

ROMANS 6:1—7:6

Memory Verses:

1:16-17; 3:10-12; 3:20; 3:23-26; 4:5; 5:1; 5:8; 5:21

6:4

We were buried therefore with Him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

6:13

Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness.

6:22-23

22 But now that you have been set free from sin and have become slaves of God, the fruit you get leads to sanctification and its end, eternal life. 23 For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

7:6

But now we are released from the law, having died to that which held us captive, so that we serve in the new way of the Spirit and not in the old way of the written code.

IV. _____—Righteousness Defended (6:1—8:39)

As Christians we have _____ with God (5:2) because of our justification (5:1) and reconciliation (5:21) with Him. We enter this relationship by faith in Jesus Christ, and we have assurance for the future, not needing to worry about judgment or wrath. This confidence comes from our standing with Christ and our union to Him. The former (positional standing) was explained in Romans 3:21—5:21, while the latter (union with Christ) is the subject introduced in Romans 6. We belong to Him.

Adam, whose sin brought us down at the Fall and was the source of our enmity with and estrangement from God, no longer acts as our representative. Jesus, the perfect Man, does, and He is God. His act of righteousness, having died as our substitution on the cross, brings eternal life for all who belong to Him. That was the summary argument of Romans 5. This sure foundation in Christ also can prompt some questions about living this Christian life. In what ways is our life new? How can we live for God? What is our relationship to the Law? How about the reality and power of sin?

A. _____—the flesh (6:1-23)

- Theme of Romans 6: _____

- Question and answer style:
 - Two primary questions about _____ in Romans 6 (vv. _____)
 - Two primary questions about _____ in Romans 7 (vv. _____)
 - Primary issue remains 'righteousness', but now in the sphere of behavior and daily living¹
 - What happens to this righteousness (that is, *righteous living*) if one abandons the Torah (the Law)?
 - o This question is answered in **6:1—7:6** and **8:1-30**
 - Trinitarian answer: first in relation to the work of Christ, and then (ch. 8) in relation to the work of the Spirit
 - o *Right standing* » *right living*

Linguistic correspondences² in Romans 6, 7, 8:

"in order that ... we too might walk in newness of life" (6:4)	"new life of the Spirit" (7:6) Spirit of life = Spirit who gives life (8:2) "who walk ... according to the Spirit" (8:4)
new life of righteousness related to the believers identification with Christ in His death and resurrection (6:5-11)	through the Spirit of Christ, and "because of righteousness" (8:10-11)
relationship of sin to our mortal bodies (6:12-14)	"by the Spirit you put to death the deeds of the body ..." (8:13)

- The key to this new life is found in *both* the work of Christ and the Spirit
 - 6:1—7:6: predicated on the work of Christ
 - right-standing (justification) and lived-out righteousness
 - o main point: "Trusting in the death of Christ as the way of obtaining God's righteousness (as right-standing) does not in fact lead to *un*righteousness in terms of behavior"³
 - o not merely the recipients of forgiveness, but faith involves a new

¹ Gordon D. Fee, *God's Empowering Presence: the Holy Spirit in the Letters of Paul* (Peabody, MA: Hendrickson Publishers, 2002), 499.

² Adapted from Gordon D. Fee, *God's Empowering Presence: the Holy Spirit in the Letters of Paul*, 499-500.

³ *Ibid.*, 500.

relationship of *faithfulness*, in which the believer walks with Christ in

“ _____ ” (6:4)

- 8:1-30: predicated on the work of the _____
 - Role the Spirit plays in working out this same righteousness in the life of believers.
- The Christian life does not begin in something we do; it begins in something Christ did, events based on the historical facts (The spiritual meanings and implications have their basis in the historical truth.)
 - Note the parallels between the historical elements of the Gospel as detailed in 1 Corinthians 15 and applied in Romans 6.⁴

1 Corinthians 15:3-4

Romans 6

For I delivered to you as of first importance what I also received:

that Christ died for our sins in accordance with the Scriptures,	<i>we died with Christ</i> (v. 8; cf. vv. 3, 5)
that He was buried,	<i>we were buried with Him</i> (v. 4)
that He was raised on the third day in accordance with the Scriptures	<i>we will live with Him</i> (v. 8; cf. vv. 4, 5)

Four transitions (in NKJV) of the “how to”:

1. _____ (6:1-10)
2. _____ (vv. 11-14)
3. _____ (vv. 15-17)
4. _____ (vv. 18-23)

- These are conscious decisions, though the power to perform them is available to us always in Jesus Christ.

Three sections in Romans 6:1—7:6

1. Released from sin’s power through union with Christ (6:1-14)

- a. Illustration: _____
- b. Key point: death and resurrection lead to the newness of life, bringing about a release from one’s former slavery to sin
 - i. God’s gift v. God’s command?
 - a. indicative » imperative
 - b. First imperative (command of Romans): 6:4

(vv. 3-4) Side point: “baptism” – not necessarily speaking of water baptism, though it could be. It likely means to be baptized (literally, ‘identified’) into/with Jesus Christ when you believe (1 Cor. 12:13). That is what I believe. No difference if it is a spiritual or water baptism – the truth is not essential only to water, it is in the past tense meaning it is an accomplished fact. It has happened, and more importantly, the fact is my old nature was

⁴ Douglas J. Moo, *Encountering the Book of Romans*, 111.

buried with Jesus Christ the day I first believed in Him. God took my old life and crucified it with Jesus, burying it with Him. My old life has no right to live any longer. God got rid of it because it had no power in it to do God's will, or to do good.

2. Freed from sin, now slaves to God (6:15-23)

- a. Illustration: _____
- b. Key point: in Christ a believer is enslaved not to sin but to God; freed from sin an for righteousness

6:23 *charisma χάρισμα* ("gracious gift") - a concrete expression of grace earned wages or gracious bestowal?

3. Release of bondage to the Law through the death of Christ (7:1-6)

- a. Illustration: marriage
- b. Key point: through the death of Christ we have deied to the entirety of our former "marriage"—sin, the flesh through which sin operates, the Law which arouses sin in our flesh
 - v. 4: "death" has brought an end to the reign of sin (6:1-23) buut to the Torah as well
we who belong to Christ now are able to fulfill God's aim in giving Torah in the first place, by "bearing fruit unto God"

A bit confusing:

(1) wife	(2) husband	(2a) husband dies	(1b) wife is free
=	=	=	=
(1) 'believer'	(2) Torah	(1a) 'believer' dies	(1b) believer is free

v. 5: The law "bore fruit" unto sin and death
Torah → flesh → sin → death

w. 5-6: thesis statement for next two sections, 7:7-25 & 8:1-17

7:6 / 2:29

newness – service towards God in the newness of the Spirit (in the new covenant ratified by Christ and characterized by the life in the Spirit)

oldness – written regulations requiring obedience, which was ratified by Moses and Israel on Mt. Sinai

The new has replaced the old.

The Spirit of God has made everything effectual, the outworking of which is discussed in 8:1-30 and 12:1—15:13

The Torah promised the righteousness of God, and to defend it (after having been so hard on it) Paul enters a "digression" in 7:7-25 in which the sole concern is to defend the Torah as a good thing, despite its failure to secure righteousness and effectively deal with sin.