

ROMANS CHAPTER 6

Baptized Into Messiah, Freed From Sin's Dominion, and Restored to Covenant Faithfulness

Romans Chapter 6 begins by answering a question that naturally arises from Sha'ul's teaching in Chapter 5. If YaHuWaH's favor increases where sin has increased, does that mean sin becomes a way to display more favor? If mankind cannot earn righteousness, does obedience still matter? If Messiah has overcome condemnation, does a person now have permission to continue walking in rebellion?

Sha'ul answers with one of the strongest statements in his writings:

"Let it not be!" - Romiyim (Romans) 6:2

This chapter is essential because it establishes that YaHuWaH's favor is not a permission slip for lawlessness. Favor is not merely forgiveness of past failure. Favor is the power of restoration. The same Messiah who forgives sin also delivers people from sin's authority. Romans 6 is therefore not about escaping obedience. It is about being restored to the purpose for which mankind was created: to serve YaHuWaH in righteousness.

The Historical and Covenant Context of Romans 6

To understand Romans 6, we must remember the covenant world in which Sha'ul was writing. The assemblies of the first century were made up of people from different backgrounds. Some were from among Yisra'El who understood covenant, Torah, and the promises. Others were from the nations who had been separated from the covenants of promise and were now being brought near through Messiah.

The question was not simply: "How can people be forgiven?" The question was: "What kind of people does forgiveness create?" The prophets had already spoken of a future restoration where YaHuWaH would not only forgive His people but transform their hearts.

Jeremiah declared:

"And I shall give them one heart and one way, to fear Me forever, for the good of them and their children after them. And I shall make an everlasting covenant with them, that I do not turn away from doing good to them. And I shall put My fear in their hearts so that they do not turn away from Me." - Yirmeyahu (Jeremiah) 32:39-40

The purpose of redemption was never merely pardon. It was restoration.

Shall We Continue in Sin?

Sha'ul begins:

"What shall we say then? Shall we continue in sin so that favor becomes more? Let it not be! How shall we who died to sin still live in it?" - Romiyim (Romans) 6:1-2

The Greek word translated as sin is *hamartia*, but the Hebrew framework behind it is **chata** (חַטָּא). Sin is not simply breaking religious rules. Sin is missing the purpose and direction established by YaHuWaH. The question Sha'ul asks is therefore: How can someone who has been rescued from rebellion continue embracing rebellion? This would be like an Yisra'Elite delivered from Mitsrayim longing to return to slavery. Deliverance changes identity. The redeemed person is no longer defined by the condition from which they were rescued.

Deliverance From Mitsrayim as the Pattern

The Exodus provides the foundational picture for understanding Romans 6. Yisra'El was not delivered from Mitsrayim because they had already become obedient. They were delivered by the mercy and power of YaHuWaH. Yet after deliverance, YaHuWaH gave them His instructions. Why? Because freedom without direction becomes another form of slavery. Mitsrayim represented a kingdom ruled by oppression. The covenant represented a Kingdom ruled by righteousness. The question was not simply: "Are you free from Mitsrayim?" The question was: "Who will you serve now?" Romans 6 follows the same pattern. Messiah delivers from the slavery of sin so that people may become servants of righteousness.

Immersed Into Messiah's Death and Resurrection

Sha'ul writes:

"Or do you not know that as many of us as were immersed into Messiah Yahusha were immersed into His death?" - Romiyim (Romans) 6:3

Immersion (baptism) carries a deeply Hebraic concept. The Hebrew understanding of immersion, **tevilah** (טבילה), involves a transition from one condition to another. It represents cleansing, preparation, and entering into a new state. The physical act itself is not magical. The reality it represents is transformation. Sha'ul explains that immersion into Messiah identifies the believer with His death. The old identity is placed into the grave. The former master loses authority. A new life begins.

The Death of the Old Man

Sha'ul says:

"Knowing this, that our old man was impaled with Him, so that the body of sin might be rendered powerless, to serve sin no longer." - Romiyim (Romans) 6:6

The phrase "old man" refers to the former thought process, decision-making, the internal bend (self-rule), the "old" nature, the person shaped by rebellion (the condition of the heart) against YaHuWaH. This connects back to Adam. Mankind inherited a condition of corruption because of the first man's rebellion. But Messiah introduces a new mankind. The old nature is not merely improved. It is put to death.

This reflects the prophetic promise:

"And I shall give you a new heart and put a new spirit within you. And I shall take the heart of stone out of your flesh and give you a heart of flesh." - Yehezq'el (Ezekiel) 36:26

The goal is not external modification. It is inward transformation.

Freed From Sin, Servants of Righteousness

Sha'ul continues:

"For he who has died has been made right from sin." - Romiyim (Romans) 6:7

Then:

"So you also, reckon yourselves to be dead indeed to sin, but alive to Elohim in Messiah Yahusha our Master." - Romiyim (Romans) 6:11

This is covenant language. The question throughout Scripture is: Who is your master? In Hebrew thought, worship is connected with service. The Hebrew word **avodah** (עבודה) carries the idea of work, service, and worship. Human beings always serve something. Before Messiah, mankind serves sin. After

Messiah, mankind is restored to serve YaHuWaH. Freedom is not independence from all authority. True freedom is serving the right Master.

Do Not Let Sin Rule

Sha'ul commands:

"Therefore do not let sin reign in your mortal body, so that you obey it in its desires." - Romiyim (Romans) 6:12

Notice the language: Sin is described as a ruler. This is kingdom language. The question is not whether someone serves a kingdom. The question is which kingdom rules. Throughout Scripture, there are two paths: The way of life and the way of death.

Moses declared:

"See, I have set before you today life and good, and death and evil." - Debarim (Deuteronomy) 30:15

The restored person chooses life.

Favor Does Not Mean Lawlessness

Sha'ul writes:

"For sin shall not rule over you, for you are not under Torah but under favor." - Romiyim (Romans) 6:14

This verse has often been misunderstood. Many read "not under Torah" as meaning: "You are no longer obligated to obey YaHuWaH's instruction." But that interpretation contradicts Sha'ul's own words.

Earlier he said:

"Do we then nullify the Torah through belief? Let it not be! On the contrary, we establish the Torah." - Romiyim (Romans) 3:31

So what does "under Torah" mean? The phrase refers to being under the condemnation that comes from breaking Torah. A person under condemnation has violated the standard and stands guilty. A person under favor has received mercy and restoration. Favor removes condemnation. It does not remove righteousness.

Whom You Present Yourself To

Sha'ul continues:

"Do you not know that to whom you present yourselves servants for obedience, you are servants of the one whom you obey, whether of sin to death, or of obedience to righteousness?" - Romiyim (Romans) 6:16

This is a powerful covenant principle. Mankind presents itself before something. Every choice is an act of allegiance. The heart bows before something. The question is: Will we serve sin, or will we serve YaHuWaH?

Obedience From the Heart

Sha'ul writes:

"But thanks to Elohim that you were servants of sin, but you obeyed from the heart that form of teaching to which you were entrusted." - Romiyim (Romans) 6:17

This phrase is extremely important: "Obeyed from the heart." This is the very promise of the renewed covenant. YaHuWaH was never satisfied with external conformity without internal transformation. The heart is the center of covenant relationship. The Hebrew word **leb** (לב) represents the inner person, the thoughts, desires, and intentions. YaHuWaH promised to write His Torah upon the heart because true obedience begins internally.

The Fruit of Sanctification

Sha'ul writes:

"But now, having been set free from sin, and having become servants of Elohim, you have your fruit resulting in set-apartness, and the end everlasting life." - Romiyim (Romans) 6:22

The result of redemption is fruit. Throughout Scripture, fruit reveals the nature of the tree.

Yahusha taught:

"So every good tree yields good fruit, but a rotten tree yields wicked fruit." - Mattithyahu (Matthew) 7:17

The transformed heart produces transformed living. Obedience does not earn deliverance. Obedience reveals that restoration has taken place.

The Wages of Sin and the Gift of Elohim

Sha'ul concludes:

"For the wages of sin is death, but the favorable gift of Elohim is everlasting life in Messiah Yahusha our Master." - Romiyim (Romans) 6:23

This final verse summarizes the entire chapter. Sin pays wages. A wage is earned. Death is the natural result of rebellion against the source of life. But YaHuWaH gives a gift. The gift is life through Messiah. Yet the gift does not return mankind to rebellion. It restores mankind to covenant relationship.

Romans 6 and the Restoration of the Whole House of Yisra'El

Romans 6 fits directly into the prophetic restoration pattern. YaHuWaH promised He would gather His people, cleanse them, give them a new heart, and cause them to walk in His ways.

Ezekiel declares:

"And I shall put My Spirit within you and you shall come to be, and I shall cause you to walk in My laws and guard My right-rulings and shall do them." - Yehezqël (Ezekiel) 36:27

The renewed covenant does not produce a people who reject YaHuWaH's ways. It produces a people who finally walk in them from a transformed heart. The restoration of the whole house of Yisra'El is therefore not merely a geographic gathering. It is spiritual restoration. A people returned to covenant faithfulness.

Conclusion of Romans Chapter 6

Romans 6 reveals that redemption is not merely a change in legal status. It is a change in identity. The person who belongs to Messiah has entered into a new reality. The old master has been defeated. Sin no longer has rightful authority. The redeemed person has been transferred from slavery to sin into service of righteousness. Favor does not weaken obedience. Favor makes obedience possible. The purpose of Messiah's work is not to create forgiven rebels. It is to restore a covenant people whose hearts desire to walk with YaHuWaH. Romans 6 leaves us with the question that leads directly into Chapter 7: If the Torah is righteous and good, why does mankind struggle against obedience? The answer will require Sha'ul to explain the conflict between the flesh and the renewed heart, and how Messiah brings true deliverance.

© AmmiOlam.org

Restoring the ancient paths - walking in the covenant of truth.