

Romans Chapter Six

The Challenge of Positional Sanctification (vv. 1-14)

Countering Misapplications (vv. 1-2)

VERSE 1 What shall we say then (οὖν ἐροῦμεν [*interrog.pro.acc.nt.s. tis what? + inferential conj. oun then + fut.act.ind.1p. eipon say*]?)

Are we to continue in sin so that grace may increase (ἐπιμένωμεν τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις πλεονάσῃ [*pres.act.subj.1p. epimeno continue, remain + d.a.w/noun loc.f.s. hamartia sin + conj. hina so that + d.a.w/noun nom.f.s. charis grace + aor.act.subj.3s. pleonazo abound*]?)

VERSE 2 May it never be (μὴ γένοιτο [*neg. me + aor.dep.opt.3s. ginomai*]!)

How shall we who died to sin still live in it (οὔτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ [*pro.nom.m.p. hostis who + aor.act.ind.1p. apothnesko die + d.a.w/noun dat.f.s. hamartia + adv. pos how? + adv. eti still + fut.act.ind.1p. zao live + prep en + pro.loc.f.s. autos*]?)

ANALYSIS: VERSES 1-2

1. Chapter six moves us forward to Ph 2 sanctification (the preceding chapters the salvation adjustment).
2. Paul begins by countering any false implications that the readers might adopt based on 5:20 “where sin abounded/increased, grace abounded all the more.”
3. So in these verses Paul counters the antinomian spirit that would encourage STA activity.
4. But more probably, Paul is countering the legalists who charge Paul with encouraging STA activity.
5. The subject is introduced by a rhetorical question “What shall we say then?”
6. The subject is introduced with another question “Are we to continue in sin so that grace may abound?”
7. The noun “sin” is with the definite article refers to the ISTA.
8. The verb “continue” (pres.act.subj. *epimeno* stay, remain, continue, persist in) refers to perpetuating a state of carnality.
9. His response to the potential distortion is in the form of two questions.
10. The first is a categorical denial of the misapplication of 5:20 encouraging sinful behavior.
11. He uses the standard formula of disavowal—“May it never be!” or “Certainly not!”
12. This is followed by a rhetorical question requiring a negative answer.
13. All believers (at least once) have “died to the sin nature.”

14. At salvation the ruler of life—the indwelling STA—is isolated, and in its place the IHS is for the first time the ruler of the real you—the living soul.
15. The words “still live in it” refer to perpetuating the rule of the STA.
16. Paul presents the incongruity of a believer living life ruled by the STA 24/7.
17. Also, there is a disparity between positional sanctification where we have died to the sin nature.
18. Our position in Christ guarantees ultimate sanctification minus an STA.
19. At salvation we were momentarily set free from the rulership of the STA.
20. When we sin we can reset the rulership of the HS by applying Rebound (1 Jn. 1:9).
21. The inner conflict between the two rulers of life persists in Ph 2 (cf. Gal. 5:16-17).

Implications of Positional Sanctification (vv. 3-7)

VERSE 3 Or do you not know that all of us who have been baptized into Christ

Jesus have been baptized into His death (ἢ ἀγνοεῖτε ὅτι, ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν [*conj. e or + pres.act.ind.2p. agnoeo be ignorant + conj. hoti that + aor.pass.ind.1p. baptizo baptize + prep eis + noun acc.m.s. Christ + noun acc.m.s. Jesus + prep eis into + d.a.w/noun acc.m.s. thanatos death + pro.gen.m.s. autos his + aor.pass.ind.1p. baptize*])?

VERSE 4 Therefore we have been buried with Him through baptism into death

(συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον, [*aor.pass.ind.1p. sunthaptomai be buried together with + conj. oun therefore + pro.instr.m.s. autos “with Him” + prep dia + d.a.w/noun gen.nt.s. baptism baptism + prep eis into + d.a.w/noun acc.m.s. thanatos*]), **so that as Christ was raised from the dead through the glory of the Father** (ἵνα ὡς περ ἠγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ πατρὸς, [*conj. hina so that + conj. hosper as + aor.pass.ind.3s. egeiro raise + noun nom.m.s. Christ + prep ek + d.a.w/adj.gen.m.p. nekros dead + prep dia + d.a.w/noun gen.f.s. doxa glory + d.a.w/noun gen.m.s. pater father*]), **so we too might walk in newness of life** [οὕτως καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν [*adv. houto so + conj. kai also; “too” + pro.nom.p. ego “we” + prep en + noun loc.f.s. kainotes newness; at 7:6 + noun gen.f.s. zoe life + aor.act.subj.1p. peripateo walk*])].

VERSE 5 For if we have become united with *Him* in the likeness of His death, certainly we shall also be *in the likeness* of His resurrection (εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα [*conj. ei if + conj. gar for + adj.nom.m.p. sumphutos united with + pf.act.ind.1p. ginomai become + d.a.w/noun loc.nt.s. homoioma likeness + d.a.w/noun gen.m.s. thanatos + pro.gen.m.s. autos + conj. alla but; “certainly” + conj. kai also + d.a.w/noun gen.f.s. anastasis resurrection + fut.dep.ind.1p. eimi*]),

VERSE 6 knowing this, that our old self [man] was crucified with *Him* (τοῦτο γινώσκοντες ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη [*pro.acc.nt.s. houtos this + pres.act.part.nom.m.p. ginosko know + conj. hoti that + d.a.w/adj.nom.m.s. plaios old, former + pro.gen.p. ego our + noun m.s. anthropos man; “self” + aor.pass.ind.3s. sustauroomai be crucified with*]), **in order that our body of sin might be done away with, so that we would no longer be slaves to sin** [ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ [*conj. hina in order that + aor.pass.subj.3s. katargeo do away with + d.a.w/noun nom.nt.s. soma body + d.a.w/noun gen.f.s. hamartia + d.a.gen.nt.s. that + adv. meketi no longer + pres.act.infin. douleo be a slave + pro.acc.m.p. ego + d.a.w/noun dat.f.s. hamartia sin*]);

VERSE 7 for he who has died is freed from sin (ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας [*conj. gar + d.a.w/aor.act.part.nom.m.s. apothnesko die + pf.pass.ind.3s. dikaioo set free + prep apo from + d.a.w/noun abl.f.s. hamartia sin*]).

ANALYSIS: VERSES 3-7

1. The subject of these verses is positional sanctification or union with Christ via the baptism of the Holy Spirit (1 Cor. 12:13).
2. Paul proceeds to explain what “died to sin” means from v. 2.
3. Of course union with Christ occurs at the moment of Ph 1 salvation (Gal. 3:26-28).

4. Positional sanctification is irrevocable, and does not depend of the good or bad behavior of a believer after salvation (Rom. 8:35ff.).
5. Union with Christ means to share His victory over sin and death.
6. The aspect of positional sanctification the Romans were unfamiliar with was retroactive positional truth/sanctification.
7. Christ's spiritual death removed the sin debt against us.
8. Jesus' physical death, and subsequent resurrection, guarantees our victory over physical death.
9. "Therefore" draws a consequence from v. 3.
10. The sequence of thought is that if we share in His deaths so must also have been buried with Him.
11. Jesus Christ's history and experience in the passion becomes ours.
12. Not that we endure His identical sufferings, but that we partake of the benefits.
13. Identification with Jesus' deaths infers identification with His physical burial.
14. Jesus' burial is part of the Gospel proclamation (1 Cor. 15:1-4).
15. The circumstances of His burial were proof that He actually died.
16. So His burial is an indispensable link in the Gospel history.
17. Our sins were judged in His body, and so we in that sense were identified with Him in that death.
18. Baptism into His burial means that the last enemy—physical death—is conquered for all who are in Him.
19. The verb "buried" refers to union with Christ and is the same as "baptized."
20. So buried is the term used to describe retroactive positional truth (RAPT).
21. The term is found in this connection in Col. 2:12 of RAPT.
22. "Raised" is used of CPT (current positional truth).
23. Jesus' physical death was overturned when He was raised from the dead (v. 4b).
24. Jesus entered into a new and perpetual state (glorification of His humanity) that all who are in union with Him share.
25. "Through the glory of the Father" refers to the divine power that raised Jesus from the dead (cf. Lk. 9:26; Jn. 10:30; 17:22).
26. In v. 4c Paul presents an implication derived from union with Christ.
27. This implication has to do with Ph 2.
28. "Newness of life" refers to the CWL lived under the FHS and the resident BD.
29. RAPT calls for a life ruled by the HS rather than the previous life lived under the rulership of the STA.
30. "Might walk" is an aorist subjunctive recognizing the maybe we will or maybe we won't.
31. In v. 5 we have the relationship of RAPT to CPT.
32. It is introduced by a first class condition.
33. "If we have become united", and we have, is the sense here.
34. "United" is an adjective (*sumphutos* share with, united; only here) used in connection with the verb "have become."
35. "Likeness of His death" indicates that which is similar, but not necessarily identical (cf. Rom. 1:23; 5:14; 8:3; Phil. 2:7; Rev. 9:7)j.
36. The foregone conclusion of RAPT is that believers will also share "*in the likeness* of His resurrection."
37. The future tense ("shall be") refers to our resurrection at His coming.

38. Paul proceeds in v. 6 with amplifications of the doctrines of RAPT and CPT.
39. He does so in a series of three clauses.
40. “Knowing this” refers to that which we ought to know if we do not know this.
41. The first clause is our co-crucifixion with Christ.
42. This has to do with Christ bearing our sins before we even existed.
43. This took place during the three hours of darkness when Christ “who knew no sin was made sin for us” (2 Cor. 5:21).
44. The second clause introduced by “in order that” refers to our ultimate victory over the ISTA.
45. “That the body of sin might be done away with” refers to the eradication of the ISTA when we are resurrected.
46. The sin nature resides in the body/flesh of each person.
47. It is genetic in nature as is the aging/death gene.
48. The third clause is a purpose clause (“that we should be”).
49. “That we should no longer be slaves to sin” refers to living our lives “in newness of life.”
50. This involves intake of BD and isolation of the ISTA via rebound and resistance to temptation to sin.
51. Those who live for the desires of the flesh are slaves.
52. Isolation of the ISTA is referred to in v. 7 as a death.

The Death that Brings Life (vv. 8-10)

VERSE 8 Now if we have died with Christ, we believe that we shall also live with

Him (εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ συζήσομεν αὐτῷ [*conj. ei if + conj. de now + aor.act.ind.1p. apothnesko die + prep. sun with + noun dat.m.s. Christ + pres.act.ind.1p. pisteuo believe + conj. hoti that + conj. kai also + fut.act.ind.1p. suzao live with + pro.dat.m.s. autos*]),

VERSE 9 knowing that Christ, having been raised from the dead, is never to die

again; death no longer is master over Him (εἰδότες ὅτι Χριστὸς ἐγερθεὶς ἐκ νεκρῶν οὐκέτι ἀποθνήσκει, θάνατος αὐτοῦ οὐκέτι κυριεύει [*pf.act.part.nom.m.p. oida know + conj. hoti that + noun nom.m.s. Christ + aor.pass.part.nom.m.s. egeiro raise + prep ek + adj.gen.m.p. nekros dead + adv. ouketi no longer + pres.act.ind.3s. apothnesko die + noun nom.m.s. thanatos death + pro.gen.m.s. autos + adv. ouketi no longer + pres.act.ind.3s. kurieuo have power over*]).

VERSE 10 For the death that He died, He died to sin once for all; but the life that

He lives, He lives to God (ὁ γὰρ ἀπέθανεν, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ· ὁ δὲ ζῆ, ζῆ τῷ

θ€ω [pro.acc.m.s. hos; “the death” + conj. gar for + aor.act.ind.3s.. apothnesko + d.a.w/noun dat.f.s. hamartia + aor.act.ind.3s. apothnesko die + adv. ephapaz once for all time + conj. de + pres.act.ind.3s. zao + pres.act.ind.3s. zao + d.a.w/noun dat.m.s. theos]).

ANALYSIS: VERSES 8-10

1. Verse 8 is devoted to RAPT as it relates to Ph 3 sanctification.
2. “Now if we have died with Christ” (1st class condition) refers to our sins being judged in the body of Christ during the three hours.
3. Our union with Christ in His death ensures Ph 3 sanctification (res. body just like His 1 Jn. 3:2 “Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is.”).
4. It is a basic article of Christian belief that if we are in union with Christ then “we shall also live with Him.”
5. We share in Christ victory over the grave and over the cosmos.
6. “He who has died” refers to something that takes place for the first time in the life of a person.
7. “Is freed from [the] sin” refers to the isolation of the STA at the point of saving faith (cf. Gal. 5:24 “Now those who belong to Christ have crucified the flesh with its passions and desires.”).
8. Each time we rebound we repeat the process of isolation of the STA.
9. When we are out of fellowship we are slaves to the STA.
10. In verse 9 Paul expands on the subject of Christ’s resurrection and its implications.
11. The nature of His resurrection “from the dead” is that Jesus was raised to a state of immortality and so indestructibility.
12. “Knowing” refers to the doctrine of the exaltation and glorification of the humanity of Jesus Christ (v. 10).
13. Jesus really died physically and He was “raised from the death never to die again.”
14. And so, “death is no longer master over Him.”
15. Jesus conquered death for us.
16. Death at one time did rule over Him.
17. Verse 10 features Christ’s spiritual death.
18. “For the death that He died” refers to the one where “He died to sin once for all.”
19. Jesus’ death in respect to the sin nature was accomplished while He was still alive.
20. He experienced loss of fellowship with God while He was made a curse/sin for us.
21. This death was effective for all time (Heb. 7:27; 9:12; 10:10; cp. 9:28).
22. This death like His physical death was a “once for all time” death.
23. “But the life that He now lives, He lives to God” refers to His eternal standing as the glorified God-Man who is destined to rule the nations forever.