

CHAPTERS IN THE CHRISTIAN LIFE
ROMANS CHAPTER 6 August 2019

- I. PAUL WARNS THE ROMANS AGAINST THE BELIEF THAT GRACE PROVIDES FREE ACCESS TO THE SIN NATURE.
- A. Paul taught the Romans that grace was the ultimate answer for the sin nature.
 - 1. The sin nature reigned as a result of separation from God. Rom. 5:21
 - 2. Grace reigns on account of eternal life. vs. 21

 - B. Paul addresses the question of some who might think that grace provides for free use of the sin nature. Rom. 6:1
 - 1. Paul uses an idiom unique to Romans to summarize anticipated responses to doctrines that he has discussed. Rom. 3-4:1 (that justification is by faith alone as proven by Abraham); Rom. 8:26-31 (concerning how nothing can derail God's plans for His elect)
 - 2. Paul's question is: "Should the believer continue in the sin nature in order for the purpose that grace might abound?" vs. 1
 - a) The word "continue" is epimenomen which is meno (to abide) with the epi preposition -- a form that is used 17 times in the New Testament. Cf. John 8:7; Rom. 11:22 (translated "continued"); Acts 10:48 (translated tarry); Phil.1:24 (translated abide)
 - b) "In the sin nature" (locative use -- notes location where believer used to reside) cf. Rom. 8:8-9 (believers not in flesh any longer)
 - c) The use of the purpose clause indicates the reasoning one might argue in remaining in the sin nature.
 - (1) "The grace" goes back to verse 21 of chapter 5.
 - (2) "Abound" is from pleonazo (aor. Act. subj.) -- which is used in Scripture of "**to be in abundance, to cause to increase.**" -- Reinecker/Rogers cf. Rom. 5:20 (of the law causing trespasses to abound)

 - C. Paul answers the scenario with a strong negative. Vs. 2
 - 1. "God forbid" is better translated "may it never come to be"
 - 2. This idiom of Paul's is a common device he used in Scripture for answering a rhetorical question. Cf. Rom. 6:15 (whether the believer should sin because of not being under law); 9:14 (as to whether there is unrighteousness with God because of election); 1st Co. 6:15 (as to whether a believer should use his body with a harlot)
- II. THE APOSTLE PROVIDES THE RATIONALE BEHIND WHY THE BELIEVER CAN'T CONTINUE IN TO LIVE IN THE SIN NATURE.
- A. Paul was concerned whether they were ignorant of changes at salvation. Vs. 3

1. "Do ye not now" translates the Greek word agnoeite which means "to not know through lack of information or intelligence; to not understand" -- Strong's lexicon cf. Rom. 7:1 (concerning the power of the law)
2. "That" is used to explain the object of the potential ignorance.

B. Paul explains to the Romans the significance of Spirit baptism. Vs. 3

1. "So many" is better translated "as many as"
2. "Baptized" is from baptizo which means to dip.
 - a) Spirit baptism began at belief of the gospel when the believer was baptized into the body of Christ. 1st Co. 12:13
 - b) Baptism into the body of Christ identifies the believer with the work that Christ accomplished. Rom. 6:3
 - (1) The use of the eis preposition emphasizes the change in location. Cf. 1st Co. 12:13
 - (2) The use of the eis preposition emphasizes a change in identification. Gal. 3:27
3. Spirit baptism identifies the believer with the death of Christ vs. 3
 - a) There are two prominent words used to identify death in the New Testament.
 - (1) Nekros means to be in a state of being dead. Cf. Phil. 3:11
 - (2) The death described in Romans 6 is from thanatos which focus is upon the act of dying. Rev. 9:6 (for a time in the Tribulation Period men will seek)
 - (3) The death of Christ is significant to the believer's standing before the Father.
 - (a) He died as a substitute for all men. 1st Co. 15:3
 - (b) He died for ungodly sinners. Rom. 5:6,8
 - (c) Men are reconciled to God by His death. Rom. 5:10
 - b) Baptism into the body of Christ also baptized believers into His death. Rom. 6:4
 - (1) A result of the baptism is that believers were "buried together" (co-buried) with Him. cf. Col. 2:12
 - (2) "By" is the Greek preposition dia which can be translated "through the baptism into His death".
4. The purpose for the identification into Christ's death is revealed. Vs. 4
 - a) "That" (for the purpose)
 - b) "As" (adverb hōsper -- even as, in the same manner)
 - c) "Christ was raised from the grave" (or out from among ones being in a state of death) 1st Co. 15:12; 20
 - d) "Even so" is an adverb of manner houtōs which notes that "in this manner" (as Christ was raised out from the dead, believers can be spiritually raised out from the dead) cf. Phil. 3:11

III. PAUL REVEALS THE IMPLICATIONS OF THE WORK OF CHRIST TOWARDS THE BELIEVER.