

Romans 6.8-23 Believing and Appropriating New Identity, A New Slavery, Resulting Sanctification 087-091
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[Romans 6.8-13 Believing and Appropriating New Identity 087]

Many people are continuing to live in the old self or identity and missing the new identity that has a new lifestyle for us. The issue of Christianity is basically our perspective of who we are—based on Romans 6. Are we still who we were in the past? Or, are we living with this new identity? Here, Paul does not give an exhortation in the book of Romans until verse 11 where the first imperatives appear—where Paul encourages us to ‘do’ what we should. But first we have to have Biblical knowledge and understanding and with that we understand that we are a new Creature in Christ—and the significance of it. This is the theme of 6.1-8.

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We are viewed with a new perspective by Christ. Paul explains the doctrine in the first 10 verses of chapter 6. And, he repeats the concepts creating a parallel of them in 5-7 and 8-10:

6.5 For <u>if</u> we have become united with Him in the likeness of His <u>death</u> , certainly we shall also be in the likeness of His <u>resurrection</u> , <u>6 knowing</u> this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would <u>no longer be slaves to sin</u> ; <u>7 for</u> he who has <u>died</u> is <u>freed</u> from sin.	8 Now <u>if</u> we <u>have died</u> with Christ we believe that we <u>shall</u> also <u>live</u> with Him, <u>9 knowing</u> that Christ, having been <u>raised</u> from the dead, is never to die again; death <u>no longer is master over Him</u> . <u>10 For</u> the death that He <u>died</u> , He <u>died</u> to sin once for all; but the life that He <u>lives</u> , He <u>lives</u> to God.
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Verses 5-7 emphasize the *co-crucifixion* and 8-10 emphasize the *resurrection* with Christ. Paul returns to this because that is where the power to live the Christian life resides. He is basically reiterating the

same truth, emphasizing different aspects of it. It starts with a conditional clause in 5 and in 8. Death and died in 5 and 8, then resurrection and live in 5 and 8. ‘Knowing’ in 6 and 9. etc.

6.8 Now if we have died with Christ, we believe that we shall also live with Him, 9 knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him.

The ‘if’ clause is reality and therefore can be translated ‘since’. This is true and should result in actions. As an illustration, even if we are not believing reality, something that is not true, we have a tendency to act on it. We live the Christian life sometimes as if these things are not true, there is no break, it’s as if we are still in Adam. But there *is* a break.

Resurrection power works only in the new nature. God doesn’t empower the *old*, doesn’t reform it. We are going to let it die.

6.8 Now if we have died with Christ, we believe that we shall also live with Him, 9 knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him.

So, *since* we have died with Christ, *we shall also live with Him*.

6.8 Now if we have died with Christ, we believe that we shall also live with Him, 9 knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him.

And this is based on what we *know* is true. There are different words in Greek for ‘know’.

6.5-10

1. Explains and repeats truths of 2.2-4
2. Reasons why newness of life is possible
3. Power of resurrection is available
4. 1st class condition - “since...”
5. Future tense - strong expectation
sanctification process
6. Knowing God’s principles
7. Done away - make powerless
8. Knowing (9) - ἀγνοέω (ahg-no-éh-o) 6.3 - ignorance
γινώσκω (gui-nós-ko) 6.6 - experiential knowledge
οἶδα (oí-dah) - self-evident truth

In verse 3: ‘Or do you not know...?’

In verse 6: ‘knowing this...’ γνώσκω (gui-nós-ko). This is the more common word for knowing something and you see a lot of uses for *knowing by experience*, not just intellectually but you have experienced something, so you know that it is a real experience: this death to sin, this identification with Christ, baptism into His death, burial and resurrection. It’s a reality that we need to fix into our thinking.

In verse 9, still another word οίδα. Sometimes it is *intuitive* knowledge or, not so experiential but knowledge that is more evident—a self-evident truth. And this is self-evident truth because the Bible has proclaimed it and God has said it:

6.9 knowing that Christ, having been raised from the dead, is never to die again.

We don't have to repeat regeneration. Christ does not repeat dying on the cross; he is never going to die again.

6.9 ...death no longer is master over Him.

He is resurrected; that is the point: That’s our new identity. We don’t *have* to sin. We do have the old nature; it is a choice that we make. So the death of Christ is complete and there is a final victory over death. The issue is whether or not we will live with that new identity.

Paul is trying to say these things in different ways, hoping that it fixes in our thinking. He uses 10 verses to convince us of this doctrine of who we are in Christ; hopefully it cements itself.

6.8 Now if we have died with Christ, we believe that we shall also live with Him, knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him.

8. Knowing (9) - ἀγνοέω (ahg-no-éh-o) -ignorance
 γνώσκω (gui-nós-ko)- experiential knowledge
 οίδα (oí-dah)- self-evident truth

9. Complete and final victory over death

6.10 For the death that He died, He died to sin once for all; but the life that He lives, He lives to God.

The ‘once’-ness is kind of emphasized.

6.10 For the death that He died, He died to sin once for all; but the life that He lives, He lives to God.

The life He lives, He lives to God: that is the new option. We have a new way of living; we can live in the new nature.

6.5-10

...

8. Knowing (9) - ἀγνοέω (ahg-no-éh-o) -ignorance
 γνώσκω (gui-nós-ko)- experiential knowledge
 οίδα (oí-dah)- self-evident truth

9. Complete and final victory over death

10. Confirms once for all-ness

This confirms the ‘once for all-ness’, this idea that what God did on the cross, once for all, solidifies our new identity in Christ. That is not going to change, but yet we have a battle that we need to face. Chapter 7 will go into more detail on that.

So we add another principle to our list. Victory over sin is possible.

Principles for living the Christian life

1. Grace Available
2. Death to Sin in new Reality
3. Knowledge of Truth Crucial
4. Unity with Christ is Essence of new life
5. Victory over sin is possible IN CHRIST

Not only is death to sin a new reality to those that are in Christ, the knowledge of this truth that we have been stressing is crucial. And the essence of this new life is unity with Christ. Now, #5, victory over sin is possible; we don’t have to go back to that old way of life. It is possible in Christ. It is a process; that is what sanctification is all about. It is about growing in righteousness, in reflecting the image of Christ.

C. Sanctification	6-8
1. Principles	6
a. Identification with Christ	6.1-14
1) Explanation of Doctrine	6.1-10
a) Issue Raised	6.1-2
b) Uniting with Christ	6.3-4
c) Explanation of Union	6.5-10
d) Believing New Identity	6.11

Then in verse 11, we are called upon to believe it. He stressed *knowing*, but now we have to trust in it, *believing* in the new identity.

6.11 Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.

‘Even so’, having it cemented in your thinking, we need to *trust* this new reality—and, the second part, *apply* or *act upon* it.

6:2	Death to Sin	Answer
6:3	United to Christ	Principle
6:4 “Therefore ...” (οὕτως)	United to Resurrection	Significance
6:5-10 “For if ...” (εἰ γὰρ)	Co-crucifixion Co-resurrection	Explanation
6:11 “Even so ...” (οὕτως καὶ)	Trust Reality	Application

We have been stressing that salvation is by faith. Faith is what God has done, so Paul is asking us to believe everything he has said in verses 1 through 10, that *that* is true, is the new reality. Then, beginning in verse 12 it involves our participation. God has done the *work*, He has done all that is required and now we need to respond to it—in faith first of all and secondly with action or a new life style.

6.11 Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.

...*consider* yourselves dead to sin, but alive to God in Christ Jesus. It is kind of a summary of verses 1-10. We have already studied this word, so we can quickly review it. It is the same word that we saw in chapter 4.

λογίζομαι (loguéed-zo-mah-ee)

1. Term - logic λόγος (láh-gahs), mathematical, accounting.

This is where we get the word ‘logical’. It is a mathematical and accounting term and in some contexts it is very specifically relating to an account. But basically it has the idea to consider something to be true, to regard something as real, or to reason

something out as true. That’s how it is used here, ie, consider this new reality as true. Put it to your account in your thinking, in your bank account.

2. To consider, regard, or reason something as true - These verses illustrate this usage:

Acts 19.27 “*Not only is there danger that this trade of ours fall into disrepute, but also that the temple of the great goddess Artemis be regarded as worthless and that she whom all of Asia and the world worship will even be dethroned from her magnificence.*”

1Corinthians 13.11 *When I was a child, I used to speak like a child, think like a child, reason like a child; when I became a man, I did away with childish things.*

Romans 8.18 *For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us.*

Hebrews 11.19 *He considered that God is able to raise people even from the dead, from which he also received him back as a type.*

It involves our *knowing* these things to be true; or, another way he could say it: *believe* them. So believing is accepting and bringing them into your account.

3. Theologically = to credit something spiritually - Romans 4.

It has the idea of His putting all He did on the cross to our credit. God has imputed righteousness; it is in our account. And now we can draw on it. Verse 11: believe it. Verse 12: draw on it.

6.11 Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.

We talked about this: from God’s perspective, it is though *we* were on the cross. That bondage to sin is no longer there. It has been broken.

6.11 Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.

And the alternative, ‘alive to God *in Christ Jesus*’. He is laying the groundwork for it to be possible to live in two ways. We can live in the old identity, or we can live in Christ. But if you begin by believing that this second alternative is in fact reality, we can consider ourselves alive. That is why he makes the distinction between ‘co-crucifixion’ and ‘co-resurrection’. We have resurrection life available; it is *in* Christ Jesus.

We might say we can do enough for God, but no, it is only *in* Christ. Chapter 7 will deal with the traps that we fall into. How do we fail? It seems foreign to us even though it is a reality. Here are a few reasons:

Failure

1. Unaware of Truth. A lot of Christians are unaware of this truth, this identification. ‘Knowing this...’ is foreign to them.
2. Satan hinders Application. Obviously Satan does not want us to live this new life. Satan tries to prevent us from coming into a saving relationship. When that fails, he will do everything he can to derail us in terms of our attempt to please God and glorify Him, to grow in Christ, so there are a lot of hindrances that ‘trip up’ any believer.
3. New Birth unobservable. If you are not sensing something, sometimes you forget that it is real, you forget the reality behind it. Since issues of the new birth are not visible, you cannot ‘test’ it; it is inward, invisible—like the baptism of the Holy Spirit which you don’t see (water baptism is a visible public display to proclaim that this has happened to you inwardly). You cannot show it at first whereas you see something that is very attractive and you desire it more than the unobservable.
4. Battle with Sin. We all battle with sin and become overwhelmed sometimes with certain temptations in terms of our inclinations. That is a default old nature mode which is why we have a quiet time, prayer...we do these things because we need them to remind us of our new identity because we have to get out of that default position.

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d) Believing New Identity	6.11
e) Appropriate New Identity	6.12-14

Part of this application is *believing* the new identity, verse 11, then in 12-14, *appropriating* the new identity. So, sanctification is by faith, believing what God has done, considering it true. But secondly we have three more commands. It is God’s enablement but it also it involves our cooperation or involvement. That’s why a lot of Christians live as Christians in the flesh but that’s not the Christian life.

6.12 Therefore do not let sin reign in your mortal body so that you obey its lusts, 13 and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God.

Verses 12-13 are one sentence. Look for the independent clause or clauses.

Independent: ‘Therefore do not let sin reign in your mortal body’.

2nd independent: ‘and do not go on presenting the members of your body to sin as instruments of unrighteousness;’

And a third independent—compound—clause ‘but present yourselves to God as those alive from the dead, and [present] your members as instruments of righteousness to God.’

Three imperatives:

6.12 Therefore do not let sin reign in your mortal body so that you obey its lusts, 13 and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God.

These are the four imperatives: trust, consider (11), do not let sin reign, do not go on presenting..., but present...(12). We can trust, believe what Christ has done for us and we do not have to live in the old way: take the steps you need to keep from going back into that old way of bondage. The word ‘reign’ (chapter 5) has the idea of living under a dictator—don’t put yourself under the reign of a dictator. We have been delivered from the kingdom of darkness. Don’t get entrapped back into that reign.

Specifically, do not go on presenting your body in a way that you are more tempted, more inclined to go into the wrong direction; stay away from those things. But in the Bible there is never an exhortation to stop doing something without an alternative. Instead, make conscious efforts of presenting yourself to God as those alive from the dead, ie, in your new life, your members as instruments of righteousness to God. Replace old habits, old ruts with new pavements—or ruts.

Living the Christian life means living in our New Identity.

[Romans 6.11-14 Believing & Appropriating New Identity-Part 2 088]

This is the doctrine, the principles that we need to know:

Principles for living the Christian life

1. Grace Available
2. Death to Sin in new Reality
3. Knowledge of Truth Crucial
4. Unity with Christ is Essence of new life
5. Old nature is obstacle to Sanctification (6.11)
6. Victory over sin is possible IN CHRIST

A reminder of the difference between what we have in Adam and what we have in Christ.

In Adam	In Christ
1. Sin Nature	New Nature
2. Sin	Grace
3. Death	Life
4. Disobedience	Obedience
5. Judgment	Substitution
6. Condemnation	Justification
7. Death Reigns	Grace Reigns

There is a total shift, a total break from that Old Identity with this New Identity in Christ.

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2) Believing New Identity	6.11

Old Self	New Identity
√ Old attitudes	New attitudes
√ Old view of self	New view of self
√ Old habits	New habits
√ Old relationships	New relationships

Attitudes, view of self, habits and relationships—we have broken those old ones and we find ways to live according to the new ones. Even though these things are true, they are not automatic, ‘even so’ we have to trust reality which enables us to apply what the Scripture says.

6:2	Death to Sin	Answer
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6:11 “Even so ...” (οὕτως καὶ)	Trust Reality	Application

6.11 Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.

Another thing to notice about this word ‘consider’, λογίζομαι (lo-guéed-zo-mahee), is that it is in the present imperative plural.

λογίζομαι (lo-guéed-zo-mah-ee)

1. Term - logic (λόγος), mathematical, accounting,
2. To consider, regard, or reason something as true
3. Theologically = to credit something spiritually - Romans 4 & 6.11
4. Present imperative plural

It is plural because he is talking to the Romans in general or to all believers. The present imperative, often in Scripture, and particularly in a theological sense like here, is used as an applicable, general truth that should be heeded. That is, it is a broad concept that should be heeded in this context, something every believer needs to believe—apply it by believing these truths. When we are tempted or our mind gets cloudy as to what reality is, we need to remember these truths. God keeps saying that this is your new account, your new value, and you need to use it.

6.11 Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.

This is the new reality: you are dead to sin. Before we were in bondage to sin, but this has been broken...

6.11 Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.

But ‘alive to God’, this is the positive part. He developed this idea with the resurrection: we are not only identified with His *crucifixion*, as if we were on the cross with Christ, but also, it is just as real as Christ’s resurrection, as if we were raised with Him as well. In chapter 8 he is going to expand on the idea of resurrection *power*. That’s our new identity and we study the word in order that we may solidify and continually reshape our thinking so that we understand, in the midst of those hard times, what is *real* from God’s perspective. We are alive to God in Christ Jesus; we have a whole new area of options that we have available to us as believers.

Principles for living the Christian life

1. Grace Available
2. Death to Sin in new Reality
3. Knowledge of Truth Crucial

4. Unity with Christ is Essence of new life
5. Old nature is obstacle to Sanctification
6. Victory over sin is possible IN CHRIST
7. Involves Faith in New Identity

And now we appropriate that New Identity, 6.12-14.

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3) Appropriate New Identity	6.12-14

He will continue to give imperatives, or commands. The other sentences that we have looked at are in the *indicative mood* which are statements of fact, grammatically. Imperatives are things that we are exhorted to do.

6.12 Therefore do not let sin reign in your mortal body so that you obey its lusts, 13 and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God.

We found three main clauses in these two verses:
Do not let reign, do not go on presenting, and present:

6,12 Therefore do not let sin reign in your mortal body so that you obey its lusts, 13 and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God.

Three more imperatives. We have already seen one.

6.12 Therefore do not let sin reign in your mortal body so that you obey its lusts,

‘Therefore’ = once you have believed you have the truth before of what God has said and you are putting your trust and faith in what *God* has done, what *God* has said, now how do you appropriate it in order to

experience it in your everyday living? First we look at the word ‘reign’. We saw this in chapter 5. It has the idea of a king reigning on a throne. That’s the more common usage. In Matthew 2.22 it was Herod ruling as a king.

Reign βασιλεύω (bah-see-lyú-o)

> Meaning - to rule as king (Louis XIV of France)

> Usage

1. King - Matthew 2.22 *But when he heard that Archelaus was reigning over Judea in place of his father Herod, he was afraid to go there....*
2. Christ - 1 Corinthians 15.25 *For He must reign until He has put all His enemies under His feet.*
3. Believers - Revelation 5.10 *“You have made them to be a kingdom and priests to our God; and they will reign upon the earth.”...22.5 *And there will no longer be any night; and they will not have need of the light of a lamp nor the light of the sun, because the Lord God will illumine them; and they will reign forever and ever.**
4. Death - Romans 5.14 *Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come.*
5. Grace - Romans 5.21 *so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.*

Christ Himself rules as a king. Believers in the Millennial Kingdom will rule with Christ as kings in some manner. Romans 5 talks about *death* reigning, like a king. And we have seen that the alternative is that *grace* can reign. Same word and concept.

4 Imperatives These are principles:

1. Present *imperative*
 - > Believe New Identity Truth - 6.11 *Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus. 12 Therefore do not let sin reign in your mortal body so that you obey its lusts,*
 - > Stop Sin’s Reign - 6.12 *Therefore do not let sin reign in your mortal body so that you obey its lusts,*

Before we were believers we had nothing else we could do. But now we have a choice. We have ‘died’. We still have a tendency, but we are not in bondage. Stop letting sin reign; let the word of God work in such a way that you break away from it.

6.12 Therefore do not let sin reign in your mortal body so that you obey its lusts,

He is more specific: not let sin reign ‘in your mortal bodies’. That’s related to verse 6. Whatever that ‘body of sin’ is, whether a sin nature or that tendency to go back to that old identity. That’s the source, the physical body that is going to die.

6.12 Therefore do not let sin reign in your mortal body so that you obey its lusts,

‘so that you obey its lusts’: ‘Obey’ is a choice, it is volitional. Temptation is put before us; it looks attractive. But we have another option; we don’t have to follow through with the temptation. 1Cor 10.13: with the temptation there is a way of escape.

The word ‘lusts’: God has built us so that we have needs which produce within us desires to satisfy those needs. He has also built us in such way that many of those needs have become in rebellion to Him and, in terms of the *unbeliever*, all of them, but now *we* have a new option. There are other things available to us as well.

‘Lust’ is a common word. It basically means a desire for something. It is used as a *neutral* term and in a good sense, but more in a bad sense—since we are sinful people.

ἐπιθυμία e-pee-thu-mée-ah

1. As neutral term - Mark 4.19 *but the worries of the world, and the deceitfulness of riches, and the desires for other things enter in and choke the word, and it becomes unfruitful.*
2. In good sense - Luke 22.15 *And He said to them, “I have earnestly desired to eat this Passover with you before I suffer;”*
Philippians 1.23 *But I am hard-pressed from both directions, having the desire to depart and be with Christ, for that is very much better;*
3. In bad sense -

* lusts not always sexual - Romans 1.24 *Therefore God gave them over in the lusts of their hearts to impurity, so that their bodies would be dishonored among them.*

James 1.14 *But each tempted when he is carried away and enticed by his own lust. 15 Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death.*

1John 2.16 *For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world. 17 The world is passing away, and also its lusts; but the one who does the will of God lives forever.*

* evil, sinful, or harmful desires - 1Timothy 6.9 *But those who want to get rich fall into temptation and a snare and many foolish and harmful desires which plunge men into ruin and destruction.*

2Timothy 4.3 *For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires,*

* coveting Romans 7.7 *What shall we say then? Is the Law sin? May it never be! On the contrary, I would not have come to know sin except through the Law; for I would not have known about coveting if the Law had not said, “YOU SHALL NOT COVET.” 8 But sin, taking opportunity through the commandment, produced in me coveting of every kind; for apart from the Law sin is dead.*

* desires of sinful nature - Galatians 5.16 *But I say, walk by the Spirit, and you will not carry out the desire of the flesh.*

Probably the key passage is this last one in Galatians 5.16-17.

6.12 Therefore do not let sin reign in your mortal body so that you obey its lusts, 13 and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God.

This word, ‘to present’ is used in various ways: to stand by or near, to offer a sacrifice and to offer or present.

παρίστημι pahr-ées-tay-mee

1. To stand by or near - 2Timothy 4.17 *But the Lord stood with me and strengthened me, so that through me the proclamation might be fully accomplished,*
2. To offer a sacrifice - Romans 12.1 *Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.*
3. To offer or present - Luke 2.22 *And when the days for their purification according to the law of Moses were completed, they brought Him up to Jerusalem to present Him to the Lord*

2Corinthians 4.14 *knowing that He who raised the Lord Jesus will raise us also with Jesus and will present us with you.*

11.2 *For I am jealous for you with a godly jealousy; for I betrothed you to one husband, so that to Christ I might present you as a pure virgin.*

Colossians 1.22 *yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach...*

28 *We proclaim Him, admonishing every man and teaching every man with all wisdom, so that we may present every man complete in Christ.*

One meaning is basically the idea of togetherness, standing alongside someone. But in Romans it is an offering, not in terms of literalness, but offering yourself as a *living* sacrifice—an allusion to the OT concept of the placing of an animal on an altar—but in a spiritual sense. And the same word refers to future events when we are presented to the Lord. *Don't make yourself available to sin.* That is the general principle.

6.12 Therefore do not let sin reign in your mortal body so that you obey its lusts, 13 and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God.

All of us have tendencies, ruts that we were moving in the past: Anger? Don't put yourself in situations that will make you have that problem. Alcohol? Don't drive by those liquor stores. Don't present yourself in a situation that is going to cause you to get back into that old rut. Start by thinking of things that you need to avoid. And in a practical sense, present your members in an acceptable way. Don't be like Eve who stood in front of the tree.

It's a part of the sanctification process. It depends on our own lusts and desires, even in the sexual area if that is an issue. He is talking about the members of your body because they are inclined, are tempted, have that nature and want to go back. Whether it is the lust of the flesh or eyes or boastful pride of life—what ever it is that you have to avoid.

4 Imperatives

1. Present imperative

> Believe New Identity Truth - 6.11 *Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus. 12 Therefore do*

not let sin reign in your mortal body so that you obey its lusts,

> Stop Sin's Reign - 6.12 *Therefore do not let sin reign in your mortal body so that you obey its lusts,*

> Don't yield to Old Nature - 6.13 *and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God.*

The word 'instruments' is a military term, basically meaning 'weapons', and can be used in an everyday military sense of armament or 'armor'. Don't make those arms available as a soldier presents them, don't make those instruments of unrighteousness available.

This, then, is the third imperative in verse 13: Don't yield to the old nature. Avoid anything that will make you fall into those traps.

6.12 Therefore do not let sin reign in your mortal body so that you obey its lusts, 13 and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God.

But we have an alternative: 'present...' the same word. Now we are going to 'present arms' in a positive sense.

2. Aorist imperative

> Present yourself to God - 6.13 *and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God.*

The same idea of putting yourself before Him. But now it is an *aorist*. The aorist emphasizes more of the seriousness; it is a *stronger* imperative. It is the strongest way you can make a command. You always have an alternative, you don't just 'break habits'. We have to *replace them* with something else. So if you are battling with some habit, think in terms of something that would be glorifying to God every time you are tempted. Develop new 'smooth' ruts, habits that occupy your life. You have to set aside one thing and replace it with a positive. This is a basic principle of Biblical counseling.

6.12 Therefore do not let sin reign in your mortal body so that you obey its lusts, 13 and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God.

He reminds us here as to *how* to do it: ‘as those alive from the dead’. This is what he talked about in the first 10 verses. That is the reality. Remind yourself of what is real—your new identity: we are alive, with resurrection power, from the dead.

6.12 Therefore do not let sin reign in your mortal body so that you obey its lusts, 13 and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God.

Present your members as *instruments of righteousness* to God, ie, things that have eternal value. And when there arises an area of temptation, read Scripture relating to them. That is how you can remove the temptation, yielding yourself as an instrument of God’s righteousness; this may be the way of escape. Or, it may be something practical that you might do for another person.

Those are the four imperatives.

6.14 For sin shall not be master over you, for you are not under law but under grace.

Some theologians look at ‘sin shall not be master over you’ as more of a principle, but actually the grammar is a future active indicative which might be used as a command. If you say to your children, ‘Tomorrow you will go to school’, you are not just prophesying, it is the sense of not having a choice; ie, it is a command.

4 Imperatives

1. Present *imperative*
 - > Believe New Identity Truth - 6.11
 - > Stop Sin’s Reign - 6.12
 - > Don’t yield to Old Nature - 6.13
2. Aorist *imperative*
 - > Present yourself to God - 6.13
3. Future active *indicative*
 - > Sin shall not have dominion - 6.14 *For sin shall not be master over you, for you are not under law but under grace.*

Sin shall not have dominion over you actually means ‘This is what you must do. Don’t let it rule you like a king’.

Living the Christian life includes trusting God’s work and our yielding to the new reality.

[Romans 6.15-18 New Slavery 089]

Living the Christian life involves *knowing* certain things. There are a lot of parallels between 15-18 and 14. The emphasis of chapter 6 is perceiving, understanding, focusing on things that you can’t see but are real—because God has declared them. Real things in terms of what God has done in creating us as new creatures, new realities, new things that relate to our new identity.

If we understand who we are, that is the foundation that we are able to respond to; whether we understand it or not, all of the things that come out of us—the attitudes, the perceptions of reality—come from that basic understanding. If we don’t have that, then we live out what is natural in the old self. But the Bible declares it dead.

Other Passages emphasizing the new identity and new options:

Paul has been saying that as an unbeliever we have only one option: sin reigns over him, but in Christ we have new options because sin and death have been broken.

> New identity and new life - Philippians 2.12 *So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling; 13 for it is God who is at work in you, both to will and to work for His good pleasure.*

These are imperatives, ie, this is what *you* do in working out salvation, but note again that *God* is the one that does the work. We simply *believe* it, we trust in what God has said. We appropriate it by cooperating, ie, presenting our members. It includes our involvement, and we will see in Romans 8, there is power available. God is the one working to both will—we have a command that is tied to our *volition*, to making a choice in which God is also involved...and to do which is the empowerment that we are going to see in chapter 8.

1Peter 2.9 *But you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR God’s OWN POSSESSION, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; 10 for you once were NOT A PEOPLE, but now you are THE PEOPLE OF GOD; you had NOT RECEIVED MERCY, but now you have RECEIVED MERCY*

Another parallel passage, now from Peter. Lots of detail concerning our new identity, in comparison to *the nation, the people*; we have a similar idea being the children of God as the nation of Israel had in the OT. That is, we have a special standing and in that there are some changes; and we can proclaim it.

1Peter 4.1 *Therefore, since Christ has suffered in the flesh, arm yourselves also with the same purpose, because he who has suffered in the flesh has ceased from sin, so as to live the rest of the time in the flesh no longer for the lusts of men, but for the will of God.*

Similarly in 1Peter 4.1-2. We have experienced a transformation in Christ, new identity. Relationship to sin is broken and then there is a call to live according to that new identity.

> Transformation - Romans 8.21 *that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God. 22 For we know that the whole creation groans and suffers the pains of childbirth together until now. 23 And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body.*

Then we have passages that stress the transformation process, one of them anticipating the future, and in the context of Romans, this is the ultimate transformation that will take place: even the entire creation will experience transformation.

Notice the ‘groaning’. That’s in Romans 7; it’s a battle, a struggle. We still have the old tendency; we are in the process of transformation that ultimately is going to be completed, and Romans 8 here is giving us that completion, just as the Philippians passage says that God has begun a work that He is going to complete.

Philippians 3.20 *For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ; 21 who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself.*

This is our new identity: our citizenship is not here, even though we get clouded and distracted by it. There is the transformation that Romans 6-8 is talking about. We call it sanctification because that is the word that Paul uses at the end of this chapter, 6. It won’t be completed until we are glorified when we leave these bodies.

1Corinthians 15.50 *Now I say this, brethren, that flesh and blood cannot inherit the kingdom of God; nor does the perishable inherit the imperishable. 51 Behold, I tell*

you a mystery; we will not all sleep, but we will all be changed, 52 in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed. 53 For this perishable must put on the imperishable, and this mortal must put on immortality. 54 But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, “DEATH IS SWALLOWED UP in victory.

The mortal body that Romans 6 is talking about cannot inherit the kingdom of God. So we have a great hope; the mortal body he mentions here that is sometimes tempted and even defeated, at least temporarily, will be ultimately transformed. Now he is talking about resurrection obviously, and in the meantime we struggle with the process which Paul describes as *sanctification*.

6.14 For sin shall not be master over you, for you are not under law but under grace.

‘For’...he is concluding this little sub-paragraph within the broader one in 1-14, sin shall not be master over you. As we have noted, this can be understood in two different ways, in Greek and in English: some view it as a statement of fact, ‘sin shall not be master over you’, an indicative, statement of fact. But we can also say something like this when it can be taken as a command, as when you tell your children ‘you will go to school tomorrow. If you emphasize the ‘will’ with your tone of voice, it says, ‘You may not want to, but you will..’ This is a possibility and in this context, I am more inclined to take it that way. That is, it is *another imperative* even though the grammatical structure is indicative.

And I want to emphasize this imagery of slavery because he carries it through to the end of the rest of the passage. The word ‘lord’, in the verbal form, not only occurs 7 times, but it has the idea of ‘lording over’ something.

Slave Imagery

1. To be a master = κυριεύω ku-ree-yú-o - to lord over, related to ‘lord’

At least one version translates it ‘dominating’ something, or having a master-servant relationship. We are not under that anymore, so don’t go back to it, to your old identity.

6.14 For sin shall not be master over you, for you are not under law but under grace.

He is kind of summarizing verse 13; he doesn't mention the alternative, but he is giving a reason here; *two for's*: you are not under law, but under grace.

But notice the verb form is κυριεύω ku-ree-yú-o which is similar to the noun form κύριος (kú-ree-os), lord, referring to the Lord Jesus Christ, but in some cases it is used in a sense of 'respect', as we would say 'sir' today, or it can be used in terms of a master-slave relationship. In the case of Jesus it is the *ultimate* relationship.

This is a summary of the four imperatives:

4 Imperatives

1. Present *imperative*
 - > Believe New Identity Truth - 6.11
 - > Stop Sin's Reign - 6.12
 - > Don't yield to Old Nature - 6.13
2. Aorist *imperative*
 - > Present yourself to God - 6.13
3. Future active *indicative*
 - > Sin shall not have dominion - 6.14

Essentially we could say 'Stop sinning', which is an on-going thing, not a one-time event, a present imperative, 6.12; and then in 6.13, don't yield to the old nature, ie, don't put yourself in a position where you are vulnerable.

Then we have the Aorist imperative which is the strongest command in the Greek language. This loses some of its time element when it is in the imperative; it is not a past thing that is a once-for-all event—I think the stress here is that it is stronger than the present imperative. And the emphasis is presenting yourself to God, 6.13. This should be our focus, our emphasis, and as we grow and as Christ works in us to bring us to maturity, this becomes more prominent, ie, our involvement with what God has for us, then battling, the old nature can be subdued, though not eliminated. Maturity is when the person can live more consistently in the power of the Holy Spirit than he does in the old nature.

And then, in verse 14, it is not an imperative, but it can be used in this imperatival sense. Sin shall not have dominion over you.

And the reason, 'for you are not under law but under grace'. Again, there are a couple of ways you can view the word 'law'. In Romans, Paul uses that word in several different ways. We already looked at 9 possibilities. Here the translators have not capitalized it, so it could be used in a very broad sense, or in a sense not relating to the Mosaic Law per se. I think it is contrasting here that 'law' is in the sense of a dispensation or time frame. We are not under the time frame or dispensation of law.

I think this is supported by what he is going to say later on, including chapter 7. We are not under what Israel was under; but the Mosaic law regulated everything during that dispensation. The Mosaic Law was the covenant that regulated everything, every activity in the life of the Jewish person. We are not under that covenant and therefore we are not in that dispensation. That is the point of this passage: Jewish people did not have the baptism of the HS. That is unique to the church age. It is under grace. We are under grace, not under law.

This is unique: The HS came to indwell the believer—which was not the case in the OT. It had to be solidified in the minds of the early apostles: Peter, eg, had to see that Cornelius had this baptism of the HS just as the Jewish people did on the day of Pentecost. And Peter also had to see that the hated Samaritans had this baptism of the HS just as Jewish people did on the day of Pentecost, so we have these three experiences that were miraculous in the 1st century.

So the early church would get the picture that *anyone* that trusted in Jesus Christ has this baptism of the HS that Paul describes in the chapter. There was external evidence that was visible to the people in the 1st century so that they would be convinced that inward, invisible reality had taken place in Samaritans and gentiles, and not just Jewish people. This is unique, a work of grace as opposed to the era of Law.

C. Sanctification	6-8
1. Principles	6
a. Identification with Christ	6.1-14
b. Believer's Sanctification	6.15-23
1) Issue of Law/Grace raised	6.15

Verse 15 starts another paragraph which I take to the end of 23. The emphasis there is the believer's Sanctification—because of what he says about the end product, 6.19, at the end: *...so now present your members as slaves to righteousness, resulting in sanctification*. He is kind of wrapping up this concept of sanctification. Then again in verse 22 *... you derive your benefit, resulting in sanctification, and the outcome, eternal life*. The believer's sanctification is the end product of everything he is talking about here.

Paul has been dealing with *progressive* sanctification, but we have already mentioned *positional* sanctification and also *progressive* sanctification with *ultimate* sanctification. Chapter 6 is dealing with progressive—that which works it out in the believer.

There are several parallels here: verse 15 is very similar to verses 1 and 2, asking rhetorical questions.

Parallels

1. Structure - 1-14 —> 15-23 question, principle, explanation

2. Rhetorical Questions - 1-2 —> 15

6.15 What then? Shall we sin because we are not under law but under grace? May it never be!

‘What then?’ is kind of a general question. OK, I have given you the doctrine; what does this lead to? Where does this end? He is going to lead us along the path of progressive sanctification. In light of everything he has said in verses 1-14, in light of the encouragement to appropriate these truths, now he will go back and explain more detail, including the imagery of slavery. One of the points is that we are *always* under slavery; it is kind of an irony because only in Christ are we free, but even in Christ we have a new master.

6.15 What then? Shall we sin because we are not under law but under grace? May it never be!

What are the conclusions we can come to? What are the elaborations of what he said? He is going to ask rhetorical questions, give principles related to the ones he has already given us, and then he will give an explanation. So verse 15 is a question or series of questions, then verse 16 the principle and then 17-23 an explanation of that principle. Very similar to what we have in verses 1-14. Verses 1-2 are the question, and then he answers the question in verse 2 and in 3-10 we have an explanation, and in the middle an application or appropriation and then that leads to 15.

6.15 What then? Shall we sin because we are not under law but under grace? May it never be!

The second question, ‘Shall we sin because we are not under law but under grace?’ is similar to verse 1 except that it was in relation to who we are in Christ. Now it’s related to the law. Obviously, he gives the emphatic answer much like in verse 2: Absolutely not!

C. Sanctification	6-8
1. Principles	6
a. Identification with Christ	6.1-14
b. Believer’s Sanctification	6.15-23
1) Issue of Law/Grace Raised	6.15
2) Explanation of New Slavery	6.16-18
a) New Principle	6.16

6.16 Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness?

Now in verse 16, he goes back to ‘knowing’ as in verse 3, ‘Do you not know?’ Except that here we have a different word. Then in 6, ‘knowing this...’ and verse 9, ‘knowing that’, that this is reality.

Parallels

1. Structure - 1-14 —> 15-23 question, principle, explanation
2. Rhetorical Questions - 1-1 —> 15
3. Knowing - 3,6,9 —> 16 οἶδα (o-ée-dah) - self-evident truth

In verse 16 it is οἶδα (o-ée-dag), not γινώσκω (gnee-nós-ko). Οἶδα is a more self-evident truth, ‘you must already know this’. He has already laid out a lot of doctrine and now he is going to give an *intuitive* truth.

6.16 Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness?

And what is that intuitive truth? ‘that when you present yourselves to someone as slaves’, you serve a master. The issue is not *whether* we serve a master; it is *which* master we serve. We are always, in some sense, dominated by something else. He has already expressed the idea that the unbeliever is dominated by sin that results in death. The unbeliever may be unaware of it; he feels free. But in reality he is a slave—to something, eg, his ambitions, a workaholic, always striving to reach that goal; or an addiction as a result of an ungodly path.

People are driven because they are mastered by something. A lot of people are mastered by what other people think. We as believers *can* go back to these things, but the *unbeliever* has no choice. Paul is saying that we have another option, a new identity. That slavery has been broken and now we have a new master.

The word ‘present’ is the same as in Romans 12.1, ‘present your bodies as a living sacrifice’. That is, if you are making yourself available to the old body, verse 13 and here in 16.

Parallels

1. Structure - 1-14 —> 15-23 question, principle, explanation
2. Rhetorical Questions - 1-1 —> 15
3. Knowing - 3.6.9 —> 16 οἶδα οἶδα - self-evident truth
4. Present (παρίστημι) - 13 —> 16

Slave Imagery

1. To be a master = κυριεύω (ku-ree-yú-o) - to lord over, related to 'lord'
2. Slave = δοῦλος (dú-los) - most abject, servile term for slave

And 'when you present yourselves as slaves'—this is the imagery of slavery again. There are five different words in Greek: one of them refers to a household slave or servant; in some cases, as in the parables of Jesus, he gave authority and lots of freedom to some of those slaves, eg, the master went on a journey and that slave had authority over others. There were different levels in the 1st century.

Here *doúlos* is the lowest of all slaves, the most abject, where you are under total domination; there are two options: you are under the old self or under this new identity. There are only two ways of living.

6.16 Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness?

'You are slaves of the one whom you obey'. That is the principle. There are only two options: Jesus says, 'How many masters can you serve?' There are only two options: cooperating with the HS to allow the process to work itself out in us *or* going back to that old master-slave relationship that we were unaware of as unbelievers, slavery of the old man.

6.16 Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness?

And he spells it out: if of sin—which has been broken; we died, as if we were on the cross with Christ, so we are dead to the old self. And how did we say we died? In a comprehensive sense; he is not talking about ceasing of breathing. We are dead in our thinking, our emotions, our relationships, our morality; we are spiritually dead, from a broken relationship to God.

Parallels

1. Structure - 1-14 → 15-23 question, principle, explanation
2. Rhetorical Questions - 1-1 → 15
3. Knowing - 3.6.9 → 16 οἶδα οίδα - self-evident truth
4. Present (παρίστημι) - 13 → 16
5. Sin and death - 1-11 → 16

Sin and death: also parallel in 1-11 and here in verse 16.

6.16 Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness?

Or, the other option, the option that the believer has now. We are still slaves, but 'of obedience resulting in righteousness'. This is not imputed righteousness in this context; this is progressive or experiential righteousness. It will affect our living, result in actions.

Slave Imagery

1. To be a master = κυριεύω ku-ree-yú-o - to lord over, related to 'lord'
2. Slave = δοῦλος dú-los - most abject, servile term for slave
3. Obedience = ὑπακοή (hu-pah-ko-áy) - main function of slave

Parallels

1. Structure - 1-14 → 15-23 question, principle, explanation
2. Rhetorical Questions - 1-1 → 15
3. Knowing - 3.6.9 → 16 οἶδα οίδα - self-evident truth
4. Present (παρίστημι) - 13 → 16
5. Sin and death - 1-11 → 16
6. Righteousness - 13 → 16

[Romans 6.12-19 New Slavery-2 090]

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|-------------------------------|---------|
| C. Sanctification | 6-8 |
| 1. Principles | 6 |
| a. Identification with Christ | 6.1-14 |
| b. Believer's Sanctification | 6.15-23 |
| 1) Issue of Law/Grace Raised | 6.15 |
| 2) Explanation of New Slavery | 6.16-18 |
| a) New Principle | 6.16 |
| b) Transformation | 6.17-18 |
| (1) Thanksgiving for New Life | 6.17 |

We have discussed the Transformation. Now Paul begins with Thanksgiving because we know that it is not of our own efforts (to be discussed in chapter 7). It is not obedience to the law, but obedience in Christ. So we start by thanking God that though we were slaves to sin, that condition was in the past.

Biblical Slavery

1. One bound in service to another
We are all bound inservice to someone.

6.17 But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed, 18 and having been freed from sin, you became slaves of righteousness.

Biblical Slavery

1. One bound in service to another
2. Unbeliever - seeks maximum freedom, slave to sinful desires (6.12) only *free* from Creator and Savior only *free* from righteousness (20)
That's our past, the unbeliever. We had no righteousness.

Then, in verse 17, we have a commitment to a *new* life, a *new* slavery:

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| C. Sanctification | 6-8 |
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| b) Transformation | 6.17-18 |
| (1) Thanksgiving for New Life | 6.17 |
| (2) Commitment to New Life | |

6.17 But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed, 18 and having been freed from sin, you became slaves of righteousness.

The alternative: you became *obedient from the heart*, alluding to your initial commitment to Christ; it was a heart response...

6.17 But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed, 18 and having been freed from sin, you became slaves of righteousness.

...to that form of teaching—notice again the emphasis of *teaching* and *knowing* what God has revealed, the body of truth that the apostles laid out, beginning with the gospel message and things related to it—to which you were committed.

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| C. Sanctification | 6-8 |
| 1. Principles | 6 |
| a. Identification with Christ | 6.1-14 |
| b. Believer's Sanctification | 6.15-23 |
| 1) Issue of Law/Grace Raised | 6.15 |
| 2) Explanation of New Slavery | 6.16-18 |
| a) New Principle | 6.16 |
| b) Transformation | 6.17-18 |
| (1) Thanksgiving for New Life | 6.17 |
| (2) Commitment to New Life | |
| (3) New Slavery | 6.18 |

Then, in verse 18, the New Slavery.

6.17 But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed, 18 and having been freed from sin, you became slaves of righteousness.

'Having been freed from sin,'—He keeps going back to that, because *we* keep going back to it.

Imaginería del esclavo

1. To be a master = κυριεύω (ku-ree-yú-o) - enseñorear sobre, relacionado a 'señor'
2. Slave = δούλος (dú-los) - término por esclavo más abyecto y servil
3. Obediencia = υπακοή (hu-pah-ko-é) - la función principal de un esclavo
4. Freed = ἐλευθερώω (eh-lyu-ther-ó-o) - to make free, set free from bondage

This word refers to freedom even in a physical sense...

6.17 But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed, 18 and having been freed from sin, you became slaves of righteousness.

'You became slaves of righteousness'. We have already talked about that term—things that are going to produce eternal effects.

Biblical Slavery

1. One bound in service to another
2. Unbeliever - seeks maximum freedom, slave to sinful desires (6.12)

- only *free* from Creator and Savior
 only *free* from righteousness (20)
3. Believer - *set free* from sin (6-7, 11)
 now *free* to not sin (14)
 now *free* to serve new master (17-18)
most free when most a slave

We, as believers, have been *set free* from that bondage to sin and that is at the heart of what he is talking about, particularly verses 6, 7 and 11—almost the whole passage. We are now free to NOT sin. We are also *free* to serve a new *master*, 17-18. Eternal things can be accomplished.

And here is the paradox: the unbeliever only sees himself as more and more bound to the point that, in some cases, he is *addicted*; he can't even break away. The paradox: the more free *we* are is when we are most bound to a new master. That's the only place we find freedom.

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| C. Sanctification | 6-8 |
| 1. Principles | 6 |
| a. Identification with Christ | 6.1-14 |
| b. Believer's Sanctification | 6.15-23 |
| 1) Issue of Law/Grace Raised | 6.15 |
| 2) Explanation of New Slavery | 6.16-18 |
| 3) Sanctification Product | 6.19-23 |
| a) Contrasting Presentations | 6.19-20 |

Next he is going to contrast the end product of sanctification, of obedience, of what this new life can bring...

6.19 I am speaking in human terms because of the weakness of your flesh. For just as you presented your members as slaves to impurity and to lawlessness, resulting in further lawlessness, so now present your members as slaves to righteousness, resulting in sanctification.

...And notice that he says, 'I am speaking in human terms',

6.19 I am speaking in human terms because of the weakness of your flesh. For just as you presented your members as slaves to impurity and to lawlessness, resulting in further lawlessness, so now present your members as slaves to righteousness, resulting in sanctification.

... 'because of the weakness of your flesh'. Sometimes we need imagery, sometimes examples, and that is what he is doing here. The human terms are part of the imagery: I have given you something you

have done, can relate to, even experience everyday; I have given you something of an analogy and imagery so that this cements in your mind this spiritual truth of presenting yourself to a new master.

Slave Imagery

1. To be a master (κυριεύω ku-ree-yú-o) = to lord over, related to 'lord'
2. Slave = δούλος (dú-los) - most abject, servile term for slave
3. Obedience = ὑπακοή (hu-pah-ko-áy) - main function of slave
4. Freed = ἐλευθερώω (eh-lyu-ther-ó-o) - to make free, set free from bondage
5. Human terms - analogy, imagery

We are most FREE when we are most a slave to our Lord!

[Romans 6.19-23 Product 091]

6.19 I am speaking in human terms because of the weakness of your flesh. For just as you presented your members as slaves to impurity and to lawlessness, resulting in further lawlessness, so now present your members as slaves to righteousness, resulting in sanctification.

We have defined the word 'present'. The everyday sense, eg, of husband and wife standing together, or believers walking or being together. In Romans 12.1, 'present yourself a *living* sacrifice', reminding us of when, in the OT, a lamb was brought and put on an altar for a sacrifice for the sins of the Jewish believer.

παρίστημι (pah-rées-tay-mi)

1. To stand by or near - 2Timothy 4.17
2. To offer a sacrifice - Romans 12.1
3. To offer or present - Luke 2.22,
2Corinthians 4.14, 11.2 Colossians 1.22,28

And, it is also used of a slave who presents himself to his master each day, ready for work. That imagery, in a spiritual sense, day by day in a quiet time, is basically you presenting yourself. Lord, I want to do your will today; I don't want to be a rebellious slave. We want to present ourselves as obedient slaves.

6.19 I am speaking in human terms because of the weakness of your flesh. For just as you presented your members as slaves to impurity and to lawlessness, resulting in further lawlessness, so now present your members as slaves to righteousness, resulting in sanctification.

So now, just as you presented yourself as slaves to impurity and lawlessness, resulting in further lawlessness—in the past—now, we have the choice: we can be a slave to impurity and lawlessness to break laws or relationships, things that have an impact on everyone else; that was our lifestyle. But we have seen that He has given us a new identity which includes this aspect of a master-slave relationship. So *now* you present your physical makeup, which includes your mind, your heart, your emotions—all aspects of who you are, to *righteousness*.

Paul is moving to the *condition* it produces, making yourself available, without thinking about it in the past, which is the natural man, to the new option, new ways of living. He is repeating what he said in 6.13, but now it's not just the presentation; it is in the imperative again—this is the only imperative in this portion, but the stress is what it results in. If we are slaves of *righteousness*, it results in sanctification.

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1. To stand by or near - 2Timothy 4.17
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as a servant reporting for duty; available to do good things, things that are in right standing with the Master.
repeats 6.13 - aorist imperative

There are results, personal ones as well. The aorist imperative of 6.13 frames it in the strongest imperative.

6.19 I am speaking in human terms because of the weakness of your flesh. For just as you presented your members as slaves to impurity and to lawlessness, resulting in further lawlessness, so now present your members as slaves to righteousness, resulting in sanctification.

We started this whole study, (this is our 16th study in chapter 6), with a study of the idea of sanctification which is to be set apart for a particular or special purpose. And this is a word group, very common in the OT. In Israel, God set many things apart—starting with the people themselves, making them different from the rest of the nations. They were to eat and do different things, act differently.

Terms

1. שָׁדָשׁ (qadash) - to set apart
2. ἅγιος (háh-guee-os) - something set apart, holy, sacred;
holy ones = saints
3. ἁγιάζω (hah-guee-áhd-zo) - to *make* holy, to *sanctify*, to set
something apart for special use
4. ἁγιοςμός (hah-guee-ahs-mós) - holiness, sanctification

And in the NT we are called holy, set apart, for sanctification. In this new relationship or identity that we have, God is working so that He is progressively setting us apart. It is a growth process. We are born spiritually *dead* and as a result we stand condemned. But some have a *spiritual birth* which Jesus describes with Nicodemus. This is described in Romans 3 as Justification, being declared righteous, and we have a whole new identity.

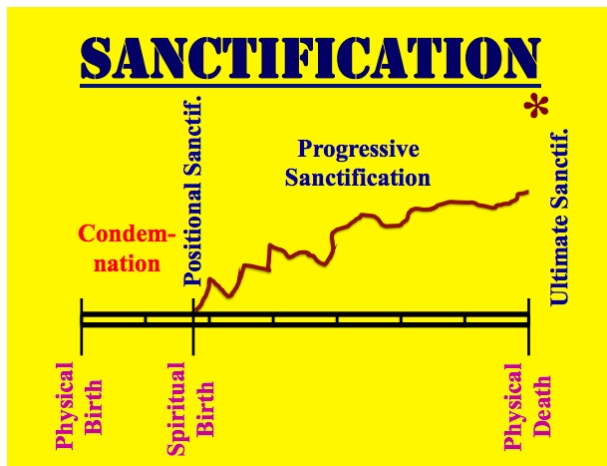


Sanctification is the Christian life—to grow more and more separate, more and more Christlike. There are ups and downs; everyone is different. When we die the process is completed and that is called glorification.

Sanctification

1. God loves sinners just as we are Romans 1.18-3. 20
= **Justification** → set apart for Himself
2. God refuses to leave us just as we are
= **Sanctification** → set apart for change
process of changing us into His image to be useful
for His purposes - 12.1-2. This is what Romans 6 is talking
about—to be available as a servant in order to accomplish
eternal and lasting results.
3. God will complete process -
= **Glorification** → set apart for eternity 8.28-30

6.20 For when you were slaves of sin, you were free in regard to righteousness.



He reminds us, as slaves of sin, you were free in regard to righteous, ie, you had no capacity to do anything that had eternal or spiritual value.

6.20 For when you were slaves of sin, you were free in regard to righteousness.

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| C. Sanctification | 6-8 |
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| b. Believer's Sanctification | 6.15-23 |
| 1) Issue of Law/Grace Raised | 6.15 |
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| 3) Sanctification Product | 6.19-23 |
| a) Contrasting Presentations | 6.19-20 |
| b) Contrasting Results | 6.21-23 |

Verse 21: Paul is contrasting the results of these two different identities.

6.21 Therefore what benefit were you then deriving from the things of which you are now ashamed? For the outcome of those things is death.

What benefit were you deriving? (verse 19) Inward iniquity was *destroying* you. What did you derive from the sin in the culture? Things that seemed good at the time, but they had no value. And, what was the outcome? ...

6.21 Therefore what benefit were you then deriving from the things of which you are now ashamed? For the outcome of those things is death.

Death. The total comprehensive death that we have defined. It is not the second death that we have in the book of Revelation; it is relating to the here and now, in the context, to sanctification.

Sanctification Context

1. Death - comprehensive separation

We have talked about death being spiritual, having an impact on our minds. Adam and Eve died *mentally*. Comprehensive death touches every aspect of who we are; our relationships—the man and woman blame each other and the woman blames the serpent. And the moment the partook of the fruit, they died in a physical sense as well, their cells began to die.

Death

1. Spiritual - No fellowship
2. Mental - No perspective
3. Moral - No good works
4. Emotional - No control
5. Relational - No spiritual relationships
6. Physical - No access to restraint

6.22 But now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life.

Now, having been freed from sin and *enslaved to God*.... That is the verb form of *doúlos*, slave. Here is genuine benefit, resulting in spiritual Christian, growth, or, the theological word, in *sanctification*.

6.22 But now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life.

And the *outcome*: eternal life—which is the *comprehensive life* that counters the comprehensive death.

Sanctification Context

1. Death - comprehensive separation
2. Eternal Life - comprehensive or abundant life now and ultimate eternal life in future

Jesus said, I came to give you life—ie, eternal life in all its aspects and life more abundantly—which is here and now, and also, eternal life in the future. In this context, the stress is on the *here and now* aspect.

Life

1. Spiritual - Fellowship, power
2. Mental - Eternal perspective
3. Moral - Righteous works
4. Emotional - Fruit of Spirit
5. Relational - Spiritual relationships
6. Physical - Access to healing

So we have spiritual life: fellowship with God, power to be able to accomplish good things. We have an eternal perspective now with the possibility of renewing our mind which comes with re-birth and the enlightening work of the Holy Spirit. Now we can do things that have eternal consequences. And now we have the fruit of the Spirit and can deal with emotions: love, joy, peace, patience, kindness, self control, etc. Now we can have relationships with one another on a spiritual level; we have fellowship with one another—this is abundant life. When we are walking in the Spirit, these things are the potential.

6.23 For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

We earn death—working for a slave master, at the end of the day we get paid, with death. What is the context here? Comprehensive death. The here and now. Even though this is a salvation verse, or used as one, notice that I think the emphasis is on the growth or sanctification process.

6.23 For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

But, the alternative, as Paul has been saying, is free, from God, the comprehensive or abundant life now, and ultimate eternal life in the future.

Sanctification Context

1. Death - comprehensive separation
2. Eternal Life - comprehensive or abundant life now and ultimate eternal life in future

And this is another principle for living the Christian life: It involves faith in the New Identity, our Obedience to a New Master—and this produces Christlikeness. We reflect God to the world around us, more and more throughout the Christian life.

Principles for living the Christian life

1. Grace Available
2. Death to Sin in new Reality
3. Knowledge of Truth Crucial
4. Unity with Christ is Essence of new life
5. Old nature is obstacle to Sanctification
6. Victory over sin is possible IN CHRIST
7. Involves Faith in New Identity
8. Involves our Obedience to New Master
9. Produces Christlikeness

We can view every circumstance as our Lord Sanctifying us!!!