

Romans 6:1-14

Intro: Paul has moved from the Gospel, to sin and judgment, to the Judge and Justifier, to faith in the work of Christ, and the unchanging blessings of justification, and now moves to our identity and justification in the work of Christ.

--Certainly, there are things here that are theologically systematic:

-Justification—the penalty of sin

-Sanctification—the power of sin

-Glorification—the presence of sin

--But I also believe Paul is answering these things along the process of typical Christian life and experience. We have conviction of sin, a vision of the cross, faith in Christ, an identification with Him and His work in us, a real struggle with the old man, and a discovery of life in the Spirit.

With maturity comes the ability to see and appreciate the process of life!

--So in this next section, Paul begins to instruct these Roman believers on their new relationship to Christ and sin. In **6:1-14**, we see it in terms of baptism and life. In **6:15-23**, we see it in terms of slavery and a master. In **7:1-6**, we see it in terms of a marriage covenant.

-If we are baptized into Christ and start a new life, how can we live the old life?

-If we are under a new Master, how can we still serve the old master?

-If we are in a new covenant, how can we be bound to the old covenant?

Verses 1-2:

--**(1-2) What shall we say then? Shall we continue in sin that grace may abound? Certainly not! How shall we who died to sin live any longer in it?**

--The message of grace and freedom from the law was so clear and powerful in Paul's gospel that people regularly accused him of basically giving license for sin. **3:8: And why not say, "Let us do evil that good may come?"—as we are slanderously reported and as some affirm that we say.**

--Of course, that was never truly Paul's message. **2:7: to those who by patient continuance in doing good seek for glory, honor, and immortality.**

--I am sure Paul had this discussion many times and anticipates the same in Rome. So he begins to address the attitude and criticism of lawlessness. The big word for it is Antinomianism (which makes it all seem unreal). Sadly, the sentiment Paul gives words to is not hypothetical. It's real. There will always be a segment of people who use this excuse to continue in one form of sin or another.

--Always be careful. Anyone arguing from grace to license is using the devil's logic. *They might speak about love and grace (in contrast to law and legalism), but have no place for life and holiness.*

*Bonhoeffer (Temptation): *“He (Satan) takes the word of God’s grace in his hand and whispers to us, ‘God is a God of grace, he will not take our sins so seriously.’ So he awakens in us the longing to sin against God’s grace and to assign forgiveness to ourselves even before our sin.”**

--It is important to note that there were real problems like this in the churches that Paul founded. Because of that, many thought that the best way to respond was to make people keep the law. That is the legalistic reaction to liberal living. In all of it, Paul knew there was a better way already designed by God—life and love in the Holy Spirit.

--This problem in the early church will be a problem in the church of the last days.

Jude 4: For certain men have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men, who turn the grace of our God into lewdness and deny the only Lord god and our Lord Jesus Christ.

2 Timothy 3:1+5: But know this, that in the last days perilous times will come. . . having a form of godliness but denying its power. And from such people turn away!

--How can we understand the balance of these things? Justification is not the whole of salvation. It is the start. But Christ’s work to justify us is not more real than His work to sanctify us. God justifies, but He also gives new life—new birth!

--The question simply becomes: ***How shall we who died to sin live any longer in it?*** *Again, living in sin is different than committing a sin. Sin should not retain lordship over us.*

Verses 3-4:

--Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.

--Paul begins to discuss the practical aspects of sanctification and sin by reminding these believers about their baptism. In the obedience of baptism, there is an acceptance of God’s sentence on our sin.

--Water baptism is an outer picture of an inward work (Notice as well, it is clear from the illustration that Paul has water baptism in mind for an understanding believer, not water sprinkling for a baby). Burial is the final act that separates a man from this world and life. So too in our personal experience of Christ’s work.

--Was our death to sin real? Then our life in Christ must also be real. Was the power of Christ to forgive in death real? So must the power of life in Christ’s resurrection to make us ***walk in newness of life.***

--You see, the type of life that the resurrected Christ walked in was not known until Christ was risen *out from among* the dead—never again to return. He is the Firstfruits! The Giver of a life that was something more than merely bodily resurrection, but eternal in type and quality.

--The emphasis is on the quality of life, not just the resurrected body. There was truly a promise of heavenly life for us to know and experience in Christ Jesus.

--Paul gave us his own description of these things in the book of Galatians:

Galatians 2:20+6:14: *I have been crucified with Christ. It is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me. . . But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world.*

--Jesus' death was a new starting place for all of us who are a part of Adam's cursed race. We now have new life, not just a new manner of living. We possess a totally new form of life.

Verse 5:

--*For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection,*

--This idea of being **united** or *planted* together with Christ is very interesting. The Greek word is unique and used only here. It has the idea of growing together or literally being "*enlified*" together. Jesus is going to make sure we share in His death and His life. We don't have one without the other. *This should make it quite natural to abide in Him.*

Verses 6-10:

--(6) *knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin.*

--The old man—the sin nature from Adam apart from the life of Christ in the new birth—was crucified and **done away with** or *annulled + made inoperative + put out of business*. Our old man is now powerless, where before the new birth, we were powerless slaves. *This truth is illustrated in the enslaved and then freed Israelites and the Egyptians in the Red Sea*

--This is again speaking of the *power* of sin and not necessarily the *presence* of sin in our lives. The flesh and the Spirit still are at odds with one another, but at least there is new life!

--(7-10) *For he who has died has been freed from sin. Now if we died with Christ, we believe that we shall also live with Him, knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him. For the death that He died, He died to sin once for all; but the life that He lives, He lives to God.*

--At the cross, Jesus made His own relationship to sin the believers' relation to it, so that if my old man is crucified in Christ, I **also live with Him (8)**. Is it possible for someone to live to Christ and sin at the same time? It is not. No man can have two masters.

--Paul is making the point that Christ died **to sin (10)** and not only *for sin*, as we saw in earlier chapters. Jesus made His relation to sin our own. Now we are dead to living as those under the power of sin. Paul is not speaking of forgiveness for sins but deliverance from sin as a ruling power in our lives.

--The work of Christ has broken the lordship of sin and Satan over our lives. He who the Son sets free is free indeed!

****1 John 2:3-6: Now by this we know that we know Him, if we keep His commandments. He who says, "I know Him," and does not keep His commandments, is a liar, and the truth is not in him. But whoever keeps His word, truly the love of God is perfected in him. By this we know that we are in Him. He who says he abides in Him ought himself also to walk just as He walked.****

--Is there reality in my death to sin and justification? Then there will be reality in my life with God and sanctification. *Perfection—No! Progress—Absolutely! Human life maturing...*

Verse 11:

--Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

--We don't reckon sin dead but ourselves dead to sin. There is a big difference between the two! Paul is stating facts for our faith to rest on, not necessarily our constant emotional experience.

--We all have two constant choices. I can feel the presence of sin in my life, look at my sin, and reckon from that, or I can feel the presence of sin in my life, look to Christ and His Word, and reckon from that.

--We must all identify ourselves with Christ and new life every day. We all do so! The only other option is to embrace our old life of sin. Embrace your new identity—your newness of life—your new man in Christ. *Our true identity and our only way to truly be free.*

****Colossians 3:2-3: Set your mind on things above, not on things on the earth. For you died, and your life is hidden with Christ in God.****

Verses 12-14:

--Therefore do not let sin reign in your mortal body, that you should obey it in its lusts. And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God. For sin shall not have dominion over you, for you are not under the law but under grace.

--Here, the picture is one of kings and subjects, dominion, reigning, and service in war. We are called to surrender our bodies as subjects of the correct King and kingdom.

--Greek is emphatic in **12**: *Be not at all allowing sin to reign!*

1) We are to present our mortal bodies, not resurrected ones. We don't have those yet!

2) Sin is present in us and ready to reign over us as king.

3) Sin assumes control of our bodies through our lusts and desires.

****1 Corinthians. 6:12: All things are lawful for me, but all things are not helpful. All things are lawful for me, but I will not be brought under the power of any.****

--We are to **present** our bodies like a regiment called to stand before a general. We are to simply respond accordingly to the life of Christ in us.

--Sanctification is found much more in the positive than the negative. Both have a place for sure. But here, all our holy living comes in response to life. Christ in us.