ROMANS 6

Dead to Sin, Alive to God

union with Christ, a change of masters, and the wage grace refuses to pay

> *"Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus."*
> ROMANS 6:11

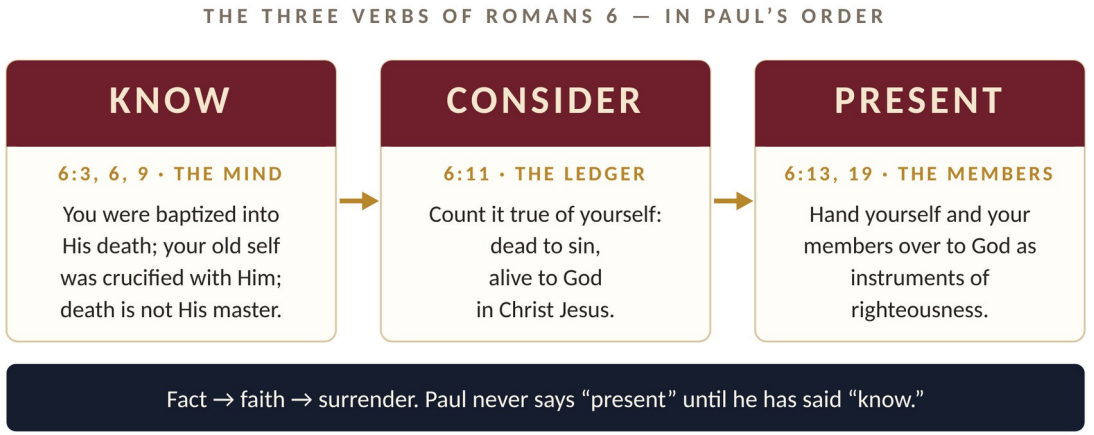
A SMITH FOR CHRIST STUDY · FOUR VOICES: GUZIK · SPROUL · SPURGEON · HENRY

Where Paul has brought us

1. Romans 6 answers a question that Romans 5 makes unavoidable.

2. The chapter is built on two parallel objections and two pictures.

3. Paul's first readers heard the slavery picture with Roman ears.



Shall We Continue in Sin?

The objection from abounding grace — and an answer shaped like a funeral

ROMANS 6:4

Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.

DAVID GUZIK

Grace looks dangerous; present tense means habitual sin; baptism pictures union, not optional.

R.C. SPROUL

Justified unto good works, not by them; faith alone, never a faith that is alone.

C.H. SPURGEON

Baptism is a funeral rite — the certificate that we died to sin's reign.

MATTHEW HENRY

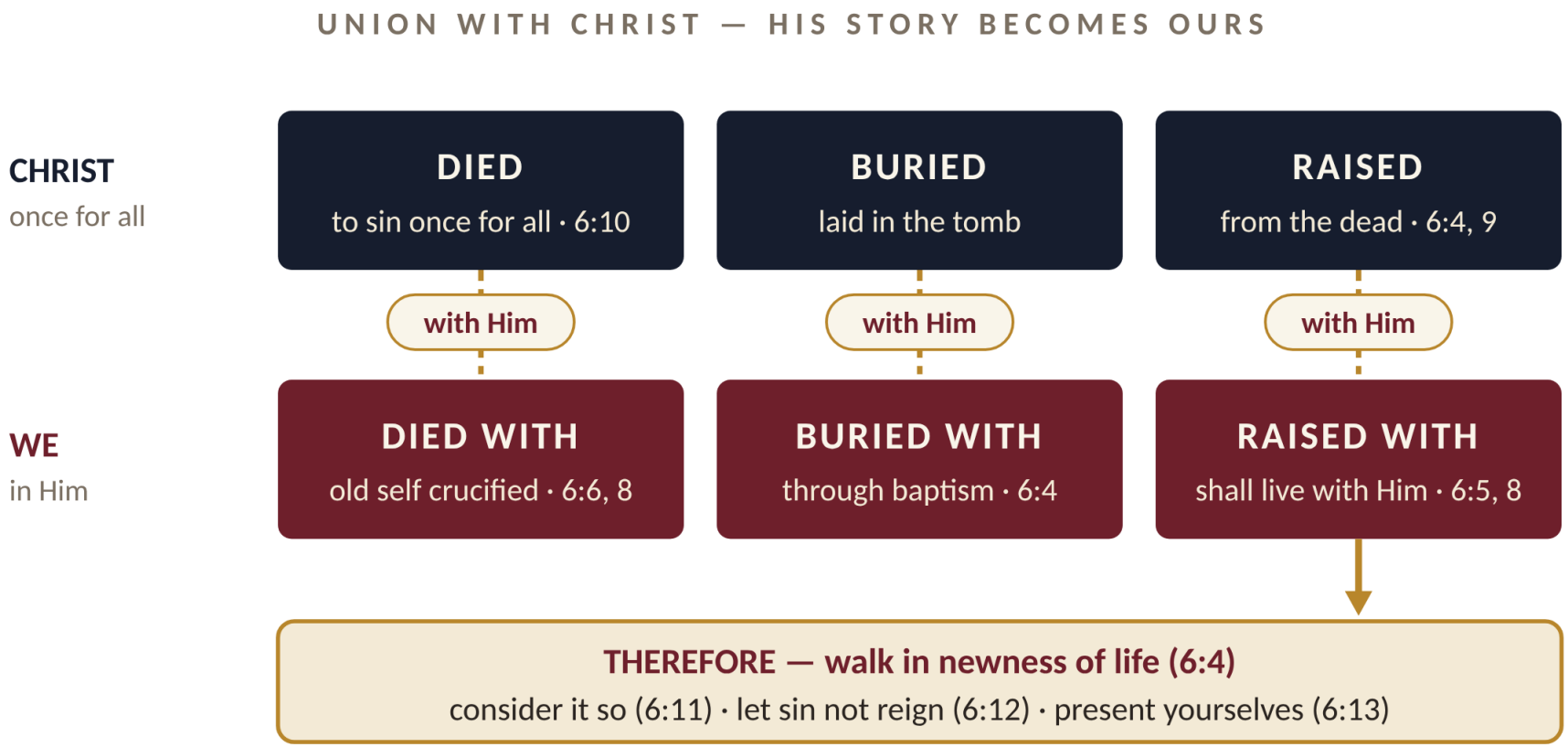
Reject any doctrine that excuses sin "with the greatest abhorrence"; baptism is Christ's handle.

μὴ γένοιτο

MĒ GENOITO · "MAY IT NEVER BE"

An optative of ginomai, "to become" — literally "let it not come to be."

Died, Buried, Raised — With Him



Each event in Christ's story (top) is joined by "with Him" to the believer's story (bottom), and the chapter's commands flow only from the last box.

Crucified, Raised, and Reckoned

What we know — the old self crucified, death's mastery ended — and what we are told to count as true

ROMANS 6:6

knowing 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 no longer be slaves to sin;

DAVID GUZIK

Reckon is an accounting word — count the old man dead; don't try to kill him again.

R.C. SPROUL

United to Christ we died at Calvary; the old man dies by inches; reckon it ancient history.

C.H. SPURGEON

Be a ready reckoner — guilt and reign gone, but no boasting of fancied perfection.

MATTHEW HENRY

Mortification and vivification — the body of sin destroyed, death a release for the weary.

σύμφυτοι
SYMPHYTOI · "UNITED

From symphyō, to grow together — the only use of the word in the New Testament.

Do Not Let Sin Reign

Present yourselves to God — sin shall not be master, for you are under grace

ROMANS 6:12

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

DAVID GUZIK

Present ear, hand, foot like the priests; v. 14 is a test, a promise, an encouragement.

R.C. SPROUL

Sanctification is cooperation with grace; members are tools; we still sin as Christians.

C.H. SPURGEON

Sin may vex you but cannot become your lord; it is not your nature to stay down.

MATTHEW HENRY

Let sin not make laws or command the militia; yield yourself as wax to the seal.

μὴ οὖν βασιλευέτω ἡ ἁμαρτία
BASILEUETŌ · "LET … REIGN"

The verb is the one Paul used in chapter 5 for the two kingdoms — death "reigned" (5:14, 17), sin "reigned in death," grace will "reign through righteousness" (5:21).

Slaves of the One You Obey

The second objection — and the truth that every man serves someone

ROMANS 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.

DAVID GUZIK

Verse 15 is aorist — not even occasional sin; lawlessness leads to more lawlessness.

R.C. SPROUL

No neutral will; slavery came by selling oneself; freedom is freedom for righteousness.

C.H. SPURGEON

No interregnum — every man serves; sin has no right to us; Christ's service is freedom.

MATTHEW HENRY

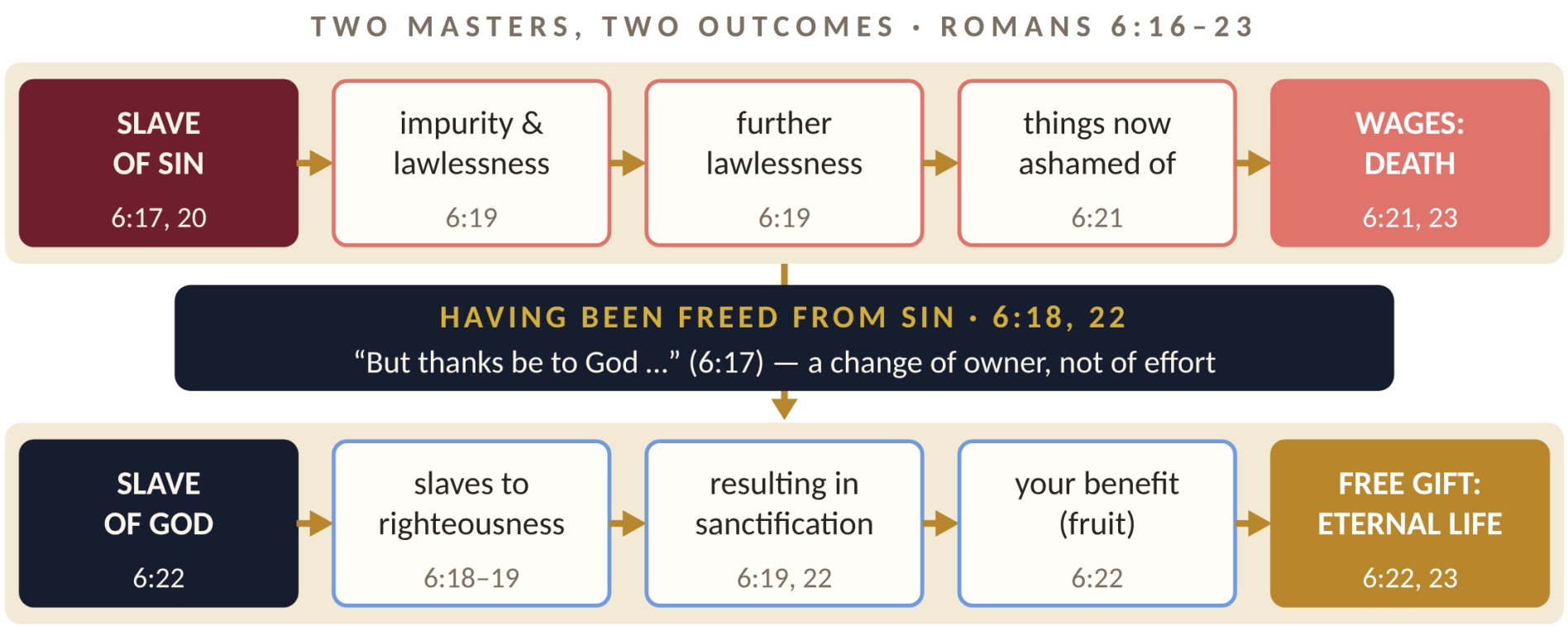
Obedience shows the master; abusing grace spits on love; every act strengthens a habit.

δοῦλοι · ἐδουλώθητε

DOULOI · EDOULŌTHĒTE

Doulos is not a hired servant who can quit on Friday; it is a slave, owned.

Two Masters, Two Wages



Sin pays *opsōnia* — wages, earned. God gives *charisma* — a gift, never earned.

Every man serves someone (6:16): follow each lane to its end, and note that the only crossing between them is God's act of setting free.

Two Wages, One Gift

What benefit were you deriving? — the outcome of sin is death, but the free gift of God is eternal life

ROMANS 6:23

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

DAVID GUZIK

Work for sin and the pay is death; God gives no wage but a gift beyond measure.

R.C. SPROUL

Wages are earned, a gift cannot be; theology is grace, ethics is gratitude.

C.H. SPURGEON

Death is a wage, life is a gift — the lost earned it, the saved received it.

MATTHEW HENRY

What fruit had you then? Nothing worth the name; saints do not merit heaven.

καρπός · τέλος
KARPOS · TELOS

NASB95's "benefit" in vv. 21–22 is karpos, "fruit" (as the KJV has it) — what a life produces.

What to carry from this chapter

1

Paul never asks “can a Christian sin?”

He asks whether a Christian can keep on in it (v. 1, present tense) or treat an occasional sin as harmless (v. 15, aorist).

2

We died to sin; sin did not die to us.

The tyrant is still in the land, but his subject has been executed with Christ (v. 2).

3

Burial is the certificate of death.

Baptism does not create the union, but it publicly certifies it — “the funeral rite by which death to sin is openly set forth before all men.”

4

Reckon is an accounting word.

Consider is not pretending; it is counting as true what God has already done.

More to carry

5

The order of the verbs is the order of the battle.

Know (vv. 3, 6, 9) before consider (v. 11), consider before present (vv. 13, 19).

6

“Done away with” means put out of business.

Katargeō (v. 6) does not mean the sinful nature vanishes; it means it loses its power to command.

7

Verse 14 is a promise, not only an order.

“Sin shall not be master” is future indicative.

8

Sanctification is by grace too.

“You are sanctified as much by grace as you are justified by grace” — and the engine of obedience is gratitude, not dread.

Talk it through

1. Paul says “we who died to sin” in the past tense. If that is true of me, why does sin still feel so alive?

2. What does my baptism say about me — and do I live like a man whose funeral has already been held?

3. “Consider yourselves to be dead to sin.” What lie do I most often believe about who I am — and what does God say is true?

4. Which of my members — eyes, hands, tongue, feet, phone — am I still lending to sin? What would it look like to present that one to God this week?

5. Where have I seen “lawlessness, resulting in further lawlessness” in my own life — and where have I seen the other chain begin?

CLOSING

Romans 6 does not tell tired men to try harder; it tells them who they are. You died with Christ, you were buried with Him, you are alive to God in Him — so count it true, and hand your members to the Master who gives, not to the one who pays.

Teaching the Word. Watching the Times. — Smith For Christ

Full Deep Dive, O·I·A study, reflection journal and film: see the Romans study page.