

# Abounding Grace Christian Church

## A Study through the Epistle to the Romans – Part 15

### I. Exposition of Chapter Six. (Continued)

#### A. Verse 5 – Paul begins to explain our Union with Christ.

1. “For if we have been united together...” – The word “if” could have been better translated as “since” or “in view of the fact”. The words “united together” is one compound word in the Greek which means “to grow up together with.” It speaks of a living, vital union of two individuals growing up together.<sup>1</sup> It’s an expression of a very close union. It was a word commonly used for the joining of two things that proceed to grow together as a unity, as in the fusing together of a broken bone or in the grafting of a branch into a tree. It fits in well with Jesus’ picture of abiding in Him from John 15.
2. The word “likeness” means; “to make like; complete identification, shape, similitude, resemblance.”

“The word “likeness” is *homoioōma* (ὁμοιωμα), referring to a likeness or resemblance which Thayer says in this case amounts almost to an identity. That is, the believing sinner and the Lord Jesus were united in a death at Calvary, His death, a vicarious one that had to do with the salvation of the believing sinner from the guilt, penalty, and power of sin, the sinner’s death, one which he in justice should have died as a result of that sin, but which in the grace of God was borne as to its guilt and penalty by His Son. Both deaths had to do with sin, but from different aspects.”<sup>2</sup>

3. This close union is both in His death and in His resurrection. Some commentaries have interpreted Paul as referring primarily to the future resurrection of our physical bodies but the context favors a reference to our spiritual resurrection. Note verse 4 that because we were “buried with Him through baptism into death... even so we also should walk in newness of life.” (cf. Ephesians 2:1-6; Colossians 3:1-4)

#### B. Verse 6 – Dealing with the “Old Man”.

1. “Knowing this, that our old man was crucified with Him...” What is the “old man” referring to? The old man is primarily referring to the old self prior to Christ. The death of the “old man” is an established fact. It happened spiritually when we were identified with Jesus’ death at our salvation.
2. In place of the old man, God makes the believer a “new man” - a self that is by nature obedient and pleasing to God; this aspect of our person is that which was raised with Christ in His resurrection. The New Testament describes the “new man” for us.

“...the new man, which was created according to God, in true righteousness and holiness.” – Ephesians 4:24

“...the new man who is renewed in knowledge according to the image of Him who created him.” – Colossians 3:10

3. “...that the body of sin might be done away with...” – The “body” here is referring to the physical body. It’s important to note that the physical body is NOT evil but before we received salvation our bodies were dominated by and controlled by the sinful nature.

“The person the believer was before he was saved was crucified with Christ in order that his physical body which before salvation was dominated by the evil nature, might be destroyed,”<sup>3</sup>

- a. The words “done away” (KJV – “destroyed”) means; “to render idle, inactive, inoperative and powerless”

“[K]nowing this experientially, that our old [unregenerate] self was crucified once for all with Him in order that the physical body [heretofore] dominated by the sinful nature might be rendered inoperative [in that respect], with the result that no longer are we rendering a slave’s habitual obedience to the sinful nature,”

Romans 6:6 – Wuest’s Translation

- b. In this, sin is seen as the master – that to which the body belongs as a slave and is obedient to execute its will. The believer’s body is to be the slave to Jesus, not the slave to sin’s mastery.

#### C. Verse 7 – “For he who has died has been freed from sin.” - When a slave died he was freed from his master’s service. By analogy then when one has died to sin he is no longer the slave of sin and is freed from

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<sup>1</sup>Kenneth S. Wuest, *Wuest’s Word Studies from the Greek New Testament: For the English Reader*, vol. 2 (Grand Rapids: Eerdmans, 1997), 99.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid., 101.

the service to sin. In other words, dead people don't sin!

#### D. Verses 8-10 – Live a Resurrected Life!

1. Just as Christ died once and for all, we need to consider our lives as having already died and now we are to live for God.

**“I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the *life* which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.” – Galatians 2:20**

2. **Verse 10** – “...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. (cf. **II Corinthians 5:14-15**).

#### E. Verse 11 – “Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.”

1. “**Likewise**” – Means; “**in a similar manner**”.
2. **The word “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 count him as already dead because of our identification with Jesus' death on the cross. (See **Part 10 regarding 4:3 – the word “accounted”**.)

**“The term “consider” (cf. 4:4, 9), was an accounting term that meant “carefully add it up” and then act on that knowledge. Verses 1–11 acknowledged one's position in Christ (positional sanctification) while 12–13 emphasized walking in Him (progressive sanctification).”<sup>4</sup>**

**“Even so consider yourselves also dead to sin *and* your relation to it broken, but alive to God [*living in unbroken fellowship with Him*] in Christ Jesus.” Romans 6:11 – Amplified Bible**

#### F. Verse 12 – “Therefore do not let sin reign in your mortal body, that you should obey it in its lusts.” This is something that can only be said to a Christian, to the one who has had the old man crucified with Christ and has been made a new man in Jesus.

1. Notice the Following:
  - a. Obviously, our physical body is still “**mortal**” which means; “**subject to death**.”
  - b. Sin (sin nature) is present in our mortal bodies and ready to reign over us if we permit it.
  - c. The believer is commanded to take authority over the sin nature and not let it rule of them.

This shows that the believer has power over the sin nature! (cf. **I Corinthians 9:24-27**).

**“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.” – Romans 6:12 – Amplified Bible.**

#### G. Verses 13-14 - How to walk in the freedom Jesus has given us.

1. **Verse 13** - “**Do not present your members as instruments of unrighteousness to sin...**” - This is the first key to walking in the freedom Jesus Christ has won for us is. We are told to not present the parts of our body to the service of sin. The **New Living Translation** communicates the idea well: “**Do not let any part of your body become a tool of wickedness, to be used for sinning.**”
  - a. Your “**members**” are the parts of your body - your ears, lips, eyes, hands, mind, and so forth. The idea is very practical: “**You have eyes. Do not put them in the service of sin. You have ears. Do not put in the in the service of sin.**”
  - b. “**Instruments**” could be better-translated “**weapons**”. The parts of our body are weapons in the battle for right living. When the parts of our body are given over to righteousness, they are weapons for good. When they are given over to sin, they are weapons for evil.
2. “**...but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God.**” - This is the second key to walking in the freedom Jesus has won for us is. 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.
3. **Verse 14** – “**For sin shall not have dominion over you...**” - Paul makes it clear here that the believer can have a victorious life over sin. It does not have to rule over the life of a believer!
  - a. “**...for you are not under law but under grace.**” - This is the path, the means, by which we can live in this freedom. It will never happen in a legalistic, performance oriented Christian life. Grace is not a license to sin, it gives power over sin!

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<sup>4</sup>Robert James Utley, *The Gospel according to Paul: Romans*, vol. Volume 5, Study Guide Commentary Series (Marshall, Texas: Bible Lessons International, 1998).