

## Parson to Person

### ROMANS 6 PART 2

*“For sin shall not have dominion over you, for you are not under law but under grace. What then? Shall we sin because we are not under law but under grace? Certainly not! Do you not know that to whom you present yourselves slaves to obey, you are that one’s slaves whom you obey, whether of sin leading to death, or of obedience leading to righteousness? But God be thanked that though you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered. And having been set free from sin, you became slaves of righteousness. I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves of uncleanness, and of lawlessness leading to more lawlessness, so now present your members as slaves of righteousness for holiness.*

*For when you were slaves of sin, you were free in regard to righteousness. What fruit did you have then in the things of which you are now ashamed? For the end of those things is death. But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life. For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord” (Romans 6:14–23 NKJV).*

One of the great misunderstandings of Biblical interpretation is the fact that most Christians (at least in the western world) read the Bible from a personal and Gentile perspective. While it is true that all believers should read the Bible and apply the truths and principles therein as personally as they can, it is nonetheless true that the Bible is a collection of letters and historical documents written to others in history—most of them being Jews.

A good example of this is the fact that many Christians read themselves into the Jewish concept of the Old Covenant Law without knowing that the Law was given directly and specifically to the Jews—not to the Gentiles. Paul mentioned this when writing to the Romans saying, *“for when Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves...”* (Romans 2:14 NKJV). Herein we see that the Gentiles did not have the Law, and although they (by God-granted conscience) naturally maintained a level of knowledge concerning things contained in the Law, they were distinctly identified as outside the Law’s focus. Moreover, in verses 17–24 of the same chapter, he makes clear that he was speaking to the Jews about the Law and clearly distinguishes the Jew and the Gentile.

In Romans 3 he said, *“What advantage then has the Jew, or what is the profit of circumcision? Much in every way! Chiefly because to them were committed the oracles of God”* (Romans 3:1–2 (NKJV). This couldn’t be much clearer. The *“oracles”* were a direct reference to the Scriptures we now refer to as the Old Testament.

Later in Romans (when agonizing over the present condition of the Jews), Paul said, *“For I could wish that I myself were accursed from Christ for my brethren, my countrymen according to the flesh, who are Israelites, to whom pertain the adoption, the glory, the covenants, the giving of the law, the service of God, and the promises; of whom are the fathers and from whom, according to the flesh, Christ came, who is over all, the eternally blessed God. Amen”* (Romans 9:3–5 NKJV). This passage (and many others) shows with clarity that the Law was given to the Jew and not to any Gentile population. Moreover, much of the Old Covenant Law could not be “obeyed” unless one was a Jew and then in the Land of Israel.

Therefore, a reference to the fact that *“you are not under law but under grace”* (vs. 14) must first be understood as a statement to the Jews—and then by default (in secondary application) to the Gentiles.

In the first half of Romans 6 we placed emphasis on the fact that we are to reckon ourselves *“dead indeed to sin”* (vs. 11). This shows that the sin which brought about death has indeed killed us. Moreover, as Paul pointed out, Jesus took the sins of the world upon Himself, in our place, and thus suffered death on our behalf. We therefore, likewise (by faith alone) are identified in Jesus’ resurrection and thus cannot be “killed”

any more. We live because He lives. Death no longer has power over us. *“For the death that He died, He died to sin once for all; but the life that He lives, He lives to God”* (Romans 6:10 NKJV). Thus, as Paul said, *“Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord”* (Romans 6:11 NKJV). If Jesus lives, we live—by faith alone, through grace alone, in Jesus Christ alone!

In this second half of the chapter we will place emphasis on two specific things. First of all, that the Law is dead—having been put to death with Jesus, having been *“nailed to the cross”* (see Colossians 2:9–14)—and that *“if, while we seek to be justified by Christ...”* and *“through the law died to the law, [we] might live to God... [we should not] set aside the grace of God; for if righteousness comes through the law, then Christ died in vain”* (see all of Galatians 2:17–21 for unabridged and unedited context). And, secondly, that those who are free from sin, death, and the Law should not allow sin, death, or the Law to bring them back into bondage. *“For if [we] build again those things which [have been] destroyed, [we] make [ourselves] transgressor[s]”* (Galatians 2:18 NKJV).

I love you all, Pastor Paul