stayed put and continued working for their masters in much the same way they always had. They never left the plantation. It's not a perfect analogy, but it's helpful. Imagine if the former slave had a plantation of his own waiting for him across the river....

- e. Paul apologizes because the slavery analogy isn't perfect.
 - (1) Paul similarly apologizes in Ro 3:5; 1 Cor 9:8; and Gal 3:15.
 - (2) Of course, the Christian's relation to righteousness, to obedience, and God is not at all the unjust, humiliating, degrading, the grievous thing that slavery has always been. But there is no other metaphor which can so clearly express the total belongingness, total obligation, total commitment, and total accountability that is to characterize the life under grace (Cranfield, *ICC*, 326).

13. To Which Master Will You Report? (Ro 6:19-20).

- a. **Ro 6:19-20** 19 For just as you (pl.) once presented (παρίστημι, aor.) your members as slaves to Dirtiness (τῆ ἀκαθαρσία) and Lawlessness (τῆ ἀνομία) [for a life of] Lawlessness (τὴν ἀνομίαν) [a summary of Ro 1:18-31], so now present (παρίστημι, aor.) your members as slaves to Righteousness (τῆ δικαιοσύνη) leading to sanctification (ἁγιασμός). 20 For when you were slaves of Sin, you were free in regard to Righteousness (τῆ δικαιοσύνη).
- b. Phase two is a time of opportunity and of decision for us.
 - (1) The fundamental decision of our Christian life in phase two is slavery to Sin or slavery to God.
 - (a) Illustration: Envision Sin and God approaching you each morning, asking for your service. One is your old master, from whom you have been emancipated. The other is your new master, who is now lawfully entitled to your services. You have to make a decision each day, which master you will serve for that day.
 - (2) Sanctification is a cooperative process between ourselves and God. There is something for God to do, and something for us to do. It is “the *process* of becoming holy” (Moo, *NICOT*, 431).
 - (3) Unbelievers always present themselves to Sin for the purpose of uncleanness and lawlessness. Believers, by contrast, have the opportunity to present themselves to God for the purpose of righteousness and sanctification. The non-Christian must serve Sin. He or she has no choice. It is only the Christian who gets to choose whom he or she will serve. He or she does have a choice of masters.
 - (4) One cannot be the slave of sin and the slave of righteousness at the same time (Cranfield, *ICC*, 327).
 - (a) **Mt 6:24** 24 No one can serve two masters.
- c. We have a lifetime of work cut out for us.
 - (1) “In chapter 6, St. Paul takes up the special work of faith, the struggle which the spirit wages against the flesh to kill off those sins and desires that remain after a person has been made just. He teaches us that faith doesn't so free us from sin that we can be idle, lazy and self-assured, as though there were no more sin in us. Sin is there, but, because of faith that struggles against it, God does not reckon sin as deserving damnation. Therefore we have in our own selves a lifetime of work cut

out for us; we have to tame our body, kill its lusts, force its members to obey the spirit and not the lusts. We must do this so that we may conform to the death and resurrection of Christ and complete our Baptism, which signifies a death to sin and a new life of grace. Our aim is to be completely clean from sin and then to rise bodily with Christ and live forever” (M. Luther, *Preface to Romans*).

- d. Bring your condition in line with your position.
 - (1) “Bring your phase two condition [practice] in line with your phase one position. You are a new creature in Messiah, so live like it! You are authorized to stop serving the sin slave master. In fact, you have no business serving him anymore. You have a new master, God, who treats you so much better. Instead of death as your daily wages, you get life and peace. So don’t delay! It is your privilege to present yourself to God for service in righteousness.”
- e. What we do with our body parts shows which master we are serving.
 - (1) Which master are you serving with your tongue?
 - (2) Which master are you serving with your hands?
 - (3) Which master are you serving with your sexual organs?
 - (4) **Ro 12:1** I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.
- f. Unbelievers are “free” with respect to righteousness (Ro 6:20).
 - (1) Non-Christians often pride themselves on possessing a freedom appropriate to autonomous human beings and deride Christians for giving that up—becoming subhuman—in obedience to a god. Paul admits that those apart from Christ have a certain freedom. But it is a freedom “with respect to”⁶⁰⁸ one thing only: “righteousness” (Moo, *NICOT*, 431).

14. The Wages of Sin or the Free Gift of God? (Ro 6:21-23).

- a. **Ro 6:21-23** 21 But what fruit (καρπός) were you getting at that time from the things of which you are now ashamed? For the end of those things is death (θάνατος)! 22 But now that you have been set free (aor. pass.) from Sin and have become slaves of God, the fruit you (pl.) have (ἔχω, pres.) leads to sanctification (ἀγίασμός), and its goal (τὸ...τέλος) is eternal life (ζωὴν αἰώνιον). 23 For the wages (ὀψώνιον) that Sin pays is death, but the free gift (τὸ...χάρισμα) of God is eternal life in Messiah Jesus our Lord (ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν).
- b. We should be ashamed of our past life as an unbelievers, although we know our sins are paid for. What were we achieving then? What fruit were we producing?
 - (1) To be ashamed of one’s past evil ways is a vital element in sanctification (Cranfield, *ICC*, 328).
 - (2) “Only those...who have learned well to be earnestly dissatisfied with themselves, and to be confounded with shame at their wretchedness, are imbued with the principles of Christian philosophy” (J. Calvin, quoted in Cranfield, *ICC*, 328).
- c. As believers, we are to carefully compare service to Sin and service to God, especially in their final results.
 - (1) Sin is personified as a general who pays wages to his soldiers or as a slave-owner who pays his slaves an allowance (Cranfield, *ICC*, 329).

- d. Here, death does not refer to eternity in the lake of fire for unbelievers. Rather, it refers to temporal death in all of the areas of life that sin impacts.
 - (1) A husband’s slavery to pornography often means death to his marriage.
 - (2) A father’s slavery to anger can mean death to his relationship with his children.
 - (3) An elder’s slavery to pride can mean death to the effectiveness of the local church.
 - (4) A student’s slavery to social media can mean death to his or her spiritual life.
 - (5) Our slavery to video games can mean death to our relationships.
 - (6) Our slavery to X can result in the death of our reputation and ministry.
- e. God does not pay wages, since no man can put Him in his debt; but the free gift which He gives is nothing less than eternal life (Cranfield, *ICC*, 330).
- f. “Now go to, reader.... Remember that Christ made not this atonement, that thou shouldest anger God again; neither died he for thy sins, that thou shouldest live still in them; neither cleansed he thee, that thou shouldest return (as a swine) unto thine old puddle again; but that thou shouldest be a new creature and live new life after the will of God and not of the flesh” (W. Tyndale, *Prologue on Romans*, quoted in Stott, 182).
- g. Each day, the believer is faced with a choice: “Whom will I serve? Will I serve my old master, Sin, who is not legally entitled to my services and who pays only death for wages? Or will I serve my new master, God, who is legally entitled to my services and who offers not wages, but the free gift of eternal life in Messiah Jesus?”

Sin	God
Dirtiness and lawlessness	Obedience
Shame	Righteousness
Wages	Free gift
Death	Eternal Life

15. Application.

- a. What is your current area of weakness? Facebook? Instagram? Snapchat? Pornography? Sex chatting? Tinder? Wife swapping? Violent video games? Trashy novels? Trashy movies? Is your Spirit-sharpened conscience bothering you on any of these things? Are you frustrated by the lack of holiness and practical sanctification in your life?
- b. If we want to see revival in Dunedin, we have to recommit to God and live lives of practical holiness and sanctification. Our power comes from practical holiness.
- c. Know. Consider. Present. Repeat. Bring your practice in line with your position!

Bibliography

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Notes

Jn 8:34; Eph 4:22; Col 3:5; Col 3:9; Heb 12:1-2; Jas 1:14-15