

CLASS 6: THE CHRISTIAN'S NEW MASTER (Romans 6:1 – 7:6)

3. Justification and holiness of life, ch. 6 – 7:6

Some may think that the doctrine of justification by faith would lead to sinfulness of life. If we are not saved by good works, then why not enjoy a sinful life? Paul strongly answers this antinomianism (denial of law).

Receiving God's righteousness by faith, the Christian must recognize himself to be dead to his old sinful nature, and now alive to his new nature. In baptism the Christian symbolizes his death to sin, and his spiritual resurrection to new life. True faith will always include this change of heart. Calvin has said, "We are saved by faith alone; but faith that saves never is alone." The Christian is someone who reckons himself to be dead to sin and alive unto Christ.

Paul uses two illustrations to show the profound effect justification brings to our life.

(1) A slave changing masters (6:15-23)

Sin was our old master; now we have been purchased by a new master, Christ. We must serve him, not the old master.

(2) A wife whose husband dies (7:1-6)

A wife is bound to her husband while he lives; but if he dies she is released from that bond, and may marry another. Likewise we have died to sin; so there is nothing binding us to continue under its dominion.

Continue in sin?

^{6:1} What shall we say then? Are we to continue in sin that grace may abound? ² By no means!

"Continue in sin?" – "be abiding in sin," present subjunctive, as a way of life

"By no means" = "let it not be," "God forbid" in KJV (*me genoito*)

Dead with Christ

How can we who died to sin still live in it? ³ Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? ⁴ We were buried therefore with him by

baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. ⁵ *For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his.* ⁶ *We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin.* ⁷ *For one who has died has been set free from sin.*

When Christ died, his death took all our sin; our sin died when he died. We were united to Christ in his death.

Christ's death and resurrection

V. 3, "baptized into Christ Jesus" – idea of union, identification with Christ

Compare "baptized unto Moses" in 1 Cor 10:2, "and all were baptized into Moses in the cloud and in the sea"

Vv. 3-4, death pictured in baptism

Baptism, like circumcision, linked to death: Matt 3:10-12; 20:22-23; Col. 2:11-12; 1 Pet 3:21

Emphasis on death of Christ: vv. 3, 4, 5, 6

Christ our representative in death (5:8-9), and our representative in resurrection (4:24-25; Eph. 2:5-6)

Our death and resurrection

Our death – vv. 2, 3, 4, 5, 6, 7

V. 5, "united with him in death" (*sumphutos*)

We are "dead" – vv. 2, 7

We are "risen" – vv. 4, 5

Risen now spiritually (8:13), later physically (8:11)

Risen with Christ

⁸ *Now if we have died with Christ, we believe that we will also live with him.* ⁹ *We know that Christ 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, once for all, but the life he lives he lives to God.* ¹¹ *So you also must consider yourselves dead to sin and alive to God in Christ Jesus.*

Overall pattern of our lives – v. 8

Christ's experience – vv. 9-10

- “Died to sin” (dative of interest—person or thing affected; sin impacted by Christ's death)
- “Lives to God” (dative of interest again; God impacted by Christ's life)

Our union with Christ – vv. 8, 14

We must identify ourselves with Christ – vv. 3, 4, 5, 6, 8

In Christ we are under the new covenant, under grace (v. 14)

- God sees us in Christ (2 Cor 5:14)
- We are able to overcome sin (2 Cor. 3:3-6, 17-18)

Our responsibility

¹² Let not sin therefore reign in your mortal bodies, to make you obey their passions. ¹³ Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness. ¹⁴ For sin will have no dominion over you, since you are not under law but under grace.

Our experience – vv. 11-13

- Reckon (11)
- Resist (12)
- Relinquish (13)

Original question (v. 1), answer (v. 2), reason (v. 14)

Grace (v. 14) – cf. Rom 5:17

No longer slaves of sin

¹⁵ What then? Are we to sin because we are not under law but under grace? By no means! ¹⁶ Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? ¹⁷ But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed, ¹⁸ and, having been set free from sin, have become slaves of righteousness. ¹⁹ I am speaking in human terms, because of your natural limitations. For just as you once presented your members as

*slaves to impurity and to lawlessness leading to more lawlessness, so now present your members as slaves to righteousness leading to sanctification.*²⁰ *When you were slaves of sin, you were free in regard to righteousness.*²¹ *But what fruit were you getting at that time from the things of which you are now ashamed? The end of those things is death.*²² *But now that you have been set free from sin and have become slaves of God, the fruit you get leads to sanctification and its end, eternal life.*²³ *For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.*

Slavery common in ancient world

- In Rome
- In Israel
- Interesting comparison in Paul Copan, *Is God a Moral Monster?* (2011), ch. 12-14

Bond of slavery

- Law
- Fear
- Security
- Family
- Affection

Slavery to sin

Note: not slavery to Satan, but slavery to sin (vv. 16, 17, 19, 20, 22, 23)

Sin was the master of our life (19-21)

Even leading us into sins we are ashamed of (21)

Sin was the master of our fate (21, 23; 5:21)

Sin brings death (21, 23)

At the judgment – “second death”

In this life

Illustrated in Prov 6:23-35; 7:22-23, 26-27

Slavery to righteousness

Transfer to new owner (17-18)

Slavery transfers by purchase, by conquest, by choice

Set free from old master

Engaged to a new master (16, 18, 19, 22, 23)

Summary of our transfer to new master (v. 23)

No longer married to sin under the law

7:1 Or do you not know, brothers- for I am speaking to those who know the law- that the law is binding on a person only as long as he lives? ² Thus a married woman is bound by law to her husband while he lives, but if her husband dies she is released from the law of marriage. ³ Accordingly, she will be called an adulteress if she lives with another man while her husband is alive. But if her husband dies, she is free from that law, and if she marries another man she is not an adulteress. ⁴ Likewise, my brothers, you also have died to the law through the body of Christ, so that you may belong to another, to him who has been raised from the dead, in order that we may bear fruit for God. ⁵ For while we were living in the flesh, our sinful passions, aroused by the law, were at work in our members to bear fruit for death. ⁶ But now we are released from the law, having died to that which held us captive, so that we serve not under the old written code but in the new life of the Spirit.

Death destroys the power of the law over a person (v. 1)

No more penalties, fines, punishments can be given. No more forms to fill out! No more tasks!

Power of the law now broken through our death to it – vv. 4, 6

The legal bond of marriage (vv. 2-3)

Bound to husband as long as he lives

To live with another while he lives = adultery (Matt 5:32; Luke 16:18; Matt 19:9 = Mark 10:11-12)

The bond to the law now broken by death (vv. 4-6)

When Christ died, he took our sins, neutralized the power of the law over us (v. 4)

Purpose: “that you may belong to another [Jesus] . . . that we may bear fruit for God”

Before death, sin sprang from the law (because of our sinful nature) and produced death (v. 5)

Now our former “spouse” (the law) is dead (in that negative sense); now we have a new “spouse,” the Spirit’s life in us (v. 6)