

DEAD TO SIN AND ALIVE WITH GOD

Romans 6:1-10

Introduction

This is an exposition of Romans 6:1-10. This paper will include context, message statement, sentence outline, exposition, and application.

Context

Continuing to build on prior passages whereby Paul asserts that Christians move from the reign of sin and death to that of righteousness and life (5:20-21), he further explores in this section (6:1-10) how in our union with Christ in His death and resurrection we can experience freedom from the power of sin and live a new, righteous life unto God. The next pericope continues with the theme of freedom from the power of sin, highlighting that freedom from sin does not equate with freedom to sin – that as freed slaves to sin, Christians now have a new master in Christ.

Message Statement

The reason Christians should no longer remain in sin is because they are united with Christ in His death to sin and in His resurrection to new life.

Sentence Outline

- I. The reason Christians should no longer remain in sin is because they are united in His death to sin and in His resurrection to new life. [6:1-5]
 - A. The reason Christians should no longer remain in sin is because they have died to it. [6:1-2]
 1. The reason Christians should not remain in sin is to maximize grace. [6:1]
 2. The reason Christians should not remain under the power of sin is because they have died to its power. [6:2]
 - B. The reason Christians should no longer remain in sin is because they have been baptized into the death of Christ and therefore are united in His death to sin and His resurrection to new life. [6:3-5]
 1. The reason Christians should not remain in sin is because they have been baptized into Christ Jesus and His death. [6:3]
 2. The reason Christians should not remain in sin is because they have been buried with Christ through baptism into death. [6:4a]
 3. The reason Christians have been called to live a new life is because Christ was raised from the dead. [6:4b]
 4. The reason Christians should not remain in sin is because they are united with Christ in the likeness of His death and resurrection. [6:5]
- II. The reason Christians should consider themselves dead to sin and alive to God in Christ Jesus is because through His resurrection Christ has nullified the power of death and sin once for all. [6:6-10]
 - A. The reason Christians are freed from the power of sin is because they have been crucified with Christ thereby nullifying its power. [6:6-7]
 1. The purpose of the old self being crucified with Christ was to nullify the power of sin. [6:6a-b]
 2. The purpose of nullifying the power of sin was to free Christian from being enslaved to sin. [6:6c-7]
 - B. The reason Christians who have died with Christ will live with Him is because through His resurrection He has nullified the power of death and sin once for all. [6:8-10]
 1. The purpose of dying with Christ is to live with Him. [6:8]
 2. The result of Christ's resurrection is that He will never die again. [6:9a-c]
 3. The result of Christ's resurrection is that death has no power over Him. [6:9c]
 4. The result of Christ's resurrection is that He died to sin once for all. [6:10a]
 5. The result of Christ's resurrection is that He lives for God. [6:10b]

Exposition with Sentence Outline Headings

I. The reason Christians should no longer remain in sin is because they are united in His death to sin and in His resurrection to new life. (6:1-5)

A. The reason Christians should no longer remain in sin is because they have died to it. (6:1-2)

1. The reason Christians should not remain in sin is to maximize grace. (6:1)

The use of οὐν¹ suggests that Paul is picking up where he left off in the prior passage (5:20b) where he firmly established “where sin abounds, grace abounds all the more”. Because of what was addressed in the prior sections, Paul moves forward in his argument, which is in a diatribe style, rhetorically asking “if grace super-abounds sin, why not continue in sin so that God’s grace can be seen abounding abundantly?” The logic, albeit somewhat perverse, perhaps addressing some antinomianism, insinuates that since “sin gives God the opportunity to manifest his generosity to man, sin cannot be such a bad thing after all.”² The use of the verb ἐπιμένωμεν (“to remain”) suggests the Paul is referring not to the individual who occasionally sins but rather someone who is in the state of “habitual sin”. It is this idea of sin, rather the power or authority of sin in an individual’s life that Paul will progress as he furthers his argument.

¹ BDAG, 736 s.v. οὐν 1c.

² James D. G. Dunn, *Romans 1–8*, vol. 38A, Word Biblical Commentary (Dallas: Word, Incorporated, 1998), 325.

2. The reason Christians should not remain under the power of sin is because they have died to its power. (6:2)

In response to the rhetorical question, we get the familiar emphatic Pauline saying, “May it never be!” The reason why the Christian should not remain in sin is provided in (6:2b) in the phrase οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ³ (“we who have died to sin”). Paul has identified the Christian as someone who has died to sin and it is not even possible therefore to remain in it. So, what does the phrase “died to sin” mean in this context? The use of the aorist verb ἀπεθάνομεν⁴ (“to die”) connotes a sense of finality, as in a death, or one of separation but either way points back to some pivotal event in the believer’s past. “This separation could be a separation from the penalty due because of sin, but the context demonstrates that Paul is talking not about the penalty, but about the power, of sin.”⁵ It is the power or authority of sin that Paul is referring to throughout chapter six but especially here when he states that Christians have “died to sin.” So, in what ways can a Christian “die to sin?” Cranfield provides four ways: in the judicial sense (in God’s eyes), in the sacramental sense (we died and were raised with Christ in baptism), in the moral sense (we mortify sin in our bodies), and in the literal sense (when we actually die).⁶ In light of the following verses (6:3-4) that explain that we died to sin when we died with Christ in baptism, it is this author’s opinion that the Christian dies to

³ Kurt Aland et al., *Novum Testamentum Graece*, 28th Edition. (Stuttgart: Deutsche Bibelgesellschaft, 2012), Ro 6:2.

⁴ BDAG, 111 s.v. ἀπεθάνομεν 1bγ.

⁵ Douglas J. Moo, *The Epistle to the Romans*, The New International Commentary on the New Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1996), 357.

⁶ C. E. B. Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans*, International Critical Commentary, vol. 1 (London; New York: T&T Clark International, 2004), 299.

sin in the sacramental sense, in that it is the end of reign of sin in their lives and the beginning of a new reign of grace.

With a firm understanding of how Christians die to sin, Paul moves forward in his argument asking, “How shall we still live in it?” How exactly is it that Christians shall still “live in sin” is the second pressing point of this verse. If Christians have died to sin and the reign of sin in their lives has been broken, what does Paul mean by the phrase *living in sin*? Living in sin can simply mean committing a sin or temporarily living in such a manner that would depict sin’s apparent reign in one’s life or it can mean, if we take the preposition ἐν more literally, living “in the realm of” sin. The textual reading of ζήσομεν⁷ is this author’s preferred reading and lends itself to the understanding that living in sin constitutes a habitual nature of sin, one characterized by a pattern of behavior and not one that is temporary in nature.

B. The reason Christians should no longer remain in sin is because they have been baptized into the death of Christ and therefore are united in His death to sin and His resurrection to new life. (6:3-5)

The basic truth Paul is teaching in this passage is the believer’s identification with Christ in death, burial, and resurrection, which is documented by his usage of baptismal language, however it is important to note that baptism is not the subject of the passage.

⁷ BDAG, 425 s.v. ζήσομεν 3b

1. The reason Christians should not remain in sin is because they have been baptized into Christ Jesus and His death. (6:3)

It is the baptismal experience, specifically that of Christian baptism, one of submersion in water, that Paul conjures up in the minds of his listeners with the use of ἢ ἀγνοεῖτε⁸ (“Do you not know”).⁹ He continues on with, “all of us who have been baptized into Christ Jesus have been baptized into His death?”¹⁰ It is Paul’s use of εἰς Χριστὸν Ἰησοῦν¹¹ (“into Christ Jesus”) that raises some questions as to why he needed to qualify the Christian baptism with that of Christ Jesus. One option, though not widely held or accepted, is that Paul is simply qualifying the type of baptism to one specifically associated with a Christian baptism. “The majority view, though, is that εἰς Χριστόν refers to union with Christ.”¹² Support for this option comes in the σύν constructions found in (6:4-8). We were “buried with”¹³ (συνετάφημεν), “united with”¹⁴ (σύμφυτοι), “crucified with” (συνεσταυρώθη)¹⁵, “died with”¹⁶ (σὺν ἀπεθάνομεν), and “live with”¹⁷ (σὺζήσομεν). Further support can be found in other Pauline texts that refer to baptism

⁸ Kurt Aland et al., *Novum Testamentum Graece*, Ro 6:3a.

⁹ Douglas J. Moo, *The Epistle to the Romans*, 359.

¹⁰ *New American Standard Bible: 1995 Update* (La Habra, CA: The Lockman Foundation, 1995), Ro 6:3.

¹¹ Kurt Aland et al., *Novum Testamentum Graece*, Ro 6:3b.

¹² Thomas R. Schreiner, *Romans*, vol. 6, Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Books, 1998), 307.

¹³ *New American Standard Bible*, Ro 6:4.

¹⁴ *Ibid.*, Ro 6:5

¹⁵ *Ibid.*, Ro 6:6

¹⁶ *Ibid.*, Ro 6:8

¹⁷ *Ibid.*, Ro 6:8

such as Gal 3:27 whereby the “union with Christ and incorporation into him are apparent.”¹⁸ Therefore, because of this close union with Christ, it is apparent that those who were baptized into Christ “were also baptized into his death” (εἰς τὸν θάνατον αὐτοῦ).¹⁹

2. The reason Christians should not remain in sin is because they have been buried with Christ through baptism into death. (6:4a)

Continuing on with his thought from (6:3) whereby Christians have been baptized into Christ and His death, Paul draws a conclusion with the use of οὖν (“therefore”), reasoning that if Christians have died with Christ in baptism it makes sense that they have likewise been “co-buried” (συνετάφημεν)²⁰ with Him through baptism into His death. It is in this “co-burial” language that Paul expresses the completeness and finality of the death experienced by Christ and since we are united with Him, our death too. “Burial sets the seal on death; so, the Christian’s baptism is a token burial in which the old order of life in sin comes to an end, to be replaced by the new order of life in Christ.”²¹ It is in this idea of being “buried into death” that we can see Paul’s initial reference to baptism play out, whereby the act of immersion symbolizes the act of burial, and the act of emersion symbolizes that of the resurrection. “The main intention of the verse is to bring out the

¹⁸ Thomas R. Schreiner, *Romans*, vol. 6, 307.

¹⁹ *Ibid.*, 308.

²⁰ BDAG, 971 s.v. συνθάπτω

²¹ F. F. Bruce, *Romans: An Introduction and Commentary*, vol. 6, Tyndale New Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1985), 141.

idea of resurrection following death in our case as in Christ's."²² It is the death of the old order of life which leads to this newness of life Paul speaks about in (6:4b).

3. The reason Christians have been called to live a new life is because Christ was raised from the dead. (6:4b)

“The main point of v. 4 is not, however, our being with Christ, or baptism, but the new life to which these events are to lead. It is the purpose of our burial with Christ that ‘we might walk in newness of life.’”²³ With the introduction of the ἵνα clause, we are given the purpose of why Christians participated with Christ in His death and burial, so that we might “walk” (περιπατήσωμεν)²⁴, not by the law but rather by grace. The use of the aorist tense of περιπατήσωμεν perhaps suggests a transition of lifestyle, one made possible by God through Christ, and one to be experienced here and now. Christians are called to live in a certain manner as a result of dying and being buried with Christ and that “new life” should always be grounded in the death, burial, and resurrection of Christ. Paul adds that Christ was raised “through the glory of the Father” (διὰ τῆς δόξης τοῦ πατρὸς)²⁵ and that glory refers to “the power of God that accomplished the resurrection of Christ,”²⁶ which is present in Christians united in Christ.

²² H. D. M. Spence-Jones, ed., *The Pulpit Commentary: Romans*, The Pulpit Commentary (London; New York: Funk & Wagnalls Company, 1909), 156–157.

²³ Douglas J. Moo, *The Epistle to the Romans*, 366.

²⁴ BDAG, 803 s.v. περιπατέω 2δ

²⁵ Kurt Aland et al., *Novum Testamentum Graece*, Ro 6:4.

²⁶ Thomas R. Schreiner, *Romans*, vol. 6, 311.

4. The reason Christians should not remain in sin is because they are united with Christ in the likeness of His death and resurrection. (6:5)

Paul has established in (6:4) that Christians are to walk in the “newness of life” because Christ was raised from the dead (ἠγέρθη Χριστὸς ἐκ νεκρῶν)²⁷ and with the inclusion of γὰρ in the beginning of (6:5), he explains how we walk in the newness of life not only in Christ’s death but also His resurrection. Paul sets up a “for-if-then” (εἰ γὰρ) conditional statement that can be read as, “For if this is true, which it is, then...” or because the condition is assumed true a secondary reading can be, “Since this is true...”. We see a second σύν construction, this time in “united with” (σύμφυτοι)²⁸, depicting a close union with Christ, which we entered into in baptism, whereby we are united with Him in the likeness of His death. “The perfect verb γεγόναμεν (‘we have become’) supports the idea of a new relationship inaugurated in the past, but whose effects continue through the present. This verbal form comports well with the baptismal context of this passage.”²⁹ The “then” portion of the “for-if-then” clause begins with “certainly we shall also be in the likeness of His resurrection”³⁰ (ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα)³¹ and has the force of “indeed the following statement is true”. Paul is saying that if we have become united with Christ in the likeness of His death, certainly we shall also be united in His resurrection. It should be noted that Christians participate in the “likeness of” and

²⁷ Kurt Aland et al., *Novum Testamentum Graece*, Ro 6:4.

²⁸ BDAG, 960 s.v. σύμφυτος

²⁹ Robert Jewett and Roy David Kotansky, *Romans: A Commentary*, ed. Eldon Jay Epp, Hermeneia—a Critical and Historical Commentary on the Bible (Minneapolis, MN: Fortress Press, 2006), 400.

³⁰ *New American Standard Bible*, Ro 6:5.

³¹ Kurt Aland et al., *Novum Testamentum Graece*, Ro 6:5.

not in the “exact form of” Christ’s death and resurrection. For Christians could not participate in the exact form of Christ’s resurrection, occurring before the end of time, but rather in the “likeness of” His resurrection which points the general resurrection at the end of time.³² “The future tense in connection with the resurrection thus should be understood with its fully eschatological dimension: while believers have already participated in the death of Christ, their joining in his resurrected state will occur at the end of time.”³³

II. The reason Christians should consider themselves dead to sin and alive to God in Christ Jesus is because through His resurrection Christ has nullified the power of death and sin once for all. (6:6-10)

Having addressed our union with Christ in His death, burial, and resurrection and how that leads to a newness of life, Paul opens this section discussing how old Adamic nature has been rendered powerless and how we can experience freedom from the power of sin and live a new, righteous life unto God.

A. The reason Christians are freed from the power of sin is because they have been crucified with Christ thereby nullifying its power. (6:6-7)

1. The purpose of the old self being crucified with Christ was to nullify the power of sin. (6:6a-b)

At the beginning of this verse Paul says, “Knowing this” (τοῦτο γινώσκοντες), which is not meant as a connection between the previous verse (6:5) and this verse, but

³² Robert Jewett and Roy David Kotansky, *Romans: A Commentary*, 401.

³³ *Ibid.*, 402.

rather as the object of “our old man was co-crucified with Him” (ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη)³⁴. Paul is introducing another line of thought beginning in this verse and as he refers to the “old man” we are to interpret this not as an individual, i.e. not our old self, but rather as a collective entity who was once dominated by sin and wrath. “This collective viewpoint is expressed by the plural pronoun placed between the singular elements in the expression ὁ παλαιὸς ἡμῶν ἄνθρωπος (“our obsolete self”).”³⁵ Again we are able to see the συν compound in “crucified with” (συνεσταυρώθη) as Paul continues to tie together these ideas that the Christian who was baptized into Christ and His death, was buried and united with Christ, and we see here in (6:6a) our old Adamic nature was crucified with Christ too. This idea that Christians have “died to Christ” is reiterated again by Paul but instead of using the term “died” he substitutes “crucified”. Our fallen Adamic nature, which was under the reign of sin, was crucified with Christ in our baptism. As specified by the aorist tense of the verb συνεσταυρώθη, Paul is saying that Christians who have been united in Christ are considered crucified with him when he was crucified, and in that crucifixion, which was a past event, the old man has ended and the Christian begins this newness of life. (6:4b) This has nothing to do with the Christian’s ability to stop sinning, nor does Paul that the Christian united in Christ will not continue to face sin, but rather that God, in response to our union with Christ, considers us to have died the same death Christ died. “Just as Christ’s crucifixion meant his release from the realm of sin (6:10), the law (Gal. 4:4) and death (v. 9; Phil. 2:7–8), so our crucifixion with Christ means our release from the realm of sin (this verse), the law

³⁴ Kurt Aland et al., *Novum Testamentum Graece*, Ro 6:6.

³⁵ Robert Jewett and Roy David Kotansky, *Romans: A Commentary*, 403.

(6:14; 7:4), and death (8:1–11).”³⁶ The purpose of the old man being crucified with Christ is supplied in the ἵνα clause (6:6b) so that the body of sin might be rendered powerless. Paul’s use of the term body (σῶμα)³⁷ could simply refer to the physical body as BDAG suggests, however this could also refer back to the prior verse further describing “old man” who was dominated by sin. A probable answer can be found as we uncover the meaning behind the aorist subjunctive verb καταργηθῆ. BDAG suggests that this verb means “to come to end, to abolish, or to do away with”, however it is this author’s opinion that if we are to understand this verb to mean “nullify or make powerless”, then in the context of (6:6), it makes sense that σῶμα most likely refers to the physical body, which responds so easily to the impulses of sin.

2. The purpose of nullifying the power of sin was to free Christian from being enslaved to sin. (6:6c-7)

The result of the crucifixion, which rendered the body of sin powerless, is that the Christian should no longer be a slave to sin. (6:6c) So prior to this crucifixion, Paul says that the body, which was naturally and easily drawn to sin, was enslaved in service to it and mastered by it. However, no longer is this the case because the old man was crucified with Christ and as Paul further explains with the use of “for” (γὰρ), anyone who has died with Christ has been justified (δεδικαίωται)³⁸ or set free from the power of sin. Why is

³⁶ Douglas J. Moo, *The Epistle to the Romans*, 373.

³⁷ BDAG, 983 s.v. σῶμα 1b

³⁸ BDAG, 249 s.v. δικαίω 3

the Christian no longer enslaved to sin? He has died with Christ and has therefore been justified. “Our sin deserved death, and we have died (been ‘crucified with Christ’).”³⁹

B. The reason Christians who have died with Christ will live with Him is because through His resurrection He has nullified the power of death and sin once for all. (6:8-11)

In this final section Paul shifts his emphasis from dying with Christ to living with Him. He wants his audience to draw the conclusion that if Christians have died with Christ, then it makes sense that they “shall also live together with Him” and it is in this new reality and position in Christ that Paul wants them to live unto God.

1. The purpose of dying with Christ is to live with Him. (6:8)

We see another conditional clause beginning with εἰ δὲ (“now if or since”) where Paul is making the claim, “now if we have died together with (σὺν) Christ,” and the assumption here is that we have, “then we believe we shall also live with Him.”⁴⁰ What are to make of the future tense of the verb συζήσομεν⁴¹ (“to live with”)? Are we to understand this as a logical future or an eschatological future reference to life with Christ? “The future of συζήσομεν should be interpreted as a genuine future, just as ἐσόμεθα in (6:5). Those who have died with Christ shall certainly live together with him, in that they will participate in his resurrection.”⁴² Morris suggests that there is most likely an eschatological dimension at play here in the use of the future tense, but warns that we

³⁹ Leon Morris, *The Epistle to the Romans*, The Pillar New Testament Commentary (Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press, 1988), 253.

⁴⁰ *New American Standard Bible*, Ro 6:8.

⁴¹ BDAG, 954 s.v. συζάω

⁴² Thomas R. Schreiner, *Romans*, vol. 6, 320.

need to understand it in a way that “does not obscure its application to Christian life here and now.”⁴³

2. The result of Christ’s resurrection is that He will never die again. (6:9a-c)

The first clause opens with “knowing this” (εἰδότες ὅτι) referring to some commonly shared knowledge among Christians Paul is hoping to tap into. The verb εἰδότες⁴⁴ (“to experience something”) is likely used to draw on the Christian’s experience with the resurrected Christ in that we “know” with certainty that Christ was raised, (ἐγερθεὶς aorist tense), from the dead (6:9b) and he will no longer die again. “Unlike Lazarus’s ‘resurrection’, which did not spare him from another physical death, Christ’s resurrection meant a decisive and final break with death and all its power.”⁴⁵ The emphasis here is the one-time death of Christ and our certainty in His resurrection.

3. The result of Christ’s resurrection is that death has no power over Him. (6:9d)

The implication in the use of οὐκέτι⁴⁶ (“no longer”) is that indeed death reigned over Christ, if only temporarily, but this is no longer the case as the dominion (κυριεύει) that death held over Him has been irrevocably broken and it is in that triumph that those who are in Christ share in victory. “Christ willingly submitted himself to death and its rule, so that he might free those who were under its authority.”⁴⁷

⁴³ Leon Morris, *The Epistle to the Romans*, 254.

⁴⁴ BDAG, 693 s.v. οἶδα 4

⁴⁵ Douglas J. Moo, *The Epistle to the Romans*, 378.

⁴⁶ BDAG, 736 s.v. οὐκέτι 1

⁴⁷ Thomas R. Schreiner, *Romans*, vol. 6, 320.

4. The result of Christ's resurrection is that He died to sin once for all. (6:10a)

For (γὰρ) carries on with Paul's argument providing the reason why death no longer has reign over Christ and it is because the death that Christ died, He died "to sin" (τῇ ἁμαρτίᾳ). How are we to take the phrase, "Christ died to sin"? Obviously, this does not mean that Christ died "by reason of sin". Some have suggested that we ought to read this as Christ died "with respect to sin". "The dative τῇ ἁμαρτίᾳ should be taken here as a dative of reference⁴⁸ and perhaps also possession, as in verse 2, and thus it could be rendered 'in relation to sin.'⁴⁹ His death in relation to sin was "once for all" (ἐφάπαξ)⁵⁰. "This adverb (ἐφάπαξ) is used repeatedly in Hebrews to emphasize the finality of the sacrifice of Christ."⁵¹ In the death that Christ died, He victoriously defeated the power of sin decisively and emphatically.

5. The result of Christ's resurrection is that He lives for God. (6:10b)

In this clause we can see that "the death that He died, He died to sin" (6:10a) parallels that "the life that He lives, He lives to God" (6:10b). The death Christ died broke the power of sin and death forever, as this was what God called Him to do, and in completing that, His life is now beyond the reach of death and sin and fully devoted to God. "It is a life lived positively in and for the glory of God (cf. Jn. 17:5), no longer with

⁴⁸ Daniel B. Wallace, *Greek Grammar beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids, MI: Zondervan, 1996), 144.

⁴⁹ Thomas R. Schreiner, *Romans*, vol. 6, 320.

⁵⁰ BDAG, 417 s.v. ἐφάπαξ 2

⁵¹ F. F. Bruce, *Romans: An Introduction and Commentary*, vol. 6, 143.

the negative aspect of putting away sin.”⁵² As such, those that are united in Christ also have victory over the power of sin and can begin to live out a life fully devoted to God.

Conclusion

This paper has been an exposition of Romans 6:1-10. This paper covered context, message statement, sentence outline, exposition, and application. Paul summarizes these first ten verses in chapter six in verse 11 where he begins with the connective (οὕτως καί) which can be understood as “so then” or “in light of what was just said” drawing the audience to make a practical conclusion. In the phrase ὑμεῖς λογίζεσθε ἑαυτοὺς εἶναι (“consider yourselves to be”)⁵³, Paul is asking the audience to recognize that Christ’s death has not only freed them from the power of sin in their lives but He has altered their very reality and position in Christ and as such they should live accordingly. Since Christ died to the power of sin and since the Christian, who is united with Christ, is dead with Christ, the Christian is dead to the power of sin and is to recognize (λογίζεσθε)⁵⁴ the reality of that death and count himself dead to it. Paul is not saying that sin is dead rather that where sin is concerned, Christians are to count themselves dead to it. Lastly, since we are united with Christ, we are to count ourselves as alive to God and live a new, righteous life unto God.

⁵² Leon Morris, *The Epistle to the Romans*, 255.

⁵³ Kurt Aland et al., *Novum Testamentum Graece*, Ro 6:11.

⁵⁴ BDAG, 597 s.v. λογίζομαι 1b

Applications

When we think of this particular passage in the overall context of Romans as it pertains to the power of sin in a believer's life, I am reminded of Christ's work on the cross and its ramifications on my life – that sin no longer has dominion over me. So, how does this truth work itself out practically in our daily lives? First, I think Paul gives us a practical application in 6:12, that is not to let sin reign in your mortal body so that you obey its lusts or desires. Practically, this means that you must identify whatever those “lusts or desires” are in your life – that dependency for satisfaction apart from that found in Christ – and prevent that from becoming an overpowering urge. I believe the only way to be successful in this endeavor is to identify that area where sin wishes to reign in your life, do not obey it, and be empowered by the Holy Spirit.

Second, since we are united with Christ in His death to sin and in His resurrection to new life then we no longer fear death, though we may physically die we have been delivered from spiritual death. This absence of fear coupled with an awareness of our new position in life – no longer slaves to sin but united with Christ – ought to change our perspective on everything from how we work to how we serve others. With your new perspective in mind, step out in faith as a fearless overcomer and reach out to your next-door neighbor who is an unbeliever and share the gospel with them. I challenge you to identify one area of service that you used to be afraid to try and step out in faith as the Lord leads.

Third, since we are united with Christ in His resurrection and therefore, we can walk in newness of life, our lives should reveal a change of mind, heart, and action. Our lives should be characterized by our love for God and one another, one of unity and not discord, one of submission to Him and not to sin. This idea of progressive sanctification should be apparent to all those around you: your co-workers, your friends, and your family. This next week, I want you to reach out to one person in each of these groups (co-workers, friends, and family) who knew you before you gave your life over to Christ and ask them what differences they see in you if any. This “life inventory” is a helpful tool for any Christian but particularly for those in ministry as too often the only people Christians in ministry interact with is other Christians.

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