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ROMANS CHAPTER 6

In Your Group Read Romans chapter six (aloud) in a modern translation or read it in the King James Version (below). As a Group, Discuss the general content of the chapter.

THE LETTER OF ROMANS CHAPTER 6 King James Version

ROMANS 5: [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. [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. [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.

INSTRUCTIONS FOR THE GROUP: Read and Discuss each verse and translation along with the “Additional Information” in each box provided.

ROMANS CHAPTER 6
VERSES 1-2

Romans 6: [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? (King James Version)

¹So do you think we should continue sinning so that God will give us even more grace? ²No! We died to our old sinful lives, so how can we continue living with sin?
(New Century Version)

So what do we do? Keep on sinning so God can keep on forgiving? I should hope not! If we've left the country where sin is sovereign, how can we still live in our old house there? Or didn't you realize we packed up and left there for good? (verses 1-2)
(The Message)

Now what is our response to be? Shall we sin to our heart's content and see how far we can exploit the grace of God? What a terrible thought! We, who have died to sin – how could we live in sin a moment longer? (verses 1-2) **(Phillips Translation)**

[1] So do you think that we should continue sinning so that God will give us more and more grace (*kindness*)? **[2]** No! We died to (*quit living*) our old sinful lives. So how can we continue living with sin? **(The Easy-to-Read New Testament)**

[1] What shall we say then? Shall we keep on sinning now so God can show kindness and mercy to us in ever greater ways? **[2]** Never! It just can't be! How can we now continue to wallow in sin, if it was sin that we died to? **(The Last Days Bible)**

Additional Information: “God’s Righteousness Revealed in Sanctification” (chapters 6-8). God’s provided righteousness involves more than declaring believers righteous on the basis of faith. In Romans the first clue to this fact is in Romans 5:5: “God has poured out His love into our hearts by the Holy Spirit, whom He has given us.” The presence of the Holy Spirit within believers and God’s reproduction of an attribute of His love in believers speak of their new natures and their new lives. This new kind of life, with the sanctifying ministry of the Holy Spirit, is now discussed at length by Paul in chapters 6-8 (The Bible Knowledge Commentary, p. 460).

“Romans 6.” Chapter 6 takes up a point touched on in Romans 5:20, in which Paul states that “where sin increased, God’s grace increased much more.” Does this mean, then that the Christian is to

live a life of sin in order that the greatness of God's grace may be shown more and more? What reason is there for the Christian not to live in sin if his sin serves only to increase God's grace? This is the question that Paul sets out to answer in chapter 6. The earlier part of the chapter maintains the thesis that the person who has been baptized into union with Christ has died as far as sin is concerned (Romans 6:1-14); while the latter half of the chapter maintains that the believer is no longer a slave to sin but a slave to righteousness (Help for Translators, p. 111).

(Verses 1-2) – The teaching on God's justification of the ungodly (Romans 4:5) and the statement of Romans 5:20 in particular might lead some to suggest what Paul expressed: "Shall we go on sinning so that grace may increase?" Some may have reasoned that since grace increases "all the more" when sin abounds, then believers ought to sin more so they could experience more grace! The apostle voiced this idea only to reject it vehemently: "**God forbid.**" In no way is the abundance of God's grace designed to encourage sin. Then Paul explained why such a thought cannot be entertained. The fact is, Christians "died to sin" (Rom. 6:7, 11). The Greek aorist (past) tense for "died" suggests a specific point when the action occurred, at salvation. Death, whether physical or spiritual, means separation. Death to sin is separation from sin's power (it is no longer our master), not the extinction of sin. Being dead to sin means being "set free from sin" (as your master) (See Romans 6:18, 22). That being true, Paul asked, "How can we live in it any longer?" Obviously believers cannot *live* in sin if they *died* to it (The Bible Knowledge Commentary, p. 461).

Before condemning this paragraph, consider the whole chapter of Romans 6 and its context. In Romans chapter 6 Paul challenges the erroneous idea that believers may continue in sin. Paul answers this antinomian (against law, or lawless) distortion of the doctrine of grace by emphasizing one fundamental truth: a true believer is one who is identified by his *death to sin*. He has been translated from the realm of sin into another realm of life – with Christ (See Rom. 6:17-18; 2-12). Since the true believer has made a definitive separation from sin, he or she will not continue to live in sin (as in the past). Conversely, if one lives in sin, he or she is not a believer (showing the lack of repentance) (See 1 John 3:7-10). Throughout this chapter Paul emphasizes that one cannot be a servant of sin and a servant of Christ at the same time (See Rom. 6:16-18). If one presents himself to sin (as master), the result will be condemnation and eternal death (See Rom.6:16; 2 Pet. 2:20-22) (Full Life Study Bible, p. 323).

To continue in sin would involve a contradiction of the Christian's new identity in Christ. In view of this new identity (Rom. 6:11), Christians are to refuse to allow sin to usurp authority in their lives, and instead are to yield the whole of life to God (Rom. 6:12-13) in the assurance that since they are under grace, not law, as the means of their salvation, sin is no longer their master. Paul's point is that believers have been really untied with Jesus Christ in both His death and His resurrection (See Rom. 6:4-6), and that this has so altered their condition that for them to continue sinning as before is not only inappropriate but actually impossible (New Geneva Study Bible, p. 1776).

Grace that saves us is not a license to sin or live in any manner we please. The grace that frees us from sin is also the resource to live a life of obedient love to the call of God (See Titus 2:11-12). Paul's primary argument in this passage is that because we have died to an old sinful nature we cannot go on living in sin as some were trying to do. To go on in the same old sinful life would make a mockery of the redeeming work of Christ (See Heb. 10:26-29) (Disciple's Study Bible, p. 1425). The idea of a Christian continuing in sin is entirely contrary to the gospel (Philippians 1:27). Sin is hateful and destructive, and those who have **died to** the love of **sin** and the ruling power of sin should never want to live in it any longer (Spirit Filled Life Bible, p. 1696).

In every age there have been those who have denounced the doctrine of justification by faith on the incorrect supposition that this doctrine logically leads to sin. "If the believer is treated as righteous by God, and if good works will not save him, why then should he be concerned about his sin or attempt to live a godly life?" Paul anticipated this very attitude in Romans 6:1-2. Theologically, the belief is known as antinomianism (against law, lawless). Paul's answer is crystal clear. Just because where sin abounded grace super abounded, the believer is not automatically drawn to license in life-style. On the contrary, a mature understanding of justification by faith leads the believer to appreciate God's grace, so that the end result is obedience to God out of a heart filled with gratitude. Paul's characteristic expression "**God forbid!**" shows how appalled he is at the mere suggestion of continuing in sin once we have experienced the grace of God. We cannot continue in sin because through our identification with Jesus Christ we are dead to sin (Liberty Bible Commentary, vol. 2, p. 365). "**God forbid!**" is used 14 times in Paul's epistles (ten in Romans: 3:4, 6, 31; 6:2, 15; 7:7, 13; 9:14; 11:1, 11), this expression is the strongest

Greek idiom for repudiating a statement, and it contains a sense of outrage that anyone would ever think the statement was true (MacArthur Bible Commentary, p. 1523).

Paul begins his lesson on sanctification by arguing that, in spite of their past, all whom God has justified will experience personal holiness (1 Cor. 6:9-11; 1 Tim. 1:12-13) (Ibid., p. 1522). The message of the gospel calls for a radical transformation of life. The call of the gospel is the call to repentance – to change. Acceptance of God’s provision of righteousness in Christ demands the outworking of righteousness in our lives and the putting away of sin. The great blemish on the testimony of Christianity has been the lives of those who have failed to realize that the gospel calls for radical change. Not a change which we initiate, but a change with which we co-operate with Him (The Necessity of Sanctification, Bob Deffinbaugh, p. 5).

ROMANS CHAPTER 6 VERSES 3-4

Romans 6: [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. (King James Version)

³Or have you forgotten that when we became Christians and were baptized to become one with Christ Jesus, we died with him? ⁴For we died and were buried with Christ by baptism. And just as Christ was raised from the dead by the glorious power of the Father, now we also may live new lives. **(New Living Translation)**

³Did you forget that all of us became part of Christ when we were baptized? We shared his death in our baptism. ⁴When we were baptized, we were buried with Christ and shared his death. So, just as Christ was raised from the dead by the wonderful power of the Father, we also can live a new life. **(New Century Version)**

³Don't you know that all who share in Christ Jesus by being baptized also share in his death? ⁴When we were baptized, we died and were buried with Christ. We were baptized, so that we would live a new life, as Christ was raised to life by the glory of God the Father. **(Contemporary English Version)**

That is what happened in baptism. When we went under the water, we left the old country of sin behind; when we came up out of the water, we entered into the new country of grace – a new life in a new land! (verses 3-4) **(The Message)**

³For sin's power over us was broken when we became Christians and were baptized to become a part of Jesus Christ; through his death the power of your sinful nature was shattered. ⁴Your old sin-loving nature was buried with him by baptism when he died; and when God the Father, with glorious power, brought him back to life again, you were given his wonderful new life to enjoy. **(The Living Bible)**

[3] Or do you not realize that as many of us as were baptized in union with Christ Jesus were baptized in union with His death? [4] So we are buried with Him in death through baptism in order that, just as Christ rose from the dead through the Father's glorious power, so we too shall conduct ourselves in a new way of living. (Berkeley Translation)

[3] Or don't you realize that all of us who have been baptized into Christ Jesus were baptized into His death? [4] So, by means of this baptism into His death, we were

buried with Him, and now, just as Christ was raised from the dead by the glorious *power* of the Father, we too may live a new kind of life. **(The New Translation)**

[3] Don't you know that all of us who were united with Christ Jesus by baptism have died with Him? **[4]** Yes, by our baptism we died and were buried with Christ, so that now we can live a new life, just as He was raised back to Life from the dead by His Father's glorious power. **(New Testament in Everyday American English)**

[3] Are you ignorant of the fact 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, so that just as Christ was raised from the dead by the glorious [power] of the Father, so we too might [habitually] live *and* behave in newness of life. **(The Amplified New Testament)**

[3] Did you forget that all of us became part of Christ when we were baptized? We shared his death in our baptism. **[4]** So when we were baptized, we were buried with Christ and shared his death. We were buried with Christ so that we could [be raised up and] live a new life. This happened the same as Christ was raised from death by the wonderful power of the Father. **(The Easy-to-Read New Testament)**

[3] Don't you know that when we were baptized into union with Christ Jesus, we were baptized into union with Him in His death? **[4]** Realize this: Our baptism in water pictured the fact that we had died to our old life of sin, and that the old life was now being buried with Christ. But then, just as Christ rose from the dead thru the power of the Father, we too, by that same power, are raised from death to live in the freshness of a new life. **(The Last Days Bible)**

Additional Information: (Verses 3-4) – “Baptized into Jesus Christ; Baptized into his death.” In Scripture there are several kinds of baptisms (See Hebrews 6:2; Acts 10:47; 1 Cor. 12:13; Acts 1:5; Acts 19:3; Matt. 20:23; 1 Cor. 10:2). The baptism mentioned here is a “baptism into Jesus Christ” (Rom. 6:3). The idea of one person being baptized “into” another person is almost impossible for the English reader to comprehend. The phrase “into Jesus Christ” means into union with Christ Jesus. A similar thought is expressed in Galatians 3:27. The same judgment must be made with regard to the parallel expression “into his death.” It is best rendered into union with his death. For Paul, death not only brings the end to life, but it makes possible the entrance into a new kind of life, and this is the basis on which his argument is founded (Helps for Translators, p. 112).

Baptism was important in the instructions of Jesus (Matt. 28:18-19) and in the preaching recorded in Acts – where it was associated with belief (See Acts 8:12; Acts 8:36-37; Acts 16:31-33; Acts 16:14-15; Acts 18:8) acceptance of the Word (Acts 2:41) and repentance (Acts 2:38). In New Testament times baptism so closely followed conversion that the two were considered part of one event (See Acts 2:38; Acts 8:35-37; Acts 8:5, 12; Acts 16:30-34; Acts 19:4-5; Acts 22:16) (NIV Study Bible, pgs. 1648, 1713). The phrase “baptizing them into the Name” (Acts 8:16 R.V.) would indicate that the baptized person was closely bound to, or became the property of, the one into whose Name he was baptized (Vine's Greek Lexicon, p. 89).

ROMANS CHAPTER 6

VERSES 5-7

Romans 6: [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. (King James Version)

⁵ Since we have been united with him in his death, we will also be raised as he was. ⁶ Our old sinful selves were crucified with Christ so that sin might lose its power in our lives. We are no longer slaves to sin. ⁷ For when we died with Christ we were set free from the power of sin. ⁸ And since we died with Christ, we know we will also share his new life. **(New Living Translation)**

⁵ If we shared in Jesus' death by being baptized, we will be raised to life with him. ⁶ We know that the persons we used to be were nailed to the cross with Jesus. This was done, so that our sinful bodies would no longer be the slaves of sin. ⁷ We know that sin doesn't have power over dead people. **(Contemporary English Version)**

⁵ For you have become a part of him, and so you died with him, so to speak, when he died; and now you share his new life and shall rise as he did. ⁶ Your old evil desires were nailed to the cross with him; that part of you that loves to sin was crushed and fatally wounded, so that your sin-loving body is no longer under sin's control, no longer needs to be a slave to sin; ⁷ for when you are deadened to sin you are freed from all its allure and its power over you. **(The Living Bible)**

[5] If we have become one with Christ in His death, we will be one with Him in being raised from the dead to new life. **[6]** We know that our old life, our old sinful self, was nailed to the cross with Christ. And so the power of sin that held us was destroyed. Sin is no longer our boss. **[7]** When a man is dead, he is free from the power of sin. **(The New Life Testament)**

[5] For if we have become one with Him by sharing a death like His, we shall also be [one with Him in sharing] His resurrection [by a new life lived for God]. **[6]** We know that our old (un-renewed) self was nailed to the cross with Him in order that [our] body [which is the instrument] of sin might be made ineffective *and* inactive for evil, that we might no longer be the slaves of sin. **[7]** For when a man dies, he is freed (loosed, delivered) from [the power of] sin [among men]. **(Amplified New Testament)**

[5] By being baptized, we have been joined with him in his death. We will certainly also be joined with him in his resurrection. **[6]** We know that what we used to be was nailed to the cross with him. That happened so our sinful bodies would lose their power. We are no longer slaves of sin. **[7]** Those who have died have been set free from sin. **(New International Reader's Version)**

Additional Information: (Verse 6) – “Our old man.” Paul's reference to “our old man,” is to the kind of person that the believer was before his conversion. The Greek word *palaios* means “what had been formerly.” In Romans 6:6 it denotes what we formerly were (Lexical Aids to the NT., p.943). The “old man” does not refer to the sin nature as such. The “old man” is the person as he was spiritually before salvation, powerless and ungodly (Rom. 5:6), a sinner (Rom. 5:8), and an enemy of God (Rom. 5:10) (The Bible Knowledge Commentary, p. 462). In some languages “our old man” may be rendered as “what we used to be,” “the way in which we used to live,” or “as far as our being what we used to be.” In some instances “the old man” may be translated as “the old heart,” and therefore one may render this clause as “in order that the old heart which sins might be destroyed” (Help for Translators, p. 115).

“The body of sin.” “The body of sin” may refer to one's physical body controlled or ruled by sin. This was the condition of each person before his conversion. But now through salvation the power of controlling sin is broken; it is “rendered powerless” or ineffective (The Bible Knowledge Commentary, p. 462). The Greek verb translated “destroyed” does not mean to become extinct, but to be defeated or deprived of power (Spirit Filled Life Bible, p. 1696). The Full Life Study Bible, page 323 states, “Body of sin” refers to the human body as controlled by sinful desires. Its slavery to sin has now been broken.

Henceforth, the believer must not allow his old mode of existence again to dominate his life and body (See 2 Cor. 5:17; Eph. 4:22; Col. 3:9-10).

"We should not serve sin" is rendered in some languages as "to have sin boss us," "to have sin command us," or "to do what sin says, just as slaves do what their masters say" (Ibid., p.115). At the cross of Calvary a victory was won which provided the believer with the power not to live as he once did, serving his old master, that is, sin, but to live eternally serving his new master, that is, Christ (Liberty Bible Commentary, vol. 2, p. 366).

(Verse 7) – "He that is dead is freed from sin." A dead person cannot act in the daily events of life. One who has died to sin does not respond to the pattern of sinful living (Wycliffe Bible Commentary, p. 532). Sin no longer has the legal right to force its mastery and control on a believer, for he has died with Christ (The Bible Knowledge Commentary, p. 463).

ROMANS CHAPTER 6

VERSES 8-11

Romans 6: [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. (King James Version)

⁸And since we died with Christ, we know we will also share his new life. ⁹We are sure of this because Christ rose from the dead, and he will never die again. Death no longer has any power over him. ¹⁰He died once to defeat sin, and now he lives for the glory of God. ¹¹So you should consider yourselves dead to sin and able to live for the glory of God through Christ Jesus. **(New Living Translation)**

⁸As surely as we died with Christ, we believe we will also live with him. ⁹We know that death no longer has any power over Christ. He died and was raised to life, never again to die. ¹⁰When Christ died, he died for sin once and for all. But now he is alive, and he lives only for God. ¹¹In the same way, you must think of yourselves as dead to the power of sin. But Christ Jesus has given life to you, and you live for God. **(Contemporary English Version)**

⁸And since your old sin-loving nature "died" with Christ, we know that you will share his new life. ⁹Christ rose from the dead and will never die again. Death no longer has any power over him. ¹⁰He died once for all to end sin's power, but now he lives forever in unbroken fellowship with God. ¹¹So look upon your old sin nature as dead and unresponsive to sin, and instead be alive to God, alert to him, through Jesus Christ our Lord. **(The Living Bible)**

[8] If, then, we have died with Christ, we believe that we shall also live with Him, **[9]** well assured that Christ, once risen from the dead, will not die any more; death holds lordship over Him no longer. **[10]** The death He died was once for all to sin, but the life He lives, He lives to God. **[11]** Similarly let us consider ourselves as actually dead to sin, but in Christ Jesus alive to God. **(Berkeley Translation)**

We believe that as we have died with Christ we shall also live with him; for we know that Christ never dies after his resurrection from the dead – death has no more hold over him; the death he died was for sin, once for all, but the life he lives is for God.

So you must consider yourselves dead to sin and alive to God in Christ Jesus our Lord. (verses 8-11) **(Moffatt Translation)**

[8] And since we died with Christ, we believe that we're also going to live with Him. **[9]** For we know that since Christ was raised back to Life from the dead, He will never die again. Death no longer has any power over Him. **[10]** And therefore when we say, "He died," we mean that He died just once for all sin. But when we say, "He's living," we mean that He's living for God. **[11]** And so you people must also think of yourselves as being dead to sin, but living for God, since you are united with Christ Jesus. **(New Testament in Everyday American English)**

[8] Now if we died to sin with Christ, we believe we will also live an altogether new life with Him. **[9]** We know that Christ was raised from the dead. He won't die anymore. Death no longer has any power over Him. **[10]** Because in regard to the reason He died, He died once, and only once, in order to make amends for the sins of all of us. But now that He's alive, His only concern is to live to please God. **[11]** The same must now be true of all of you! You must recognize yourselves to be dead and unresponsive to the influence and control of sin over you, but alive to the will and desires of God for you because of your union with Christ Jesus our Lord. **(The Last Days Bible)**

Additional Information: (Verse 8) – "We shall also live with him." Even though Paul uses the future tense in this verse, the believers' confidence in this future experience has relevance for his present life (See Romans 6:11) (Help for Translators, p. 116). The context suggests that Paul means not only that believers will live in the presence of Christ for eternity, but also that all who have died with Christ, which is true of all believers, will live a life here that is fully consistent with His holiness (MacArthur Bible Commentary, p. 1523). The sharing of the resurrection life of Christ begins at the moment of regeneration, but it will continue as a believer shares eternity with the Lord (The Bible Knowledge Commentary, p. 463).

(Verse 10) – "He died unto sin." Christ died to sin in two senses: (1) in regard to sin's penalty – He met its legal demands upon the sinner; and (2) in regard to sin's power – forever breaking its power over those who belong to Him; and His death will never need repeating (Heb. 7:26-27; 9:12, 28; 10:10; 1 Pet. 3:18). Paul's point is that believers have died to sin in the same way (MacArthur Bible Commentary, p. 1524).

(Verse 11) – Up to now, everything Paul has written has been about what God has done for us. Now in verse 11 we are asked to do something. What is it? *Count yourselves dead to sin but alive to God in Christ Jesus.* When you are tempted, there are two things to do. First, remember that you do not have to obey sin. You are free to refuse it, free to say, "No, you don't have the right to use that part of my body for a sinful purpose." And second, remember his power in you to enable you to offer that same part of your body to God, to be used for his purpose. Step number one is to reckon yourself dead to sin (it is not your master), to recognize it no longer has power over you. Step number two is found in Romans 6:13b: Offer yourself to God (From Guilt to Glory, Ray Stedman, pgs. 194-195).

ROMANS CHAPTER 6

VERSES 12-13

Romans 6: [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. (King James Version)

[12] Therefore do not let sin reign in your mortal body so that you obey its lusts, [13] and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God. **(New American Standard Bible)**

¹²Do not let sin control the way you live; do not give in to its lustful desires. ¹³Do not let any part of your body become a tool of wickedness, to be used for sinning. Instead, give yourselves completely to God since you have been given new life. And use your whole body as a tool to do what is right for the glory of God. **(New Living Translation)**

¹²Don't let sin rule your body. After all, your body is bound to die, so don't obey its desires ¹³or let any part of it become a slave of evil. Give yourselves to God, as people who have been raised from death to life. Make every part of your body a slave that pleases God. **(Contemporary English Version)**

[12] Sin, then, must not be king in your mortal body, to have you yield to its passions, [13] neither must you offer the members of your body to serve sin as instruments of wickedness, but rather offer yourselves to God as living persons who rose from the dead, and present the members of your body to God as instruments of righteousness. **(Berkeley Version)**

[12] So do not let sin reign any longer in your dying bodies; pay no attention when it demands obedience to its *evil* desires. [13] Stop presenting any part of your bodies to sin, as instruments for doing wrong. Instead, present *all* of yourselves to God as those who are alive from the dead. Present *Him* with every part of your bodies as instruments for doing good. **(The New Translation)**

[12] Let not sin therefore rule as king in your mortal (short-lived, perishable) bodies, to make you yield to its cravings and be subject to its lusts and evil passions. [13] Do not continue offering or yielding your bodily members [and faculties] to sin as instruments (tools) of wickedness. But offer and yield yourselves to God as though you have been raised from the dead to [perpetual] life, and your bodily members [and faculties] to God, presenting them as implements of righteousness. **(Amplified New Testament)**

[12] So don't allow sin to continue any longer to reign as king on the throne in your mortal body, making you obey it and fulfill its various passions. [13] This means you must refuse to surrender any part of your body as a tool of wickedness, to be used for sinning. Realize that you are now alive after being dead! Therefore, surrender yourselves completely to God, so that all the parts of your body may become tools for God to use in a right and honorable way. **(The Last Days Bible)**

Additional Information: (Verse 12) – The attitude of mind that a believer has died to sin must be translated into action in his experience. The apostle is very full in pressing the necessity of holiness. He does not explain away the free grace of the gospel, but shows that connection between justification and holiness are inseparable. No man can at the same time be both dead and alive (A Complete Bible Commentary, p. 851). “Therefore do not let sin reign” as it did before salvation (The Bible Knowledge Commentary, p. 463). “In your mortal body” means that sin manifests itself through one’s physical actions in this body (Ibid., 463).

(Verse 13) – “Yield.” The Greek verbs translated “yield” come from the same stem, though their tenses are different. The first verb, a present tense, intimates that Paul considers the Roman Christians to be in the process of surrendering “part of themselves to sin”; so the meaning of this imperative is

something like “stop surrendering any part of yourselves to sin.” The second of these imperatives is an aorist and suggests that they are now to give themselves once and for all to God. The last clause of verse 13 may be translated as “you must give yourselves completely to God so that he will use you to do what is right” (Help for Translators, pgs. 118-119).

(Verses 12-13) – Paul says, “Stop allowing the sinful nature to reign as king in your mortal body with a view to obeying it in the sphere of its passionate cravings.” Now, to what does the word “it” refer, to the sinful nature (the law of sin which is in my members, See Rom. 7:23) or the body? Logic would lead us to relate the pronoun to the sinful nature, but Greek grammar refers it back to the body, since the pronoun is neuter, the word “sin” is feminine, and the word “body,” neuter. The pronoun in Greek agrees with its antecedent in gender. It is true that the sinful desires originate with the evil nature, not with the physical body. But why does Paul in this instance relate them to the body? The answer is found in the fact that the sinful nature is an intangible, invisible entity, and cannot be watched. It is an unseen enemy whose tactics cannot be observed and therefore cannot be guarded against. But the saint is able to keep watch over the members of his body, what his eyes look at, his ears listen to, his mind thinks about, his hands do, and where his feet carry him. We are to stop putting the members of our body at the disposal of, at the service of the sinful nature. The saint, counting upon the fact that he has been disengaged from the evil nature, does two things, he refuses to allow it to reign as king in his life, and he stops putting his members at its disposal to be used as weapons of unrighteousness. The saint who counts upon the fact that the divine nature has been implanted, will obey Paul’s exhortation, “Yield yourselves to God, and your members as instruments of righteousness to God” (Wuest’s Word Studies in Greek, vol. 1, pgs. 106-107).

“The Two-Fold Aspect of the Cross: Justification & Sanctification.” The redemptive work of our Lord at the cross provided two aspects of salvation in relation to sin: (1) Salvation from God’s wrath – justification (See Romans 5:9), and (2) sanctification – the breaking of the power of indwelling sin (See Romans 7:23-25; 8:2). This was accomplished at the cross but made available to the believer when baptized into Christ (Romans 6:3-4). The Greek word for “baptize” is *baptizo* and means “the introduction or placing of a person or thing into a new environment or into union with something else so as to alter its condition or its relationship to its previous environment or condition.” And that is its usage in Romans 6. It refers to the act of God introducing a believing sinner into vital union with Jesus Christ, in order that that believer might have the power of his sinful nature broken and the divine nature implanted through his identification with Christ (Wuest Word Studies in Greek, p. 97). The apostle Peter said that God has given the believer all that is necessary to live a godly life (2 Peter 1:3-4). One aspect of this equipment is what the Bible calls “the divine nature,” the divine power of Christ Himself given to believers through the indwelling of the Holy Spirit (Romans 8:2; 2 Pet. 1:3). Some refer to this by the term “the New Nature.” Through hearing hundreds of sermons we have come to understand the word “sin” only as an action, something that we do. From a careful examination of Scripture we see that Romans chapters 5-8 uses the word “sin” only one time as an action (a verb) and forty times as a (noun) that is, a governing principle of power that was personified. That means this governing principle of power represents itself almost as a personage (See Vine’s Greek Lexicon under the heading “Sin”). Since “sin” is personified in these chapters let us refer to it as “Mr. Sin” so we may simplify the understanding of these verses. The New Nature and Mr. Sin are opposite dispositions toward God (Gal. 5:17). Mr. Sin is a disposition of enmity (hatred) against God (Rom. 8:7 in the Living Bible). The New Nature is a favorable disposition toward God and his law which is now written in the believers heart (Jer. 31:31-34). When a person confesses Jesus Christ as Lord and is baptized into his death he ceases to be an “old man” (an unregenerate man). He loses his position as a slave to Mr. Sin and Mr. Sin loses his position as master over him. This means that he is no longer obligated to obey Mr. Sin. He receives the New Nature (a new, favorable disposition toward God consisting of the law of God written in his heart) and the indwelling of Christ through the Holy Spirit (Rom. 8:9). All of these changes provide the believer with a great potential for living a different kind of life than that of his unregenerate days. Even though Mr. Sin has lost his position as master over the believer, this does not mean that he has left the believer. He dwells in the mortal body and its members (See Romans 7:23; 6:12), yet is not you any more than a gold tooth that dwells in your mouth is you. The reason that Mr. Sin can live in your mortal body is because your body is not yet saved. It is dying and shall be saved and changed (Rom. 8:23-24; 1 Cor. 15:50-51). Mr. Sin tries to exercise controlling power over the believer in spite of the fact that he no longer has the right to rule. When the believer relies upon himself for the power necessary to overcome Mr. Sin, he is defeated. Mr. Sin takes him captive against his will and prevents him from doing the will of God (Romans 7:14-15). This does not mean that the

believer has to be doomed to continuous defeat. It only means he has lost his true focus which is Christ. Christ is the source of power through the indwelling Holy Spirit that is necessary to defeat Mr. Sin (Romans 8:2) Because Christ (through the Holy Spirit) permanently indwells the believer, His power is constantly available. That power will not operate automatically in the believer's life unless he personally turns to Christ in trusting faith, believing all that was accomplished in Him through the cross (Gal. 2:20). Moment by moment the believer must trust Christ rather than himself to empower him for victory over Mr. Sin.

ROMANS CHAPTER 6

VERSES 14-15

Romans 6: [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. (King James Version)

⁴Sin is no longer your master, for you are no longer subject to the law, which enslaves you to sin. Instead, you are free by God's grace. ¹⁵So since God's grace has set us free from the law, does this mean we can go on sinning? Of course not! **(New Living Translation)**

¹⁴Don't let sin keep ruling your lives. You are ruled by God's kindness and not by the Law. ¹⁵What does all this mean? Does it mean we are free to sin, because we are ruled by God's wonderful kindness and not by the Law? Certainly not! **(Contemporary English Version)**

¹⁴Sin need never again be your master, for now you are no longer tied to the law where sin enslaves you, but you are free under God's favor and mercy. ¹⁵Does this mean that now we can go ahead and sin and not worry about it? (For our salvation does not depend on keeping the law but on receiving God's grace!) Of course not! **(The Living Bible)**

[14] And then sin will no longer dominate your life, since you are living by grace and not by law. **[15]** Does the fact that we are living by grace and not by law mean that we are free to sin? Of course not. **(Jerusalem Bible)**

[14] Sin shall not be your master, for you are not governed by law but by grace. **[15]** Then what? Shall we sin because we are not governed by Law but by grace? Certainly not! **(Berkeley Version)**

[14] After all, sin mustn't be your master, because you're not living under the Law, but under God's undeserved love. **[15]** "Well then, let's go right on sinning, since we aren't living under the Law, but under God's undeserved love." Is that what we're going to say? No! We could never say that. **(New Testament in Everyday American English)**

Additional Information: (Verse 14) – "Not under the law, but under grace." The law produces condemnation. The law says that unless I live up to this standard, God will not have anything to do with me. We have been so influenced by this idea that when we sin, even as believers, we think God is angry and does not care about us. We also think that way about ourselves, and become discouraged, defeated, and depressed. We want to give up. "What's the use?" we ask. But Paul says that is not true. We are not under law. God does not feel that way about us. We are under grace, and God understands our struggle. He understands our failure. He knows there will be a struggle and there will be failures. He also knows he has made full provision for us to recover immediately (See 1 John 2:1). And even though

we struggle, if every time we fail we come back to God and ask his forgiveness (See 1 Jn. 1:9; Acts 8:13, 21-22), and take it from him, and remember how he loves us, and that he is not angry or upset with us, and go on from there, we will win (From Guilt to Glory, vol. 1, p.196).

Though we can never say in this life that we are free from all sin (James 3:2; 1 Jn. 1:8, 10), we also should never say, "This one sin has defeated me – I give up." The power of Christ's resurrection at work within us (Rom. 6:4-5, 11) is greater than the power of any sin, no matter how long established in our lives. To be "under law" is to be under a system of trying to earn salvation in our own strength by obeying the law, but to be "under grace" is to be justified and to live by the indwelling resurrection power of Christ. We can say no to sin, not because of the law forbidding it, but through all the resources that grace provides (1 Cor. 15:10; Titus 2:11-12). Some erroneously interpret this verse to mean that it does not matter if Christians disobey God's moral commands, because they are no longer "under law." Such an interpretation (antinomianism) is contrary to Paul's whole discussion of sin and to Jesus' own words about the law (Matt. 5:17-20) (Spirit Filled Life Bible, p. 1696).

"Not under the law." The meaning is not that the Christian has been freed from all moral authority. He has, however, been freed from the law in the manner in which God's people were under law in the Old Testament era. Law provides no enablement to resist the power of sin; it only condemns the sinner. But grace enables (Titus 2:11-12) (NIV Study Bible, p. 1714).

The reason that **sin must not rule over** the believer is that he does **not live under law but under God's grace**. Paul looks upon the law as giving sin a free hand and contributing to its strength (Rom. 5:20-21; 1 Cor. 15:56). Moreover, **law** and **sin** are related not only on this basis, but on the basis that law is symbolic of man's strivings by his own efforts to put himself right with God (See Philippians 3:9). **God's grace**, on the other hand, delivers a man from sin, because it depends not on human strength, but on divine strength. "You must not permit sin to command you, because you do not live under law but under God's grace" (Help for Translators, p. 119-120).

Not under law but under grace. This does not mean God has abrogated His moral law (See Rom. 3:31; Matt. 5:17-19). The law is good, holy, and righteous (See Rom. 7:12; 1 Tim. 1:8), but it cannot be kept, so it curses. Since it cannot assist anyone to keep God's moral standard (Rom. 7:7-11), it can only show the standard and thus rebuke and condemn those who fail to keep it. But the believer is no longer under the law as a condition of acceptance with God – an impossible condition to meet and one designed only to show man his sinfulness (Gal. 3:10-13) – but under grace, which enables him to truly fulfill the law's righteous requirements (Rom. 7:6; 8:3-4). Chapter 7 is Paul's complete commentary on this crucial expression (MacArthur Bible Commentary, p. 1524).

"Under grace." Those in Christ are not under the regime of the Mosaic law as the means of attaining salvation. We are under the grace of God and of Christ (**See 1 Cor. 9:21**) (Wycliffe Bible Commentary, p. 533).

(Verse 15) – "Shall we sin, because we are not under the law, but under grace?" The question raised here seems to come from those who are afraid that the doctrine of justification by faith will remove all moral restraint. Paul rejects such a suggestion and shows that a Christian does not throw morality to the winds. To the contrary, he exchanges sin for righteousness as his master (NIV Study Bible, p. 1714). Some within the church in Paul's day thought that since grace pardons sin, the Christian does not need to be careful to resist sin. In the light of Romans 6:15-23, those not committed to the Lordship of Christ and not opposed to the dominion of sin in their personal lives have no right to speak of Christ as their Savior: "No man can serve two masters" (See Matt. 6:24; Luke 6:46; 2 Cor. 6:14-7:1; Jas. 4:4; 1 Jn. 2:15-17) (The Full Life Study Bible, p. 326).

ROMANS CHAPTER 6

VERSE 16

Romans 6: [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? (King James Version)

[16] Don't you know that when you offer yourselves to someone to obey him as slaves, you are slaves to the one whom you obey--whether you are slaves to sin, which

leads to death, or to obedience, which leads to righteousness? **(New International Version)**

[16] Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin *leading* to death, or of obedience *leading* to righteousness? **(New King James Version)**

¹⁶Don't you realize that you can choose your own master? You can choose sin (with death) or else obedience (with acquittal). The one to whom you offer yourself—he will take you and be your master, and you will be his slave. **(The Living Bible)**

[16] You know that if you agree to serve and obey a master you become his slaves. You cannot be slaves of sin that leads to death and at the same time slaves of obedience that leads to righteousness. **(Jerusalem Bible)**

[16] Don't you know that when you give yourselves to obey someone you become that person's slave? You can be slaves of sin. Then you will die. Or you can be slaves who obey God. Then you will live a godly life. **(New International Reader's Version)**

[16] Do you not know that if you continually surrender yourselves to anyone to do his will, you are the slaves of him whom you obey, whether that be to sin, which leads to death, or to obedience which leads to righteousness (right doing and right standing with God)? **(Amplified New Testament)**

[16] Surely you know that when you give yourselves like slaves to obey someone, then you are really slaves of that person. The person you obey is your master. You can follow sin, or obey God. Sin brings spiritual death. But obeying God makes you right with him. **(The Easy-to-Read New Testament)**

Additional Information: Paul uses the analogy of slavery to combat a casual attitude toward sin and issues a stern warning on the serious consequences of yielding to sin. A person is a slave of that to which he gives obedience or that which he recognizes as his master. If he obeys the commands of sin, then sin is his master and he is moving in the direction of death. If he obeys the commands of righteousness, then righteousness is his master, and he experiences true life (Spirit Filled Life Bible, p. 1696). By our conduct we show which master we are under, and we cannot serve two (Matthew 6:24) (Pulpit Commentary). We must continue to choose whom we will serve (Rom. 6:16). We may turn to sin, cease to oppose its dominion in our personal lives and become its slave, with death as the result (Rom. 6:16, 21, 23; Jam. 5:19-20; 2 Pet. 2:20-22; Heb. 3:12-13). The Greek word that was translated "servants" twice in Romans 6:16 is "doulos" denoting a slave. Therefore, Paul is not speaking of an infrequent error on our part but rather a servile condition where one gives himself up wholly to another's will (Thayer's Greek Lexicon). So, Paul is stating that a person who abandons himself to sin is in actuality becoming a slave of the devil while a person who obeys righteousness is actually yielding himself to the Lord (Life for Today, p. 692)

ROMANS CHAPTER 6

VERSES 17-18

[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. **(King James Version)**

¹⁷Thank God! Once you were slaves of sin, but now you have obeyed with all your heart the new teaching God has given you. ¹⁸Now you are free from sin, your old

master, and you have become slaves to your new master, righteousness. **(New Living Translation)**

¹⁷Thank God that though you once chose to be slaves of sin, now you have obeyed with all your heart the teaching to which God has committed you. ¹⁸And now you are free from your old master, sin; and you have become slaves to your new master, righteousness. **(The Living Bible)**

Thank God, though you did serve sin, you have rendered whole-hearted obedience to what you were taught under the rule of faith; set free from sin, you have passed into the service of righteousness. (verses 17-18) **(Moffatt Translation)**

[17] You used to be slaves of sin. But thank God that with your whole heart you obeyed the teachings you were given! **[18]** You have been set free from sin. You have become slaves to right living. **(New International Reader's Version)**

[17] You people used to be slaves of sin. But we thank God that you have obeyed with all your heart the things you have been taught. **[18]** And so now that you have been set free from sin, you have become slaves who must do what God says is right. **(New Testament in Everyday American English)**

Additional Information: In the early church new believers were committed to certain defined standards of teaching and conduct, based on apostolic principles and the believer's relation and commitment to Christ (Matt. 5-7; Acts 2:42). These standards were most likely a summary of Christian doctrine and ethics to which the convert subscribed when he accepted Christ as his new Master. It is the "sound doctrine" or "sound words" referred to in the Pastoral Epistles (See 1 Tim. 1:10; 2 Tim. 1:13; 4:3; Titus 1:9; 2:1). The supposition that Christianity has no pattern of teaching that regulates thought and practice, or that it is legalism to have rules of conduct, is alien to Paul's concept of the Christian faith. Christianity demands obedience from the heart to Christ and godly standards (The Full Life Study Bible, p. 326).

ROMANS CHAPTER 6

VERSE 19

Romans 6: [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. (King James Version)

[19] I am speaking in human terms because of the weakness of your flesh. For just as you presented your members as slaves to impurity and to lawlessness, resulting in *further* lawlessness, so now present your members as slaves to righteousness, resulting in sanctification. **(New American Standard Bible)**

¹⁹I speak this way, using the illustration of slaves and masters, because it is easy to understand. Before, you let yourselves be slaves of impurity and lawlessness. Now you must choose to be slaves of righteousness so that you will become holy. **(New Living Translation)**

¹⁹I use this example because this is hard for you to understand. In the past you offered the parts of your body to be slaves to sin and evil; you lived only for evil. In the same way now you must give yourselves to be slaves of goodness. Then you will live only for God. **(New Century Version)**

[19] (I am making use of human terms – “slaves” and “masters” – because of the limitations of your understanding.) Just as you used to present the parts of your bodies

as slaves to impurity, and to ever increasing wickedness, so now present every part of your bodies as slaves to right living, so that you may live a holy life. **(The New Translation)**

[19] I'm using these common, everyday terms because of the weakness of your spiritual understanding. Just as you once offered the various parts of your bodies as slaves to immoral conduct and to ever-increasing vile actions, now, in the same way, give yourselves wholeheartedly as slaves to doing what's right and good, resulting in pure, blameless lives. **(The Last Days Bible)**

Additional Information: "Holiness" in Greek is *hagiasmos* and means "sanctification." It is separation unto God (See 1 Cor. 1:30; 2 Thess. 2:13; Heb. 12:14; 1 Pet. 1:2). The resultant state, the behavior befitting those so separated (See 1 Thess. 4:3, 4, 7) (Lexical Aids to the NT, p. 879).

ROMANS CHAPTER 6

VERSES 20-21

Romans 6: [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. (King James Version)

²⁰In those days, when you were slaves of sin, you weren't concerned with doing what was right. ²¹And what was the result? It was not good, since now you are ashamed of the things you used to do, things that end in eternal doom. **(New Living Translation)**

[20] When you were slaves of sin, you were free from the control of righteousness. **[21]** And what gain did that bring you? Things that now make you ashamed, for their end is death. **(Revised English Bible)**

[20] For when you were slaves of sin, you were not free to serve righteousness as your master. **[21]** What was the result then of doing the things that make you blush now? To be sure, they end in death. **(God's Word to the Nations)**

[20] For when you were slaves of sin, you were free from righteousness (that is, there was no relationship with righteousness). **[21]** And what good did you derive from things of which you are now ashamed? Death is their consequence. **(Berkeley Version)**

[20] Once you were slaves of sin. At that time right living did not control you. **[21]** What benefit did you gain from doing the things you are now ashamed of? Those things lead to death! **(New International Reader's Version)**

ROMANS CHAPTER 6

VERSES 22-23

Romans 6: [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. (King James Version)

[22] But now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life. **[23]** For the wages of

sin is death, but the free gift of God is eternal life in Christ Jesus our Lord. **(New American Standard Bible)**

²² But now you are free from the power of sin and have become slaves of God. Now you do those things that lead to holiness and result in eternal life. ²³ For the wages of sin is death, but the free gift of God is eternal life through Christ Jesus our Lord.

(New Living Translation)

²² But now you are free from sin and have become slaves of God. This brings you a life that is only for God, and this gives you life forever. ²³ When people sin, they earn what sin pays—death. But God gives us a free gift—life forever in Christ Jesus our Lord.

(New Century Version)

But now that you are freed from sin and employed by God, you owe no duty to sin, and you reap the fruit of being made righteous, while at the end of the road there is life for evermore. Sin pays its servants: the wage is death. But God gives to those who serve him: his free gift is eternal life through Jesus Christ our Lord. (verses 22-23)

(Phillips Translation)

[22] But now that you have been set free from sin and have become slaves of God, the return you get is 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. **(Revised Standard Version)**

(Revised Standard Version)

[22] But now you have been set free from sin and are the slaves of God; your gain is a life fully dedicated to him, and the result is eternal life. [23] For sin pays its wage – death; but God’s free gift is eternal life in union with Christ Jesus our Lord.

(Today’s English Version)

[22] But now that you have been made free from sin and have been made slaves of God, the result is that you live in a holy way and finally have everlasting life. [23] The wages paid by sin is death, but the gift given freely by God in Christ Jesus our Lord is everlasting life. **(God’s Word to the Nations)**

[22] You have been set free from sin. God has made you his slaves. The benefit you gain leads to holy living. And the end result is eternal life. [23] When you sin, the pay you get is death. But God gives you the gift of eternal life because of what Christ Jesus our Lord had done. **(New International Reader’s Version)**

[22] But now, after being set free from slavery to sin, and becoming slaves of God, the benefits you gain are all the blessings that result from a life wholly dedicated to God. And the end result is everlasting life. [23] Because the wages paid for sinning is death, but the gift that God offers us is forgiveness and everlasting life in close personal fellowship with Christ, when we trust in Him as our Savior (the name “Jesus” means “Savior”) and obey Him as our Lord (to say there is nothing in the text here regarding obedience is erroneous, because obedience is fully and clearly expressed in the name “our Lord”). **(The Last Days Bible)**

Additional Information: (Verse 22) – “Fruit.” The Greek word for “fruit” used in Romans 6:22 is *karpos* and is used metaphorically, of the works or deeds of righteousness that are the visible expressions of the power working inwardly and invisibly (See Matthew 7:16) (Vine’s Greek Lexicon). Therefore, the fruit of being in servitude to God rather than the evil principle of sin, is “holiness.” This is the result or outcome of Christ being our new Master.

“Holiness.” “Holiness” in Greek is *hagiasmos* and means “sanctification.” It is separation unto God (See 1 Cor. 1:30; 2 Thess. 2:13; Heb. 12:14; 1 Pet. 1:2). The resultant state, the behavior befitting those so separated (See 1 Thess. 4:3, 4, 7) (Lexical Aids to the NT, p. 879). Paul uses the human analogy of slavery in appealing for holiness. In doing so he reminds his readers of the contrast between

the old unregenerate life and the new regenerate life. Slaves of sin do not recognize the obligation to righteousness, but rather abandon themselves to a process of moral deterioration, which has death as its end (Rom. 6:21). Slaves of God, on the other hand, devote themselves to holiness, a road that leads to everlasting life (Rom. 6:19, 22). Romans 6:23 summarizes the consequences of the two types of slavery (Spirit Filled Life Bible, p. 1697). Slavery to God produces holiness, and the end of the process is eternal life (viewed not in its present sense but in its final, future sense). There is no eternal life without holiness (See Hebrews 12:14). Anyone who has been justified will surely give evidence of that fact by the presence of holiness in his life (NIV Study Bible, p. 1715).

(Verse 23) – “The wages of sin is death.” The wages (the Greek word *opsonia* originally meant a soldier’s pay) of sin is death (eternal death here, in contrast with “eternal life” in Romans 6:23b) (The Bible Knowledge Commentary, p. 465). Two kinds of servitude are contrasted here. One brings death as its wages; the other results in eternal life (NIV Study Bible, p. 1715).

“Through Jesus Christ our Lord.” “Through Jesus Christ our Lord” may be understood either as the means by which eternal life is made possible or as a qualification of the nature of eternal life, that is, life lived “through Jesus Christ our Lord.” These ideas are closely related, and it is doubtful if one can insist on any real distinction between the two in Paul’s mind. The conclusion of this verse is similar to that presented in Romans 5:21 and Romans 6:11 (Help for Translators, p. 126).

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QUESTIONS & ANSWERS

(Romans Chapter 6)

Instructions for Group Leader: Do not let the group read the following questions and answers. The leader of your group should ask the group the following questions and encourage the group to discover the answers by going to the appropriate Scriptures. **Discuss and answer (as a group) the questions correctly by using the Scripture(s). Turn to Romans Chapter 6.**

1. **Read Romans 6:1.** Why is the question in Romans 6:1 being asked? It was prompted by Paul's statement in Romans 5:20, "Where sin increased, grace increased all the more."
2. **Read Romans 6:1-2.** What key phrases and words are found in Romans 6:1-2 that indicate that Paul is speaking about a lifestyle of sin? "Continue in sin" (verse 1), and "live any longer therein" (verse 2).
3. **Read Romans 6:1-2.** How were Paul's questions in Romans 6:1-2 answered? By the phrase "God forbid, certainly not, by no means!"
4. **Read Romans 6:6-7.** What does the phrase "dead to sin" mean? Freed from sin, that is, sin is no longer our master, we should not SERVE sin.
5. **Read Romans 6:2-3.** According to Romans 6:3 there has been a "death to sin" (Rom. 6:2) caused by what? A baptism into Jesus Christ.
6. **Read Romans 6:3-5.** When people are "baptized into Jesus Christ," what also happens to them? (1) They are baptized into his death. (2) Buried with Him. (3) Identified with his resurrection.
7. **Read Romans 6:4.** Being identified with Jesus in his death, burial, and resurrection results in what? Walking in newness of life.
8. **Read Romans 6:5, 10.** What is the "likeness of his resurrection" look like in a believer? A life lived unto God.
9. **Read Romans 6:6.** The "old man" being crucified with Christ results in what? Sin no longer being our master, that we henceforth should not serve sin.
10. **Read Romans 6:7.** When we died with Christ we were set free from what? The power of sin.
11. **Read Romans 6:8 (Living Bible).** Since our sin-loving nature died with Christ, we know that we will also share what? His new life or life with Him.
12. **Read Romans 6:10-11.** As believers, how are we to consider ourselves? Dead to sin and alive to God.
13. **Read Romans 6:12.** What is the command given to believers in Romans 6:12? Do not let sin reign in your mortal body so that you obey it.
14. **Read Romans 6:13.** What two commands are given to believers in Romans 6:13? (1) Don't yield any part of your body to sin. (2) Offer yourselves to God, that is, the parts of your body as instruments of righteousness (right doing).

15. **Read Romans 6:14-15.** Go ahead and sin and don't worry about it because salvation does not depend on keeping the law but on receiving God's grace. Is that what Paul was saying? God forbid, of course not!
16. **Read Romans 6:16.** To be a servant of sin pays what? (Eternal) death.
17. **Read Romans 6:17-18.** In the past we were slaves of sin (the sin nature), but then what happened? We obeyed from the heart the truth of the gospel and became servants of righteousness (our new master).
18. **Read Romans 6:19.** What are we to yield our bodies to now? We are to offer our bodies in slavery to righteousness and holiness.
19. **Read Romans 6:20.** Before our salvation, what relationship did we have with righteousness? We were slaves of sin and felt no obligation to righteousness.
20. **Read Romans 6:21.** The things you use to do (before your salvation) lead to what? Death, eternal doom.
21. **Read Romans 6:22-23.** When you sin, the pay you get is death. But God gives you the gift of eternal life because of what Christ Jesus our Lord had done. True or False.

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