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Raised to New Life

Definitions in **bold letters** are from **Strong's** Exhaustive Concordance
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Romans 6:1-4, 12-14, 20-23

Introduction: The argument commenced in this chapter is continued through the two following. The general design is the same - "to show that the scheme of justification which God had adopted **does NOT lead people to SIN, but on the contrary TO holiness.**" This is introduced by answering an objection, Romans 6:1. The apostle pursues this subject by various arguments and illustrations, all tending to show that the design and bearing of the **scheme of justification was to produce** the **HATRED of sin**, and the **LOVE** and **practice of HOLINESS**. In this chapter, the argument is mainly drawn from the following sources:

- (1) From the baptism of Christians, by which they have professed to be **DEAD to sin**, and to be bound to live to God, Romans 6:2-13.
- (2) from the fact that they were now the servants of God, and under obligation, by the laws of servitude, to obey him, Romans 6:15-20.
- (3) from their former experience of the evil of sin, from its tendency to produce misery and death, and from the fact that by the gospel they had been made ashamed of those things, and had now given themselves to the **pure service of God**. By these various considerations, **he repels the charge** that the tendency of the doctrine was to produce licentiousness (wildness, unrestraint, riotousness), but affirms that it was a system of purity and peace. The argument is continued in the two following chapters, showing still further the **purifying tendency** of the **gospel**. (Source: <https://www.study-light.org/commentaries/bnb/romans-6.html>)

Romans 6:1-2, What shall we say then? Shall we **continue in SIN, that **grace** may abound? God FORBID. How shall we, that **are DEAD** to SIN, LIVE any longer therein?**

NOTE: What shall we say then? - This is a mode of presenting an objection. The objection refers to what the apostle had said in Romans 5:20. What shall we say to such a sentiment as that where sin abounded grace did much more abound?

Romans 5:20, Moreover the law entered, that the offence might abound. But where **sin abounded (increased)**, **GRACE** did much more **abound (super-abound)**...

Shall we continue in sin? ... - If sin has been the occasion of grace and favor, ought we not to continue in it, and commit as much as possible, in order that grace might abound? This objection the apostle proceeds to answer. He shows that the consequence does not follow; and proves that the doctrine of justification does NOT lead to it.

God forbid - By no means. Greek, It may not be; Note, Romans 3:4. The expression is a STRONG DENIAL of what is implied in the objection in Romans 6:1.

How shall we? ... - This contains a reason of the implied statement of the apostle, that we should not continue in sin. The reason is drawn from the FACT that we are **dead** in fact

TO SIN. It is **impossible** for these who are dead to act as if they were alive. It is just as absurd to suppose that a Christian should desire to live in sin as that a dead man should put forth the actions of life.

That are dead to sin - That is, **all Christians.** To be dead to a thing is a strong expression denoting that it has no influence over us. **A man that is dead is uninfluenced and unaffected by the affairs of this life.** He is insensible to sounds, and tastes, and pleasures; to the hum of business, to the voice of friendship, and to all the scenes of commerce, gaiety, and ambition. When it is said, therefore, that a Christian is dead to sin, **the sense is,** that it has LOST its influence OVER him; **he is NOT subject (PLACED UNDER) to it;** he is in regard to that, as the man in the grave is to the busy scenes and cares of this life. The expression is not infrequent in the New Testament; Galatians 2:19, "For I ... am dead to the law;" Colossians 3:3, "For ye are dead, and your life is hid with Christ in God;" 1 Peter 2:24, "Who ... bare our sins ... that we, being dead to sin," etc. The apostle **does not here attempt to prove** that **Christians** are thus dead, nor to state in what way they become so. He assumes the fact without argument. **All Christians are thus in fact DEAD to sin.** They do not LIVE to SIN; nor has sin dominion OVER THEM. The expression used here by the apostle is common in all languages. We familiarly speak of a man's being dead to sensual pleasures, to ambition, etc., to denote that they have lost their influence over him.

(Source: <https://www.studyight.org/commentaries/bnb/romans-6.html>)

Romans 6:3-4, Know ye not, that so many of us as were baptized INTO Jesus Christ were baptized INTO his death? 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.

NOTE: ...were baptized INTO Christ Jesus: The idea behind the ancient Greek word for baptized is "to immerse or overwhelm something." The Bible uses this idea of being **baptized** into something in several different ways. When a person is **baptized in water**, they are immersed or covered over with water. When they are **baptized with the Holy Spirit** (Matthew 3:11, Acts 1:5), they are "immersed" or "covered over" with the Holy Spirit. When they are **baptized with suffering** (Mark 10:39), they are "**immersed**" or "covered over" with **suffering**. Here, Paul refers to being baptized - "immersed" or "covered over" - in Christ Jesus.

c. **Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead:** Water baptism (being baptized into Christ) is a dramatization or "acting out" of the believer's "IMMERSION" or identification with Jesus in His death and resurrection.

i. "From this and other references to baptism in Paul's writings, it is plain that he did not regard baptism as an 'OPTIONAL EXTRA' in the Christian life." (Bruce)

d. **We were buried with Him . . . as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life:** Paul also builds on the idea of going under the water as a picture of being **buried** and coming up from the water as a picture of **rising** from the DEAD.

i. Of course, **baptism** also has the association of **CLEANSING**, but that isn't particularly relevant to Paul's point here.

ii. In this regard, baptism is important as an illustration of **spiritual reality**, but it does not make that reality come to pass. If someone has NOT spiritually died and risen with Jesus, all the baptisms in the world will not accomplish it for them.

iii. But Paul's point is clear: something dramatic and life changing happened in the **life** of the **BELIEVER**. You can't die and rise again without it changing your life. The believer has a REAL (although spiritual) **death** and **resurrection** WITH Jesus Christ.

(Source: <https://www.studyight.org/commentaries/guz/romans-6.html>)

Ephesians 2:4-8, But God, who is rich in mercy, for his great love wherewith he loved

us, Even when we **were dead** in sins, hath **quicken**ed (make ALIVE) US **together with Christ**, (by grace ye are saved ;) And hath raised us up together, and made us SIT together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For **by GRACE** are **ye saved** through FAITH...

Romans 6:5-7, For IF (SINCE) we have been planted together in the likeness of his **death**, we shall be also in the likeness of **His resurrection**, **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. For he that is **dead IS freed** from sin.

Destroyed defined 2673, PUT AWAY (FROM), **destroy** (to take away),

Thought 1. The first thing we need to do is clarify the identity of the “old man.” From scripture, we’ll see that the old man is our “OLD NATURE, called the “**FLESH**”, or “**human nature**.” It’s the nature from Satan, Adam received when he disobeyed God, and ate the fruit he’d been commanded NOT to eat. Therefore, everyone born of his seed is born with Satan’s nature. Since it came from Satan, the essence of it is **DEATH**, or **DARKNESS**.

Colossians 3:9-10, Lie not one to another, seeing that ye **HAVE** **PUT OFF** the **OLD MAN** with his deeds; And have **PUT ON** the NEW MAN ...

Put off defined 554, divest wholly (completely) **oneself, or despoil** (to strip; to take from by force).

Divest, To unclothe; to strip, as of clothes, arms, or equipage.

Galatians 5:24, And they that are Christ's have **crucified** (**extinguish** [DESTROY; to put an end to]) the **FLESH** with the affections and lusts.

Flesh defined 4561, (by impli.) HUMAN NATURE (with its frailties [phys. or **MORALLY**] and passions).

Romans 8:6-9, For to be **carnally** minded is death; but to be spiritually minded is life and peace. Because the **carnal mind** is **enmity** against God: for it is **NOT** subject to the law of God, neither indeed can be. So then they that are **IN the FLESH** cannot please God. But **YE are NOT** in the **FLESH** but **IN the SPIRIT**, if so be that the Spirit of God dwell in you.

Thought 2. The most clear illustration of what happened when we BELIVED on Jesus, is to look at God’s command to Abram to “circumcise” all males and be circumcised.

Genesis 17:10-11, This is **my covenant**, which ye shall keep, between me and you and thy seed after thee; Every MAN child among you shall be circumcised. And ye shall **circumcise** (**destroy** [DO AWAY WITH, GET RID OF]) the **FLESH** of your **foreskin**; and it shall be a token of the covenant betwixt me and you.

Romans 2:28-29, For he is not a Jew, which is one **outwardly**; neither is that circumcision, which is outward in the **FLESH**: But he is a Jew, which is one **inwardly**; and **circumcision** is that of the heart, **IN the spirit**, and **NOT** in the letter...

Thought 3. As we know, when a man is circumcised, ALL of the flesh of his foreskin is destroyed ([DONE AWAY with, GOTTEN RID of). This points to the “old man” being put away, or our old “human nature” with which we were born being completely CUT away: removed FROM us. So, believers do NOT have TWO natures. We have only God’s.

2 Peter 1:1-4, Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious **faith** with us through the **RIGHTEOUSNESS** of God and our Saviour Jesus Christ: **Grace** and **peace** be **multiplied** unto you through the **knowledge** of God, and of Jesus our Lord, According as his divine power hath GIVEN unto us **ALL things** that **pertain** unto **LIFE** and **GODLINESS**, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be **partakers** of **the DIVINE** (pertaining to the true God) **NATURE**, having **escaped** the corruption that is in the world through lust.

Romans 6:8-10, Now if we be **DEAD WITH** Christ, **we BELIEVE** that we shall also **LIVE (continue to live in common with)** him: Knowing that Christ being raised from the dead dieth no more; **DEATH** hath no more **dominion over (lordship [authority] over)** him. For in that he died, he died unto **SIN** once: but in that he liveth, **HE LIVETH UNTO GOD**.

NOTE: Since we have **already died** to sin with Jesus, **death no longer has dominion over** us. The **NEW MAN** not only has life; he has **ETERNAL LIFE**.

h. **The life that he lives, he lives to God:** The new life we are granted isn't given so we can live unto OURSELVES. With the new life, he lives to God. We aren't dead to sin, **FREE from SIN**, and given eternal life to **live as we please, BUT to live to please God**.

i. "If God has given to you and to me an entirely new life in Christ, how can that new life spend itself after the fashion of the old life? Shall the spiritual live as the carnal? How can you that WERE the servants of sin, but have been **MADE FREE** by precious blood, go back to your old slavery?" (Spurgeon)

ii. **This change** in the life of the one who is **born again** was understood and predicted as a feature of **God's New Covenant**, where because of new hearts our innermost being *wants* to do God's will and be slaves to righteousness (Ezekiel 36:26-27).

iii. The eleventh of the original 42 articles of Church of England states this truth with a beauty that Sixteenth Century English expresses well: "The grace of Christ, or the holie Ghost by him geven, dothe take awaie the stonie harte, and geveth an harte of flesh."

God takes away our rock-like heart and gives us a SOFT heart of flesh.

(Source: <https://www.studyight.org/commentaries/guz/romans-6.html>)

Romans 6:11-12, Likewise **reckon ye** also yourselves to be **DEAD** indeed unto **SIN**, but **ALIVE UNTO** God through Jesus Christ our Lord. **LET not SIN** therefore **reign (rule)** in your mortal body, that ye should **obey it** in the **lusts (desire)** thereof.

NOTE: Reckon is an **accounting word**. Paul tells us to *account* or to **reckon** the **old man** as forever dead. God NEVER CALLS US to "CRUCIFY" the old man, but instead to account him as **already dead** because of our identification with Jesus' death on the cross.

b. **Reckon yourselves to be . . . alive to God in Christ Jesus...**: The death to sin is only one side of the equation. The old man is gone, but the **NEW MAN** lives on (as described in Romans 6:4-5).

c. **Therefore do NOT LET sin reign in your mortal body:** This is something that can only be said to the Christian, to the one who has had the **OLD MAN CRUCIFIED** with Christ and has been given a new man in Jesus. Only the person set free from sin can be told, **"do not let sin reign."**

i. The Christian is the one **TRULY SET FREE**. The man or woman who **isn't converted yet is FREE TO sin**, but they are **NOT** free to stop sinning and live righteously, because of the tyranny of the **old man**.

ii. In Jesus, we are truly set free and are offered the opportunity to obey the natural inclination of the **NEW MAN** - which wants to please God and honor Him.

d. **Therefore do not let sin reign:** The **old man is dead**, and there is **new life** - *free from sin* - Jesus. Yet, many Christians never *experience* this freedom. Because of **UNBELIEF**,

self-reliance, or **ignorance**, many Christians never live in the freedom **Jesus paid for** on the cross. (Source: <https://www.studylight.org/commentaries/guz/romans-6.html>)

Romans 6:13-14, Neither **YIELD ye (present; surrender)** your members as instruments of unrighteousness unto sin: but **YIELD (present; surrender)** yourselves **unto God**, as those that are **ALIVE** from the **dead**, and your members as instruments of righteousness unto God. For sin shall not have dominion **OVER** you: **for ye are NOT under the law, but under grace.**

NOTE: ...present yourselves to God: A person can be "officially" **set free**, yet still imprisoned. If a person lives in prison for years, and then is set free, they often **still THINK** and **ACT like a prisoner**. The **habits of freedom** aren't ingrained in their life yet. Here, Paul shows how to **BUILD** the **HABITS** of freedom in the Christian life.

b. **Do not present your members as instruments of unrighteousness to sin:** This is the **FIRST KEY** to walking in the freedom Jesus won for us. We must *not* present the parts of our body to the service of sin.

c. **But present yourselves to God:** This is the **SECOND KEY** to walking in the freedom Jesus won for us. It isn't enough to take the weapons away from the service of sin. They must then be enlisted in the service of righteousness - and, as in any warfare, the side with superior weapons usually wins.

Not under law but under grace: This is another way to describe the radical change in the life of someone who is born again. For the Jewish person of Paul's day, living life **UNDER LAW was everything**. The **LAW** was the way to God's approval and eternal life. Now, Paul shows that in light of the **New Covenant**, we are not under LAW but under GRACE. His work in our life has changed everything.

(Source: <https://www.studylight.org/commentaries/guz/romans-6.html>)

Thought 1. The belief Christians are tempted, and sin because they have **TWO** natures: "God's nature" and "the **FLESH**", is proved to be **ERROR**, since both, Adam and Jesus, had only **ONE** nature. Scripture proves that Adam sinned, as do all who **RECOGNIZE** evil, and know what's right, because he didn't have a "good understanding" of reverence for God.

Psalms 111:10, The **fear** (reverence) of the Lord is the beginning of wisdom: a **good UNDERSTANDING** have **ALL** they that **DO** his commandments...

Proverbs 14:2, He that walketh in his uprightness **FEARETH** (reverence) the Lord: but he that is **perverse (to turn aside)** in his ways **DESPISETH** (disesteem (to slight [ignore], **DISRESPECT**) him.

Romans 6:15-17, What then? shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye **yield (present; surrender)** yourselves servants to **obey, his servants** ye **ARE** to whom ye obey; whether of sin unto death, or of obedience unto righteousness? 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.

NOTE: To whom you present yourselves slaves to obey, you are that one's slaves: Whatever you present yourself to **OBEY**, you BECOME its slave. For example, if I obey my appetite constantly, I am a slave to it. So we have a choice in our slavery: sin leading to death or obedience leading to righteousness.

i. **One way or another, we will serve somebody.** The option to live our life WITHOUT serving either sin or obedience isn't open to us.

b. **Though you WERE slaves of sin:** Paul puts it in the past tense because we *have been* freed from our slavery to sin. He also says that we have been **set free by faith**, which he describes as obedience from the heart. The **FAITH** is put in **God's Word**, which he describes as that form of doctrine. All in all, the point is clear: "You put your faith in God and His Word, **and now you are set free**. Now live every day consistent with that freedom."

- i. As was seen earlier in Romans 6, we can **be legally free** and **still choose to live like a prisoner**. Paul has a simple command and encouragement for the Christian: *BE what you are*.
- ii. **Obedied from the heart** is a wonderful description of faith. It shows that faith comes from the heart, not only the mind.

(Source: <https://www.studylight.org/commentaries/guz/romans-6.html>)

Romans 6:18, *Being then **made FREE from sin**, ye became the **servants of righteousness**.*

NOTE: a. What does it mean to be **free from sin** and to become a slave **of righteousness**? It means that sin is no longer your BOSS or your MASTER. Now **righteousness** is your BOSS, so serve righteousness instead of sin. It isn't right to think about **pleasing** your old boss when you CHANGE JOBS.

b. **Slaves of righteousness:** What does it mean to be a slave? A slave was **more than** an EMPLOYEE. The noted Greek scholar Kenneth Wuest defined the ancient Greek word for a **slave** here by these terms: One born into a condition of slavery One whose will is swallowed up in the will of another One who is bound to the master with bonds only death can break **One who serves his master to the disregard of his own interests**

(Source: <https://www.studylight.org/commentaries/guz/romans-6.html>)

Romans 6:19, *I speak after the manner of men because of the **infirmity (feebleness)** of your **flesh (body)**: for as ye have **yielded (present; surrender)** your members **servants to uncleanness** and to iniquity unto iniquity; even so **now yield (present; surrender)** your members **servants to righteousness** unto **holiness**.*

NOTE: The Apostle Paul apologized for using slavery as an illustration, because it was so degrading and pervasive, and especially because **many of his Roman readers were slaves**. Yet he knew this was an accurate and meaningful illustration.

(Source: <https://www.studylight.org/commentaries/guz/romans-6.html>)

Romans 6:20-23, *For when ye **WERE** the **servants of sin**, ye were **free from righteousness**. What FRUIT had ye then in **those things** whereof ye are **now ashamed?** for the **END** of **those things** is **death**. **BUT NOW** being made **FREE from sin**, and **become servants to God**, ye have your fruit unto holiness, and the **END** everlasting LIFE. For the **WAGES** of SIN is **DEATH**; but the GIFT of God is **eternal life** through Jesus Christ our Lord.*

NOTE: Paul's point is almost humorous. When we were **slaves of sin**, we were free all right - free in regard to righteousness. Some freedom!

e. **What fruit did you have then:** To **walk in victory** over sin we must **think rightly** about the fruit of sin. To say, "The end of those things is death" means that the end product of sin **is death - not fun**. But the end product of righteousness is **everlasting life**.

i. In a time of temptation, these truths can seem unreal - so we must RELY ON God's Word. When we are tempted, **FAITH reminds us** of the **bitter fruit of sin** when our feelings may forget that bitter fruit.

f. **For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord:** When you work for sin, your wages are death. When we serve God we get no pay - but He FREELY GIVES US the best benefit package imaginable.

i. **Wages of sin:** "Every sinner **earns this** by long, sore, and painful service. O! What pains do men take to get to hell! Early and late they toil at sin; and would not Divine justice be in their *debt*, if it did not pay them their due wages?" (Clarke)

i. Answering his question from Romans 6:15, Paul has made it clear: **As believers**, we **have a change of ownership**. The Christian must **fight against even occasional sin** because we need to WORK FOR and WORK UNDER our new Master.

It isn't appropriate for us to work FOR our old master.

(Source: <https://www.studylight.org/commentaries/guz/romans-6.html>)