

## Studies in Romans

Chapter 6:1-11 Review; Chapter 6:12-23

Review:

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

3:21-31 states the glorious gospel of our Lord Jesus and the humility that should come to those so blessed.

4:1-25 amplifies and defines further the doctrine of justification by faith using the faith and justification of David and Abraham as an examples.

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><b>Rom 6:12-23</b></p> <p><b>(12) Therefore do not let sin reign in your mortal body, that you should obey it in its lusts.</b></p> <p><b>(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.</b></p> <p><b>(14) For sin shall not have dominion over you, for you are not under law but under grace.</b></p> <p><b>(15) What then? Shall we sin because we are not under law but under grace? Certainly not!</b></p> <p><b>(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?</b></p> <p><b>(17) But God be thanked that though you were slaves of sin, yet you obeyed</b></p>	<p>See 1 John 2:15,16 Matthew Henry -- <b>It was sin that made our bodies mortal, and therefore do not yield obedience to such an enemy.</b></p> <p>See the John Calvin quote below.</p> <p>See 1 Tim 6:6-15</p>

<p>from the heart that form of doctrine to which you were delivered.</p> <p>(18) And having been set free from sin, you became slaves of righteousness.</p> <p>(19) I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves of uncleanness, and of lawlessness leading to more lawlessness, so now present your members as slaves of righteousness for holiness.</p> <p>(20) For when you were slaves of sin, you were free in regard to righteousness.</p> <p>(21) What fruit did you have then in the things of which you are now ashamed? For the end of those things is death.</p> <p>(22) But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life.</p> <p>(23) For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.</p>	<p>--Not free from its temptation and influence, but free from its penalty and its dominion. See Romans 7:17-23.</p> <p>See Eph 5:12</p>
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John Gill on v 12. -- This exhortation does not suppose a freewill power in man naturally, for this is spoken to persons, who had the Spirit and grace of Christ, and in whom God had wrought both to will and to do of his good pleasure; nor is this exhortation unnecessary to believers, though they are dead to sin, and though God has promised it shall not have the dominion over them, and though reigning sin, as divines say, cannot be in regenerate persons; for though they are entirely dead to sin as justified persons, yet not perfectly so as sanctified: they are indeed dead to sin, but sin is not dead in them; it struggles, it makes war, leads captive, and threatens absolute and universal dominion, wherefore such an exhortation is necessary; besides, though God has promised that sin shall not have the dominion, yet making use of means, such as prayer to God that it may not, striving against it, opposing it, in order to hinder its dominion, are no ways inconsistent with the promise of God, whose promises often have their accomplishment in the use of means: moreover, whereas some divines say, that reigning sin may be and others that it cannot be in regenerate persons, it should be observed, that if by reigning sin is meant, sinning against God out of malice and contempt, with the whole heart, without any struggle against it, or repentance for it, or so as to lose the grace of God, and never rise more, then it must be said that it cannot be in a regenerate man;

but if by it is meant, falling into sin against their consciences, knowingly and willingly, so as to distress their minds, lose their peace, and grieve the Spirit of God, so as to be held under it, and be led captive by it, such power sin may have in them, and over them; and therefore the exhortation is not needless...

John Calvin on v.15 – As the wisdom of the flesh is ever clamorous against the mysteries of God, it was necessary for the Apostle to subjoin what might anticipate an objection: for since the law is the rule of life, and has been given to guide men, we think that when it is removed all discipline immediately falls to the ground, that restraints are taken away, in a word, that there remains no distinction or difference between good and evil. But we are much deceived if we think, that the righteousness which god approves of in his law is abolished, when the law is abrogated; for the abrogation is by no means to be applied to the precepts which teach the right way of living, as Christ confirms and sanctions these and does not abrogate them; but the right view is, that nothing is taken away but the curse, to which all men without grace are subject. But though Paul does not distinctly express this, yet he indirectly intimates it.

1. What does it mean to present our members as instruments of righteousness in v. 13?
2. What does it mean to be under law in v. 14? Why is it that you are not under grace if you are under law in this sense?
3. In v. 16, Paul states that obedience leads to righteousness. What kind of righteousness would this be?
4. In v.17, to what does Paul attribute the obedience of the Roman Christians?
5. Within this passage, Paul uses the term slave (servant in some translations) many times. To what can we be slaves according to this passage? State the verse and that thing to which we can become slaves.
6. If you are a slave of righteousness, you are free from \_\_\_\_\_. If you are a slave of sin, you are free from \_\_\_\_\_. Explain the "freedom" in each case.
7. Contrast the mention of "wages" in v.23 with the mention of "gift."

Take my life, and let it be consecrated, Lord, to Thee.  
Take my moments and my days; let them flow in ceaseless praise.  
Take my hands, and let them move at the impulse of Thy love.  
Take my feet, and let them be swift and beautiful for Thee.

Take my voice, and let me sing always, only, for my King.  
Take my lips, and let them be filled with messages from Thee.  
Take my silver and my gold; not a mite would I withhold.  
Take my intellect, and use every power as Thou shalt choose.

Take my will, and make it Thine; it shall be no longer mine.  
Take my heart, it is Thine own; it shall be Thy royal throne.  
Take my love, my Lord, I pour at Thy feet its treasure store.  
Take myself, and I will be ever, only, all for Thee.

■ Francis Ridley Havergal (1836-1879)