

Studies in Romans
 Chapter 6:1-11 Review; Chapter 6:12-15

Review: Romans 1-3:20 defines fully our sinfulness and need of a Saviour.

Romans 3:21-31 states the glorious gospel of our Lord Jesus and the humility that should come to those so blessed. Romans 4:1-25 amplifies and defines further the doctrine of justification by faith using the faith and justification of Abraham as an example. Romans 5:1-11 declares the benefits of our justification. 5:12-21 teaches that through Adam's disobedience, we all died. Through the obedience of Christ, all His people are made righteous. This passage reviews the surpassing blessings of Christ. 6:1-11 states the theology of why sin does not have dominion over us.

Reference	Notations
<p>Rom 6:1 NKJV What shall we say then? Shall we continue in sin that grace may abound?</p> <p>(2) Certainly not! How shall we who died to sin live any longer in it?</p> <p>(3) Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death?</p> <p>(4) Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.</p> <p>(5) For if we have been united together in the likeness of His death, certainly we also shall be <i>in the likeness of His</i> resurrection,</p> <p>(6) knowing this, that our old man was crucified with <i>Him</i>, that the body of sin might be done away with, that we should no longer be slaves of sin.</p>	<p>See Gal 2:20</p>

(7) For he who has died has been freed from sin.

Rom 6:7 ALT For the one having died has been justified [*or, set free*] from sin. John Gill - here it is to be understood of a spiritual or mystical death, and of persons who are dead to the law, by the body of Christ; dead to sin by the sacrifice and grace of Christ; who are baptized into the death of Christ, and in imitation of him: such are "freed from sin"; not from the being of it; nor from the burden of it; nor from a continual war with it; nor from slips and falls into it; no, not even freed from it, in the most solemn services and acts of religion; but they are freed from the dominion of it, from servitude to it, and also from the guilt of it, and from obligation to punishment on account of it: they are, as it is in the Greek text, and as the Vulgate Latin and Arabic versions read, "justified from sin".

(8) Now if we died with Christ, we believe that we shall also live with Him,

(9) knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him.

(10) For *the death* that He died, He died to sin once for all; but *the life* that He lives, He lives to God.

(11) Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

(12) Therefore do not let sin reign in your mortal body, that you should obey it in its lusts.

(13) And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God.

(14) For sin shall not have dominion over you, for you are not under law but under grace.

(15) What then? Shall we sin because we are not under law but under grace? Certainly not!	
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Review Questions:

1. V.1 Poses a critical question to which Paul answers, “May it never be” or in the strongest of statements, “God forbid.” In v. 2-7, Paul states at least 6 reasons for why we should never give ourselves freely to sin. State those reasons:
 - 1)
 - 2)
 - 3)
 - 4)
 - 5)
 - 6)
2. In verse seven, the word “freed” is usually translated justified in the New Testament. What impact does the use of this Greek word have upon the meaning of this text.
3. In verse nine, what does the word “dominion” mean? What impact should this have upon our walk with the Lord?
4. What should the word “once” in v. 10 impact our relationship with the Lord.
5. In verse 11, what does it mean to “reckon”. To what does this apply? What will happen if we forget to do this?
6. Note the theology of Romans 6:1-11 and the impact it will have on your ability to obey v. 12, 13.
7. According to verse 14, why will sin not have dominion over you? What does it mean to be “not under law?”

Robert Haldane on Romans 6:11 - If thou dost not thus see thy complete mortification in Him, sin will reign in thee. No sin can be crucified either in heart or life, unless it be first pardoned in conscience; because there will be want of faith to receive the strength of Jesus, by whom alone it can be crucified. If it be not mortified in its guilt, it cannot be subdued in its power. If the believer does not see his perfect deadness to sin in Jesus, he will open a wide door to unbelief; and if he be not persuaded of his completeness in Christ, he gives room for the attacks of self-righteous and legal tempers. If Christ be not all in all, self must still be looked upon as something great, and there will be food left for the pride of self-importance and self-sufficiency; so that he cannot grow into the death of Christ in sensible experience, further than he believes himself to be dead to sin in Christ. The more clearly and steadfastly he believes this, as the Apostle did — I am crucified with Christ — in proportion will he cleave to Christ, and receive from Him greater power to crucify sin. This believing view of his absolute mortification in Christ, is the true Gospel method of mortifying sin in our own persons. Read the sixth of the Romans, and pray for the Spirit of revelation to open it to thee. There thou wilt discover the true way to mortify sin. It is by believing that thou art planted together with Christ in His death; from thence only thy pardon flows, from thence thy daily victory is received, and from thence thy eternal victory will be perfected.'—Exposition of the Epistle to the Romans