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2009

Romans 6: The Basics of Sanctification

Don Fanning
Liberty University, dfanning@liberty.edu

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Recommended Citation
Fanning, Don, "Romans 6: The Basics of Sanctification" (2009). *Romans Study Guide.* Paper 6.
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Chapter 6 The Basics for Sanctification

Salvation is all about receiving not just forgiveness, but especially the righteousness of Christ as our new standing before a holy God. It is not our righteousness, but His righteousness that makes us acceptable. How does this new position before God by faith translate into a changed life? Without a rigid legalistic system, how were the Jewish Christians to understand how Gentiles would ever live holy or holier lives? If the Gentiles or Jewish believers were immediately given this perfect righteousness, what would stop them from considering this grace a license to sin all the more?

Paul now begins a teaching on the practical effect of those who have understood the awfulness of their sin and have put their trust in the amazing grace of a forgiving God. In Rom 5:5 Paul introduced an additional effect of God's salvation: He not only gives promises, but also He pours out His Spirit into the core of our being that will begin a process of transformation from within. This is the topic of Romans 6-8.

I. The Ground of Sanctification (6:1-4)

NET **Rom 6:1** What shall we say then? Are we to **remain** in sin so that grace may increase?
2 Absolutely not! How can we **who died to sin** still live in it?
3 Or do you not know that as many as were **baptized** into Christ Jesus were **baptized into his death**?
4 Therefore we have been buried with him through **baptism into death**, in order that just as Christ was raised from the dead through the glory of the Father, so we too **may live a new life**.

A. The accusation (vv. 1-2)

6:1 What is too good to be true, usually is! Granting total forgiveness and perfect righteousness without merit or perfect obedience appears to be a license to sin. The idea that however multiple the sins of an individual, the more and sufficient grace is available to cover them (5:20), appears to imply an easy *believe-ism.* A perverted mind could see this as a motivation to continue to sin freely in order to receive more grace or that somehow more sinning would glorify God more, since He could more obviously demonstrate His abundant grace. "Are we to **remain** in sin…?" (*epimeno*, habitually… "to persist in, stay with, abide with, continue in"). This is not an occasional falling into sin, but a determined choice and willful sinning as a lifestyle.

- This is the basis of the "antinomian view"[1] of salvation. What is the disadvantage in sinning, or the benefit of obedience? A modified form of this perverted view of Christianity is to say that the more God forgives you the more you love Him, so asking for more forgiveness for sins creates a greater worship motivation and praise for His grace. Soon the conscience is seared and only getting caught in a sin brings remorse. To counter these libertarian responses men have invented religions of legalistic standards, which has led to numerous false views of how to be saved. Do you think some "Christians" take advantage of free grace or look for an excuse to sin?

- The truth is that there is an inseparable link between justification and sanctification, but this link is not legalism, but truth and transformation. This chapter shows how to

[1] From the Greek (*anti-* "against" + *-nomos*, "law") belief that members of a special religious group are not obligated to obey the laws of ethics or morality to obtain their salvation. This is a common charge by Roman Catholics, false religions and Jews against Protestant and Evangelical Christianity who prefer to control followers by legalistic standards.

NOTES

deal with temptation and sin from a biblical perspective. Does the divine invasion into our lives really change anything, or can a believer continue to sin freely as before his conversion?

6:2 "Absolutely not!" is the strongest denial or refutation in the NT. Paul used it 14 times (ten times in Romans). Only a twisted, perverted mind would conclude that the abundance of grace could encourage sin. The reason this is so absurd is that the believer had "**died**" to sin (aorist past tense, that is, "at a specific time in the past he died") when he was saved. God's grace and sacrifice were given to deliver from sin. It is self-contradictory that anyone knowing of Christ's death to deliver men from unrighteousness would continue in it without conscious. Logically if anyone has died to a certain life, it would be impossible to remain in a constant state of that life's sinfulness. What becomes impossible for the Christian according to 1 John 3:9?

- The praise for the abundant grace (5:20) focuses on God, not on man's sin. It is saying that no single sin is too horrible for God to forgive because an infinite God paid for all sins with His own blood. The believer's knowledge of what it cost his Savior in order to forgive his sins should be a high motivation to hate the sin that caused such a sacrifice on the cross of Christ. Thus there is an unbroken continuum or flow from justification to sanctification. Salvation entails a new legal standing in Christ's righteousness as well as a transformation of our inner man (mind and heart) into a new person who now loves godliness, God's Word and hurts when he fails his Savior. Just as the unregenerate person cannot resist manifesting what he is within, so the regenerate person reveals his new creation by his new attitude toward sin. How do these verses link the salvation experience with the internal transformation?
  Col 3:3
  2 Cor 5:17

B. The Argument (6:3-5)

Judging by the attention given to the subject of Christians thinking they can glorify God while continuing in sin evidently was sufficiently common to warrant a lengthy discussion.

6:3 Paul now explains the phrase, "we died to sin" (v. 2). Whether they knew it or not, every believer had "been **baptized** into Christ Jesus" (*bautizo*, aorist tense, a past completed action, "to put into something, dip, immerse, and submerge"). The manner in which a believer acquires a death to his credit is to be so identified with a unique death that it becomes his own death (though he has not died physically yet). If a person could be placed into the body of Christ, made a corporate member of His body, share something in common that bonds him inseparately to the body of Christ, then they would share together in the death of Jesus Christ, and everything else that Jesus is and will be. The only way this would be possible is that God the Spirit would "**baptize**" (*put into*) the believer into Christ's body. How does 1 Cor 12:13 describe this operation?

- The reason water baptism by immersion is practiced by many is the symbolism which it illustrates of the union of the believer with the death, burial and resurrection of Christ. Not just because they believe it intellectually, but that they were actually participants in His death because of their having been *placed into* or *immersed into* His body which died and rose again. How is this union expressed in these verses?
  1 Cor 6:17
  Gal 3:27

NOTES

- What is the basis of Paul's rebuke against sexual immorality of some of the believers in 1 Cor 6:15?

- Some want to see water baptism as the theme of these verses. This interpretation would create the problem because whatever this baptism is, it is the action that saves the sinner ("…so we may live a new life" or "walk in newness of life"). When one changes a symbol into a reality, he loses the reality of the symbol, thus many make water baptism a means of, or essential to, obtaining salvation, rather than a demonstration of it. Paul has just spent Romans 3-5 refuting the idea that some action, rite or work by man could generate a salvation reality. According to the following verses were the believers saved during their baptism or before their baptism?
  Acts 10:44-48
  Acts 16:29-33

6:4 The implication of having been so united to Christ through the baptism that the Spirit accomplishes in the believer results in Christ's death becoming our death (thus we are free from the power of sin) and His burial becomes our burial. His resurrection means that now the resurrected life of Christ lives within us providing us a "**new**" life (*kainoteti*, "freshness, depicting something not only recent and different, but extraordinary newness," FRIBERG). Note: the Greek word ***neos***, ("newness in point of time") is not used here. This is a new kind of life, the "eternal life" or literally, the "life of the eternities." What are some of the other "new" characteristics of this life in these verses?
Ezek 36:26
Ezek 18:31
2 Cor 5:17
Gal 6:15
Eph 4:24

II. Attitudes for Sanctification (6:5-23)

The idea that someone could trust in the death and resurrection of Christ and not be changed is seen as impossible. The fusion of the "divine nature" (2 Peter 1:4) within the believer assure him of participation in and transformation by the life of Christ. The process of sanctification (becoming more like God and Christ) is a progressive maturing into the image of Christ as the Spirit-empowered inner man conquers more and more of the old man, our outer, unredeemed body. Paul now gives three attitudes of the mind and action that facilitates this continual victory.

A. Reckon or consider yourself (6:5-11)

The first attitude is in v. 11, "**consider yourself**" (present imperative, "keep on counting…") to be dead to sin but alive to God. However, to be able to do this, one must know and believe certain truths that God has revealed in verses 5-10.

6:5 For if we have become **united** with him in the **likeness** of his death, we will certainly also be united in the likeness of his resurrection.

6:5 The mind deduces from what it considers reality. The first truth for our life principle, which is stated as an assumed fact, is that we have become "**united**" (*sumphotos*, "planted together, born together") in the "**likeness**" (*homoioma*, "similarity, that amounts to equality or identity," THAYER) of his death and therefore His resurrection. It is assumed true

NOTES

because it was inductively explained in vvs. 1-4. Now, this fact has a number of implications or deductions.

6:6 We know that our old man was **crucified** with him so that the **body of sin** would no longer **dominate** us, so that we would no longer be **enslaved** to sin.

6:6 The second truth for our life principle is that our old sinful self has been crucified. "We **know**" (*ginoskontes*, present participle, "experimental or reflective knowing, become aware of") that since we have believed we became a different person. Our "old man" was "**crucified with**" Him (*sustauroo*, aorist tense, a completed action in the past, "crucified together with, at the same time"). "**Old**" man (*palaios*, "worn out by use, obsolete, useless") refers to something that was done away with. The "old man" is not the sin nature, but the person he was before he trusted in Christ. How is the "old man" described in these passages?
Eph 4:22 (compare 4:17-19)
Col 3:5-9

- The Bible does not teach that the sin nature was destroyed at our salvation or at any time in this life. Our bodies will find their full redemption and transformation at the return of Christ (Rom 8:23). In the meantime, we are a new person in the inner man since we have died, and were buried and resurrected with Christ, yet we remain within an unredeemed body, but now we are freed from its dominating enslavement. In Colossians 2:11 Paul describes a "circumcision made without hands." What did he mean by that, and how does it relate to this context?

- Circumcision means the cutting off of excess skin from the male organ as a sign of the Jewish covenant. Paul likens this act to the effect of being crucified with Christ ("baptized into His death," 6:3). The control of the fleshy old man is cut away from the new man to enable the freedom to choose righteousness. No longer does the inner man have only the flesh to meet his needs or to express himself. The believer is free in the Spirit to choose obedience.

- The old man was crucified with Christ and then cut away so that the "body of sin" would be left powerless or disconnected. This is not saying that the human body is sinful by itself, but that it is dominated by the sin principle (6:12-13, 19; 7:5, 23) resulting in death (6:16, 21, 23). Being united with Christ's crucifixion results in "the body of sin would no longer **enslave** us to sin." The word "**enslave**" is *katargeo* is in the aorist passive tense meaning that the action was done to us in the past ("to make ineffective, powerless, inoperative" passive, "be released from, nothing more to do with"). The KJV reads "destroyed," but that is a mistranslation which has led to erroneous views of sanctification. Being "put into" Christ brings death to our sinful self, but not to our temporal flesh and selfish and self-centered inclinations. How is the new life described in Eph 4:20-24 and what are we to do with the old one?

  What are the believers to do with their bodies in Rom 12:1?

  What is the other counter reaction that we are to take to off-set the influence of the continued influence of our sinful flesh in Rom 6:17-18?

6:6 We know that our old man was **crucified** with him so that the **body of sin** would no longer **dominate** us, so that we would no longer be **enslaved** to sin.
6:7 (For someone who has died **has been freed** from sin.)

NOTES

6:6b-7 The third truth about the old man and the new natures is that "we should no longer be slaves to sin." It is not that the believer "can no longer" be slaves of sin, but rather "should no longer" be slaves of sin. We are no longer under any obligation to obey the compulsion and tyranny of sin. How does Peter describe this new beginning for the believer in 1 Peter 4:1-2?

- Paul reiterates the effects of having died with Christ as though he "**has been freed**" from sin (*dedikaiotai*, perfect tense, action: completed in the past with continuing effects, "to justify, be acquitted, pronounced and treated as righteous, thus freed from sin's effect"). Sin has no legal right to force its domination or control over a believer, because he has died. What is the purpose of this newfound freedom in Rom 6:22?

6:8 Now **if** we died with Christ, we believe that we will also **live with him**.
6:9 We know that since Christ has been raised from the dead, **he is never going to die again**; death no longer has **mastery** over him.
6:10 For the death he died, he died to sin **once for all**, but the life he lives, he lives to God.

6: 8-10 The fourth truth is that Christ's single death to sin resulted in the death of sin, as well as the end of death itself. This section of three verses is a summary of the teaching of the believer's death to sin. The "**if**" clause should begin with "**since**" we have died with Christ, because by faith we received Christ and thus are fused together with Him by the indwelling Spirit, resulting in having "**died with Christ**" (aorist past tense, vvs. 3, 5). This being true, "**we believe**" (present tense, "continually or habitually keep on believing") that "**we shall also live with Him**." This is both a reference to the future resurrection and to the present sharing of the resurrected life of Christ.

- v. 9: "**We know**" (*eidotes*, "intuitive or self-evident knowledge") that since Christ has died and was resurrected, He is "**never**" (or "never again") going to die. Christ is no longer in the physical environment, thus He cannot die (or lit., "dies no more"). Furthermore, "death no longer **has mastery** over him" (*kurieuo*, present tense, "be lord or master (over), to have power over, exercise influence upon"). Since we are "in Christ" the same is true of us, that is, we are just as alive forever with Him.
- **v. 10: Two major truths** are here introduced. First, the phrase "**he died to sin**" applies to Christ and to the believer (6:11), yet Christ was never mastered by sin, nor ever committed a sin. This is not saying that the believer is no longer sensitive to sin's temptation, but this could not apply to Christ who was never attracted to sin. Paul is saying that (1) Christ died to the ***penalty*** of sin by accepting the guilt of all the sins of the world. He satisfied the justice of God's demand for payment against sin for all who would trust exclusively in Him. (2) Christ died to the ***power*** of sin to produce guilt, fear and death that is shared by all believers. What is the key result for the believer because Christ "died to sin," according to 2 Cor 5:21?

- **v. 10: The phrase "once for all"** (*ephapax*, "at the same time, once, one time only") declares that His victory never needs to be, or ever is, repeated. This concept contradicts the Roman Catholic practice of the perpetual sacrifice of Christ in the Mass. What do these verses teach about the once-forever sacrifice of Christ?
  Heb 7:26-27
  Heb 9:12, 28
  Heb 10:10
  1 Pet 3:18

- **The continued activity of Christ** now "**he lives to God**," giving us the model of eternal purpose, as well as the assurance of a living Savior who ever lives to fulfill the

NOTES

plan of God for mankind. Explain how John compared what Christ did with what we are expected to do in 1 John 3:16.

6:11 So you too **consider yourselves** dead to sin, but alive to God in Christ Jesus.

6:11 Having laid the groundwork of the truth of our dying with Christ, we are commanded to "**consider yourself**" (*logizomai*, present imperative, "keep on …" "to count on, calculate, take into account") that you are "**really**" dead (*men*, an often untranslated intensive particle which means "surely, indeed, really"). The truth and reality of our dying with Christ and alive in a new way is essential to Paul's argument. It is vital that the believer knows and depends on certain truths or he'll remain weak and susceptible to sin. Note what the believer is expected to know in vvs. 3, 6, 8, 9.

- Exhortations and commands in Scripture are based on specific revealed spiritual knowledge. In the NT we do not have a list of specific do's-and-don't as in the OT, but rather principles and attitudes that are based on revealed truths. Why are we commanded to live holy lives in 1 Pet 1:15-16?

- Most of the 183 commands in the NT are deductive or deduced applications based on truths that are critical to understand and depend upon. If we don't understand how we are freed from sin's power because we have died with Christ, then we may believe the lie that one cannot overcome sin, it is inevitable, or there is no escape from sin's grip. The truth is that you are free from its grip and empowered by the Spirit to be victorious. What was the downfall of Israel according to these prophets?
  Hos 4:6
  Isa 1:2-3
  and the solution in the NT: Col 3:10

- You cannot "reckon" or "consider" something that you do not understand or even know to be true, then it must be believed and counted on.
  Rom 4:3
  Rom 4:4
  Gal 3:6

- Many who do not understand this principle only see salvation as a new standing before God, but their relationship to sin and their old nature is basically the same as before they trusted Christ. This makes salvation merely an "additional" feature of life, thus an expanded battle between two natures, instead of a "transformation." Since we do not feel or see anything when we "died with Christ" many are unaware or cannot believe that anything happened. For most Christians the grip of sin appears to be the same as before they were saved, which can create doubts concerning their genuine conversion. The solution is to believe what the Scriptures teach and act on that truth. This is not a psychological mind-game, but rather acting on faith in what is learned from God's revelation in His Word. Just as we can trust Him for our eternal destiny, so we can trust His promises in our present struggle with an unredeemed body. What are the promises in these verses we are to act upon?
  1 Cor 10:13
  John 10:27-29
  John 11:25-26
  Heb 2:14
  Rom 6:2

NOTES

- "But" introduces a stark contrast: while we are to believe and act upon the fact that we are "dead to sin," we are also to believe and act upon the fact that we are "alive to God in Christ Jesus." No religion in the world describes and promises such an intimate bond with the living God. Not only are we freed, but we are made alive by sharing in His resurrected life in such a way that we share in the power of resurrection that resides in us through the Holy Spirit. How did Paul describe his passion for the present life in Phil 3:10?

B. Yield (6:12-14)

6:12 Therefore do not let sin **reign** in your mortal body so that you obey its **desires**,

6:12 The knowledge of this amazing relationship with Christ reinforces the will to commit to holiness is the second key to victory. The command "**do not let sin reign**" (*basileuo*, present imperative, here in the negative: "Stop letting sin"- "to be king, exercise kingly power or rule"). This was a characteristic before conversion that can and must be stopped. When sin is reigning, people "obey its evil **desires**" (*epithumia*, "cravings, longings, negatively, for what is forbidden, lusts"). The phrase "mortal bodies" translates "your bodies subject to death," which insinuates how ridiculous is the notion of living for what is decaying and dying. How does this concept compare to Rom 5:21?

- According to these verses when are we finally and completely free from the fleshly (mortal) lusts of this body?
  Rom 8:22-23
  Phil 3:20-21
  1 Cor 15:53

6:13 and **do not present** your members to sin as **instruments** to be used for unrighteousness, but **present yourselves** to God as those who are alive from the dead and your members to God as instruments **to be used for** righteousness.

6:13 A reiteration, but expanded form of the commando of 6:12. Because our bodies are still tempted to sin we are commanded, "**Do not present**" your members (*paristemi*, negative present imperative: "Stop continually…" -"to place beside or near, place a one's the disposal of another," or metaphorically, "to bring into intimacy or partaking of something"). The word "**instruments**" (*hoplon*, "tool or implement for preparing a thing, arms used in warfare") are not to be used for "unrighteousness" or "**wickedness**" (*adikias*, "*a-*" (no, not) + "*-dikias*" (righteous) thus "wickedness"), used in contrast to "**righteousness**" (*dikaiosunes*) a similar root word. What does the nuance of the verb imply?

- If the negative present imperative means to stop doing something, then the positive aorist imperative "**present**" (*paristemi*, aorist imperative: "immediately, once and for all" – "place beside or at the disposal of," a religious term in relation to offering a sacrifice, or a legal term to stand before a court, FRIBERG) is a **<u>proactive focus</u>** repeated three times in this chapter (6:16, 19, see also 12:1). Paul does not warn us about sinning in our spirit or our soul, because for the Christian sin only functions in our bodies. Can you see the difference between the believer's spirit and body in Rom 7:18 and 7:22-23?

- The battle over the corrupting influence of sin in our bodies motivated Paul to take special steps to keep the body under control. How did he explain it in 1 Cor 9:27?

NOTES

- The possibility exists that sin could control our bodies (or else the commands are meaningless), but sin does NOT HAVE TO REIGN in our bodies. It is our choice. The filling of the Spirit (Eph 5:18) occurs AS we are willing (choosing) to obey the commands. According to Phil 2:12-13 when is God working in the believer?

- The key to this ability to be victorious in Christ is because the believer is one who is "**alive from the dead**," that is, we have died (in Christ) and have been made alive (in Christ) while remaining in the flesh (the body) but freed from the fleshly enslavement. Now we are to take these bodily elements and dedicate them to obedient actions and God's purposes in the world. The proactive approach is to focus our attention, energy, and activities on God's will in the Scriptures. The more these choices are made in our daily life, the more the Holy Spirit is filling and enabling our continued obedience, the more we are victorious over the corrupting influence of our unredeemed bodies. Compare these two verses to see how we chose what fills our mind and hearts:
  Rom 1:29
  Phil 1:10-11

6:14 For sin will have **no mastery** over you, because you are not under law but under grace

6:14 God's plan is the "sin will have no **mastery** over you" (*kurieuo*, "to lord it over, control," see v.9). The reason given is because the believer is no longer "**under law**," that is, because you have died and been given a new life, you are not burdened by the guilt of the law, which "was added so that the trespass might increase" (5:20). The law can only condemn, restrain or make evident the level of disobedience, but it has no power to keep from sinning. Law only reveals how powerful sin has mastered our lives. Now the believer is "**under grace**," which ironically, gives the only solution to victory over sin. The secret is in the freedom of forgiveness, the cleansing of the conscience, the Spirit's empowerment for choosing righteousness, and the desire to please the one who so graciously took the payment for our sins granting us full and unconditional acceptance forever. Paul is going to continue explaining how the believer can prevent sin from dominating his life. Can you describe the difference in motivation and results in Gal 2:20-21?

C. Serve (6:15-23)

Humans have little idea how damaging and degenerating sin's influence is to mankind. Even what man considers to be "righteous" is seen as "filthy rags" (literally "a menstrual rag") before a holy God (Isa 64:6). It has a corrupting influence on those who do not believe (Titus 1:5). It provokes rebellion, ungratefulness, self-centeredness, self-sufficiency and a lust for sensual fulfillment over the knowledge of God. If given full reign (as it desires), it will destroy any human being, every relationship, and ultimately make man totally unacceptable forever to a living, holy God. The more sin is desired, the more it destroys. Yet sadly, sin is totally incurable by man's best efforts. No matter how much he may desire to be free of its influence, he is enslaved without knowing it. **How pervasive is sin's control** in these verses:
Mind: Rom 1:21
Affections: John 3:19-21
Will: Jer 44:15-17

6:15 What then? Shall we **sin** because we are not under law but under grace? Absolutely not!

NOTES

6:16 **Do you not know** that if you **present** yourselves as **obedient slaves**, you are slaves of the one you obey, either of **sin** resulting in death, or **obedience** resulting in righteousness?

6:15 Because the believer has a new relationship to God, he likewise has a new relationship to sin. Paul will follow his outline of vvs. 1-10: the question (v. 15a); the answer (15:b); the principle (v. 16); the argument (vvs. 17-22); and the conclusion (v. 23).

- **v. 15a The question:** To the Jewish mind, anyone who was freed from the obligation of obeying the law would become lawless or without any moral restraint, able to do whatever they please. They saw Paul as talking about righteousness, but granting a license to sin freely. Though the subject had been treated from one perspective earlier in the chapter, the issue is so pervasive that Paul comes at it from a different angle. Anyone who thinks that a grace-salvation permits a freedom to sin knows little of the truth of salvation.
- **v. 15b The answer:** "**Absolutely not**!" Those who want a license to sin, know nothing of God's grace that gives freedom from sin. Grace not only justifies, but especially transforms the person from within. If there is no transformation, there is no new life. How does Luke describe Paul's message in Acts 26:20?

6:16 The General Principle: Paul builds his argument on the common practice of slavery. "**Do you not know**" is called intuitive or self-evident knowledge. The analogy is of a voluntary slave who is obligated to obey his master. All the tenses of the verbs are present tense meaning continuous or habitual action. The effect of these two opposite positions implies that there is no middle ground between being a slave to sin or a slave to obedience. One's life will be characterized by one or the other. The result of the first slavery is physical and spiritual death, but the end of the second slavery is righteousness, actual obedience and the granting of Christ's righteousness by faith. All men are either under the mastery of sin and Satan or righteousness and Christ. No one is his own master. Some resist the claims of Christ because they don't want to give up their freedoms, but, in fact, they are already enslaved by sin. Their only choice is when, how, how much, and with whom will they sin. A person cannot have two natures: either he is a slave to sin or Christ, but not to both. In light of what has been discussed in Rom 6, how would you explain 1 John 3:9-10?

- How is the transformed life described in these passages?
  Col 1:21-22
  1 John 1:6
  1 John 2:4

The Argument Explained:

17 But thanks be to God that **though you were** slaves to sin, you **obeyed from the heart** that **pattern of teaching** you were entrusted to,
18 and having been **freed from sin**, you became **enslaved** to righteousness.

6:17-18 Their position. Paul is first thankful that his description of being a slave to sin was a past history to these believers, not their present reality. Notice how Paul explains the steps

NOTES

of responding to the gospel. He began when they were "slaves to sin" then this sequence began:

1. It began with hearing a "**form**" (*topos*, "pattern, mold, design") of "**teaching**" (*didache*, "instruction, doctrine"). This refers to a specific, clear understanding of sin, Christ's redemption and offering, and the need for man's response. Though no one understands all the biblical data about salvation, there is enough understanding in which to trust and a desire more of His truth. What is the difference between the seed of the sower in Matt 13:19 and 23?
2. The teaching of the gospel was "**entrusted to**" them (*paradidomi*, aorist passive, "hand over, delivered up, give over to, commit"). The gospel truth was given over to them to respond to. Note: true faith is not just trusting in Jesus, but in God's truth (John 14:6). Salvation is both a trust in the person of Christ as well as in the proposition of transaction of salvation. It and He are the only way. As they understood the teaching of the truth they were committed to it. Salvation is choosing to trust in the truths described in God's Word regarding our only hope for forgiveness and acceptance before God.
3. When they heard and understood, then committed themselves to the truth given to them, they "obeyed from the heart" whatever God said. "From the heart" means a desire and willingness to obey because a trust-Him decision has been irrevocably made. This is opposed to a obligated, intimidated or manipulated obedience. How do the following verses help understand the role of the *heart* in pure obedience?
   John 12:40
   Acts 8:22
   Acts 8:37
   Acts 11:23
   Rom 10:9-10
   Eph 6:6
   1 Peter 3:4
4. From being a "slave to sin" they now have "been freed from sin" (through dying together with Christ) and now "have become slaves to righteousness." Both of these verbs are aorist past tenses, meaning that it was completed at a moment in the past, which implies a positional truth that must be manifested in a daily expression. Can you see both of these truths in Titus 2:14?

   As a new born baby is kicking and crying, which indicates it has life; so a believer from the heart has a desire for obedience, which indicates he has the new life. Notice how trust/belief are inseparable from obedience in these verses:
   1 Peter 1:2
   1 Peter 1:22-23

6:19 (I am speaking in human terms because of the **weakness of your flesh**.) For just as you once **presented your members** as slaves to impurity and lawlessness leading to more lawlessness, so **now present** your members as slaves to righteousness **leading to** sanctification.

6:19 Their Practice. Some concepts are difficult to explain in terms that make sense. Though God does not make "slaves" of us, this first century concept made sense to the readers.

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They understood what it was to be a slave to sin and Satan, so Paul used this concept for the believer's perspective. Here "**flesh**" is a synonym for humanness with all its limitations. This is a repetition of vss. 16-17 but expanding on those concepts. Paul seeks to show how the lifestyle of the believer is to correspond to their new nature. The comparison: "**just as**" they had "**presented**" (*paristemi*, aorist, "put at the disposal of another") or given themselves over to "**impurity**" (*akatharsia*, decayed flesh, waste," or metaphorical: "lustful, unclean or impure motives") **and lawlessness**" (inward and outward sins), which only led to more "**lawlessness**" (*anomia*, "behave without regard to laws or regulations"). They are like a cancer that grows until it destroys the entire person. Can you describe the progression downward in Rom 1:24-27?

- Now the believer, who is no longer enslaved to the flesh, who now has the Holy Spirit and a new regenerated life, can break the chains to sinful habits and live righteously. Once this process starts it progresses towards "**sanctification**"[2] (*hagiasmos*, "the process of making holy, dedicated, belonging completely to God;" or the "careful moral behavior that expresses one's dedication to God," FRIBERG). Notice: no one remains morally neutral or static: he is either slipping back into more sin or overcoming sin towards more holiness (vs. 22). Why did God deliver Israel out of Egypt in Ex 7:16? Can you describe a correlation with the purpose of the believers deliverance from enslavement to sin?

[20] For when you were slaves of sin, you were free with regard to righteousness.
[21] So **what benefit did you then reap** from those things that you are now ashamed of? For the end of those things is death.
[22] But now, **freed from sin** and **enslaved to God**, you have **your benefit** leading to sanctification, and the end is eternal life.

6:20-22 Their Promise: As unsaved ("**slaves of sin**") they "**were**"(imperfect tense: continually in the past, without end) "**free with regard to righteousness**," that is, they were without obligation to or desire for or the ability to meet the standard of righteousness. This is not to say that all unsaved are morally corrupt externally, but their pride, selfishness and self-centeredness can appear moral but God sees the motives and thoughts. How did Isaiah come to see his own "righteousness" in Isa 64:6? Or Paul in Phil 3:8?

- v. 21 The practical consequences or "**benefit**" (*karpos*, "fruit;" metaphorical: "outcome, product") of sin is always "**death**" (*thanatos*, "a destroying power related to sin and its consequences," FRIBERG). Why would anyone continue in a path that inevitably leads to self-destruction and death? It is like the gambler who believes the next roll of the dice will bring him his fortune: the sinner believes he will find his fulfillment or satisfaction in his next indulgence into sinful thoughts or actions, only to discover that he lost everything in his vain and selfish pursuits, destroying himself and those near him in the end. Once a person becomes a Christian, he is "**ashamed**" (*epaischunomai*, present tense: "continually…"-"sense of guilt or remorse, fear of humiliation, fear of being exposed," FRIBERG) of their former life. A good question to ask yourself when tempted: "What lasting benefit is there to this momentary sin?"

[2] This is the first of ten useages of this word (Rom 6:19; 22; 1 Cor 1:30; 1 Th 4:3, 4, 7; 2 Th 2:13; 1 Tim 2:15; Heb 12:14; 1 Pet 1:2.

NOTES

- v. 22 The contrast of <u>two new factors</u>: "**freed from sin**" and "**enslaved to God**," bring about a new life, "holiness," (or sanctification) with greater consequences of which one is never ashamed, and eventually "eternal life." The believer must meditate on these truths until he genuinely believes them to be true and they become a high value to him. When we believe and value what God's Word says (Psa 119:15-16), our life begins to be transformed from within. What is the secret of the Psalmist (Psalms 1:2) and his benefits (Psalms 1:3-6)?

[23] For the **payoff of sin is death**, but the gift of God is eternal life in Christ Jesus our Lord

6:23 The Destiny: the consequence or "**payoff** or **wages**" (*opsonia*, "a soldier's pay or allowance") of a life of enslavement to sin is death. Spiritual death is **earned and deserved** as a just compensation for rebellion against God.

- But the free "**gift**" (*charisma*, "a favor which one receives without any merit of his own") of God results in the unimaginable and **not-deserved** "eternal life **<u>in</u>** Christ Jesus our Lord." The only way to have this eternal life is to be "in Christ"[3] as was described in the opening verses of this chapter. What is absolutely guaranteed that we possess now and forever if we have Christ in our lives according to 1 John 5:12?

- If a person only wants Jesus just so he doesn't go to hell, and he can go on enjoying his sins, then he shall reap the inevitable consequences in this life, and it is highly likely that Jesus will say to him in that day, "I never knew you; depart from me, you who practice lawlessness" (Matt 7:23). The saddest words in the Bible. If you sincerely want Christ to be an integral part of your life as you live with Him every moment of the day, and you value His words as the truth and secret of a fulfilling and fruitful life, resulting in an eternity with Him, which is the desire of your heart, then **<u>He knows you</u>**. How does 1 John 5:20 put this whole chapter into one verse?

[3] This expression "in Christ" is found in 76 verses in the NT!