

IV. **Sanctification: Walking on the basis of imputed righteousness (5:12--8:39).**

Having just shown that man is once for all justified before God through imputed righteousness, and is not under the wrath of God, but has peace with God, Paul now moves to the story of the Bible in order to show how things have changed for man through the ages. His goal is to show that, now having full righteousness, man should walk in that full righteousness (and not under the condemnation of the Law) to the time when all becomes visible and righteous on earth in the kingdom.

- A. The basis for righteousness: the judgment of the death brought by one man's self-righteous sin ("the sin") paid by the grace⁴¹ brought by One Man's act of righteousness. (5:12-21).

Probably the most important thing to notice through this section is the importance of "one." "One" man, Adam, sinned "one" sin (ultimate act of self-righteousness that brought an evil character). That "one" sin brought in "one" pronouncement of death that was inherited by "many." But the "one" Man, Christ (last Adam) arrived and through "one" act of righteousness brought life to the "many." Thus the issue of "the sin" is "the sin" of Adam, which was nothing short of "self-righteousness." In other words it was a rebellion against God demonstrating that he was not the character of God and thus rejected from representation and under the wrath ("the death") of God (see 1:18). He had made himself to be a god (defined as one who determines "good and evil"⁴² for himself).

The opposite issues in this book are the issues of "wrath" and "righteousness." "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men . . . (Rom 1:18). Thus, the point is that all men are under this sentence of "the death" (wrath) due to their unrighteousness. Thus all inherited "the death" from Adam through imputation. Righteousness is revealed from heaven and is brought through one act of righteousness by One Man (see 1:17). Thus all who were from Adam inherited "wrath."

⁴¹ Grace here is the free gift (6:23) of God of bestowing His righteousness on all who ask (believers).

⁴² See the article on "The Knowledge of Good and Evil" at www.TheBiblicalStory.org, under Articles.

The antagonist Jewish Christian advocates keeping the Law to avoid the “wrath” of God.⁴³ Paul (and the Gentile Christian) advocates that the “wrath” of God is appeased by Christ’s death as a payment for all sins (“propitiation;” see 3:25). The difficulty of the Jew is that he must give up the keeping of the Law (works) in order to have Christ. This is a hard decision for he must forsake the very basis for which he found comfort, the works of the Law. Paul is very clear that one cannot have both. Either Christ appeases the wrath of God or he does not. If one has the works of the Law then they deny the sufficiency of Christ (cf. Galatians 2:22).

Important: It is absolutely important to keep the definitions found here (and earlier in the book) throughout this section or one will misinterpret due to resorting back to their own definitions to the text. Note that 6:19 Paul references “how” he is speaking.

¹⁹ I am speaking in human terms because of the weakness of your flesh. (Rom 6:19)

He is using these common extreme definitions so that they will be able to see the ignorance of their own reasoning . . . that is, they think that they can beat sin and be righteous on their own.

Thus he refers to the self-righteous act of Adam as “the sin.” They, of course, see self-righteousness as deeds of righteousness that contribute to their relationship with God. But Paul, speaking to them in strong polemic, calling their deeds of self-righteousness, “the sin.”

1. Death reigned: Man is condemned as evil and judged guilty and given the death because Adam’s sin (“the sin”), a self-righteous act” is imputed to all mankind⁴⁴ (5:12-14).

Adam’s self-glorifying act (“the sin”)⁴⁵ brought the judgment of the death even before the Law,⁴⁶ which was passed on

⁴³ See Romans 2:1-6 where Paul rebukes those who judge others but have sinned and are under the wrath of God.

⁴⁴ The word for “account” or “impute” (*λογίζομαι*) is used 19 times in its verbal form (Rom. 2:3, 2:26, 3:28, 4:3, 4:4, 4:5, 4:6, 4:8, 4:9, 4:10, 4:11, 4:22, 4:23, 4:24, 6:11, 8:18, 8:36, 9:8, 14:14) in the book, 11 times are in chapter 4 to show both Abraham’s and David’s faith in the imputation of righteousness. Other forms of the word are *ἐλλογείται* in 5:13.

⁴⁵ The definition of “sin” is given in 3:23, “For all have sinned and come short of the glory of God.” Thus sin is all man’s efforts that do not accomplish the glory of God. This in Paul’s excursus of chapters 1--3 is all and every act of man, since man does

to all children through inheritance⁴⁷ (5:12-14). Therefore ‘death’ reigned. (Note: This is a definition that must be established here: Reign means that it is the JUDICIAL requirement. There is no alternative but DEATH.) That is, man could not escape the judgment of death, even if he did not duplicate the sin of Adam,⁴⁸

everything to glorify himself, and even alters his judgment basis to fit himself. Refer also to the argument of 1--3 where all men are condemned. Paul’s point is that the Jew has failed to judge himself as required in the Law through impartial judgment. Thus the Jew has failed in his self-righteous activities. 2:29 indicates that the keeping of the law (external) brought praise from men, while the heart law (imputed righteousness in Christ, Jeremiah 31:31-34) brought praise from God. The point is that self-glorification is contrary to the Law. It could only condemn.

Note also that this passage (except for 5:13) places an article before all uses of “sin” (thus literally; “the sin”) and an article before all uses of “death” (thus literally, “the death). The inference here is to take it back to Adam and point out that ‘the sin’ is the rejection of the revelation of God which conforms to Rom. 1—2 where both Jew and Gentile reject the revelation of God for self-righteousness (also see 3:23). Thus they demonstrate clearly that they have inherited Adam’s same sin, self-righteous justification.

The use of the articular singular of “sin” is as follows. It occurs 42 times in the New Testament. 27 are in Romans and all of them occur between 5:12 and 8:3. It should be noted that singular “sin” occurs without the article in Romans only 18 times (sprinkled evenly between chs. 3 to 8 with one in 14:23). It is clear that the articular use of “sin” is meaningful in this section.

⁴⁶ This is clear in the act of Adam, a self-glorifying act. It received death because it did not glorify God but self. Whether or not there was something in the fruit itself that was evil is not the issue, only that Adam, in eating it, did not serve God’s interests. This is clear, not only in the act, but in the hiding from God and covering themselves. Thus the self-assessment (judgment) of themselves, that they were actually good (and had compensated for their sin by covering themselves) was not accurate. This is reflected in Rom. 1--3. The point of one’s being before the Law is that this is the assessment of all mankind based on the revelation (promise) of God and not on the legal judgment of the Law (man’s responsibility). Thus, the promise to Adam was gracious in the promise of a New Adam and man rejects it instead of accepting it (the obedience of faith).

⁴⁷ This is clear in Gen. 5:1-3 where Adam brings forth sons and daughters in his own image (representation) and likeness (attributes). Adam’s children would thus be just like him and repeat his errors. This is the demonstration that as Adam is, so also are his children. As Christ is, so also will be His children.

⁴⁸ The point is here that although some men did not reject the revelation of God as Adam i.e., Abel, Enoch, Abraham), they were still condemned by the inheritance as sons (but given hope in their response to the coming Messiah). He will later contrast this with

since he had inherited the same condemnation. The point is that when something is reigning there is no escape from it. One has to live their life accordingly and has no choice. The opposite of reigning is “slavery.” Thus one is a slave to death. No matter what they do it will result in death. (**Definition of slavery:** One’s responsibility to respond to one’s master or ruler. They cannot escape it. They are legally bound to the ruler or master.)

NOTE: “Reigning” and “slavery” are not talking about practical habits, or something someone has an option of doing/not doing. For instance, one might say that “sin is maser over him,” meaning that this person is addicted to some habitual sin. That is NOT the meaning here. Here it is speaking of a legal, judicial, issue. If one is a master, then there is nothing the servant can do to escape this dominion. If he is a slave, then he must perform. Here it is used in terms of “The Law” and “Christ.” If “The Law” has dominion, then man must perform to its requirements. And since he cannot meet these requirements, everything he does is “the sin.” Thus he is under he requirement or dominion of “The Sin.”

12 Διὰ τοῦτο ὡσπερ δι’ ἐνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον

Because of this just as through one man the sin into the world

εἰσῆλθεν καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντα

entered in and through the sin – the death, and thus to all

ἀνθρώπους ὁ θάνατος διήλθεν, ἐφ’ ᾧ πάντες ἥμαρτον·
men the death spread because of which all sinned.

13 ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ, ἁμαρτία δὲ οὐκ ἔλλογεται

For before law sin was in world, now sin not is accounted

μὴ ὄντος νόμου, 14 ἀλλὰ ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδάμ μέχρι

not being of law But ruled the death from Adam until

Μωϋσέως καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι
Moses even on those not sinning on the likeness of

τῆς παραβάσεως Ἀδάμ ὅς ἐστιν τύπος τοῦ μέλλοντος.

the believer, that although he has done no acts similar to Christ’s life, he is still given life through the gift as a declared son.

the violation of Adam who is (a) type of the Coming One.

2. Grace reigns: Righteousness is imputed to the believer,⁴⁹ paying for the judgment, legally placing him under grace (5:15-19).

The essence of this is very important. As Adam rejected the revelation of God (gracious provision), so also in Christ man accepts the revelation of God (gracious provision). In Adam, that “one” act of “the sin” resulted in death to all, but in Christ that “one” act of “obedience” results in life to all who believe.

- a. The gift (the opposite of inheritance of the death) was given to believers through the life of Jesus Christ, resulting in the declaration (and imputation) of righteousness (5:15-16).

15 Ἄλλ' οὐχ ὡς τὸ παράπτωμα, οὕτως καὶ τὸ χάρισμα·

But not as the transgression thus also the gift (of grace)

εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον,

for by the transgression of one, the many⁵⁰ died,

πολλῷ μᾶλλον ἢ χάρις τοῦ θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ

much more the grace (gift) of God also the gift in grace the

τοῦ ἐνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς

⁴⁹ The phrase “the many” is a phrase used in Isaiah 53:11 and Daniel 12:3-4 to refer to righteous (there of Israel). Daniel 11 uses it to refer to all Israel. Most likely it is used here in contrast to ‘the one’ man (Adam or Christ). It is not a statement on limited atonement, but that Adam’s sin and Christ’s death were effective in a massive multiplication to show imputation. However, it certainly is possible that he is using this Old Testament reference to refer to Israel since they are at the core of this argument, that is, Israel was under the Law and was using it to justify themselves. But now their Christ has come and justified them which will be applied if they trust.

⁵⁰ The use of “the many” in this passage is a figure of speech to show the lesser (the transgression of one) to the greater (the many). It is clear that this is not a passage for limited atonement (i.e., they would say that it does not say “all”) for he states “by the transgression of one, the many died” and it is clear that ultimately all will die or have died. Notice that in v. 18 “all men” are offered righteousness.

of the one man Jesus Christ to the many

ἐπερίσσευσεν. 16 καὶ οὐχ ὡς δι' ἑνὸς
ἀμαρτήσαντος τὸ δῶρημα·
abounded. And not as through one who sinned (is)
the gift

τὸ μὲν γὰρ κρίμα ἐξ ἑνὸς εἰς κατάκριμα, τὸ δὲ
χάρισμα
for if the judgment (resulted) from one to
condemnation then the gift

ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα.
(resulted) from many transgressions to
righteousness.

- b. Through the transgression of Adam, death reigned,⁵¹ now through the one act of Jesus Christ, life reigns⁵² (5:17-19).

17 εἰ γὰρ τῷ τοῦ ἑνὸς παραπτώματι ὁ θάνατος
ἐβασίλευσεν
For if through the transgression of the one the death
ruled

διὰ τοῦ ἑνός, πολλῶ μᾶλλον οἱ τὴν περισσείαν τῆς
χάριτος
through the one, much more those the abundance of
the grace

καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες ἐν
ζωῇ
and the gift of the righteousness the ones receiving
in life

βασιλεύσουσιν διὰ τοῦ ἑνὸς Ἰησοῦ Χριστοῦ.
will rule through the One Jesus Christ

18 Ἄρα οὖν ὡς δι' ἑνὸς παραπτώματος εἰς πάντας
ἀνθρώπους
Thus then as through one transgression to all men

⁵¹ Man had no choice but to accept the judgment of death, regardless of behavior.

⁵² A believer now has new life, no condemnation, unassociated with his own abilities to prove his righteousness (self-righteousness). The point of “reigning” is that this dominion allows no escape. One is enslaved to it.

εἰς κατάκριμα, οὕτως καὶ δι' ἑνὸς δικαιοῦματος εἰς πάντα

to condemnation so also through One (act of) righteousness to all

ἀνθρώπους εἰς δικαίωσιν ζωῆς· 19 ὥσπερ γὰρ διὰ τῆς

men to righteousness of life. For just as through the

παρακοῆς τοῦ ἑνὸς ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί,

disobedience of the one man the many were made sinners

οὕτως καὶ διὰ τῆς ὑπακοῆς τοῦ ἑνὸς δίκαιοι κατασταθήσονται οἱ πολλοί

so also through the obedience of the One the many were made righteous.

3. **Purpose of the Law:** The Law was introduced to provide a legal (judicial) basis for the demonstration of man's immense depravity of character (individual self-righteousness came short, 3:23), to declare legally the immense accounting of righteousness to man in Christ (in contrast to the immensity of the sinful character). (5:20-21).

20 νόμος δὲ παρεισηλθεν, ἵνα πλεονάσῃ τὸ παράπτωμα·
Now law came in in order to increase the transgression.

οὗ δὲ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπέρισσευσεν ἡ χάρις,
Now where caused to grow the sin, increased much more the grace,

21 ἵνα ὥσπερ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ,
in order just as ruled the sin in the death,

οὕτως καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον

so also the grace ruled through righteousness to life eternal

διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.
through Jesus Christ the Lord of us.

- B. **Question:** Request to continue with Law and Grace. Could not grace and Law coexist⁵³ (the position of the Jewish Christian antagonist) so that self-righteous behavior (“the sin”⁵⁴) could continue and thus appease the wrath of God? (6:1-14)

The purpose of the question is to continue the Law and thus continue “the sin,” that is, self-righteous accomplishments so that one can continue to avoid the wrath through the keeping of the Law.

Answer: “The sin” (self-righteous behavior, the works of the Law) has been judged by the Law and was deserving of death. Christ died for that penalty. Now life is reigning (meaning domination with no other choice) and thus wrath is completely out of the picture and thus there is no point in doing behavior that is judged to be deserving of death (6:1-14).

This is a hypothetical argument against Paul’s treatise that one should still leave the Law intact, so as to identify “the sin” (self-righteousness), so as to identify grace, but mostly to still be able to do something to avoid the wrath of God. Note: In short this is a hypothetical argument that both the Law and Grace can exist together. This is similar

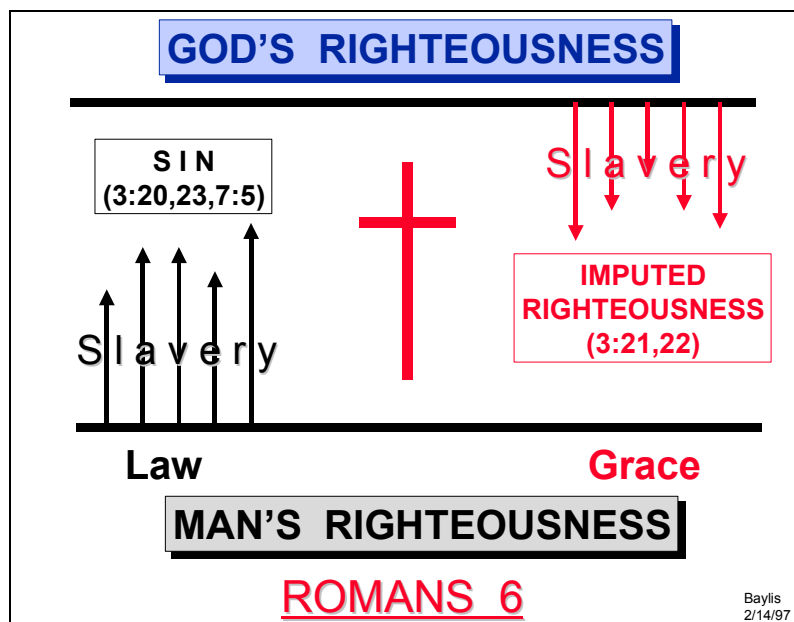
⁵³ An opponent of this view might state that this question is a repeat of 3:8 where they stated that Paul had essentially said, ‘let us do bad things that good things may come’ in a mocking of his argument that man’s rejection of God brings glory to God. However, these arguments are not the same, although the context is similar. The main difference is the opponent in 3:8 is proposing to “do evil (or bad)”. He is not presently doing evil, but is a good Israelite, and is proposing that he alter his course (mockingly of course). Here he is stating the seemingly ridiculousness of Paul’s argument that man had to be condemned in the plan of God (in sin). Now the opponent of Paul’s doctrine is not proposing that he now gets to do anything he wants, changing from a self-righteous lifestyle, for he uses the word “continue”. He is proposing that he continue in the Law (which exposed his sin), but for the purpose of avoiding the wrath of God through the keeping of the Law (which he does not want to quit). Note that the Jewish legalist is trying to keep the Law for the avoidance of wrath from the argument in 5:1-12, not introduce licentiousness. Note also that there is no application regarding licentiousness in this book (except possibly 13:13), thus indicating this cannot be the meaning here in chapter six, else one would see some imperatives in 12—15 regarding licentiousness.

⁵⁴ A question arises as to how the word “sin” could be used in such a seemingly positive way (by the questioner) when it would seem to be an automatic negative. Of course, the response is that Paul is using it in the sense of a polemic, calling what they call “good,” “sin”, that is, self-righteousness, which he has done from chapter 1—3, and particularly since 5:12. However, specifically, Paul is referring to “the sin” in the earlier verses (ch. 5) where it refers to the sin of Adam (self-righteousness/rejection of the revelation of God) as contrasted to the “one act of righteousness” by Christ who responded obediently to the revelation.

to the argument in Galatians 2:21 where Paul responds that these two (works and grace) cannot exist simultaneously.

However, the antagonist is really arguing that the Law should stay since if the Law is removed then Israel (their brothers in the flesh) would not have justification (see 9:1), and be under wrath, as would they if they did not keep the Law. Thus, they want the Law to identify self-righteousness (and credit it), and thus in some way keep Israel's, and their, hope intact, and avoid the wrath.

Nota Bene: When one comes to Christ and negates the righteousness of the Law, then they must rely on Christ for the propitiation to escape the wrath of God. Thus, if one has confidence in the Law to escape wrath, then to come to Christ has a great risk in their mind. One cannot have both, and thus to go to one and negate the other is a very important tipping point. To be wrong about the one that one chooses would make it that they were under the wrath of God. Thus it behooved the Jew, in his view, to keep both. But to do so negated Christ. See Galatians 2:20-22 for a condensation of this argument.



1. **Question:** Could not the Law (self-righteousness) and Grace coexist so that they might continue to appease the wrath of God through self-righteousness deeds (i.e., works of the Law)? (6:1)

Should the Law (identity of self-righteousness, i.e., sin⁵⁵) continue⁵⁶ since it continually condemns man's self-righteous

⁵⁵ Note here that the phrase normally translated “in sin” (NASV) or “sinning” (NIV) is not a verb or verb form but is an articular dative form of the noun. It should be translated “with respect to the sin” (cf. Dana & Mantey, p. 85, ‘the dative of reference’, Romans 6:2). Thus, the questioner is not asking “to continue (in order) to sin (or to continue in sin)”, but is asking “to continue” (with respect to what has been discussed as “the sin” (self-glorifying behavior). Note that in the next verse (also 6:11) the same form occurs, “How shall we who died to sin” (NASV). There it should not be inferred to be a verb in the English translation, and should be understood as “died with respect to the sin” (again dative articular noun). Thus, the first statement is not saying that one is asking to continue to sin (verbal), but is asking to *continue* with respect to *the self-righteous sin*. In verse two Paul is stating that the believer has died (judicially) with respect to the sin, not that he has died in order to sin. Thus the normal interpretations ignore this contradiction in stating that the questioner desires to *begin* sinning individual sins, since the verb is *continue* not *start*. Since verse two is not advocating that death was so as to sin, the normal interpretations cannot be held.

In addition, this form is repeated in 6:10 where it states that “He (Christ) died *to sin*” (NASV). Christ died with respect to the sin of Adam (inherited), or the issue of the condemnation of self-righteousness. It should be translated “He died with respect to the sin (failure of man's self-righteousness).” It would be absolutely abhorrent to translate 6:10 the same as 6:1 (e.g., “sinning” (NIV) or in a general sense of “sin,” (e.g., the sin nature), and thus cannot be a suggestion that one can sin more in 6:1.

⁵⁶ Note here that the word is “*epimeno*” an intensification of the word “*meno*” (continue). The meaning of the word elsewhere in the New Testament has at its weakest “to stay” (although *meno* by itself indicates “to stay” or “to abide”) and at its strongest “to persist” or “to persevere” (cf. John 8:7; Rom. 11:22,23; Colossians 1:23; 1 Tim. 4:16). The question here is continue, or persist in, what? The answer is to continue what has just been discussed, that is a continuation of the self-righteous sin that the Law identified and condemned. But this is not a continuance of individual sins, but the continuance of the Law. For it was under the Law (5:20) that the sin of self-righteousness abounded, which caused grace to abound more. Thus, the advocate is for keeping the Law intact, which identified the shortcomings of self-righteousness. The oppositions' point is that if Paul is right then there is benefit to the Law, and thus it should be continued, particularly because it served to avoid the wrath of God.

Note also that the verbal structure here is mistranslated as can be demonstrated easily. The phrase “*continue in sin*” should be literally translated “persevere (with respect) to the sin”. The phrase “to the sin” (dative articular of ‘sin’; τῇ ἁμαρτίᾳ). It occurs six times in this chapter (Rom. 6:1 (“shall we continue ...”), 6:2 (“we who have died...”), 6:6 (“we should no longer be slaves ...”), 6:10 (He (Christ) died ...”), 6:11 (“account yourselves as dead ...”), 6:13 (“do not go on presenting the members of your body ... as instruments of unrighteousness). As a dative articular noun the word is not to be translated as an infinitive or as a gerund (verbal) but as an object of the verbal action

“to” or “for”; or better “towards” or “on behalf of”) or according to Dana and Mante (6:2) “with respect to”. The form of this phrase being repeated appears to bear a common meaning throughout the passage and should be consistently translated. All the verses, except one utilize man as the subject and thus the verbal use of ‘sinning’ seems (errantly) workable. However, the one that does not have man as the subject is very defining, and that is in 6:10 where “Christ died to/for the sin”. Clearly this does not carry the verbal meaning of sin since Christ never sinned past, present or future. So the question must be asked ‘what did Christ die to or for?’ Clearly He died (cf. Ch.5) to eliminate the judicial penalty of the sin under the Law that man might be declared righteous. Thus He died for sin under the Law. Thus man should not ‘continue on behalf of sin under the Law’. In other words, the judicial aspect of sin is paid for and the benefit of its accounting is gone. Thus the Law serves no judicial purpose, nor does self-righteous behavior under the Law (one’s good).

The following list identifies the multiple translations in English versions. It is clearly noted that the difference between verse 1 and the others is obvious. For the most part the remaining verses are translated as dative nouns (except for 6:13 which seems to be left purposely open as a possible infinitive meaning). Thus it is clear to see that the 6:1 is a **mistranslation** by comparison validating the original use of the words in the grammar itself (i.e., there is not justification for a theological modification here since the grammar is too strong).

	Literal	NASV	NIV	KJV	NKJV	NET
6:1	ἐπιμένωμεν τῇ ἁμαρτίᾳ (Articular Dative Noun) “Are we to persevere with respect to the sin”	Are we to continue in sin (Infinitive)	Shall we go on sinning (Gerund)	Shall we continue in sin (prep.)	Shall we continue in sin (prep.)	Are we to remain in sin (prep. “in”)
6:2	οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ we who died with respect to the sin	we who died to sin (dative)	We died to sin (dative)	we, that are dead to sin (dative)	we who died to sin (dative)	How can we who died to sin still live in it? (prep.”in”)
6:6	τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ in order to no longer serve we with respect to the sin	that we should no longer be slaves to sin (dative)	that we should no longer be slaves to sin (dative)	that henceforth we should not serve sin. (Accus.)	that we should no longer be slaves of sin. (Genitive)	So that the body of sin would no longer dominate us (Genitive)

deeds as deserving of death, and thus grace may continually be accounted to man.⁵⁷ (6:1)

Based on the previous argument that the Law served the purpose of identifying sin so that grace could be imputed to excessively cover the sins of man, the arguer now ponders that the Law should thus continue to identify the sin of the man so that he might receive more grace (and thus God would be glorified). Note

6:10	τῇ ἁμαρτίᾳ ἀπέθανεν ἐφ' ἅπασι with respect to the sin He died once for all	He died to sin, once for all (dative)	he died to sin once for all (dative)	he died unto sin once (dative)	He died to sin once for all (dative)	he died to sin once for all (dative)
6:11	ὑμεῖς λογίζεσθε ἑαυτοὺς [εἰς] τὴν νεκροῦς μὲν τῇ ἁμαρτίᾳ you account yourselves dead on the one with respect to the sin	consider yourselves to be dead to sin (dative)	count yourselves dead to sin (dative)	reckon ye also yourselves to be dead indeed unto sin, (dative)	reckon yourselves to be dead indeed to sin (dative)	So you too consider yourselves dead to sin (dative)
6:13	μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὄπλα ἀδικίας τῇ ἁμαρτίᾳ and (you) do not present the members (of your body as) instruments of unrighteousnes s with respect to the sin	and do not go on presenting the members of your body to sin <i>as</i> instruments of unrighteous- ness; (infinitive or dative)	Do not offer the parts of your body to sin, as instruments of wickednes s (infinitive or dative)	Neither yield ye your members <i>as</i> instruments of unrighteous- ness unto sin (dative)	And do not present your members <i>as</i> instruments of unrighteous- ness to sin (infinitive or dative)	and do not present your members to sin as instruments for unrighteous- ness (infinitive or dative)

⁵⁷ In other words, the question here is why not continue the demonstration (accounting) of condemnation/grace in one's life. The answer is that judicially this has been completed; there is no continual condemnation of self-righteousness any longer. It is worthless and deserving of death.

that the phrase “continue in sin” is indicating that man now is under sin since the Law identified it.

6:1 What shall we say then? Are we to continue with respect to the sin that the grace might increase?

6:1 Τί οὖν ἐροῦμεν; ἐπιμένωμεν τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις πλεονάσῃ;

2. **Answer:** Total objection: Why would one who was judicially declared righteous (died with respect to the sin issue, and the Law’s requirement, in 5:11ff.), insist on continuing to live on the basis of earning their self-righteousness through the Law, which has been declared deserving of death. In addition, the crediting of self-righteousness brought a judgment of death and will continue to do so. Thus one must move to the righteous credit of Christ to one’s account in order to have life (6:2).

² May it never be! How shall we who died with respect to the sin yet live in it?

μὴ γένοιτο. οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ;

3. **Basis:** The believer was judicially declared dead (sinner) in Christ’s death (substitution), and was judicially declared alive (righteous) in Christ’s resurrection.⁵⁸ (6:3-11).
 - a. The purpose of the judicial death⁵⁹ of the believer was so that he might walk⁶⁰ (daily life) on the basis of his new

⁵⁸ The resurrection was the legal affirmation that God had accepted Christ’s sacrifice. Christ as the second Adam had to be perfect to qualify as that sacrifice. If He was the perfect representative of God (as a man) then he deserved to reign (Gen. 1:26,28). Thus God had to resurrect Him as He deserved to reign. He now sits at the right hand of the Father awaiting the time of return to reign (Psalm 110).

⁵⁹ “Baptized” here is essentially “identified” with Christ. There is no water here. Compare with 1 Corinthians 10:2 for a similar theological usage. The question of whether Paul is using double meaning here to literal baptism is difficult since the interpreter would have to show authorial intent (contextual literary meaning). The difficulty is that baptism is not an issue in Romans. The most likely comparison is to 1 Cor. 10 where all were baptized into Moses. While baptism is the symbol of their identification with Christ, the immediacy of the context does not indicate it as primary at this point. Thus until it can be shown as literary meaning one may not use it as a proof of immersion as the only means of baptism (he must use other proofs) since that would be circular reasoning.

imputed life (based on His act of righteousness) in Christ (6:3-4).

³ Or do you not know that as many of us who were baptized into Christ Jesus were baptized into His death?

ἢ ἀγνοεῖτε ὅτι, ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν;

⁴ Therefore we have been buried with Him through the baptism into the death, so that as Christ was raised up from (the) dead through the glory of the Father, so we too might walk in newness of life.

συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον, ἵνα ὡσπερ ἠγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ πατρὸς, οὕτως καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν.

- b. The judicial declaration occurred in the past. This is the basis for knowing that the believer shall yet receive a new life. (6:5).

⁵ For if we have become united with the likeness of the death of Him, but also we shall be of the resurrection,

εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα·

- c. Based on this revelation⁶¹ man is to give up his self efforts⁶² resting on the basis of the imputed righteousness

⁶⁰ The word here is “*peripateo*” which theologically was used throughout the Old Testament in a theological context meaning to be in tune with the revelation of God, both His attributes and promises. Thus Adam had to hide when God “walked” in the Garden. Yet Enoch “walked” with God. Noah also “walked” with God. They simply were relying in the promise of Gen. 3:15 of the Messiah to be the sin-bearer. And thus they were both “righteous”.

⁶¹ This is a very important part of Paul’s declaration, that this truth is revealed by him and this is the basis for action, revelation, not sight, nor reason.

⁶² The “body of sin” is indicating the self-attempts man does through his actions. “*Soma*” is used previously in 4:19 to describe Abraham’s body as good as dead, but yet

of God⁶³ instead of self-efforts which only bring forth death (6:6).

⁶ knowing this, that our old man was crucified, in order that the body of the sin might be brought to naught, so that no longer to serve us with respect to the sin;

τοῦτο γινώσκοντες ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ.

- d. **Conclusion**: The one who has judicially died with Christ in His death, is declared righteous⁶⁴ with respect to self-righteousness⁶⁵ (6:7).

⁷ for the one who has died is pronounced righteous from the sin.

ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας.

- e. The past death and the future life: Past: Judicially man has paid (past) the penalty of death required by the Law (in

by faith in the promise that body brought forth a child (God performed it, not Abraham's body).

⁶³ "Slaves to sin" is referring to life under the Law where man was still judicially trying to prove that he was righteous, and could not accomplish it. While man still was saved by imputed righteousness in the Old Testament, judicially he was under a dispensation that was proving him short of the glory of God. So in actuality he did not have imputed righteousness, but had it potentially in the future Messiah.

⁶⁴ The term here should be translated "declared righteous" as it is throughout Romans. It is translated freed by NASV, KJV, NKJV, NET and apparently is done so to indicate a freedom from the desire to (verbal) sin. Yet the "declared righteous" does not indicate a present tense freedom from desire, but a judicial proceeding that frees the participant from any judgment for it. That is a major difference. The word "free" or "loosed" is used later (6:18) in contrast to "enslaved". That is legitimate, but here it should not be used in contrast to died judicially.

⁶⁵ Clearly man has not died physically, but judicially. So here is not speaking of an actual freedom from the ability to sin. The word translated "freed" (NASV) should be translated "declared (judicially) righteous" in order to be consistent with its translation throughout. The phrase "from sin" should be translated "from (*apo*) the sin", continuing on with the sense of, from any self-righteous, self-glorifying behavior.

Christ's death). Thus he knows that as Christ lives now, so also man will live (future) with Him (6:8).

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

εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ συζήσομεν αὐτῷ,

- 1) Based on that knowledge (revelation), one can see that since Christ will never die again (because of sin), and is forever living a life (unaffected by death; sin's penalty), (6:9).

⁹ knowing that Christ, having been raised from (the) dead, no longer dies; death of Him no longer rules.

εἰδότες ὅτι Χριστὸς ἐγερθεὶς ἐκ νεκρῶν οὐκέτι ἀποθνήσκει, θάνατος αὐτοῦ οὐκέτι κυριεύει.

- 2) Christ's life: He now will never have to live based on the penalty of death (for others), but is able to live now totally free of that concern (6:10).⁶⁶

¹⁰ For what He died, He died with respect to the sin once for all; but what He lives, He lives with respect to the God.

ὃ γὰρ ἀπέθανεν, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ· ὃ δὲ ζῆν, ζῆν τῷ θεῷ.

- 3) Believer's life: Believer is also now to live based on the fact that he has been granted (gifted) new life, and not controlled by self-righteous behavior in an attempt to beat sin and death (6:11).⁶⁷

⁶⁶ In other words, Christ's life was necessarily controlled by the penalty of sin. He could not reign in the first coming since death had to be paid for. He was in that sense controlled by death (man's sins). Now that death (man's sins) do not dictate a life which had to face death, but a life which will no longer have to be controlled by death (a cross) but a life which is totally free (to serve God in a positive sense).

⁶⁷ "Dead to the sin" is a dative articular noun, a duplicate of that in 6:2. This forms an inclusio with 6:2. It means judicially dead with respect to proving self as a deserving being before God.

¹¹ Even so you are accounted (or “imputed”) of yourselves to be dead on the one hand with respect to the sin, but alive to the God in Christ Jesus.

οὕτως καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς [εἶναι] νεκροὺς μὲν τῇ ἁμαρτίᾳ ζῶντας δὲ τῷ θεῷ ἐν Χριστῷ Ἰησοῦ.

He serves God based on gracious imputed righteousness, not on his own self-righteous behavior.

4. **Conclusion and Application:** The believer should no longer continue self-righteous efforts to show himself righteous (6:12-14).

a. Self-righteous attempts should not be done by the believer which glorify himself (lusts) (6:12).

¹² Therefore do not let the sin reign in your mortal body to obey the its covetings,

b. To present (as a sacrifice to God)⁶⁸ yourself as a means of righteousness to God is simply to indicate your unrighteousness, but to present (as a sacrifice to God (cf. 12:1), yourself as having imputed righteousness glorifies God as righteous and gracious (6:13).

¹³ and do not present your members (as) instruments of unrighteousness with respect to the sin; but present yourselves to God as those living from the dead, and your members (as) instruments of righteousness to God.

c. Self-righteous failing was required under the Law, but it is no longer to continue⁶⁹ (6:14)

¹⁴ For sin shall not rule *over* (lit.: “of”) you, for you

⁶⁸ The same word and concept is used in 12:1 as a contrast.

⁶⁹ Notice that the summation of this section is that you are no longer under Law. This reflects back to 6:1 where the question was to “continue with respect to sin”. This parallel sentence shows that it was really asking the question are we to continue *under Law*. In addition, the next question shows that the question of 6:1 was answered, that is, you are not to continue under Law (“with respect to sin).

are not under law but under grace.

- C. **Question:** Cannot self-righteousness exist in this period of Grace now that the Law is gone? The continuation of self-righteousness apart from Law: With the Law removed (condemnation, accounting) then can one continue to justify self under this new dispensation?⁷⁰ Answer: There are only two choices: Self-righteous acts always brought death (glorified self), now only thanksgiving (for gracious declaration of life) activities glorify God (6:15—7:6).

The illustration of marriage shows that one could not leave the Law unless they died to the Law and then as part of the resurrection of Christ would have to be bound to the new imputed life. The marriage illustration shows that they must leave Law totally (and its self-righteous effort) and marry Christ (and His righteousness) totally.

1. **Question:** If the Law's condemnation is completed, then should I continue to demonstrate self-righteousness without the condemnation (i.e., no accounting of sin) (6:15)⁷¹ under grace.

It would seem that the issue here is the preservation of the accounting of good works for God. Since the Law was gone, now the accounting should continue states the hypothetical arguer.

6:15 What then? Shall we sin⁷² because we are not under law but under grace? May it never be!

⁷⁰ This is an important interaction with present day "Lordship Salvation" doctrine, which requires one's deeds to prove they are righteous (truly saved). These deeds are perceived as indications of one's righteousness and seem to interact with this prohibition. That is, that one still needs to show that they are righteous through noticeable, measurable, behavior. That, of course, is wrong, since one needs only to glorify God in gratefulness and behavior is what is naturally what comes from that new character (chapters 12—15), and as grace, is unmeasurable, and does not seek to be measured (see Matthew 6:1-18).

⁷¹ This is a return to the pre-Law days, except that deliverance has occurred in Jesus. His point is that without the condemnation, there would not be an accounting of self-righteousness. This would be good?? But Paul's point is that man's efforts always brought death, even pre-law, and will bring death now.

⁷² Here the word "sin" is a verb contrasted with its use as a dative articular noun in 6:1 et.al. In addition the verbal "sin" here is indicating sin as that of self-works. The opposition is still arguing for the validation of self-works but without the judgment of the

2. **Answer:** If one serves self-effort, which always brought death then it will bring death (positionally-hell, sanctificationally-nonrepresentation of God). If one serves God as the provider of righteousness then he will receive (or act) righteously (benefiting God; 6:16-18). There are only two choices. The movement from the Law must move to a life based on grace.

¹⁶ Do you not know that when you present⁷³ yourselves slaves for obedience, you are slaves to the one whom you obey, either of sin⁷⁴ to death, or of obedience to righteousness?⁷⁵ ¹⁷ But grace to God that you were slaves of the sin, you obeyed from (the) heart⁷⁶ to that which you were handed over (to) a form of teaching,¹⁸ and having been made exempt from the sin, you became slaves of the righteousness.⁷⁷

16 Οὐκ οἶδατε ὅτι ᾧ παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν, δοῦλοί ἐστε ᾧ ὑπακούετε, ἥτοι ἀμαρτίας εἰς θάνατον ἢ ὑπακοῆς εἰς δικαιοσύνην; 17 χάρις δὲ τῷ θεῷ ὅτι ἦτε δοῦλοι τῆς ἀμαρτίας ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε τύπον διδαχῆς, 18

Law. Yet as death came through sin without the Law, so also will sin reign should one pursue self-righteous works.

⁷³ The term here “present” pictures someone bringing their sacrifice (propitiatory) to relieve the requirement of wrath.

⁷⁴ (No article preceding). Of self-works or rejection of the revelation of grace.

⁷⁵ Earlier in Romans 1:6 there had been the statement the “obedience of faith”. Here is this word obedience again, and it is central to the argument. Here he is suggesting, not obedience to works (slaves to sin) or the obedience of faith (slaves to Christ resulting in imputed righteousness).

⁷⁶ Obedient from the heart shows the Law written on their heart of Jeremiah 31:33 (cf. 2:15). Thus they are listening to the revelation of the Spirit (internal) as opposed to the external reasoning of their minds.

⁷⁷ His point here is that you cannot escape the imputed righteousness of Christ in the walk by faith. One could choose to go back and live under the works of the flesh (self-righteousness) but they would be serving another God (death) and thus they must die (all their identity) sanctificationally (not eternally since the imputed character cannot die).

ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας ἐδουλώθητε τῇ δικαιοσύνῃ.

2. The believer does not involve himself in self-works that glorify self (and set him up higher than another) but walk based on the imputation of righteousness that ultimately is seen in his reception of future life (6:19-23).

¹⁹ I am speaking (as a) human because of the weakness of your flesh.⁷⁸ For just as you presented your members as slaves to the uncleanness and to the lawlessness, to the lawlessness, so now present your members slaves to the righteousness, to sanctification.⁷⁹

²⁰ For when you were slaves of the sin, you were exempt to the righteousness.⁸⁰

²¹ Therefore what fruit have you then from what you are now ashamed?⁸¹ For the end of those . . . death.²² But now having been exempt from the sin and enslaved to the God,⁸² you have your fruit to sanctification, and the end . . . eternal life.²³ For the wages of the sin . . . death,⁸³ but the (free) gift of the God . . . eternal life in Christ Jesus the Lord of us.

3. **Example:** The Law of Marriage as a parallel to the Law and Christ. The one under the Law could not ever attain righteousness (it only condemned), so also a married woman could not leave her

⁷⁸ The point is here that they are not able to comprehend the meaning of imputed righteousness due to their fleshly (depraved) minds, so he gives them an example. He thus uses strong human earthly statement such as “reign,” “slavery,” etc.

⁷⁹ They were continually examining their lives and living their lives in light of a condemning Law. Thus they were slaves to lawlessness, not righteousness since the Law could not produce righteousness. Now, he says, your sanctification is in Christ and imputed righteousness.

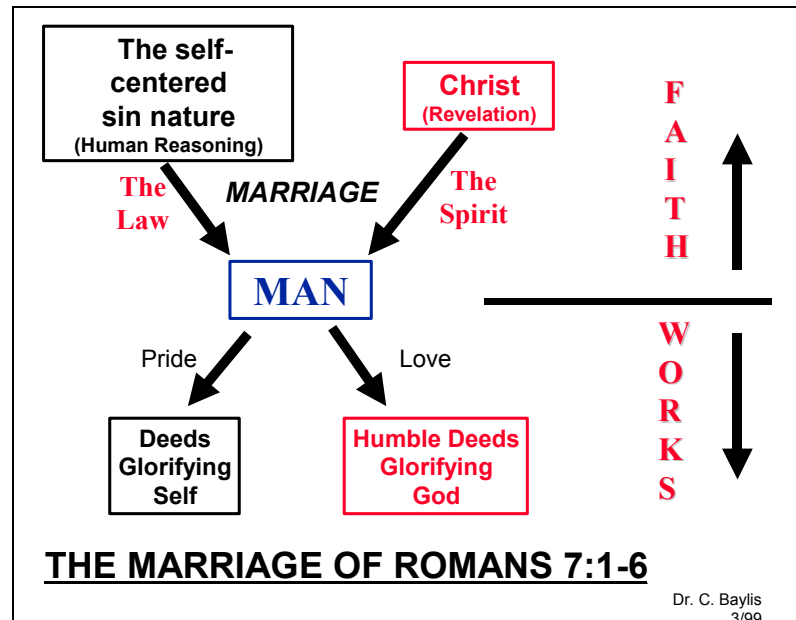
⁸⁰ Righteousness had no claim or relationship with the O.T. slave to the Law. He was under obligation and relationship to God through the Law. Refer to the example in 7:1-3 and the synonyms of ‘under obligation’, ‘released’ and ‘free’.

⁸¹ The things, which they are ashamed of, are the works of the Law by which they were condemned.

⁸² This is the opposite of 6:20 where now there is no relationship between the believer and sin, and a total relationship between the believer and righteousness.

⁸³ This is speaking judicially. If one desires to find his judicial identification with self-works, then he must die (positionally-hell, sanctificationally-representation apart from God), but if he finds his judicial identification with faith in imputed righteousness then he must live (positionally-saved, sanctificationally-representation of God both present and future).

husband until he died. So also, if her husband dies under the requirements of the Law (as the believer in Christ's death), then she can be joined to another man (as the believer does in Christ's life, freed from the concern over judgment of sin). (7:1-6).



Or do you not know, brethren (for I am speaking to those who know law), that the law has rule of the man as long as he lives?

Ἡ ἀγνοεῖτε, ἀδελφοί, γινώσκουσιν γὰρ νόμον λαλῶ, ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ’ ὅσον χρόνον ζῆ;

For the married (lit. “under the man”) woman to her living man has been bound by law; but if the man might die, she is released from the law of the man.

ἡ γὰρ ὑπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδετα νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, κατήρηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός.

So then, if while her man is living she is joined to another man, she shall be called an adulteress; now if the man might die, she is free from the law, that she is not to be an adulteress (when) she became with another man.

ἄρα οὖν ζῶντος τοῦ ἀνδρὸς μοιχαλὶς χρηματίζει ἐὰν γένηται ἀνδρὶ ἑτέρῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρῃ ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα γενομένην ἀνδρὶ ἑτέρῳ.

Therefore, my brethren, and you (plural) were put to death to the Law through the body of Christ, so that you might become (aorist infinitive) with another, to the One being raised up from the dead, in order that we (i.e., apostles) might bear fruit for God.

ὥστε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ, εἰς τὸ γενέσθαι ὑμᾶς ἑτέρῳ, τῷ ἐκ νεκρῶν ἐγερθέντι, ἵνα καρποφορήσωμεν τῷ θεῷ.

For while we were in the flesh, the sufferings⁸⁴ of the sins, things through the Law⁸⁵ were at work in our members to have born fruit to death.

ὅτε γὰρ ἦμεν ἐν τῇ σαρκί, τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν, εἰς τὸ καρποφορῆσαι τῷ θανάτῳ.

But now we have been released from the Law, having died by which we were held fast, so we to be enslaved in newness of the Spirit and not in oldness of writing.

νυνὶ δὲ κατηργήθημεν ἀπὸ τοῦ νόμου ἀποθανόντες ἐν ᾧ κατειχόμεθα, ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος καὶ οὐ παλαιότητι γράμματος.

- D. **Question:** If the Law condemns man (no righteousness) then is the Law sin?⁸⁶ (7:7-25).
1. **Question:** If the Law is so condemning and inadequate for righteousness, then is it wrong?
 2. **Answer:** No, its knowledge showed that man was a sinner.

⁸⁴ The self-effort to justify oneself before the Law.

⁸⁵ The Law by its very nature challenged man to keep it and thus be justified.

⁸⁶ Note here that the Law is paralleled to sin since Paul has linked them so closely, so also in 6:1 and 6:15. Sin cannot be separated from the Law. It is not gone because man has made self-effort, but is gone because it is judicially gone and will be gone in the new life later.

3. **Example of incompatibility of Law and Grace:** Man cannot ever accomplish the righteousness of God in the law through his fleshly body and must have the righteousness of God imputed. Before the Law came (i.e., Adam - Moses), man was not totally aware of the extent of his depravity (coveting, self-desire), but the Law came in and identified fully man's depravity (7:7-13). For not only did it identify sin, but his sinful depravity deceived him into thinking that self-righteousness would give him life (compare with Deut. 30:6). Thus, the Law was good, and holy, but it showed that man's body was incapable (7:7-12).

What shall we say then? (Is) the Law sin? May it never be!
But the sin, I would not have known if not through (the) Law; and I would not have known about the coveting⁸⁷ (i.e., selfish desire) if the Law was not saying, "YOU SHALL NOT COVET."⁸⁸

Τί οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία; μὴ γένοιτο· ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνων εἰ μὴ διὰ νόμου· τὴν τε γὰρ ἐπιθυμίαν οὐκ ᾔδειν εἰ μὴ ὁ νόμος ἔλεγεν· οὐκ ἐπιθυμήσεις.

Now the sin taking (an) occasion through the commandment, produced in me all (kinds of) coveting;⁸⁹ for without Law sin (is) dead.⁹⁰

ἀφορμὴν δὲ λαβοῦσα ἡ ἁμαρτία διὰ τῆς ἐντολῆς κατεργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν· χωρὶς γὰρ νόμου ἁμαρτία νεκρά.

⁸⁷ The word "coveting" actually means "lustful desire" or a desire from within which is self-centered, that is, pleasing to oneself. This is at the heart of what Paul is saying here. He is saying the Law said do not have lustful desire, but the very keeping of that Law was for the purpose of gaining elevation for himself in the sight of God, thus the more he tried to keep it the more he fulfilled his lustful desire for self-righteousness and thus stood condemned by the Law.

⁸⁸ In other words he would have justified his coveting (self-centeredness) as being justified in a human-reasoning sense.

⁸⁹ If the Law was not seen as a means of self-righteousness in its commands Paul would not have known about it, and thus would not have been deceived.

⁹⁰ This does not mean that since it restricted one, that one would want to sin (20th Century Psychology), but that the Law identified what the reader thought was acceptable, as coveting. Thus, the reader becomes totally depraved, because everything he does ends up being for self.

I once was alive without Law;⁹¹ now when the commandment came, the sin came alive⁹² again and I died;⁹³

ἐγὼ δὲ ἔζων χωρὶς νόμου ποτέ, ἐλθούσης δὲ τῆς ἐντολῆς ἡ ἁμαρτία ἀνέζησεν, ἐγὼ δὲ ἀπέθανον

¹⁰ and the commandment was found in me it to life,⁹⁴ this to death;

καὶ εὐρέθη μοι ἡ ἐντολὴ ἡ εἰς ζωὴν, αὕτη εἰς θάνατον·

for the sin, taking an occasion through the commandment, deceived me⁹⁵ and through it killed (me).

ἡ γὰρ ἁμαρτία ἀφορμὴν λαβοῦσα διὰ τῆς ἐντολῆς ἐξηπάτησέν με καὶ δι' αὐτῆς ἀπέκτεινεν.

4. **Illustration:** Paul's mind (which wishes to be righteous (glorify God) based on the Law) is frustrated by his body (which through self-effort tries to keep the Law). Thus he can identify that his

⁹¹ This matches up with his argument that the Law identified sin in 5:12ff. However, it could be taken that prior to knowing the Law (in the pre-Law dispensation) he was innocently unaware of his sin that possessed his body.

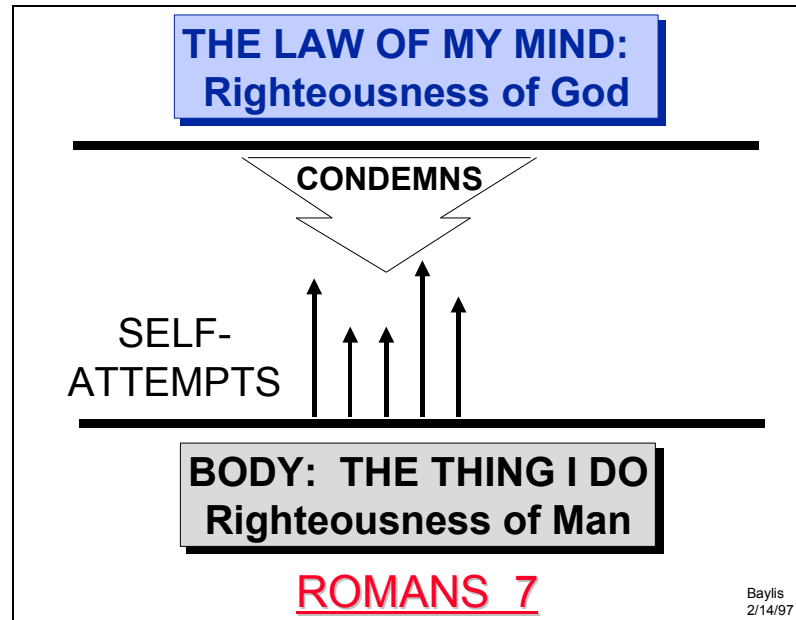
⁹² Without the Law, sin is not accounted, thus it has no ability to kill on a judicial basis, no awareness of sin.

⁹³ The whole meaning of "death" here is the lack of representation of God, that is, life. Thus when the Law came in he recognized how much he differed from God, and thus became dead (while living).

⁹⁴ Deut. 30:6 implored the reader to obey the commandments that he might live. Yet that life was always in the grace of God, not in the keeping of self-righteous laws. Remember that the keeping of commandments was an act of faith (that is unrelated to the promise of God, except through God's faithfulness). Thus, sin deceived the reader into thinking that the keeping of the commandments would justify the man, and thus he sinned. The keeping of the commandments was to have been an act of faith whereby God would reward the man. Thus, he died due to the actual disobedience to God.

⁹⁵ Paul thought that if he did not covet (lustful desire) then he would be in a right relationship with God, but it was for selfish benefit (not by faith which glorifies God) and thus was sinful disobedience to the very command it was trying to keep.

mind (based on the Law) is separate from his body (which is under slavery to sin, i.e. self-righteousness).



7:13 Therefore did the good with respect to me become death? May it never be! Rather **the sin**, in order that it might be revealed sin through the good with respect to me producing death, that through the commandment **the sin** might become utterly sinful.

Τὸ οὖν ἀγαθὸν ἐμοὶ ἐγένετο θάνατος; μὴ γένοιτο· ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη θάνατον, ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς.

14 For we know that the Law is spiritual; but I am of flesh, having been sold by (or “under”) **the sin**.

Οἶδαμεν γὰρ ὅτι ὁ νόμος πνευματικός ἐστιν, ἐγὼ δὲ σάρκινός εἰμι πεπραμένος ὑπὸ τὴν ἁμαρτίαν.

15 For that which I am producing, I do not understand;⁹⁶ for what I desire I do not practice, but I detest that which I do.⁹⁷

⁹⁶ He does not understand the seeming contradiction that he is under the Law.

⁹⁷ By keeping the Law he is shown to be unrighteous since he is glorifying self with self-righteousness.

ὃ γὰρ κατεργάζομαι οὐ γινώσκω· οὐ γὰρ ὃ θέλω τοῦτο πράσσω, ἀλλ' ὃ μισῶ τοῦτο ποιῶ.

16 But if I that which I do not wish this I do, I agree with the Law, that (it is) good.⁹⁸

εἰ δὲ ὃ οὐ θέλω τοῦτο ποιῶ, σύμφημι τῷ νόμῳ ὅτι καλός

17 So now, no longer am I producing it, but the dwelling in me sin.⁹⁹

νυνὶ δὲ οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ ἀλλὰ ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία.

[The remainder of the translation in this commentary is NASB unless noted]

18 For I know that nothing good dwells in me, that is, in my flesh; for the wishing is present in me, but the doing of the good *is* not. 19 For the good that I wish, I do not do; but I practice the very evil that I do not wish. 20 But if I am doing the very thing I do not wish, I am no longer the one doing it, but sin which dwells in me. 21 I find then the principle that evil is present in me, the one who wishes to do good.¹⁰⁰ 22 For I joyfully concur with the law of God in the inner man,¹⁰¹ 23 but I see a different law in the members of my body,¹⁰² waging war against the law of my mind, and making me a prisoner of the law of sin which is in my members. 24 Wretched man that I am! Who will set me free from the body of this death?¹⁰³

⁹⁸ The Law being a reflection of the righteousness of God, if it shows man as unrighteous in his deeds, then has accomplished what it is supposed to do, show God as righteous and man as not.

⁹⁹ The body of flesh is enslaved to self-righteousness. This is the deceit of sin, that self-righteousness could bring about righteousness before God.

¹⁰⁰ Thus, he wishes to be righteous, but the more he wishes to do it, the more he realizes he can't.

¹⁰¹ Thus he agrees with the principle of the Law, to reveal a holy God.

¹⁰² The Law of the body is the attempt to be self-righteous.

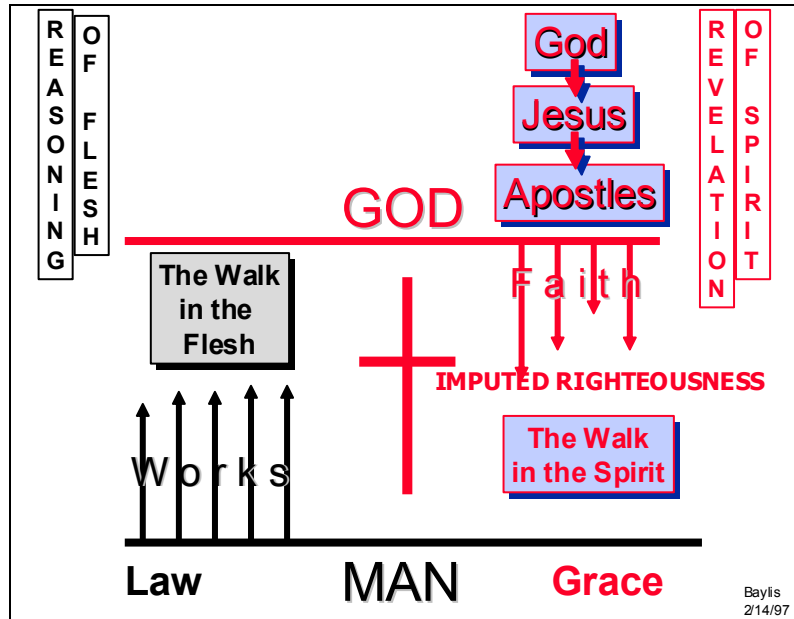
¹⁰³ This is the frustration under the Law. In short, Paul wanted to be righteous under the Law (cf. Phil. 3:2ff.), but the Law warned of self-righteousness. Paul thought he could be righteous and keep the Law, but the more he tried the more self-righteous he

E. **Conclusion:** The Walk in the Spirit (8:1-39)

This is very important to see the flow of the argument thus far. After overviewing Adam to the Law to Christ, Paul had taken on the various arguments for keeping the Law. First (6:1), they wanted to keep the self-righteousness determined under the Law and Grace together. Then (6:13), they wanted to keep self-righteousness without the Law, but with Grace. Now having shown that Grace alone must stand without self-righteous works of any kind, Paul moves to talk of this walk in imputed righteousness which is revealed by the Spirit, through whom one is now married to Christ.

became. Thus the deceit was that he related his righteousness to his own deeds that the Law convicted as sin. Reward was related to obedience in that the commandments were acts of faith, and then God would perform. Thus keeping the Law as a means of righteousness was a sin. Sin thus deceived not only Paul, but the Pharisees who felt that it was their abilities that kept them close to God.

Deut. 9:4: "Do not say in your heart when the LORD your God has driven them out before you, 'Because of **my righteousness** the LORD has brought me in to possess this land,' but *it is* because of the wickedness of these nations *that* the LORD is dispossessing them before you. 5 "It is not for your **righteousness** or for the uprightness of your heart that you are going to possess their land, but *it is* because of the wickedness of these nations *that* the LORD your God is driving them out before you, in order to confirm the oath which the LORD swore to your fathers, to Abraham, Isaac and Jacob. 6 "Know, then, *it is* not because of your **righteousness** *that* the LORD your God is giving you this good land to possess, for you are a stubborn people.



1. The Spirit reveals imputed righteousness and that is how we are to walk, not on self-works or self-justification. The Life in Grace vs. the Death in Self-righteousness: The believer thus must walk on the basis of imputed righteousness, revealed through the Spirit (through the apostle), as opposed to walking on the basis of his own self-righteousness (the “walk in the flesh”) (8:1-17).

1. Because of Christ, the Law of condemnation is passed (8:1).

8:1 There is therefore now no condemnation for those who are in Christ Jesus.

2. The revelation of imputed righteousness gives life, to resort to the reasoning of self-righteousness is death (8:2-11).

8:2 For the law of the Spirit of life in Christ Jesus¹⁰⁴ has set you free from the law of sin and of death. 3 For what the Law could not do, weak as it was through the flesh,¹⁰⁵ God *did*: sending His own Son in the likeness of sinful flesh and *as an offering*

¹⁰⁴ The Law of the Spirit of life in Christ Jesus is the revelation of Jesus Christ and imputed righteousness. Paul is saying one was under Law, but now it is the obligation of life imparted by the Spirit into the heart (revelation).

¹⁰⁵ The Law operated through man, was made for man, but man was sinful and could not accomplish it.

for sin, He condemned sin in the flesh,¹⁰⁶ 4 in order that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh, but according to the Spirit.¹⁰⁷ 5 For those who are according to the flesh set their minds on the things of the flesh,¹⁰⁸ but those who are according to the Spirit, the things of the Spirit.¹⁰⁹ 6 For the mind set on the flesh is death, but the mind set on the Spirit is life and peace, 7 because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able *to do so*; 8 and those who are in the flesh cannot please God.¹¹⁰ 9 However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him.¹¹¹ 10 And if Christ is in you, though the body is dead because of sin, yet the spirit is alive because of **righteousness**. 11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life¹¹² to your mortal bodies through His Spirit who indwells you

¹⁰⁶ Christ came as a man and fulfilled the requirements of the Law as a gift from God as a sacrifice for the sins under the Law.

¹⁰⁷ Thus the requirement of the Law is fulfilled in the believer since he is imputed the righteousness of Christ into his life to walk according to the revelation he has.

¹⁰⁸ He later confirms he is speaking positionally and thus is condemning Israel as they are the Law keepers who position themselves as having a relationship with God based on the Law. He will deal with this issue in 9—11.

¹⁰⁹ This is all those who believe the revelation of imputed righteousness.

¹¹⁰ It is clear that he is talking about Israel. Their theology is based on the works of the Law as he will outline in the next two chapters.

¹¹¹ Paul is speaking here to those who are trusting in imputed righteousness, since the Spirit is the only way that they believe that. And it is always, only, through the Apostolic Revelation of Christ in the New Testament.

¹¹² This is a present act. The “life” here is the representation of God in this life. This is indicated by the “to your mortal bodies”. Thus the mortal body can live for Christ.

3. The Spirit reveals believers (through the apostolic doctrine, here the doctrine of Paul) are sons of God,¹¹³ which is yet to be revealed fully in sight (8:12-17).

12 So then, brethren, we are under obligation, not to the flesh, to live according to the flesh-- 13 for if you are living according to the flesh, you must die;¹¹⁴ but if by the Spirit you are putting to death the deeds of the body, you will live.¹¹⁵ 14 For all who are being led by the Spirit of God, these are sons of God. 15 For you have not received a spirit of slavery leading to fear again,¹¹⁶ but you have received a spirit of adoption as sons by which we cry out, "Abba! Father!"¹¹⁷ 16 The Spirit Himself bears witness with our spirit that we are children of God,¹¹⁸ 17 and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer¹¹⁹ with *Him* in order that we may also be glorified with *Him*.

¹¹³ This does not mean that some feeling comes over a believer and he feels saved. This means that if one believes in imputed righteousness through Christ, then the Spirit told them through the message of the apostles. There is no other way that it could come, certainly not by human reasoning (cf. 1—3).

¹¹⁴ This is a sanctificational death the non-representation of God

¹¹⁵ This means that by knowing the revelation you are declaring your self-righteous deeds as dead and of no value.

¹¹⁶ Under the Law one was always afraid of judgment due to his lack of right deeds and the promise of wrath to those who did not keep the Law.

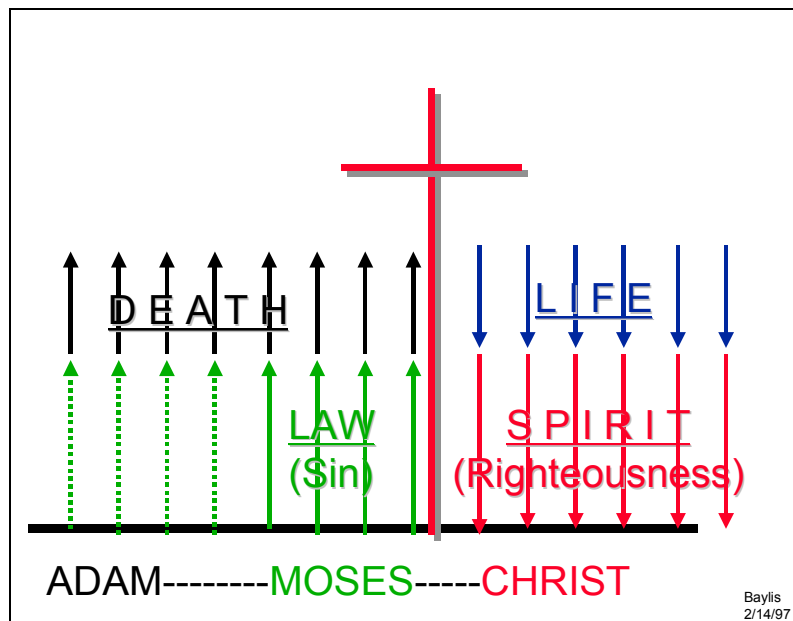
¹¹⁷ This in essence means that the believer is related to God as Father and son, not as a slave.

¹¹⁸ The Holy Spirit reveals to the believer the truth of the gospel, and thus by knowing that very truth personally believers are affirmed that they are related to God as sons.

¹¹⁹ Note that the suffering is part of being a joint-heir with Christ. Paul will now move into that issue. Since Israel had noted that suffering was a curse, Paul has been explaining the reconciliation from 5:1ff., and now will go into the practical aspects of the suffering.

3. This period of time is delay (suffering with faith) until the believer sees the fullness of the revelation of who he is fully (8:18-39).

The walk based on revelation: The believer must endure the suffering (including persecution) by this present world until the full revelation appears regarding what he has believed, knowing that his endurance¹²⁰ is part of God's plan.



¹²⁰ Note the connection between chapter 8 and chapter 9. After he has explained their tribulations and persecutions, he then deals with Israel. It would seem that there are two possible choices here. Either Israel is the one giving them tribulations, or it is Israel that is accusing them of apostasy and thus the wrath of God being on them resulting in their tribulations. It is possible that it could be both.

Note that one of the important things here is that Paul has taken away any possibility of self-righteousness through the Law and thus has condemned Israel as being in the “flesh” and thus “dead.” So he will have to defend his gospel against the attack that he has eliminated God’s national mediator promised in the Abrahamic Covenant.