

c) Conclusion: We are under grace, not law (6:14)

- “have dominion over” or “rule over” uses the verb form of the word for Lord (kurios), reminding us that we have a new master (Lord) now.

“Christ has broken the power of sin, so believers can know that it no longer has absolute sway over them.... We will never again be helpless pawns under its power. We are ‘more than conquerors’ (Rom. 8:37).” ~ Osborne

“To be ‘under law’ is to be subject to the constraining and sin-strengthening regime of the old age; to be ‘under grace’ is to be subject to the new age in which freedom from the power of sin is available.” ~ Moo

Schedule

- Next week: Romans 5:13-6:14.

Previous Lessons

- Previous lesson notes are available online:
<https://www.theheightschurchmn.org/adult-sunday-school>

Credits

- Main sources for outline and shared quotes are:
 - *Epistle to The Romans (NICNT)* by Douglas Moo [Eerdmans, 1996]
 - *Romans (IVPNTC)* by Grant Osborne [IVP, 2004]
 - *Teaching Romans, Volume One: Unlocking Romans 1-8 for the Bible Teacher* by Christopher Ash [Christian Focus, 2009]
 - *Romans (Teach the Text Commentary)* by C. Marvin Pate [Baker, 2013]

III. The Assurance Provided by the Gospel: The Hope of Salvation (5:1-8:39)

A. The Hope of Glory (5:1-21)

B. Freedom from Bondage to Sin (6:1-23)

1. “Dead to Sin” through Union with (and New Life in) Christ (6:1-14)
 - Paul personalizes the cosmic teaching of Rom. 5 – as having individual application in our own Christian experience.

5:20-21 and 6:14 form a frame around 6:1-13

A - Law/old covenant stirs up sin, which results in death (5:20-21)

B - Grace/new covenant unites believers with Christ's death/resurrection, which results in dominion over sin and newness of life (6:1-13)

A' - Law/old covenant enslaves one to sin (and death) 6:14

a) The INDICATIVE of the Christian Life: We have died and been raised with Christ (6:1-10)

- (1) The issue: *Shall we sin so that grace may increase?* (6:1)
 - Grace as scandal to the irreligious sinner
 - Grace as an affront to the religious law-keeper
- (2) The answer: *No, for one who has died to sin cannot continue to live in sin* (6:2)

“It is not sin, but the believer, who has ‘died,’ and sin, as Wesley puts it, ‘remains’ even though it does not ‘reign.’ Therefore, while ‘living in sin’ is incompatible with Christian existence and impossible for the Christian as a constant condition, it remains a real threat.” ~ Doug Moo.

“The imperative ‘Thou shalt’ would be a futile and frustrating demand without the ‘Thou hast’ of the indicative.” ~ Doug Moo

- (3) The explanation:
- a) Christians died to sin in union with Christ's death (6:3-5)
 - The picture of baptism
 - Union with Christ – in death and new life

“‘Newness of life’ is a life empowered by the realities of the new age – including especially God’s spirit (Rom. 7:6) – and a life that should reflect the values of that new age.” ~ Doug Moo

“our daily lives should be characterized by the new realm Christ has brought about” ~ Grant Osborne

- b) Christians’ dominion over sin is in union with Christ’s life (6:6-10)
 - Old self crucified
 - Corporate nature of “old self”

“what was crucified with Christ was not a part of me called my old nature, but the whole of me as I was before I was converted.” ~ John Stott

“What we were ‘in Adam’ is no more, but, until heaven, the temptation to live in Adam always remains.” ~ Doug Moo

- That the body of sin might be rendered powerless

If our old sinful self is powerless, why do we still struggle with sin?

- That we should no longer be slaves to sin

How is it that Death ruled over Christ? How did Jesus die to sin?

b) The IMPERATIVE of the Christian Life: Now live like it (6:11-13)

“from him [Christ] as from a fountain, sanctification flows into the souls of the Saints: their sanctification comes not so much from their struggling, and

endeavors, and vows, and resolutions, as it comes flowing to them from their union with him.” ~ Puritan Jeremiah Bourroughs

- (1) Count yourselves dead to sin but alive to God (6:11)

“We were baptized into Christ (v. 3), buried with him (v. 4), united with him (v. 5) and crucified with him (v. 6), and we died with him (v. 8), so we must in every way emulate him in our lives, described here as dying to sin and living for God.” ~ Grant Osborne

- (2) Do not let sin reign in your mortal body (6:12)

Mortal body likely does not mean your physical body but your whole person: “all [your] sin-prone faculties”

“would include not only the physical lusts and appetites but also those desires that reside in the mind and will: the desire to have our own way, the desire to possess what other people have ..., the desire to have dominance over others.” ~ Doug Moo

- (3) Do not offer the parts of your body to sin (6:13a)

“probably does not refer to the parts of the physical body but rather to the various faculties or capacities of a person (not the parallel with yourselves in the next clause).” ~ Grant Osborne

“Sin is regarded as a sovereign (v.12), who demands the military service of its subjects, levies their quota of arms (v.13), and gives them their soldier’s pay of death (v.23)....” J.B. Lightfoot

“The picture is of soldiers presenting arms before a general, offering all the weapons they have as ‘instruments’ in his service.” ~ Christopher Ash

- (4) Offer yourselves to God – and the parts of your body to righteousness (6:13b)

“All our faculties are to become weapons given over to service in God’s army.” ~ Grant Osborne