

Romans 6:1-14

Part 1- Romans 6:1-6

Part 2- Romans 6:7-14

Let's take a moment to review the context of the book we are studying.

Chapter 1 gave us Paul's introduction and his overview statement in verses 16,17. 16For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek. 17For in it the righteousness of God is revealed from faith to faith; as it is written, "The just shall live by faith."

Chapter 1 verse 18 launched right into the topic of the wrath of God and Paul showed us God's justice in condemning sin and sinners.

In Romans 3:21 Paul begins teaching us about the salvation that God has provided for sinners. He shows us that it is a righteousness provided by Christ, apart from any idea of human merit. We are told about how the propitiation was accomplished. And we are told about the important part that faith plays in salvation. We are reminded in Romans 4 of the fact that Abraham was a very clear example of salvation by grace through faith. In the beginning of chapter 5 we are told of the rich benefits that believers have received, in that believers were legally justified by what Christ did. They are at peace with the God who they had been at war with. And they are in that state justly. It is not a trick or a loophole. The wrath of God has been satisfied on their behalf.

Now I had not seen the importance of the second half of chapter 5 until Mike emphasized it. Paul, in verses 12-21, shows us how we are in a completely new state, a new condition, a new identity than we were in before we were born again. While it is one thing to say that our sin record was expunged and can no longer be held to our account. It is even more to say that we are now living in a new life. We are new people. We who were IN ADAM are now living in a new power. We are IN CHRIST. It is one thing to be **declared** righteous. It is another to have the power

to be **made righteous**. Forgiveness of sin and the power for living have been shown to be the gifts that have been bestowed on believers by what Christ has done for us. Where sin reigned, now **we** can reign through Christ. And that could not have happened but for the miracle of what Christ has done.

That is where we begin today. We begin with the believer having his sins legally forgiven and having been made a new person in Christ. We are securely placed in Christ.

When I was younger I had a lot of trouble understanding what a true spiritual life was all about. I knew that there was nothing good in me. And I knew that any effort originating in me could not produce anything spiritual. Yet at the same time I knew that it was my obligation to obey. And yet God is very forgiving. At the same time, there had to be a difference between a believer and a non believer. And what about assurance? How does a person become assured of his salvation? And what puts his salvation in doubt?

For me, Romans 6 was the beginning of the answer to many of those questions. For the first time I began to understand that the life of obedience is one of faithfully counting on what God says to be true. And everything stems from what Christ did. We appropriate that grace by believing God, by faith. And our confidence comes as we see evidence that we truly are in Christ as opposed to being in Adam.

If you are having some of these same kinds of questions, this is a good day for you. We are in the land of answers. This is one of my favorite chapters of the Bible.

Now Paul begins chapter 6 anticipating how this doctrine he has taught might be distorted or misunderstood in the minds of men. Again, I would not have noticed this but I think Mike is right. Chapters 6 and 7 are an aside to the logical path Paul is taking. In chapter 6 he deals with what our old Adam will do when we hear that where there is sin, there is even more grace. Our Adamic nature would say, good, I am actually helping God when I sin. He might even think in his own logic that he is obligated to

sin to show off God's grace. Paul removes that obstacle. Then in Chapter 7 he deals with the religious Adam. This is the old nature that says that there must be **something** good that comes from us. We must **add** something to salvation. So let us live under the law. Paul then removes that obstacle in a way that only Paul could do.

So back to chapter 6.

Paul begins by asking a question that he has probably been asked time and again by his enemies. They try to use logic, sincerely or insincerely, to tear down Paul's foundation, but they only show their lack of understanding.

¹What shall we say then? Shall we continue in sin that grace may abound?

Back in Chapter 5 verse 20 Paul said that where sin abounded, grace abounded much more. The sinful nature can do some very crafty work with that statement. They can say. OK. Grace shows itself only in the face of sin. The more sin that is displayed, the more opportunity there is for God to display his grace. Therefore, we do good when we sin. The more we sin, the more God displays His grace. How about that Paul?

Paul does not hesitate for a second. He says:

²Certainly not! How shall we who died to sin live any longer in it?

The words used for "certainly not" are a very strong denial. There is no question.

Notice what Paul doesn't say. Paul doesn't say- "oh you misunderstand me. No, really, works **do** play a part in meriting our salvation." NO, he doesn't back down on salvation by grace through faith at all. A believer's works play no part in meriting salvation. Period. Ever.

But his response re-shifts the focus of the question. When an unregenerate person sins, they are doing nothing good. Nowhere is mankind commanded to help God display His grace in such a manner. We are never commanded to sin. It is not our

responsibility to come up with opportunities for God to display His grace. That is not our job description. So those who think they have sprung a trap for Paul are mistaken.

But it **is** our business is to ask **who's** are we? Are we in Adam? Or are we in Christ? If we are in Christ, we have died to sin. And if we have died to sin, sin is counter to our new identity. Paul's question is, "How can such a thing be done?" "How SHALL we who died to sin live any longer in it?"

And the answer is, "We can't". A believer may be able to commit sin but they cannot live like those who are in Adam. They cannot live IN SIN. Their new identity will shine through and when it does it will show that the Adamic nature is being overcome by their new life in Christ. They have a different root and they are destined to have different fruit. They can no longer get comfortable with sin.

The problem with the original question is that it assumes no change of nature. It does not take into consideration the dramatic changes that happen when a person is regenerate.

A person may be sincerely mistaken at this point. A person could think that it is logical to live a life of sin for the glory of God since where sin abounds, grace super abounds. But whether a sincere question or a flaunting one, it is in error.

The question is akin to asking why a butterfly no longer crawls on the ground after it comes out of its cocoon. It is a new creature. It is designed for flying. It is not what it was. It was created for a new life. The old life is no longer congruent with its new nature.

If all that Paul had covered in Chapter 5 were that a believer's sins were atoned for and his sins have been forgiven, it would be hard to answer this question. But after Paul has finished talking about believers being IN CHRIST, the question is easy to answer. It's like asking how can a turtle live like a horse or a pigeon live like a snail. We can't take these analogies too far though because while we truly are new creatures, we are gradually progressing in putting on that new identity. While it is as good as

done in us from where God sits, we have lots of work to do to put off the old and to put on the new.

Notice the phrase "died to sin". This verb "died" is in the aorist tense in Greek. It means it was completed once and forever in the past. While the verb tenses in Greek were more specific than ours in English, even our English ones are very helpful in understanding our text. In fact, in this text I think it is probably the most helpful aid in getting the full impact of what Paul is saying. Paul will refer again and again to things that have happened once and were completed in the past. When he does this he is talking about our position in Christ. This is what Christ did to us when we were regenerated. Then he will use present tenses and future tenses to describe how we are to operate. And the connection is very clear. We operate as we do because of the position we are already in. And the position we are in gradually changes how we are to operate. In other words **we do what we do over time because we are what we are in Christ.**

Many of the verb tenses in our text are aorist tense. That means they were completed in the past tense and are finished. Most, are referring to that which Christ has done for us. You can see clearly that how we walk now, how we are to operate in this life, is based on our position in Christ. Aorist tenses most often refer to our position in Christ. And the present and future tenses are based on what happened in the Aorist tense. We do what we do now based on that which Christ has already completed on our behalf. It helps me to think of it in terms of what **position we are in** and **what operation is logical to that position.** The whole thing makes perfect sense then.

Now, how have we died to sin? Well we didn't die physically with Christ. If we are hearing this teaching we are still physically alive. And we didn't die spiritually because we were already dead spiritually before Christ gave us life. So how did we die? I think that **just as we were in Adam** when he sinned, **a believer was in Christ** when he died. So when He died, we were in Him and with Him. When He died we were fully identified with Him. So His death was our death in that spiritual sense. In all the sense

that we **did not** sin when Adam sinned, we **did not die** when Christ died. In all the sense that we **did** sin when Adam sinned, we **did die** when Christ died. We were not walking the planet when Adam died. We didn't stand around watching what he did. We played no part in it. Yet it fully counted for us as if we were in Adam when he sinned. And that is how it was at Christ's death. He died as our Federal Head and we are identified with Him in His death, burial and resurrection.

So how shall we who died (aorist tense) to sin live (future tense) any longer in it? How can we who are **positionally** dead to sin by being identified by God with what Christ did, how can we **operationally** continue to live in sin in the future? How can we who are IN CHRIST live in the future as if we are IN ADAM? How can we live in that schizophrenia? That is a very logical question.

³Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death?

One way that we might make a mistake in our thinking is by ignorance. We could think a Christian might live no different than a non Christian. We might not know an important piece of information. Paul doesn't want his readers to make that mistake. So he gives them the important information they must hear and understand.

Now, keep in mind that that Christ's death was substitutionary and representative. From a substitutionary prospective Christ **and only Christ** was fit to be the sacrifice for our sin. We played no part in that nor could we. But in that Christ was also our representative, we could be included in that way. We were **with Him** in that **He represented us**.

Let's first look at the word Baptism. I don't think this is primarily talking about the believer's baptism with water. A human can chose to go through with a baptism and it can be completely false. It can be a symbol of something that doesn't exist. But a believer has been baptized into Christ. This is something that has been done to him or her by God. Mr. Barnhouse makes much of the fact that the Greek word for baptism means metaphorically a change of identity or to identify.

And that is how he believes the word is used in this case. There are many solid scholars that agree with him. And I think he is right.

Paul started with Christ as the second Adam. And just as we were identified with Adam, now we are identified with Christ. When Adam sinned, we sinned. Now, when we are identified with Christ, when Christ was buried in death, so were we. When Christ rose again, so did we. And when He lives, so do we. Baptism is the word describing that connection we have to Christ so that whatever happened to Him happened to us through Him. A believer must understand this to understand why our old identity no longer fits us. We must understand the significance of what happened to a believer if a believer is identified by God with Christ. The historical event of Christ dying, suddenly has dramatic implications to our lives. It is as if we were there with Him when he died. It is as if we were part of Him and when He died we died too. If we are baptized with Christ at all, if we are identified by God with Christ at all, we are identified first with Him in His death. That is what Paul is saying.

⁴Therefore 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.

Here is the logical punch line that Paul makes. If we are identified with Christ in His burial, if we were **interred** with Him which is actually what this word means, there are dramatic logical implications for us. If we died with Him it follows that we were raised from the dead with Him. If we are so tightly identified with Christ's death, we are **just as tightly** identified with him in being raised from the dead. And this resurrection was done by God's direct work on His behalf. The powerful resurrection done to Christ was also done to us since we were, in some sense, in Him. Not only does God simply count it that way or reckon it that way... something **truly happened** to us. Just as when Adam sinned every man was, from then on, **truly** guilty of sin. Adam's sin in reality affected every human in time and space reality. In the same way, what Christ did in reality affected every person who would ever believe in Him in time and space reality.

Now notice the “even so”. This is the same kind of comparison we saw in Chapter 5. Just as Christ was raised from being completely 100% dead by the Father, even so, just like this, we should walk in newness of life. Here Paul couples Christ’s resurrection with our power for living. And He can do this because he is talking about the same thing. It is the same power that made Christ alive once He was dead that gives us new life. And if we have new life, if we have been resurrected from the dead, there is no reason **not** to act like it. We not only **CAN** but logically **SHOULD** walk in that new life. In fact, there is no reason not to.

Notice too that it says WALK. We are told that we are to live in **the process** of this newness. The word for walk means to make one’s way, progress; to make due use of opportunities. This is what we should be doing with our lives. This is our moral imperative. We **should** walk in newness. Every day we have opportunity to progress. Every day we have learned a little bit more about ourselves and hopefully a little bit more about Christ. If you ever get discouraged that your faithful service seems to be mundane, consider this. No matter where you are, no matter what your obligations, no matter what your situation, **you can progress** in the newness of life. Your life is full of opportunity. You can be more like Christ today than you were yesterday. In fact, you are obligated to be more like Christ today than you were yesterday. Every Christian has this challenge and this opportunity in front of him every day. We should walk in newness of life. Today you have opportunity. You may think, but I have made very little progress for all the opportunity I have had. That may even be true, but you have today. You can and should walk in that newness of life. Commit anew to the process. Submit yourself anew to the Lordship of Christ and say yes to the Lord of our salvation. We should walk in newness of life.

⁵For if we have been united together in the likeness of His death, certainly we also shall be *in the likeness of His* resurrection,

The word for united in New King James was translated planted in KJV. Mr. Barnhouse uses an illustration here that I think is

helpful. He describes some of the Sequoia trees out west that were planted separately but would often **touch** very high in the sky and at that point the trees would grow together. In fact they so connected that you could not tell from **that point on** which tree was which. That is how it is with how we are united with Christ by the Father.

I think here that the words "united together in the likeness of His death" is a synonym for baptized into his death. I think Paul is restating what he was saying to be sure that his readers would understand it. If we were in Christ in His death, you've got to take it all the way to its logical conclusion. You weren't at some point separated from Christ. If you were united together with Him in death you were united together with Him in resurrection. If you died in Christ you were made alive in Christ, just as Christ was. This is certain. The two cannot be disconnected. You cannot have died with Christ but not been made alive. That is impossible.

Also when dealing with the verb tense, sometimes the future verb tense refers to that which must logically occur as opposed to that which will happen in the future. In our context I believe that is how we should understand it. If we are united in the likeness of his death we will most logically live in newness of life during our lifetimes. It must occur. How else could it be? Christ does not connect **His** resurrection to **our bodily resurrection** at this point. He could. And it is true. But that is not the point he is trying to make. What he is showing is our power to live here and now in the power of Christ, it is spiritual resurrection that is being emphasized in the believer here, not physical resurrection.

⁶knowing 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.

Knowing this- this is what we **should** know. This is what we **must** know. And this is what Paul is making sure that his readers **DO** know.

Our old man was crucified with Christ. Now what is this old man?

Literally it is a “not recent or worn out human being”. It is surely used here of who we were apart from Christ. It is the old us in Adam. It is us, but us as we were before Christ. Here are two other references in the NT to the Old Man.

Ephesians 4: ²⁰But you have not so learned Christ, ²¹if indeed you have heard Him and have been taught by Him, as the truth is in Jesus: ²²that **you put off**, concerning your former conduct, **the old man which grows corrupt according to the deceitful lusts**, ²³and be renewed in the spirit of your mind, ²⁴and that **you put on the new man which was created according to God, in true righteousness and holiness.**

Colossians 3: ⁹Do not lie to one another, since **you have put off the old man with his deeds**, ¹⁰and have **put on the new man who is renewed in knowledge according to the image of Him who created him,**

Notice the two tenses here. Colossians tells us that we have put off the old man. Ephesians 4 says that we must now put off the old man. How can that be? There are many examples of this type of thing. We were crucified with Christ, yet we must crucify our flesh. What Christ did for us and what happened to us in Christ is as good as done from where God sits. So He can refer to our position at will and it is true. At the same time, we are not glorified yet. We still have work to do. And we must put into action **operationally** what we know to be true **positionally**.

So we see here that something has happened **positionally** to who we **used to be** apart from Christ. We are called upon to, by faith in what God says is true about us, **operationally**, put off that old man, the old residue from who we used to be. And we put on by faith those things that are congruent with the new nature.

Let's look at verse 6 again. It is important that we understand what this means and what it does not mean.

knowing this, that our old man was crucified with Him,

We could think at this point that our old man no longer has any remaining vestiges, that it has been obliterated and there is no residue. But the next sentences tell us what this really means.

that the body of sin might be done away with,

The word here for done away with means- to render idle, unemployed, inactivate, inoperative

1a) to cause a person or thing to have no further efficiency

1b) to deprive of force, influence, power

Another word in Greek could easily have been chosen for something that was completely destroyed or annihilated.

But that is not the word that was chosen. The word chosen carries with it the idea that something has had the power stripped from it. It can no longer do what it used to. And what is the result of our old man being crucified?

that we should no longer be slaves of sin.

The crucifixion of the old man has this effect. The body of sin no longer has the power it had to control us so that we no longer **must be**, and **therefore should be, slaves of sin**. That is what the context teaches us about the crucifixion of the old man. And it is a good thing it does. Otherwise we may be completely surprised when we find that we are still tempted to do evil. We might think that our old self must not have been crucified. We might think temptation is an evidence that we are not saved.

Fortunately scripture tells us here that it is power that has been stripped from our old self. So what does that mean to us?

We will look at that in detail next week. We will take a look at the reality of the new life and the reality of the vestiges of the old nature and how we are to live in this present reality. We will see how we can live in victory over sin while it still exists in us.

I hope this week you will read our text and its surrounding texts. When you do think in terms of positional and operational. You may even want to make notes in the text to that effect. That division has helped my understanding of the text a great deal.

Also let it sink in just how much the position that Christ has put us in allows us, in fact demands of us to operate completely differently than before we knew him.

There is no time like the present to adapt to the truth of the great salvation we have been given. We are given minutes and hours and days. They are to operate from the position that Christ has put us in, in newness of life. I trust we can walk in that newness together.