



The truth of this chapter 6 largely turns upon three words –

"knowing" (Romans 6:6 (NASB) ⁶ *knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin;*),

"reckon" (Romans 6:11 (NKJV) ¹¹ *Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.*), and

"yield" (Romans 6:13 (NASB) ¹³ *and do not go on **presenting** the members of your body to sin as instruments of unrighteousness; but **present** yourselves to God as those alive from the dead, and your members as instruments of righteousness to God.*,

Romans 6:16 (NASB) ¹⁶ *Do you not know that when you **present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness?***

Romans 6:23 (NASB)

*²³ For the **wages** of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.*

(Interlinear) The for wages the of sin {is} death, The But free gift the of God {is} Life Eternal in Christ Jesus The Lord of Us.

2

Wages

Original Word: **opsōnion**

Usage Notes: for which see **CHARGE**, A, denotes

- (a) "soldiers' pay," **Luke 3:14**; **1 Cor. 9:7** ("charges");
- (b) in general, "hire, wages of any sort,"

used metaphorically, Rom. 6:23, of sin;

Vine's Expository Dictionary of Old Testament and New Testament Words

Earning your wages

“Original” Sin

Romans 5:12 (NASB)

¹² Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned—

3

The term (*original*) *sin* carries with it at least two implications, namely,

- (1) The first sin of the race and
- (2) The state (position) of man in all subsequent generations, which position is due to that original sin.

The obvious effect of the first sin serves as one of the best measurements of the evil character of all sin.

Richard Watson cites five striking proofs of the universality of human sin.

1. That in all ages great, and even general wickedness, has prevailed among those large masses of men which are called nations.
2. The second fact to be accounted for is, **the strength of that tendency to the wickedness which we have seen to be general.**
3. The third fact is, **that the seeds of the vices which exist in society may be discovered in children in their earliest years;** selfishness, envy, pride, resentment, deceit, lying, and often cruelty; and so much is this the case, so explicitly is this acknowledged by all, that it is the principal object of the moral branch of education to restrain and correct those evils, both by coercion, and by diligently impressing upon children, as their faculties open, the evil and mischief of all such affections and tendencies.
(Not so much anymore)⁴

4. The fourth fact is, that every man is conscious of a natural tendency to many evils.
5. The fifth fact is, that, even after a serious wish and intention has been formed in men to renounce these views, and "to live righteously, soberly, and godly," as becomes creatures made to glorify God, and on their trial for eternity, strong and constant resistance is made by the passions, appetites, and inclinations of the heart at every step of the attempt.

Romans 3:9 (NASB) ⁹ What then? Are we better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin;

The universal practice of sin is presupposed by Christ
(cf. [Matt. 4:17](#); [Mark 1:15](#); [6:12](#); [Luke 24:47](#))

Newell says of Verse 23:

For sin, which they had once served, was a terrible Paymaster

- Sin's wages were death, —appointed so by God Himself.
- What a hideous employer—Sin!
- What a horrid service!
- What hellish wages! - Death

Yet sin is **the chosen master of all** but Christ's "flock"!

Of sin's flock, it is written: "***Death shall be their shepherd.***"

Death, as we read in verse 23, is the "***wages of sin.***" Men speak of it lightly.

A well-known writer says: “**Man finds in physical Death an end to every hope, to every project, to all his thoughts and plans.** The busy scene in which his whole life has been, knows him no more. His nature has given way, **powerless to resist this master (death)** to which it belongs, and who now asserts his dreadful rights. But this is far from being all.

Man indeed, as man alive in this world, sinks down into nothing.

But why? Sin has come in;

- With sin comes conscience.
- With sin comes Satan’s power.
- Still more with sin, God’s judgment.

Death is the expression and witness of all this. *It is the wages of sin,*

- Terror to the conscience,
- Satan’s power over us,
- for he has the power of death.

Can God help here?

- Unfortunately, this is God's own judgment on sin.
- Death is the proof that sin does not pass unnoticed, and is the terror and plague of the conscience,
- as witness of God's judgment, the officer of justice to the criminal, and the proof of his guilt in the presence of coming judgment.

How can it but be a terrible thing?

- It is the seal upon the fall and ruin and condemnation of the first Adam.
- And he has nothing but this old nature. Newell

*²³ For the wages **of sin is death**, but the free gift of God is eternal life in Christ Jesus our Lord.*

Were it not for a secondary meaning of the word *nature*, it would not be a proper designation as it is now being used.

1. A nature, primarily, is a thing created by God, such as the unfallen human nature which reflected the image and likeness of God.
2. In its secondary meaning, the term (*Sin*) *nature* designates the perversion, with its unholy dispositions, which the fall caused.

But death is indeed “**the king of terrors**” for the natural man.

(Job 18:14 (NASB) ¹⁴ “He is torn from the security of his tent, And they march him before the king of terrors.”)

There are two great subjects here, neither of which is correctly apprehended in Christendom.

1. The wages of sin is death; that which has sinned must die, there is no other way in which it can be discharged.

- a. Now **many think**, like Cain, that they can do something to commend themselves to God; they run in the way of Cain.
- b. They do not see that sin cannot be removed in any way but by death.
- c. The man who has sinned can only be cleared by death.
- d. Again, many who truly believe that Christ died for our sins look at His sacrifice as the pious Jew looked at the paschal lamb.
 - i. They assure themselves that they are forgiven their sins, and, like the Jew, they seek to keep the law;
 - ii. in a way they enjoy natural things more than ever because they are forgiven, and when they sin they look for a fresh application of the blood.

2. They do not see that in Christ's death the man after the flesh was judicially terminated before God, and that our old man was crucified with Christ.

- a. They confine or limit Christ's work to **His** death.
- b. When you believe that God has raised Him from the dead, you have a **Man out of death**, and then you are justified.
- c. He "*was delivered for our offences and was raised again for our justification*"; [Romans 4:25](#).

Then the Holy Spirit sheds abroad in your heart the love for God; [Romans 5:5](#).

- a. The first work of the Spirit of God in you is to make known to you the love of God, even that the One (the Father) whom you had offended has Himself laid help upon One (Jesus) that is mighty, His own arm has brought salvation.
- b. To a child suffering in disgrace because he has broken his father's tools, the gospel we bring him is, *Your father has mended the tools himself, come to him.*

Let's talk now about the free gift!!!!

As natural life is in the blood, so is **the eternal life in the Spirit**, as we read in [John 20:22](#): "*He breathed into them, and says to them, Receive the Holy Spirit.*"

The last Adam is a quickening Spirit.

Eternal life is not merely perpetuity of existence, but "*this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.*" *John 17:3*

23 For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

(Romans 6:17 (NASB) ¹⁷ But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were delivered.

- The verb "**delivered**" is second person plural. The Greek text reads, "*the form of doctrine into which you were delivered.*"
- That is, in salvation, God constituted the believer according to this chapter 6 ([vv. 1-14](#)) inwardly so that he would react to the doctrines of grace by nature (the divine nature) in such a way as to receive and obey them.
- We were delivered into the teaching (doctrine, *didachē*) in that we were constituted in salvation so that we would obey it. Wuest

²³ *For the wages of sin is death, but **the free gift of God is eternal life in Christ Jesus our Lord.***

Paul thanks God that whereas before salvation we were slaves of the evil nature, we were in salvation **delivered** (handed over *paradidōmi*) to the teachings of grace so that we become slaves of righteousness.

Our New Position of Life

Whereas our old position in the first Adam rendered us dead unto God and alive unto sin, our new position in the risen Last Adam renders us alive unto God and dead unto sin. *"For ye died, and your life is hid with Christ in God"* ([Col. 3:3](#), ASV).

Formerly our Judge, now by means of His Son's death and resurrection He is free to be our Father, and we, His sons. Stanford

Romans 6 Verse 18: *And, being set free from sin, ye were made bondservants to righteousness.*

Now, our becoming obedient from the heart to the Word of the cross involves a work of Divine wisdom and power far beyond that involved in the creation of the world!

- For how shall a creature remain alive, and yet behold his utter judgment on the cross?
- How shall he despair eternally of himself, and yet find hope?
- How shall he continue a free being and yet consent to be bound forever,—“*with cords of a Man, with bands of love*”?
- How shall he walk with confidence into the Court of God where every thought comes into judgment?

Moral and spiritual impossibilities are greater than physical impossibilities.

It was impossible that where nothing at all existed, the physical universe should leap into being—out of nothing but God’s word!

Man, having sinned, ran from God.

Men yet sin and flee from God.

Now God’s holy nature, His infinite righteousness, bar the way back.

But Christ comes, sent of the Father. And there is the blood of the cross. And from the North and South, and East and West, men, women, —and children, too, come, obeying from the heart this impossible news: of peace by the blood of His cross, —peace for those ‘whose sins slew Christ! They come to be gladly bound with the unbreakable “bands of love, the cords of a Man” —Christ Jesus!

Hosea 11:4 (NASB) ***4 I led them with cords of a man, with bonds of love, And I became to them as one who lifts the yoke from their jaws; And I bent down and fed them.***

Chafer

Life Himself

"Believing on God is really receiving what God gives." Becoming a born-again Christian is receiving and being indwelt by a Person.

It is not a matter of feeling, but of Scriptural fact.

It is not making a commitment, or deciding to follow Him, or anything else.

God gives you eternal life by giving you His Son who is life eternal. The Lord Jesus said, "*I am... the life*" ([John 14:6](#)).

"And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath no life. These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life" (1 John 5:11-13).

Life Motive

The Spirit of Christ carries on this development process throughout our being, in our everyday life here *below*, "***that the life also of Jesus might be made manifest in our mortal flesh***" ([2 Cor. 4:11](#)).

But our life-source, our home, our position, is the Lord Jesus at the Father's right hand. The Spirit has placed us in Christ, in the light *above*. "***Truly our fellowship is with the Father, and with his Son Jesus Christ***" ([1 John 1:3](#)).

In this invulnerable position above we are developed, matured, and used for His glory in the darkness of this age. We are in the world, but not of it. Our life-resources which are from above are more than adequate to meet the needs found in this sphere of death. There are innumerable influences in this sinful world that would draw us to a level below that which is ours, "***hid with Christ in God***" ([Col. 3:3](#)). The Spirit of God has but one standard for the growing believer: God's very best as it is in Christ Jesus. Nothing lower, nothing secondary.

MJS

That I May Know Him

The object in sharing these truths of the Word is that we may be turned from all that God condemned {the wages of sin death} *unto* a deep personal knowledge of our Lord Jesus Christ.[Eternal Life]

Truth can be very impersonal and ineffective if its ultimate purpose is not realized. What we need is the Spirit's application of the full-orbed work of the Cross. This will enable us to avoid the sin within and without, and to give our complete attention and love to the Lord Jesus.

Anything short of this will satisfy neither Him nor the hungry heart.

— MJS

