

Lesson 7:
"He who has died has been freed from sin"
Romans 6:1-23

Romans 6:1-14: "How shall we who died to sin live any longer in it?"

1. After teaching clearly that law is not the means for man's justification, Paul now returns to one of the possible objections to the doctrine of God's grace abounding over sin. In chapter 3:8, Paul already said of those who claim that grace gives license to sin that "their condemnation is just". Now he more fully visits the reason why those who have been saved by grace through faith cannot live libertine lives. How does Paul phrase the question (objection)? [6:1; cp 3:8]

- As Paul responds with an adamant "God forbid!" ["by no means!", etc], what question does he ask, indicating exactly why the one who has been justified by grace should not be inclined to sin? [6:2]
- What further question does Paul ask, indicating that they should already have understood this concept? [6:3]
 - Carefully analyze the following texts: Romans 6:3-6, Acts 19:1-3, 1 Corinthians 1:10-13, 10:1-12, Galatians 3:26-29, Ephesians 4:4-5, and Colossians 2:11-13. All of these are taught by the apostle Paul, and all have the same thing in common – in ALL of these cases, what does Paul **presume**?

2. What does Paul say happens in baptism (past tense here, in the case of the Roman Christians)? [6:4]

- Based on this teaching, which **mode** of baptism is most clearly indicated – sprinkling (aspersion), pouring (affusion), or immersing? [6:3-4; consider also passages like John 3:23; Acts 8:35-39; etc]
- After this "burial", what then happens in baptism, completing Paul's comparison of the believer with Christ? [6:4-5; cp Col 2:12-13; etc]

3. How does what Paul teaches here regarding the **function** of baptism tie in with what Jesus Himself taught His disciples? [6:6a; cp Mark 8:34-35; see also Galatians 2:20; etc]

- What does Paul say is the initial result of our "crucifixion"? [6:6b]
- What, in turn, is the **practical** change effected by this "death"? [6:6c-7; remember, this is Paul's point all along! (cp v2); cp also Job 3:11, 19]

4. What, then, should be the Christian's "position" (belief) now that he has "died"? [6:8; cp 1 John 1:5-7; consider the practicality of Jesus' teaching in Mark 8:34-35 and parallels (how is it possible to "take up" a cross – an instrument of death! – and yet "follow" Jesus?)]

- As we "follow" Jesus in our response to the gospel, what do we "know" is true of Christ because of His resurrection? [6:9]

- Because Jesus cannot die again, what is true of Him (and therefore also of those who are “like” Him!) with regard to death? [6:9c; cp Paul’s argument from 5:14, 17, 20-21; cp also Hb 2:14-15]
5. In 6:10-11 Paul makes the point of his comparison explicit. What was the purpose of Jesus’ death, in practical terms? [6:10]
- But now, alive again, what is the purpose of His living? [6:10b; cp John 8:29; etc]
 - “Likewise”, then, what is the purpose of the Christian’s death and rebirth? [6:11; remember 6:2-3; cp John 3:3-6; etc]
6. What is the practical exhortation that comes from this understanding of the Christian’s submission in baptism, and how does this answer the objection from before? [6:12; cp v1]
- What should the members of our bodies therefore **not** be used for – and what should they be used for instead? [6:13; cp 5:5; cp this same concept in Eph 4:17-32; Col 3:5-11; etc]
7. Because of the Christian’s submission to Christ and to following Him through death into life, what is now true of the Christian’s relationship to sin? [6:14; cp 5:13-14, 20-21; see also Gen 4:7; etc]
- In view of Paul’s larger argument, what is the benefit of the Christian being “not under law”? [6:14; cp 4:15; 5:13; see also 5:1 and 8:1]
 - Instead of being “under law”, what is the Christian “under” instead? [6:14b; cp 4:4-8; etc; we will see that Paul’s entire argument is to prove that this is not a license to sin, however! Paul teaches this same concept in 1 Cor 9:21; Gal 5:13; cp also 1 Pet 2:16; etc]
8. Analyzing all that Paul has taught in Romans 6:1-14, is it consistent for us to say that the “new life” of the Christian begins **before** or **after** the “burial” and “resurrection” that occur in baptism?

Romans 6:15-23: “having been set free from sin, you became slaves of righteousness”

9. By saying that Christians are “not under law but under grace” has Paul just **proved** the objection that grace **encourages** sin? His emphatic response is “certainly not!” (6:15; cp v2) Paul’s point is that when we recognize that by grace we have been set free from the condemnation of the law, that also makes us free in another way. What will we do with that freedom? Making his point, to whom does Paul say that a “slave” is bound? [6:16; we need to understand that Paul is speaking of a legitimate economic arrangement of “bondservants”, and not the kind of FORCED slavery the Western world has known.]
- In Paul’s argument, then, “who” are the two possible “slave masters”? [6:16b-c]
 - What does Paul say “obedience” to each of these masters will “lead to”? [6:16b-c]

10. In the case of the Roman Christians, what does Paul say they had been? [6:17a]
 - But what did they do? [6:17b]
 - To what, exactly, does Paul say they have been “delivered” (“committed”)? [6:17c]

11. What is the result of what they have done? [6:18a; cp v7]
 - Does this mean they (we!) are free to do whatever they want? [6:18b; cp v16; see 1 Cor 6:9-11]

12. What was the tendency in their lives when they were “slaves of uncleanness”? [6:19a; cp 5:20-21]
 - By the same token, what SHOULD be their tendency now that they are “slaves of righteousness”? [6:19b]

13. When sin was their “master”, what was their relationship to righteousness? [6:20]
 - With all of their “freedom”, what was the result (“fruit”) of the “work” they were doing? [6:21]

14. But now that they have been freed from sin as a “master” and have given themselves over to God, what is the result (“fruit”) of the work He has called them to do? [6:22]

15. When they “worked” for sin, what did they “hope” to receive as “wages”? [6:23a; cp 4:4]
 - But now they are serving as slaves of God, what do they “hope” to receive? [6:23b; cp 4:4; 5:1-2]