

Romans Chapter Six

Romans 6:1-13 – In Christ We're Dead to Sin

v1. "WHAT SHALL WE SAY THEN? SHALL WE CONTINUE IN SIN, THAT GRACE MAY ABOUND?" (ASV)

We first encountered this convoluted reasoning that Paul is dealing with back in chapter 3. He has just written that "GRACE" reigns "THROUGH RIGHTEOUSNESS". Now he asks the question. "SHALL WE CONTINUE IN SIN" so that God may give his grace more abundantly and have his power displayed to the world around us. The doctrine of justification by faith without the works of the Mosaic Law was being misrepresented as encouragement to do evil that good might come. Jewish Christians were freed from the works of the Mosaic Law and Paul had to warn them not to abuse their new liberty.

Galatians 5:13 "FOR YE, BRETHREN, WERE CALLED FOR FREEDOM; ONLY USE NOT YOUR FREEDOM FOR AN OCCASION TO THE FLESH, BUT THROUGH LOVE BE SERVANTS ONE TO ANOTHER." (ASV)

This doctrine and the application that the Roman Catholic Church made of it in the selling of the right or privilege to sin was in fact part of the reason that the reformers such as Luther rose up against this denomination. The Roman church sold "indulgences", the right for someone to indulge in sin if you will, in order to raise money. Then after the person had enjoyed whatever sin he wished to enjoy; the priest would go and pray to God and get him forgiven. They practiced the very thing that Paul condemns here.

v2. "GOD FORBID. WE WHO DIED TO SIN, HOW SHALL WE ANY LONGER LIVE THEREIN?" (ASV)

The meaning behind the act of baptism is death to sin. You bury dead people, and baptism is a burial (**v.3**). Died is a second aorist in Classical Greek. The aorist tense portrays a single past act which is over and done with. It is something we do once, forever, completely and do not have to repeat. When we repented of sin, the act of baptism shows we are deceased, or dead, as far as our old life is concerned. We make sure that once and for all the inclination to practice sin is dead. They will certainly would not continue in sin that grace may abound if they are dead to sin.

Someone might say, if Christians are dead to sin, why do they still sin? Paul never teaches that a Christian never stumbles or never fails to do as he should. John makes this fact extremely plain:

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I John 1:9-10 "IF WE CONFESS OUR SINS, HE IS FAITHFUL AND RIGHTEOUS TO FORGIVE US OUR SINS, AND TO CLEANSE US FROM ALL UNRIGHTEOUSNESS. IF WE SAY THAT WE HAVE NOT SINNED, WE MAKE HIM A LIAR, AND HIS WORD IS NOT IN US." (ASV)

What Paul does teach is that we are no longer in bondage to sin (**6:6**); it no longer has dominion over us (**6:9**); we are dead unto sin (**6:11**), so it ceases to rule our lives (**6:12**). For a Christian that is faithful; to practice sin is a moral contradiction and is not tolerable to them because it is not acceptable to God.

v3. "OR ARE YE IGNORANT THAT ALL WE WHO WERE BAPTIZED INTO CHRIST JESUS WERE BAPTIZED INTO HIS DEATH?" (ASV)

"FOR IN ONE SPIRIT WERE WE ALL BAPTIZED INTO ONE BODY, WHETHER JEWS OR GREEKS, WHETHER BOND OR FREE; AND WERE ALL MADE TO DRINK OF ONE SPIRIT." **I Corinthians 12:13** (ASV)

To be baptized into one body is to pass from being outside of it to being into it, to become a member along with its other members; a premise so simple that people ask, why emphasize it? We emphasize it because very few people acknowledge or understand it; especially those who teach that we're saved before we're baptized. Because it means to pass from outside of the realm of Christ's authority into the authority of Jesus Christ and coming thereby under his undisputed control; he is to have unconditional control over our entire being. To be "baptized" unto repentance (**Matthew 3:11**) is to pass, by means of our baptism, from a life of rebellion against God into a life of obedience to God. In like manner, to be "baptized into Christ" is to pass from the world, where he is not believed and obeyed, into a state of freedom from sin and a complete subjection to his will.

We were baptized into his death, became partakers of his death, and so our old man, that man of sin, died as he did and; as members of the body of Christ, we cannot live in sin. Burial always signifies existing death, as only the dead are literally buried. When people yield themselves to obey the gospel of Christ, they die to sin -- cease to love and practice sin, and, hence are dead to sin when buried with Christ in baptism.

v4. "WE WERE BURIED THEREFORE WITH HIM THROUGH BAPTISM UNTO DEATH: THAT LIKE AS CHRIST WAS RAISED FROM THE DEAD THROUGH THE GLORY OF THE FATHER, SO WE ALSO MIGHT WALK IN NEWNESS OF LIFE." (ASV)

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Paul writes that we are immersed into death, and raised to walk in a new life. A person who is truly dead doesn't begin the old life all over again when he is raised. If he is raised at all, it is unto a new life. True Christian conversion involves such a catastrophic upheaval in a person's life that Jesus compared it to being born again (**John 3:3-5**). It is not old business under new management, but rather new business under new management, for we are not only baptized into the benefits of Christ's death, but also the purpose of it, to serve God and to be free from sin.

Colossians 2:12 "HAVING BEEN BURIED WITH HIM IN BAPTISM, WHEREIN YE WERE ALSO RAISED WITH HIM THROUGH FAITH IN THE WORKING OF GOD, WHO RAISED HIM FROM THE DEAD." (ASV)

Ephesians 4:22-24 "THAT YE PUT AWAY, AS CONCERNING YOUR FORMER MANNER OF LIFE, THE OLD MAN, THAT WAXETH CORRUPT AFTER THE LUSTS OF DECEIT; AND THAT YE BE RENEWED IN THE SPIRIT OF YOUR MIND, AND PUT ON THE NEW MAN, THAT AFTER GOD HATH BEEN CREATED IN RIGHTEOUSNESS AND HOLINESS OF TRUTH." (ASV)

Galatians 6:15 "FOR NEITHER IS CIRCUMCISION ANYTHING, NOR UNCIRCUMCISION, BUT A NEW CREATURE." (ASV)

v5. "FOR IF WE HAVE BECOME UNITED WITH HIM IN THE LIKENESS OF HIS DEATH, WE SHALL BE ALSO IN THE LIKENESS OF HIS RESURRECTION;" (ASV)

We have become members of the body of Christ if we have conformed to his death; we followed him in the likeness of his burial in baptism. We must then also by our resurrection from our burial in baptism live in the likeness of his resurrection; that is to be as free from sin as we can manage. After he was raised from the dead, he no longer lived the same life he lived before his death. It should be the same with us.

v6. "KNOWING THIS, THAT OUR OLD MAN WAS CRUCIFIED WITH HIM, THAT THE BODY OF SIN MIGHT BE DONE AWAY, THAT SO WE SHOULD NO LONGER BE IN BONDAGE TO SIN;" (ASV)

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Another reason Paul cites to show that the Christian does not live in sin is that the old man is crucified, he's dead. The "old man" here is also called the "body of sin". The "body of sin" means that the body is in the possession of sin, i.e., the body that "belongs" to sin. Paul's teaching is that the old man has been put away (**Ephesians 4:22** ASV). The old man has been put off (**Colossians 3:9**). We shed him like last winter's worn out coat.

Here we could go back to the beginning of the chapter and consider that this is another reason why grace is not an encouragement to sin. If we have indeed received God's grace we are no longer in bondage to sin. Here sin is personified as a king or a slave owner. Paul, speaking about his condition when he was lost in sin with no hope, "WRETCHED MAN THAT I AM! WHO SHALL DELIVER ME OUT OF THE BODY OF THIS DEATH?" (**Romans 7:24**) Then he said, "I THANK GOD THROUGH JESUS CHRIST OUR LORD." (**Romans 7:25**) that he might serve the Law of God. Until we put that old man to death we live under the whip of a cruel slave driver. Jesus said, "WHOSEVER COMMITTETH SIN IS THE SERVANT OF SIN" (**John 8:34**). But he also said, "IF THE SON THEREFORE SHALL MAKE YOU FREE, YE SHALL BE FREE INDEED" (**John 8:36**). Who, in their right mind, having escaped slavery and bondage would run back again into the bonds and chains that we have just escaped???

v7. "FOR HE THAT HATH DIED IS JUSTIFIED FROM SIN." (ASV)

Next to show further that the Christian does not continue in sin, Paul says we are justified from sin. Meyer says that means that we are "acquitted from sin" as one acquitted of a crime in a court of law; Cook says that we are "released or emancipated from sin," Another says we are "acquitted," so that "sin has no more claims on us, either as a creditor or as a master." The debt that we owed God for the sin that we committed has been paid. We are no longer obligated for that life. Christ paid the price! We are free! We are acquitted, released, emancipated, set free, and absolved from sin's claims.

v8. "BUT IF WE DIED WITH CHRIST, WE BELIEVE THAT WE SHALL ALSO LIVE WITH HIM;" (ASV)

Paul writes that since we died with Christ (in baptism) we shall also live with him in resurrection. This has two meanings; the future tense is not limited to the final resurrection but demonstrates what follows after our death to sin takes place. But how does this prove our obligation to holiness?

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My mother once said, "You cannot run with the goats and not smell like them." Paul said it this way, "EVIL COMPANIONSHIPS CORRUPT GOOD MORALS" (**I Corinthians 15:33** ASV). We have been made "RIGHTEOUSNESS OF GOD IN HIM" (**II Corinthians 5:21**). If we company or "WALK" (**I John 1:7**) with him, consequently he won't get us in trouble; in fact, he will keep us out of trouble.

v9. "KNOWING THAT CHRIST BEING RAISED FROM THE DEAD DIETH NO MORE; DEATH NO MORE HATH DOMINION OVER HIM." (ASV)

Revelation 1:18 "AND THE LIVING ONE; AND I WAS DEAD, AND BEHOLD, I AM ALIVE FOR EVERMORE, AND I HAVE THE KEYS OF DEATH AND OF HADES." (ASV)

Our hope that we shall live with Christ rests on our knowledge of the fact that he is alive forevermore. We could have no assurance that we shall live with him unless we knew that he can never die again. Therefore, Paul repeats this important truth more emphatically.

Others who had been raised from the dead returned to that state at a later time; but with Christ it was not so. Being raised from the dead, he did not die again but rather, returned to his Father in heaven (**Mark 16:19, Acts 1:9**). He is free forever from the control of death; he now controls both death and hell.

v10. "FOR THE DEATH THAT HE DIED, HE DIED UNTO SIN ONCE: BUT THE LIFE THAT HE LIVETH, HE LIVETH UNTO GOD." (ASV)

He died a death to sin, so that he no longer felt the impulse to sin. Remember, he was "IN ALL POINTS TEMPTED LIKE AS **we are**" (**Hebrews 4:15**). Christ was subjected to the power of sin for our sake, in so far as he endured all the evils that sin could inflict on one but "WHO DID NO SIN." (**I Peter 2:22**). He did not rebel against God's law, but followed the purpose that God gave him and without sin.

"AND BEING FOUND IN FASHION AS A MAN, HE HUMBLED HIMSELF, BECOMING OBEDIENT EVEN UNTO DEATH, YEA, THE DEATH OF THE CROSS." (**Philippians 2:8**) (ASV)

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But in death sin's influence against him ceased, because the purpose for which it was permitted was accomplished. As a result of the death of Christ the sin of man that would cost him his life, eternal life with God, can have no more power over him. Just as Christ now lives, and the life he lives is in absolute harmony and union with God; our lives can and should be such as well. We remember:

Luke 20:38 "NOW HE IS NOT THE GOD OF THE DEAD, BUT OF THE LIVING: FOR ALL LIVE UNTO HIM." (ASV)

Hebrews 9:27-28 "AND INASMUCH AS IT IS APPOINTED UNTO MEN ONCE TO DIE, AND AFTER THIS COMETH JUDGMENT; SO CHRIST ALSO, HAVING BEEN ONCE OFFERED TO BEAR THE SINS OF MANY, SHALL APPEAR A SECOND TIME, APART FROM SIN, TO THEM THAT WAIT FOR HIM, UNTO SALVATION." (ASV)

v11. "EVEN SO RECKON YE ALSO YOURSELVES TO BE DEAD UNTO SIN, BUT ALIVE UNTO GOD IN CHRIST JESUS." (ASV)

Back in verse 2 Paul said that we had died to sin; now he reinforces the thought by saying we must have a definite self-image, one of being dead as far as sin is concerned, but animated or alive as far as God is concerned. This proves again that God's grace is no incentive to sin. An essential idea of *thanatos* in the original language (death), is the persistent concept of "separation" or being separated. James said our body is dead when it is without the spirit, or separated from the spirit (**James 2:26**). If we are "DEAD UNTO SIN", we are separated from it and further, just as Jesus died due to sin once, so we who were once dead in sin have now died to sin. The Greek *ephapax* (**v10**) means "once for all", "perpetual validity", "not requiring repetition".

The word denies that a Christian ever again, as a faithful Christian, needs to die unto sin. For those committed to Christ sin is something strange, different, like hitting a bad note on a musical instrument, it is a false note in the Christian life. There is no practice of spiritual pollution, so therefore no repetitive need for dying unto sin. We are once for all dead unto sin.

v12. "LET NOT SIN THEREFORE REIGN IN YOUR MORTAL BODY, THAT YE SHOULD OBEY THE LUSTS THEREOF:" (ASV)

David prayed to God:

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"KEEP BACK THY SERVANT ALSO FROM PRESUMPTUOUS SINS; LET THEM NOT HAVE DOMINION OVER ME: THEN SHALL I BE UPRIGHT, AND I SHALL BE CLEAR FROM GREAT TRANSGRESSION." **Psalms 19:13** (ASV)

"ESTABLISH MY FOOTSTEPS IN THY WORD; AND LET NOT ANY INIQUITY HAVE DOMINION OVER ME." **Psalms 119:133** (ASV)

We cannot live in sin for another reason. We are rebels against sin, revolutionaries when it comes to sin. (Now that's a different thought). We simply will not let it reign over us. *Basileuo*, the word for reign used here, means to rule as a king. Just as Israel rejected God (**I Samuel 8:7**) and unworthy men rejected Saul (**I Samuel 11:12**) and the ten tribes of Israel rejected Rehoboam (**I Kings 12:16**), so the Christian will not have sin as his ruler. Christ, the sinless one, has sovereign power in the Christian's life.

Christ is our ruler; not sin "AND JESUS CAME TO THEM AND SPAKE UNTO THEM, SAYING, ALL AUTHORITY HATH BEEN GIVEN UNTO ME IN HEAVEN AND ON EARTH." **Matthew 28:18** (ASV)

"WHICH IN ITS OWN TIMES HE SHALL SHOW, WHO IS THE BLESSED AND ONLY POTENTATE, THE KING OF KINGS, AND LORD OF LORDS;" **I Timothy 6:15** (ASV)

v13. "NEITHER PRESENT YOUR MEMBERS UNTO SIN AS INSTRUMENTS OF UNRIGHTEOUSNESS; BUT PRESENT YOURSELVES UNTO GOD, AS ALIVE FROM THE DEAD, AND YOUR MEMBERS AS INSTRUMENTS OF RIGHTEOUSNESS UNTO GOD." (ASV)

Next Paul uses a rather curious word but one that allows no misunderstanding to show that the Christian will not continue in sin that grace may abound. He writes that our members are not to be INSTRUMENTS of unrighteousness, but INSTRUMENTS of righteousness. The members of our body and our bodies in general are not to be tools or instruments of unrighteousness but rather tools or instruments of righteousness.

Romans 6:14-23 – Our New Life in Christ

v14. "FOR SIN SHALL NOT HAVE DOMINION OVER YOU: FOR YE ARE NOT UNDER LAW, BUT UNDER GRACE." (ASV)

Galatians 5:18 "BUT IF YE ARE LED BY THE SPIRIT, YE ARE NOT UNDER THE LAW." (ASV)

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Therefore, we do not continue in sin, for we are not under law, but under grace. Grace causes a change in our feelings which law can never create. We were enemies of God in our minds and in our evil works (**Colossians 1:21**). But we learned that God so loved us that he gave his son who died for us (**John 3:16**). That good news had the effect of removing any enmity in our heart (**Colossians 1:22**). We are reconciled. We love him because he first loved us (**John 4:19**). That love and gratitude should generate in us a commitment and dedication that helps us to die to sin, keeps us from sin (**II Corinthians 5:14**). Law merely pointed out our sin. It showed us our weaknesses (**Romans 8:3**). It could not motivate us to serve God as grace can.

v15. "WHAT THEN? SHALL WE SIN, BECAUSE WE ARE NOT UNDER LAW, BUT UNDER GRACE? GOD FORBID." (ASV)

There have always been those who contend that we are without law; that freedom in Christ means freedom from any restriction; and that we are now under the "law of love". Those that teach this don't understand what they mean because in that kind of a situation each individual becomes a law unto himself. The New Testament teaches that we are not saved by works of our righteousness (**Titus 3:5**), works or deeds of which we could boast (**Ephesians 2:8-9**), and not saved by the deeds of the law (**Romans 3:28**), but the New Testament nowhere teaches, either in these passages or elsewhere, that we are utterly without law or that we cease to have moral and doctrinal obligations to God, even in Christ.

Paul encountered this attitude in the first century as well. There is absolutely nothing new under the sun. Beginning at verse 15 he begins to respond to those who felt that freedom from the Mosaic Law was in effect a license to sin. Paul declares that such is not the case: "GOD FORBID".

v16. "KNOW YE NOT, THAT TO WHOM YE PRESENT YOURSELVES AS SERVANTS UNTO OBEDIENCE, HIS SERVANTS YE ARE WHOM YE OBEY; WHETHER OF SIN UNTO DEATH, OR OF OBEDIENCE UNTO RIGHTEOUSNESS?" (ASV)

The one who is committed to God cannot continue to live in sin, because we become the servant of that to which we yield ourselves. It is a matter of free choice, but it is impossible to be both committed to righteousness and live in sin. It must be one or the other. Paul's emphasis here shows that freedom from the Mosaic Law does not mean that we are without law and therefore free to sin.

"JESUS ANSWERED THEM, VERILY, VERILY, I SAY UNTO YOU, EVERY ONE THAT COMMITTETH SIN IS THE BONDSERVANT OF SIN." **John 8:34**

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"NO MAN CAN SERVE TWO MASTERS; FOR EITHER HE WILL HATE THE ONE, AND LOVE THE OTHER; OR ELSE HE WILL HOLD TO ONE, AND DESPISE THE OTHER. YE CANNOT SERVE GOD AND MAMMON." **Matthew 6:24**

2 Peter 2:19 " PROMISING THEM LIBERTY, WHILE THEY THEMSELVES ARE BONDSERVANTS OF CORRUPTION; FOR OF WHOM A MAN IS OVERCOME, OF THE SAME IS HE ALSO BROUGHT INTO BONDAGE."

v17. "BUT THANKS BE TO GOD, THAT, WHEREAS YE WERE SERVANTS OF SIN, YE BECAME OBEDIENT FROM THE HEART TO THAT FORM OF TEACHING WHEREUNTO YE WERE DELIVERED;" (ASV)

In this verse Paul contrasts their present life with their former life. He is not thankful that they had lived in a sinful state, but he is thankful that whereas they were once sinners, they were now the servants of righteousness.

They became the servants of righteousness when they "OBEYED THAT FORM OF TEACHING" which was delivered unto them. The doctrine which Paul delivered unto them was that which he declared wherever he went, namely, the death, burial, and resurrection of Christ. (**I Corinthians 15:1-3**) They had obeyed the form or the pattern of that doctrine, that is, they had been baptized in the likeness of the death, burial, and resurrection of Christ, thereby displaying faith in the atonement and actually identifying with the Lord's sacrifice on our behalf. (**Romans 6:3, 4**)

Another point is that this obedience was from the heart. This obedience requires that the mind, the will, and the affections should all enter into God's service. The mind must be enlightened, the will guided and the affections enlisted before this form of teaching or doctrine can be obeyed completely.

v18. "AND BEING MADE FREE FROM SIN, YE BECAME SERVANTS OF RIGHTEOUSNESS." (ASV)

Jesus promised us freedom when we became knowledgeable of "TRUTH".

"AND YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE." **John 8:32** (ASV)

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So how is it then that Paul can accurately call us servants? Go back up to verse 16; we are servants to whomever we yield ourselves. All of us are servants whether we want to acknowledge that fact or not. The truth of God's word makes us free from sin; it frees us from the shackles of slavery to Satan so we are now, by our choice, a bondservant to God and a candidate for heaven.

"FOR HE THAT WAS CALLED IN THE LORD BEING A BONDSERVANT, IS THE LORD'S FREEDMAN: LIKewise HE THAT WAS CALLED BEING FREE, IS CHRIST'S BONDSERVANT." **I Corinthians 7:22** (ASV)

"FOR FREEDOM DID CHRIST SET US FREE: STAND FAST THEREFORE, AND BE NOT ENTANGLED AGAIN IN A YOKE OF BONDAGE" **Galatians 5:1** (ASV)

Peter also tells us we are to be "AS FREE, AND NOT USING YOUR FREEDOM FOR A CLOAK OF WICKEDNESS, BUT AS BONDSERVANTS OF GOD." **I Peter 2:16** (ASV)

We are by our burial into death with Christ, and our resurrection to walk a new life, freed from sin and the rule of sin; have made ourselves obligated to the life of righteousness in Christ.

v19. "I SPEAK AFTER THE MANNER OF MEN BECAUSE OF THE INFIRMITY OF YOUR FLESH: FOR AS YE PRESENTED YOUR MEMBERS AS SERVANTS TO UNCLEANNESS AND TO INIQUITY UNTO INIQUITY, EVEN SO NOW PRESENT YOUR MEMBERS AS SERVANTS TO RIGHTEOUSNESS UNTO SANCTIFICATION."

This expression is similar to that found in **Romans 3:5** "(I SPEAK AS A MAN,)" and **Galatians 3:15**, "BRETHREN I SPEAK AFTER THE MANNER OF MEN." Paul did not quit speaking, or writing, by divine inspiration, but rather he is using human relationships and human reasoning to describe or explain a spiritual truth. Because of their "INFIRMITY" of the flesh, the inability to understand otherwise, the apostle has used slavery as an illustration in order to show that we are not at liberty to live in sin simply because we are under grace rather than under Mosaic Law.

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Paul uses the descriptive terms surrounding slavery to show how we were slaves of sin prior to our committing ourselves to Christ. He also uses the descriptive terms surrounding slavery in order to show how that now we are servants of God. This is slavery on a higher plane, a voluntary choice on our part to serve God; not bondage in the same sense in which people become enslaved and addicted to drunkenness and immorality, but servitude growing out of our dedication to righteousness and the Father of righteousness.

v20. "FOR WHEN YE WERE SERVANTS OF SIN, YE WERE FREE IN REGARD OF RIGHTEOUSNESS."

"JESUS ANSWERED THEM, VERILY, VERILY, I SAY UNTO YOU, EVERY ONE THAT COMMITTETH SIN IS THE BONDSERVANT OF SIN." **John 8:34** (ASV)

The apostle continues the same line of reasoning in this verse. The thought is that when we were serving sin, we were not committed to righteousness. We gave our whole heart to sin. The implication is that now that we are servants of righteousness, we should be free from sin and completely dedicated to living a righteous life. It would be impossible for us to be servants of righteousness, yet continue in sin.

v21. "WHAT FRUIT THEN HAD YE AT THAT TIME IN THE THINGS WHEREOF YE ARE NOW ASHAMED? FOR THE END OF THOSE THINGS IS DEATH." (ASV)

Paul early in our study of this letter tells us, after listing a variety of sins, that there are people who claim to be righteous, who know better, but commit these sins anyway and actually take pleasure in other people who do them as well. "WHO, KNOWING THE ORDINANCE OF GOD THAT THEY THAT PRACTISE SUCH THINGS ARE WORTHY OF DEATH, NOT ONLY DO THE SAME, BUT ALSO CONSENT WITH THEM THAT PRACTISE THEM."

Romans 1:32

Paul here shows the ultimate end of those who have the kind of contrasting loyalties which he has been describing. We and the ones to whom he is writing know well that the fruit of the former lives of many was full of shame, and that the final end of that lifestyle was death; spiritual death. But we have been made free from that condemnation:

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v22. "BUT NOW BEING MADE FREE FROM SIN AND BECOME SERVANTS TO GOD, YE HAVE YOUR FRUIT UNTO SANCTIFICATION, AND THE END ETERNAL LIFE."

Paul now contrasts their former manner of life in sin with that as servants of God. The righteous life bears better fruit both now and in the hereafter. Instead of rewarding us here with shame, it is fruit unto holiness, and rather than ultimate death, there is everlasting life.

Those who are saved are set apart to the service to God. All who have entered into Christ have obligated themselves to serve him. Our growth unto sanctification and justification before the judgment throne will only be attained by a constant and persistent study of God's word and a daily effort to bring oneself into obedient fruit bearing. And we know the end of those who don't. The law of sin and death is still the same that it was in the beginning of time.

v23. "FOR THE WAGES OF SIN IS DEATH; BUT THE FREE GIFT OF GOD IS ETERNAL LIFE IN CHRIST JESUS OUR LORD." (ASV)

Death was brought into this world through the sin of our mother, Eve and our fore-father Adam. "BUT OF THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL, THOU SHALT NOT EAT OF IT: FOR IN THE DAY THAT THOU EATEST THEREOF THOU SHALT SURELY DIE." **Genesis 2:17**

"THEN THE LUST, WHEN IT HATH CONCEIVED, BEARETH SIN: AND THE SIN, WHEN IT IS FULLGROWN, BRINGETH FORTH DEATH." **James 1:15** (ASV)

It is the law of God that every person who lives on this earth will receive his or her just reward. If we live a life of sin, separated from God we will reap the reward of the sinner, the person who is alienated from our Father in Heaven. If we live the life of an obedient child of His then we will inherit the rich blessings promised unto his children.

Peter says we are called "UNTO AN INHERITANCE INCORRUPTIBLE, AND UNDEFILED, AND THAT FADETH NOT AWAY, RESERVED IN HEAVEN FOR YOU," **I Peter 1:4** (ASV)

Serve sin and receive sin's wages -- eternal death. Serve God and receive not wages, but rather that which no man can earn -- eternal life. It is God's gift through Jesus Christ our Lord to those who serve him. Thus, one should not live in sin even though not under the law but under grace.

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The Christian is not under the Law of Moses, nor under a system of law like that what was given through Moses, but this does not mean that we are without law. We are "UNDER THE LAW OF CHRIST." (**I Corinthians 9:21** RSV) Paul makes it clear in the Roman epistle that one cannot claim to serve Christ and disregard his will. The Apostles John reinforces that same fact in his first letter: "HE THAT SAITH, I KNOW HIM, AND KEEPETH NOT HIS COMMANDMENTS, IS A LIAR, AND THE TRUTH IS NOT IN HIM;" (**I John 2:4** ASV)