

- c. The purpose of the law in its relation to the above comparison and contrast. vs. 20-21

Text

6:1-11. What shall we say then? Shall we continue in sin, that grace may abound? 2 God forbid. We who died to sin, how shall we any longer live therein? 3 Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? 4 We were buried therefore with him through baptism into 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. 5 For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection; 6 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; 7 for he that hath died is justified from sin. 8 But if we died with Christ, we believe that we shall also live with him; 9 knowing that Christ being raised from the dead dieth no more; death no more hath dominion over him. 10 For the death that he died, he died unto sin once: but the life that he liveth, he liveth unto God. 11 Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.

REALIZING ROMANS, 6:1-11

229. How would grace abound by our continuing in sin?
 230. Who believes that sin makes grace abound?
 231. Is this belief a temptation today? Why?
 232. When did we die to sin? Did we die when Christ died? cf. Gal. 2:20. Did we also die later?
 233. What is the point of the argument of vs. 2?
 234. In what sense could we say the saints in Rome were ignorant?
 235. In what sense were we baptized into Christ?
 236. How does being baptized into the death of Christ hinder sinning?
 237. Into what were we buried? Is there any objection to saying this represents Holy Spirit baptism?
 238. In what way (specify) is the Christian life new?
 239. We were united with Christ. Where and when?
 240. What resurrection is discussed in vs. 5?
 241. What is "the old man" of vs. 6? Where was he crucified with Christ?
 242. What is "the body of sin"?
 243. We are in bondage to sin when we continue in it, but we cannot continue in sin, for we are dead. Is that the argument of vs. 7?

244. What circumstance of living with Christ is discussed in vs. 8— here or hereafter?
245. The type of death and resurrection Christ experienced is an example for us. How so?
246. We are dead and alive at the same time. Explain.

Paraphrase

6:1-11. We who have declared the malignity of sin in killing men, what do we say when we teach the superabounding of grace? Do we say, Let us continue in sin, that grace may abound in our pardon?

2 No. We who have died by sin corporally and spiritually, can we hope to live eternally by continuing in it? The thing is impossible, unless the nature of God and of sin were changed.

3 Our baptism teaches us, that we have died by sin. For are ye ignorant, that so many of us as have by baptism become Christ's disciples, have been baptized into the likeness of his death, (ver. 5.) have been buried under the water, as persons who, like Christ, have been killed by sin? ver. 10.

4 Besides, we have been buried together with Christ by baptism, into the likeness of his death, (ver. 5.), to teach us this other lesson, that though we have been killed by sin, (ver. 6), yet like as Christ was raised up from the dead by the power of the Father, to live forever, (ver. 9), even so we also, by the same power, shall enjoy a new and never-ending life in heaven with him.

5 For seeing Christ and we have been planted together in baptism, in the likeness of his death as occasioned by sin, certainly, by being raised out of the water of baptism, we are taught that we shall be also planted together in the likeness of his resurrection.

6 Ye know this also to be signified by baptism, that our old corrupt nature was crucified together with him, that the body, with its affections and lusts, (Gal. v. 24), which sin has seized, might be rendered inactive, in order that we may not any longer as slaves serve sin in the present life.

7 Sin has no title to rule you; for, as the slave who is dead is freed from his master, he who hath been put to death by sin is freed from sin.

8 Since then we have died with Christ by sin, we believe, what our baptism likewise teaches us, that we shall also rise and live together with him in heaven, to die no more.

9 For we know that Christ being raised from the dead, dieth no more: death no more lordeth it over him; but he will live eternally in the body, as we shall do also after our resurrection.

10 I say, dieth no more. For Christ who died, died by the malignity of sin once, that being sufficient to procure our pardon; but Christ who liveth after having died, liveth in the body for ever by the power of God:

11 So then, from Christ's death and resurrection, conclude ye yourselves to have been dead verily by sin, but now made alive by God, who at present delivers you from the spiritual death by regeneration, and will deliver you from the bodily death by a blessed resurrection, through Jesus Christ our Lord.

Summary

We are not to continue in sin that favor may abound. On the contrary, as we died to sin before our immersion, it would be inconsistent to still live in it now. By being immersed into Christ we were immersed into his death, and so were buried with him; and as he rose to live a new life, so we also, being risen like him, are to live in newness of life. We became united with Christ by being buried with him; and we are to remain united with him by doing as he does, not living our former, but a new life. We were crucified with Christ in order to render inactive our sinful bodies, and this is to the end that we might not serve sin. As we died with Christ and rose with him, so we must now live like him—we must live a new life free from sin. Christ being raised from the dead, is to die no more; and so with us. We have died to sin once, and this must be the end of our dying. In order to this we must sin no more. In dying, Christ died to sin once for all, but now lives to God; so our death to sin must be a finality; we must now constantly live to God, and consequently commit no more sin.

Comment

1. Objection as to the Abundance of Grace. 6:1-14

The Objection stated. From what Paul had said about sin and grace ("where sin did abound grace did abound more exceedingly") it would seem to some that they would be encouraged to go on sinning. If more sin means more grace, why not "continue in sin that grace may abound"? 6:1

The apostle is horrified at such a suggestion. He cries out, "God forbid." Then follow the reasons for the denial. 6:2a

The whole answer to this objection is associated either directly or indirectly with the true meaning of baptism. Note:

a. We cannot continue in sin any more than a corpse could con-

123. State the first objection to the proposition.

124. Give the first answer as found in 2b.

tinue in its former life. Just as the dead man has died to his former life, so we have died to sin. Just as he cannot live any longer in his former life because of his death, we cannot live any longer in sin because of our death. This condition was brought about by our belief and repentance preceding our baptism. 6:2b

b. Then follow comments upon that act that brought about our separation from sin. Since the thought of death to sin in repentance and the separation from sin in baptism were always so closely associated (cp. Acts 2:38; 3:19) the author places this comment in a self explanatory question. Being baptized, we were baptized "into Christ" and at the same time baptized "into his death." This gives abundant reason for not continuing in sin. Not only have we died to sin through our repentance, but in our baptism we have become identified with Christ in his death. The thought of the impossibility of a dead man still manifesting life is developed from a twofold position: (1) our death to sin; (2) our union through baptism with Christ's death. 6:3

c. We find next a description of that act in which we came into the death of Christ. How did we find union with Christ? How did we become associated in his death? The answer is by being buried with him through baptism into his death. But that is not all, for even as Christ did not remain in the tomb, but was raised by "the glory of the Father" to that new life, even so, we who have met his death in baptism and have thus been buried with him must also be raised to walk in a new life. Here we see a further reason for not continuing in sin. How could we think of continuing in sin following our burial and resurrection any more than Christ could have continued in his former life following his burial and resurrection? The fifth verse expresses this very thought: "For if we have become united with him in the likeness of his death, (this has been thoroughly described) we shall be also in the likeness of his resurrection." (In other words, we are to follow Christ in this point also; even as Christ's life was not the same after his resurrection, so ours is to be "like" his. Following our resurrection from the waters of baptism we are to live and walk in a resurrected life.) 6:4-5

d. Verse six carries a word picture of what has already been said. "Our old man" so often spoken of as "the animal nature," or as Paul calls it, "the flesh," has been nailed to the cross. When we were being immersed we were thereby signifying that we had died to sin and were now being buried. In the act of baptism we came into his crucifixion. This was carried out for the purpose of nullifying "the body

125. Give the second answer as found in vs. 3. (This answer is twofold.)

126. Give the third answer as in vs. 4-5.

127. State in your own words the fourth answer as in 6-7.

of sin" or "the flesh" so we could be given freedom from the bondage in which we were held by the animal nature. The method of attaining the crucifixion of self and thus being released from the bondage of the flesh is by way of faith and repentance before baptism, and repentance and prayer following baptism. This all, of course, presents a further reason for not continuing in sin, for if the whole purpose of our salvation was to free us from the bondage of sin, through self, we would be defeating the very economy of God to continue in sin. The final word of proof on this point is offered in the seventh verse which speaks of a legal fact. There can be no legal claims made on a man who is dead; his death has released him from any such claims. Just so with the Christian and sin, since he is dead, sin can lay no claim to him; through his death he is free from its power. 6:6-7

e. "But if we died with Christ, we believe that we shall also live with him" (v. 8). It must be kept in mind that the apostle is still answering the objection. He has beautifully portrayed our death with Christ, and in this portrayal we saw many reasons why we could not continue in sin. Now he adds one further thought, and that is that if we were "in Christ" when he died, surely we would be in him when he arose; hence we must *live like him*, like he now is in his resurrected state. Being "in Christ" means something; it means living as a transformed "new creature in Christ Jesus." 6:8

f. A parallel is formed in the next three verses which serves to illuminate, illustrate and enlarge what has just been said. We have been told that when Christ died and arose again we were "in him" and thus were to participate in the benefits of his death (by our repentance and baptism) and to walk in the glories of the resurrected life. Notice now the description given of his death and resurrection. See the completeness of his death; behold the glories of his victory over the grave. Well, Christians of Rome, your death to sin is to be like his death. He died unto sin "once"; even so, you are not to fall back into sin and then have to die all over again. And your new life is to be like his: "the life that he liveth he liveth unto God." vs. 11

Rethinking in Outline Form

OBJECTIONS TO THE PROPOSITION 6:1-7:25

1. Objection as to the Abundance of Grace. 6:1-14

Objection Stated: If more sin means more grace, why not continue in sin that grace may abound? vs. 1

Objection answered, or reasons for not continuing in sin. vs. 2a-11

128. What is the fifth reason for not continuing in sin as found in vs. 8?

- a. We cannot continue in sin because we have died to sin. We are as dead to sin as a corpse is to its former life. 2b
- b. We cannot continue in sin, for we are in union with Christ and his death.
Being "in" the sinless one, we cannot continue in sin. Being in his death, we can no more live in sin than he could while he was dead. 3
- c. We have been raised into a resurrected life, a new life. If we have been raised, how can we think of walking in our former lusts? vs. 4-5
- d. The very purpose of our crucifying the old man was that the body of sin (or the flesh) might be done away. Now, if that was the purpose of our death, burial and resurrection, would we not be nullifying the purpose of our redemption if we continued to live after the desires of the flesh? vs. 6
- e. It is a legal fact that there can be no claim brought against a man after his death. We are dead to sin. Would it not be a ridiculous spectacle to allow sin to lay claim to our hearts and lives? vs. 7
- f. If we were in Christ when he died, surely we would be in him when he arose; hence we must live "with him" now or "like him"—like he now is in his resurrected state. vs. 8
- g. Note the death of Christ to sin: he died "once"; he lives unto God. Imitate him . . . die once to sin, be alive and live unto God in Christ Jesus. vs. 9-11

Let us describe what happens when we continue in sin. Our members become instruments in the hands of Satan. A call comes to present ourselves to God as alive from the dead and use our members as his instruments for righteousness. vs. 12-13

We can know that we are under grace and can be forgiven any time we might stumble, so there is really no reason why sin should have dominion over us. vs. 14

Text

6:12-14. Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof: 13 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. 14 For sin shall not have dominion over you: for ye are not under law, but under grace.

REALIZING ROMANS, 6:12-14

247. Sin or Satan can reign like a despot in our clay tabernacle. Why? How?
248. When serving under a king, we give complete service. All we have belongs to him. Who is our king? What is our service?
249. Being "under grace" gives us assurance of victory over sin. Does it? How is it we so often find it very much otherwise?

Paraphrase

6:12-14. Wherefore, since God hath made you spiritually alive, and is to raise you with immortal bodies, let not sin reign in your present mortal body, so as to obey him [*Satan*] by fulfilling the lusts of the body.

13 Neither present ye to sin your bodily members, to be used as instruments of unrighteousness, but present the faculties of your mind to God, as persons whom he hath made alive from the death of sin: your bodily members present to God as instruments of righteous actions, which is the work he requires from his servants.

14 Besides sin shall not lord it over you, for this reason, that ye are not under a dispensation of law, which gives no assistance against sin; but under grace, which affords all the aids necessary for subduing sin.

Summary

We are not to allow sin to reign in our bodies by obeying bodily desires. Nor must we use our members in the service of sin; but, as persons alive from the dead, we must be devoted to God, and use our members as instruments in exclusively working righteousness. Sin is not to lord it over us in the end, by having us condemned, for we are now under favor, and will be forgiven, and not under law which knows no forgiveness.

Comment

Yes, brethren, "even so reckon ye also yourselves to be dead unto sin (in repentance and baptism) but alive unto God (through the new life begotten within you) in Christ Jesus." 6:12

g. In the last two verses of this section we find the conclusion to the whole matter of continuing in sin. Reasons have been given for not living in sin, so the inspired writer feels free to say, "Let not sin therefore reign in your mortal body that ye should obey the lusts thereof." Sin in this verse is personified as a tyrant reigning in and through the body of man. This tyrant has certain lusts or desires, and we will surely fulfill them. Next we see the weapons that King Sin

129. Give the sixth reason as found in vs. 9-12.

reigning in our bodies uses to further his kingdom of darkness. His weapons are none other than the members of our own bodies: our hands, our feet, our tongues, etc. But away with this thought! We have died out to sin; we have dethroned sin and have placed Jesus on the throne of our hearts; we are alive unto God and therefore we will present the members of our bodies as his weapons to be used in the battle against sin and for righteousness. The last triumphant thought is that sin will not *finally* be the victor. Even though we do yield to Satan from time to time, we can be forgiven, for we are not governed by law (which would demand absolute obedience) but by grace which offers forgiveness to those who fall through temptation. Thus we know that if we are faithful to Christ, on that last day when the books are balanced, we will be the victors over sin because of the grace bestowed upon us in Christ. 6:13-14

Text

6:15-23. What then? shall we sin, because we are not under law, but under grace? God forbid. 16 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? 17 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; 18 and being made free from sin, ye became servants of righteousness. 19 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. 20 For when ye were servants of sin, ye were free in regard of righteousness. 21 What fruit then had ye at that time in the things whereof ye are now ashamed? for the end of those things is death. 22 But now being made free from sin and become servants to God, ye have your fruit unto sanctification, and the end eternal life. 23 For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.

REALIZING ROMANS, 6:15-23

250. Being free from the law could offer license to sin. How?
 251. We cannot continue in sin even though free from the law because we belong to the one whom we serve. Who is this?
 252. Not only do we belong to our master, but we receive wages from him. Tell what wages each master gives.
130. Who are the two kings described and what relationship to them do we hold?
 131. What relation do verses 13-14 bear to the rest of the section?

253. What is the "righteousness" of vs. 16b?
 254. What "obedience from the heart" is described in vs. 17?
 255. We were obedient to "a form of teaching." What was it?
 256. In what sense are we "free from sin", as in vs. 18a?
 257. Are we to be slaves to righteousness?
 258. What portion of this discussion was spoken "after the manner of men"? In what way?
 259. Explain the expression, "infirmity of flesh," as in 19a?
 260. Is it possible to offer ourselves as servants to Satan even after we have become Christians?
 261. Notice in vs. 19b that sin never lessens its hold on man, it rather grows. What warning is in this?
 262. What is the outcome of serving righteousness? What is sanctification?
 263. Give the meaning of the word "free," as in 20a.
 264. Paul seems to place the subject of service to Satan on a practical level in vs. 21. Can you explain how?
 265. What marvelous advantage do we have in Christ? See it and believe it—yea, live it!—as in vs. 22.
 266. How does vs. 23 sum up the whole section? Or does it?

Paraphrase

6:15-23. What then do we teach? That we will sin, because we are not under law but under grace? By no means. Our account of law and grace demonstrates, that we cannot possibly teach any such doctrine.

16 This however we say, that even under the gospel ye may be the slaves of sin or of righteousness, as ye choose: only ye should consider, that to whatsoever master ye make yourselves slaves to give him obedience, ye are his slaves whom ye obey, and must be contented both with his work and with his wages, whether it be of sin, whose service ends in death, or of the obedience of faith, whose service ends in righteousness.

17 By thus speaking, I do not insinuate that ye have made yourselves slaves to sin; on the contrary, I thank God, that although formerly ye were the slaves of sin, ye have willingly obeyed the mould of doctrine into which ye were cast at your baptism:

18 And that being set free from the slavery of sin by your faith, ye have voluntarily become the slaves of righteousness, whom therefore ye ought to obey.

19 I speak according to the customs of men respecting slaves, on account of the weakness of your understanding in spiritual matters, that I may give you a just idea of the influence which sinful lusts

have had over you formerly, and of the influence which holy affections ought now to have. Wherefore, as in your unbelieving state ye presented your members servile instruments to unclean affections, and to unjust desires, to work wickedness; so now present your members servile instruments to righteousness, to work holiness.

20 To devote yourselves to the service of righteousness, without serving sin at all, is reasonable: For when ye were slaves of sin, ye were free men as to righteousness; ye gave no obedience to righteousness.

21 And what advantage did ye then reap from those base actions with which ye served sin, and of which ye are now ashamed? Instead of being profited, ye have been hurt by them; for the reward of all such things is death eternal.

22 But now being set free from sin, both in respect of its power and punishment, and having become the servants of God, your state is entirely changed; ye are real free men, and ye have holiness as your service, and, as the reward thereof, everlasting life.

23 For the wages which sin gives to its slaves is eternal death; but the gracious gift which God bestows on his servants is everlasting life; a reward gratuitously bestowed through Jesus Christ our Lord.

Summary

It is not true that we may sin because under favor, and not under law. We are to sin in no case and for no end. If we attempt to serve sin we become slaves to it, and in the end will be condemned to eternal death; but, on the other hand, if we are obedient to Christ, the effect will be release from all our sins. Though formerly sinners, we have now sincerely obeyed the gospel; and the consequence is freedom from all sins. Being thus freed, we are now living in holiness. When slaves to sin we were, in a sense, free from righteousness; and so now, being servants to righteousness, we are free from sin. We owe it nothing, and cannot serve it. Indeed as we derived no benefit from our former sins, it would be manifest folly to return to them again. The end would be death, and by this we must be restrained. But we can no longer serve sin; for we are now servants of God, and are living holy lives. We cannot serve both. The result of serving God will be everlasting life, which we cannot afford to forfeit. The end of serving sin is eternal death.

Comment

2. Objection Concerning Freedom from the Law. 6:15-7:6

Objection Stated: Since you have said we are not under law (6:14) but under the favor of God, what is to restrain us from continuing in sin?

The soundness of this thought is repudiated (vs. 15). Then follow the reasons for the disavowal:

a. Reason Number One. 6:16-19

(1) The first answer to the objection is found in verses 16 through 19. The thought of this answer is, "Shall we continue in sin simply because we are free from the law, continue in unrighteousness because we are now living under the covenant of God's grace? God forbid." Do you realize the application of a very well known fact to this situation? You are acquainted with the fact that when you become a bond-servant of another that you are bound to your master. When you obey, you are obeying your master. In a very real sense you belong to this man and as long as you remain in his service and obey him you are his property. Well, now, apply this thought to sin. If you obey the lusts or desires of sin are you not then a bondservant to sin? Remember too, that if the master of any slave were to suffer any disaster the slave suffers with him. If the master were to move the slave would move with him; they abide together in whatever place the master occupies. Now think a moment: what is the end of Satan and sin? You know it is the lake of fire, the second death. If you are then the slave of sin, what will be your final end? If on the other hand you choose not to obey sin but rather to obey Christ you will be given the end of obedience to him, i.e., justification here and eternal life hereafter. 6:16

(2) "But thanks be to God" this is not the situation at all (giving the persons addressed the greatest benefit of the doubt), for the picture I have just drawn is a portrayal of your former condition and action. You were one time indeed the bondservants to sin, yet you escaped this bondage by dying out to sin and being baptized for the remission of your sins. Yes, you became obedient from the heart to that form of teaching of which we have just been speaking (6:1-4); and thus having become free from sin you have become bondservants to righteousness. Just as your bondservice to sin was a voluntary service, so is your righteousness. 6:17, 18

(3) "I have used words which describe the everyday things of your life in metaphorically portraying this spiritual truth," so says the apostle. "But I have only done so because you in your present state of weakness in comprehending spiritual matters would not have understood it if I spoke to you in any other way." 6:19a

132. State the second objection.

133. Give the first answer.

134. What bearing do verses 17, 18 have to the objection?

135. What is the thought of 19a?

(4) One final word in this answer comes from the apostle. Still using the metaphor of the slave, Paul says: "As you formerly came to the tyrant sin and offered him your hands, your feet, your mind, as his servants to be used in acts and thoughts of uncleanness and iniquity, so now come to Christ and present these same members as his servants in acts of righteousness to the end that you may be holy. In so doing, you will be set aside as God's possession." 6:19b

b. Reason Number Two. 6:20-23

(1) While yet maintaining the thought of the relationship of a slave to his master, Paul introduces another reason why freedom from the law does not give license for sin. He suggests this thought: "It is true that while you were living in sin you were free from any obligation to live a righteous life. (I see by your thinking that you would fain return to that position and yet have the hope provided by Christ.) Yet, what pleasure did you derive from your life of sin? Did it yield any peaceable fruit? In participating in those things of which you are now ashamed, did Satan give you any real satisfaction? The answer is self-evident. And after all, the end of such rebellion is eternal death. 20, 21

(2) But now let us lift our eyes from our past and look at the present. We are free from sin and are servants of God. What fruit do we have in *this* service? Ah, yes, the blessed fruit of sanctification, the benefits of a Christian that are to be found in the sanctified or holy life he lives. All of those elements of character that come as a result of living wholeheartedly for Christ are the fruit of holiness. cf. 6:1-5; II Pe. 1:5-8. The end of this life of joy and peace is eternal life. 6:22

(3) How true it is in viewing the whole subject of living in and for sin that "the wages of sin is death." After we have faithfully served sin and Satan, suffering all the time under the galling yoke, we will finally be paid for our service with eternal death. But the "free gift" of God, not something for which we must work, no, "not by works" but the "free gift" freely bestowed, is eternal life. But this gift is only given through Jesus Christ and in obedience to him. 6:23

We cannot continue in sin even if we are delivered from the law, for a life of sin pays off with eternal death.

136. How does 19b relate to the answer found in verses 16-19?

137. What is the second answer as found in verses 20-23?

138. How does vs. 22 relate to what is said in 20, 21?

139. Show how vs. 23 is a conclusion to the answer given in verses 20-22.

Text

7:1-6. Or are ye ignorant, brethren (for I speak to men who know the law), that the law hath dominion over a man for so long time as he liveth? 2 For the woman that hath a husband is bound by law to the husband while he liveth; but if the husband die, she is discharged from the law of the husband. 3 So then if, while the husband liveth, she be joined to another man, she shall be called an adulteress: but if the husband die, she is free from the law, so that she is no adulteress, though she be joined to another man. 4 Wherefore, my brethren, ye also were made dead to the law through the body of Christ; that ye should be joined to another, even to him who was raised from the dead, that we might bring forth fruit unto God. 5 For when we were in the flesh, the sinful passions, which were through the law, wrought in our members to bring forth fruit unto death. 6 But now we have been discharged from the law, having died to that wherein we were held; so that we serve in newness of the spirit, and not in oldness of the letter.

REALIZING ROMANS, 7:1-6

267. Please, notice that this section is only a small part of a larger one. Relate it to the whole. How does it relate?
268. A principle is stated in vs. 1 that is applied later. What is it?
269. In the example presented, are we to understand Paul to say there is no reason at all for divorce? What did Jesus say about divorce? Please remember that the thought of divorce and re-marriage was *not* the subject under consideration in 7:1-6.
270. Is the man whom the adulteress marries guilty also?
271. The law was our first husband, but our husband died. What law was this? cf. vs. 1.
272. We are now married (in a figure of speech) to Christ. How will this keep us from sin?
273. The fruit of our relationship to Christ is in what?
274. Give the meaning of the little expression, "in the flesh"? cf. vs. 5.
275. Please note the progress of Satan's work in man: (1) sinful passions; (2) through the law; (3) wrought in our members; (4) fruit unto death. Explain each step.
276. We are discharged from what law? We also died in what sense?
277. "We serve in newness of spirit." Explain this expression.
278. It is *not* true that all who have accepted Christ are free from the power of sin and the law. Why not? How is this answered in this very section?