

Freedom from Sin

Text: Romans 6:1-11

Introduction:

1. This chapter commences next major section of the Epistle – Sanctification
2. We could summarize the three phases of our salvation as follows:
 - Justification = deliverance from the penalty of sin (past)
 - Sanctification = deliverance from the power of sin (present)
 - Glorification = deliverance from the presence of sin (future)
3. These verses: Demonstrate the radical change in the believer's relationship to sin as a ruling power in his life.
4. Key word is 'know'

We will examine these verses under 3 headings:

I. An Objection Anticipated (Vs. 1-3)

A. The Reasoning (Vs. 1)

1. "what shall we say then" = in response to what has been just taught
2. 'continue' = to tarry or abide (present tense). The practice of sin as a habit is in view (RWP)
3. "sin" = the sinful nature, not acts of sin. The question is whether the believer can continue with a relationship to sin like he had before salvation.
4. The reasoning went something like this: "If salvation is all of God's grace, without any contribution from me in the way of works, then surely this will encourage people to live and sin how they want!"

B. The Rebuttal (Vs. 2-3)

1. Emotional – "God forbid" Means "away with the thought!", "may it never be!"
2. Logical – "dead to sin" Our union with Christ in His death means our relationship to sin has fundamentally changed
3. 'baptized' = immersed, dipped, plunged. Used in the classics of a smith who dips a piece of hot iron in water. In Luke 16:24 the rich man asks Lazarus to dip (bapto) his finger in water. In this context it refers to the act of God introducing a believing sinner into vital union with Jesus Christ. (Wuest)

II. Our Union Assured (Vs. 4-7)

A. Buried with Christ (Vs. 4a)

1. "with Him" = signifies our union with Christ

The Gospel of God – Romans Series

2. “planted together” (5a) = Greek word was used of trees planted in the same place or bed. Signifies the closest union of any kind (Haldane)
3. ‘baptism’ = in this context the primary reference is to our spiritual baptism into Christ at salvation of which the ordinance of baptism is an outward sign and picture. 1 Cor. 12:13 *“For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.”*

B. Risen with Christ (Vs. 4b-5)

1. F. B. Meyer: “The picture in baptism points two ways, backwards to Christ’s death & burial and to our death to sin, forwards to Christ’s resurrections from the dead and to our new life pledged by the coming out of the watery grave to walk on the other side of the baptismal grave.”
2. The believer is raised to resurrection life! We were placed in Christ so that we might share not only in the blessings of His death, but also in the blessings of His resurrection.
3. “newness of life” = has the idea of freshness. The Divine nature has been imparted. We are to ‘walk’ in this life. The word ‘walk’ speaks of a way of life. Before salvation we walked in accordance with the dictates of our sinful nature. Now we walk in victory with the life of Christ empowering and energizing us. We have a new quality of life and a new source of spiritual energy to draw on in order to live the Christian life (Wuest)

C. Crucified with Christ (Vs. 6-7)

1. The Fact (6a)
 - a. “knowing this” = these truths need to have a grip on our hearts and minds. How liberating and powerful to have the truths of our union with Christ at the forefront of our minds in the spiritual battle.
 - b. “old man” = description of the old sin nature
 - c. Christ died for me, and I died in Christ. Gal. 2:20 *“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.”* Col. 3:3 *“For ye are dead, and your life is hid with Christ in God.”* At the cross, Christ not only paid the penalty for our sin, but He also broke the power of indwelling sin in the believer’s life.
2. The Purpose (6b)

There are two purposes of our co-crucifixion with Christ both introduced by the word ‘that’

 - a. “body of sin might be destroyed” - What this does NOT mean

The Gospel of God – Romans Series

- i. It is not a reference to some sort of sinless perfection
 - ii. This is clear from the chapter as it continues into the practical exhortations not to allow sin to have mastery in our lives (e.g. Vs. 12)
 - iii. 1. John 1:8 *“If we say that we have no sin, we deceive ourselves, and the truth is not in us.”*
 - iv. Illustration: Dr. Alan Redpath recounts a story about how that after preaching at a church in Southampton England, a young man came up to him with his face aglow and almost threw his arms around his neck. He said “Hallelujah, brother,” and I took a deep breath and said, “Hallelujah,” and hoped it was all right. I didn’t quite know what he was going to say next. He said, “I want you to know that eighteen months ago I was saved, twelve months ago I was sanctified, and now I am completely free from sin.” I looked at him and replied, “My dear friend, you’ve got further in eighteen months than I’ve got in twenty-five years. And if I read my New Testament aright, you’ve got further in eighteen months than the Apostle Paul got in a lifetime.” For at the end of Paul’s story he declared, “I’m the chief of sinners.”
- b. “body of sin might be destroyed” - What this DOES mean
- i. ‘destroyed’ = to render powerless, inoperative, inactive, idle
 - ii. Our relationship to the sin nature has been radically altered. The power of sin has been broken! Sin is now a dethroned monarch. We can still choose to yield to sin **but we are under no obligation to do so!**
 - iii. Before salvation, sin reigned in our hearts as king and we were compelled to do its bidding. Through salvation, sin was dethroned in our lives and now we live under the reign of grace through King Jesus. Now we are truly in a position to say NO to sin with the aid and help of the Holy Spirit.
- c. “that henceforth we should not serve sin” = to free us from servitude to sin. We no longer render a slave’s obedience to the evil nature habitually as we did before we were saved. (Wuest)
- d. Illustration of a Lamp by Wuest:

A floor lamp is connected to a wall outlet. It derives its power to give light from the electric outlet in the wall. Just so, a sinner is connected to the evil nature, and derives his incentive and energy to sin, from the evil nature. Remove the connecting plug from the wall outlet, and the light ceases to function. Its source of power has been cut off. Cut the connection between the sinner and the evil nature, and he ceases to function as a sinner. His source of power has been cut off. Connect the floor lamp with the wall outlet, and it starts to give light again. Connect the Christian with the evil nature still in him, and he sins again. But the point is, **he is under no compulsion** to put himself back into the control of the evil nature again, nor can he do it habitually, nor frequently. God has so adjusted things in the Christian’s life, that, while he remains a free moral agent capable of choosing between obeying the divine nature or the evil nature, yet, the preponderance (majority) of his choices are Godward. Thus does Paul declare the mechanical impossibility of a Christian habitually sustaining the same relationship to the evil nature which he sustained before he was saved.

The Gospel of God – Romans Series

- e. 1 John 3:6-10 – Is sin still master and ruler of your life? If that has never changed, then you probably need salvation.

III. Our Position Applied (Vs. 8-11)

A. Knowing (Vs. 8-10)

1. The essence of our faith (Vs. 8)
 - a. “shall also live” = future glorification not primarily in view but the resurrection life of the believer that commences the day of salvation and continues on into eternity
 - b. “with him” = note again the blessed union! Crucified with Him, Buried with Him, Risen with Him and now to live with Him the other side of the empty tomb!
2. The basis of our faith (Vs. 9-10)
 - a. We can have complete confidence that this life with Christ is assured by virtue of His never to be repeated, once for all death.
 - b. Christ “dieth no more” and “died unto sin once”. His death guaranteed my death and now His unending life guarantees my life with Him both now and in eternity. Because He lives, I shall live also.
 - c. John 11:25-26 *“Jesus said...I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die...”*

B. Reckoning (Vs. 11)

1. ‘reckon’ = an accounting term. Forms the basis of the word ‘logarithm’. It means to think, count or impute.
2. This reckoning is based on the facts concerning my position in Christ outlined in the previous verses, it is not fantasy.
3. Illustration: If I reckon that my bank account has \$40,000 in it when it does not, this is fantasy. All the reckoning I can summon will not put money in my Bank Account. So our reckoning to be dead, buried and risen with Christ does not make it happen. However, we can safely reckon on our co-crucifixion with Christ, because it is already a reality underwritten in the Word of God. In the face of searing temptation, I can aggressively count on the fact that I am dead, buried and risen again with Christ. I do not have to serve sin. The vital connecting link with my old master has been broken forever. As I doggedly reckon on this, God begins to pour His power into my life for that situation until I gain the victory. The Holy Spirit honors the Cross of Christ and my union with Him.

Conclusion:

1. Do you have a new Master? Have you been freed from slavery to sin?
2. Are we living in defeat or in the power of our union with Christ?

Closing Hymn: I serve a risen Saviour (He lives)