

- 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. 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. Christ died to set us free from sin's dominion. The very least we can do is to die to sin!

2. To die illustrates a decisive and final break in our own state of 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? vs 2.
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 Christians can and do live inconsistently in the realm of Christ. It is not sin that has died, 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.

II. Baptized/Immersed into Christ's Death. vs. 3,4.

- 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 only in these two verses does he speak of baptism. So he is not creating a doctrine here of salvation by 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 sins 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 is not just 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!
 2. We are summoned by God to live in the death, burial and resurrection of Christ!

3. Verse 5, affirms what Paul has just said in verse 4,
 - a) it is a conditional sentence. "if" this then "that". (form/likeness)
 - b) The certainty of the union with the 'form' of Christ's death must mean that we will also be united with the 'form' of His resurrection!
- D. The significance of relating to Christ's death vs 6-7
 1. vs. 6,7 restate and elaborate on the meaning of the believer's death with Christ.
 - a) 'Crucified with' bring to a climax of us having died to sin with Him.
 - b) It is not we who have been crucified with Christ but our 'old man./sinful selves. What that speaks of is what we were in Adam, who lives under the reign of sin.
 - c) Old man vs new man can be compared to Adam vs Christ. Those who are in Adam exist as the old man...those who are in Christ exist as the 'new man.' Since we are still influenced by the resistance of the old man we are exhorted at in Eph 4:22-24 to 'put off the old man' and its evil desires. *What we were in Adam is no more. But until we get to heaven we will always be tempted to live in Adam.
 - d) This crucified life leads to the end result that we are no longer slaves to sin/Adam. vs 7 because... we were crucified with Christ we were set free from sin's power.
 2. vs 8-10 focus' on the life we have in Him as a result of relating to His death.
 - a) Paul reiterates again the connection between dying with Christ and being raised with Him. (ref. vs. 5)
 - b) Since we died with Christ...We believe/know, that we will live with Him!
 - c) vs. 9, We are sure because we are connected to Him in His death therefore we are sure to be connected to Him in His life. Our faith comes from the fact that He was raised from the dead and He will never die again! Death no longer has power/Lordship over Him!
 - (1) *"Christ, in coming to earth incarnate, came under the influence of the powers of the old age: sin (cf. v. 10), the law (cf. Gal. 4:4), and death."* Moo, D. J. (1996). Romans NICNT (p. 378). Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.
 - (2) He was a man under the 'old realm'. He was subject to the that power, in that it killed Him, it just never caused Him to actually sin.
 - (3) Christ's separation from death is the final 'nail' in the coffin of death because it can no longer rule over Him. Therefore since we are in Him it cannot rule over us. Therefore live for the glory of Go!
 - d) vs. 11, in the same way we are to related to sin. That is to be our attitude.
 - (1) Paul uses an imperative to communicate this to us. "Reckon/consider" yourselves dead to sin and ...alive to God through Christ Jesus.
 - (2) In other words, Christ has done the work it remains for us to appropriate and apply that work by faith and action.
- E. Applying the principal of dead to sin and alive to God. vs. 12-14
 1. Three "do not's". Do this living under the freedom of God's grace. vs 14b. Without the promise of grace in this, ie. It would be like telling a drowning man to swim to shore as telling a man under sin's mastery to stop sinning.
 - a) Do not let sin control the way you live. Put into action the reigning power.

- b) Do not give in to sinful desires. The battle though spiritual is fought, won or lost based on the daily decisions we make. Therefore do not let it reign over you nor use your body to empower it.
- c) Do not let any part of your body serve evil.
- 2. Do give yourself completely to God.
 - a) Your whole body
 - b) To bring glory to God.
- 3. vs. 14 Not now nor ever will sin be your master! You live under the freedom of God's Grace!

Conclusion:

This ends the first section of chapter 6:1-14 and now set us up to answer the question again, "Can we go on sinning? NOOOOOO vs. 15.