

## Introduction

- What we have seen in Romans so far is that God's gracious act in Christ when activated by faith puts people into a new and right relationship with God. Thereby assuring them escape from God's day of wrath.
- What Paul does in Romans 6 is to demonstrate that not only does Christ's death free us from the PENALTY of sin but it frees us from the POWER of sin too!
- Our goal in study of chapter 6 Romans, is to lay side by side: Justification - acquittal from guilt of sin and sanctification - deliverance from 'sinning'. The two must never be confused but we must also realize they can never be separated!
- \*\*\*\*Subduing the power of sin is what Chapter 6 is all about!\*\*\*

## I. Overview of Chapter 6, Romans

- A. Since the topic of chapter 6 of Romans is the main topic of this portion of the Letter to Rome, it is important to realize that Paul hints at this theme by using the word 'sin' in the singular throughout the chapter.
  1. Like 5:12-21 Paul continues to speak of sin as a power or master that exercises unbreakable control over all who are of Adam. However sin's tyranny is broke for the one who is found in Christ!
  2. So because of this understanding Romans 6 is filled with language and imagery of slavery, mastery, freedom, etc.
  3. Those crucified with Christ should no longer serve sin vs 6, nor let sin rule and reign in their lives because they have been set free from sin and are now bound to Christ. In other words as we saw in chapter 5, grace and life reign in us.
  4. Just with these thoughts, it is clear to see that one basic theme of Paul's letter in chapter 6 is the Christians freedom from sin's tyranny or lordship.
- B. "Well Then!" vs. 15 provides a break in thought in Paul's argument in chapter 6 and Paul restates his question, "*Should we keep on sinning?*"
  1. Both sections 1-14 and 15-23 look at the Christians transfer from the realm of sin to the realm of righteousness.
    - a) The first section, 1-14 focuses on the negative...release from sin.
    - b) The second section 15-23 focuses on the positive...dedication to righteousness.
    - c) The second section explains what the first section accomplishes. In other words, it covers the fruit of what that transfer from sin to righteousness and life means.
  2. Paul's intent in 15-23 is to show that the justified believer can be very very confident that he will be saved on the last day. Justification transfers the believer into a new age, new position, new existence, new life through redemption. This is where we now live...we have a new address...the reign of grace and life!
  3. Paul's point continues to be: justification unleashes the power of God for salvation.
- C. In 5:12-21 Paul sketches out with a broad brush the two realms of sin and death by Adam and righteousness and life established through Christ. Everyone falls into one of the two.
  1. He now makes these two realms very personal by showing the transfer of the believer from the realm of sin to righteousness and how this creates a new relationship (for the believer) to sin (ch 6) and to the law (ch 7).
  2. We now have a new Master!

- a) We have moved from the reign of sin and death to righteousness and life 6:6,14,17-22.
  - b) We are no longer under the power of the law but the power of grace! 6:14,15.
  - c) This transfer of realms brings with it a new influence and power that has led and must lead to a new way of living...sanctification.
  - d) It is a must because Paul lets us know that even though we have new address we bring with us many of the 'old influences' that threaten the new status of our living in Christ.
3. Hear is what he is saying:
- a) "sin will not rule over you"... "do not let sin reign." 6:13-14
  - b) "you are not in the flesh"... "do not live according to the flesh." 8:9,12

## II. Dead To Sin Having Joined Ourselves to Christ

- A. *"Well then, should we keep on sinning so that God can show us more and more of his wonderful grace?"* (Romans 6:1 NLT)
1. In the first verse of chapter 6, Paul uses this 'transfer of realm' language to show how crazy it would be for a believer to remain in sin to make grace look good.
  2. We have died to sin! The transfer is so radical that Paul uses such decisive terms as death and new life!
  3. Paul wants us to see that so close is our connection with Christ's death that we can be said to have been *"buried' with him."* Burial puts the 'nail in the coffin' and prepare us for what follows...a new life patterned after the resurrection of Christ!
  4. Verse 1 of Chapter 6 is a response to a point that Paul makes in 5:20, *"where sin abounds, grace abounds all the more"*. This is not about us staying in sin so that grace may abound. You died to that! Paul asks this question in verse one to draw out the close connections of the Christian's experience with grace.
    - a) Paul is addressing possible arguments against his grace message: *"Wont this message just lead to more sinning?"*
    - b) *"In response, essentially, Paul argues that the law could never curb sinning; and the reign of grace, far from encouraging sin, is the only means by which sin can truly be defeated."* NICNT Romans IE. Believers will always be tempted to slip from the celebration of grace to an abuse of grace, and become complacent of sin.
- B. vs 2 *"Of course not! Since we have died to sin, how can we continue to live in it?"*
1. Of course not! By no means! με γενοιτω (Never!) Cotton Patch Version, "Hell no!"
  2. Paul is emphatically deny that the Christian should sin to get more grace! That is why he can ask, *"If you died to sin, why are continuing to live in it. It is not part of the realm of Christ!*
  3. The Christian's death to sin is a major portion of Romans 6.
- C. What does "death to sin" mean? Paul uses the verb 'die' to:
1. To make an immediate connection with the death of Christ, with our own death to sin.
  2. To die illustrates a decisive and final break in our own state to being from sin.

- a) The idea is a decisive break. Yes, it is a break from the penalty of sin but Paul is talking about the power of sin. Sin shall no longer be lord over you!
  - b) Paul wants us to see this decisive break as a separation from the rule or realm of sin. In chapter 6, sin is being personified as a power that rules over the person who is outside of Christ.
- D. When did 'death to sin' take place?
- 1. At baptism (conversion).
  - 2. There is both a moral appeal (we must not sin) and theological assertion (that we are no longer able to live in sin, realm)
- E. How can we continue to live in sin?
- 1. We can't!
  - 2. But, when you consider verses 11-14, Paul considers sin as continuing threat to the Christian.
  - 3. "Living in sin" is best taken as describing a "lifestyle" of sin—a habitual practice of sin, such that one's life could be said to be characterized by that sin rather than by the righteousness God requires." NICNT Romans
  - 4. Paul is making the point that sin's power is broken and this must be evident in practice in the believer's life. Yet, he knows that at times Christ can and do live inconsistently in the realm of Christ. It is not sin, but the believer who has died to sin! As Wesley said, "Sin remains but it does not reign."
  - 5. Living a life pleasing to God comes out of a sense of liberation from sin's domain.

### III. Baptized into Christ's Death.

- A. By the time Paul is writing this letter to the Romans, baptism had become as it is to us today, an initiation by water into Christ.
- 1. It was a testimony of faith by the new believer.
  - 2. Paul is arguing that Christian baptism is not only the joining of the believer with Christ but also is the joining with His death.
  - 3. This is the reasoning Paul uses. It is not to say we are saved when we are baptized. Paul speaks of faith in every chapter of Roman but in these two verses does he speak of baptism.
- B. Paul wants us as believers to note once again by example of baptism a place of designated time of death to sin and life in Christ.
- 1. Baptism is the means by which we are buried with Christ not the place in which are buried.
  - 2. Burial with Christ is a description of the participation of the believer in Christ's own burial as one carries out the rite of baptism.
- C. The main points of verse four not our burial with Christ but the new life to which all this leads! It is the purpose of our burial...that we may walk in newness of life.
- 1. We are summoned by God to live in this empowered place!