

Romans: Verse-by-Verse

Romans 6:6-10

Student Notes

- **A Debate Of Meanings:**

Verse 7: “Anyone who has died has been set free from sin.”

The Greek word Paul uses for “freed” is “dedikaiotai”, which means “to justify” – not “set free”.

A perfectly good Greek verb for “set free”: “eleuthero”. Paul uses that verb in verses 18 and 22. He uses it fifteen times in Romans and twenty-five times in the rest of the New Testament.

A second view: Paul means: “Anyone who has died has been justified from his/her sin.”

The question: “How are our death and consequent justification the basis of our freedom from sin?” Going back to a previous statement: Christ was made free from sin – His death and resurrection released him from the authority of Sin and Death.

- **A Spiritual Corollary:**

The only way to be justified from sin is that the wages of sin be paid. Someone has to pay that debt -- either the sinner or a God-appointed substitute.

Someone who has been convicted and sentenced to a long prison term can only be justified in the eyes of the law if he/she goes to prison and pays the penalty for his crime.

What if the penalty imposed is death? Once a murderer has been executed his earthly life is finished. He doesn't get to live a new life after his execution – even though he has paid the penalty to society.

Thinking in Spiritual Terms: “Anyone who has died has been justified from his/her sin.”

In Christian justification, our death in Christ is followed by a resurrection. We do get to live again as a justified person, because our penalty has been paid in in and through Christ.

Paul's overarching point: Our old life of sin is finished ... because in Christ we died to it. We are living the life of a justified sinner. It is both inconceivable and contradictory that we should attempt to go back to a pattern of willful sin.

- **The Implications Of Christ's Death and Resurrection: vv. 8-9**

“Now if we died with Christ, we believe that we will also live with him. For we know that since Christ was raised from the dead, he cannot die again; death no longer has mastery over him.”

Verses 6-7: “Our former self [life] was crucified with Christ. Verses 8-9: The implications of Christ's resurrection in our union to Him.

“We will also live with him”: Two possibilities: 1. We now share in His life. 2. At the resurrection we will share in His life.

Both scenarios in Romans 8:

- Romans 8:9: “You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, he does not belong to Christ.”
- Romans 8:11: “And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit, who lives in you.”

The Spirit of God lives in us; we have been regenerated by His resurrection. However, Christ's resurrection has not yet fully extended to us.

- **“He Cannot Die Again”: v.9**

“For we know that since Christ was raised from the dead, he cannot die again; death no longer has mastery over him.”

The Story of Lazarus: See, John 11, 12

The religious leaders were plotting to kill Lazarus. They knew Lazarus was still mortal – that he could and would die again.

“Christ cannot die again”. Lazarus could and would die again, because he was brought back to the same life. Christ, however, was not raised back to the same physical life he had before the crucifixion.

“... He was resurrected, raised to an altogether new plane of life, from which there will never be any question of return. Death no longer has mastery over him. He has passed beyond its jurisdiction forever.” – John Stott

Revelation 1:18: “I am the Living One; I was dead and behold I am alive for ever and ever.”

Christ has risen to an entirely new level of life. He now bears the qualities of immortality and immutability. Although he retains a physical body – it has reached beyond the limits of our own physical existence.

- **Dying To Sin: Living To God:**

Verse 10: “The death he died, he died to sin once for all; but the life he lives, he lives to God.”

The First Difference: Time tenses. 1. The past event of Christ's death. 2. The current experience of life: He now lives to God [He lives to glorify God].

The Second Difference: The Quality of Life. 1. In death, he died to sin – once for all (“one time for all time”). Christ died one time for all time. He died to sin – meaning he paid its penalty. 2. “He lives to God”. The quality of His new life is continuous.

- **The Corollary To Christian Life:**

Christ died to sin, one time for all time, and now he continually lives to God's glory. Take that in for a second. If we are “In Christ” and He is our corporate Head, the same will be true of us.

Our union, our relationship with Christ, begins with a once for all death to sin and continues with an unending life of service to God.

It's like having lived two lives in one, not two natures of the same person.

1. There is the old life – where we were under the power of Sin and Death.

2. There is the new life -- In Christ our penalty for sin is paid. We have died in him, and therefore live to him. We rise again to a new life that is spiritually continuous.

John Stott: “We died with Christ; we have risen in Christ. Our old life terminated with the judicial death it deserved; our new life began with a resurrection.”

Next time: Verse 11: “In the same way, count yourselves dead to sin but alive to God in Christ Jesus.”