

Romans

Romans Chapter Six

Romans 6: 5-10

March 28, 2010

This is lesson number 34 in our exposition of the Book of Romans.

The Theme of the Letter

“For 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. For in it the **righteousness of God** is **revealed** from faith to faith; as it is written, ‘The just shall live by faith.’ ” Romans 1:16-17

Title: “The Old Man Was Crucified with Him”

The false charge against grace is that the Christian may continue in sin: 6:1.

The first and fundamental argument against this antinomian heresy is: 6:2.

“How shall we who died to sin live any longer in it?”

Besides, says verses 3&4, Christians are not only saved, they are now joined [united] with Christ, just as they used to be joined [united] with Adam.

Because we are joined with Christ, we died with Him, were buried with Him, and were raised with Him. Then verse 5 presents the two part condition of the Christian. If, or since, we have been united together in the likeness of His death, **certainly** we also shall be in the likeness of His resurrection.

Verses 6 & 7 establish that the “old man” was crucified with Him **that** {for the very purpose} that we should no longer be the slaves of sin.

The “old man” in Adam died but the “old man” is **not** our old sinful nature.

When you “know this” you can have absolute assurance of your salvation.

If you think the sinful nature is supposed to be dead you will expect not to experience sin since you think sin is supposed to be dead, and you will wonder how a real Christian can still sin and then wonder if you are really saved or not.

Romans

And then maybe after a brief spell of good behavior you begin to think, “Well, I must be saved because I have been a pretty good fellow for a few days now.”

That kind of thinking betrays that you are not really trusting Christ.

If sin in my life can cause me to doubt whether or not I am saved, and decency can make me think perhaps I am saved, then I am not trusting Christ completely.

Before I can nail down once and for all that the “old man” is gone, I need to call your attention to:

Ephesians 4:20-24

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

Someone may be thinking: “Here now, you have been saying that we put off the body of sin but not the old man, doesn’t this seem to say put off the old man?”

Read it very carefully. “... **put off**, concerning your former **conduct**, the old man which grows corrupt according to the deceitful lusts...”

Here in Ephesians, Paul is saying put off the old way of life, the character of the old man. Be what you are; don’t be what you are not. Don’t allow your members to be slaves to sin. My old self, my old man, is gone but my mortal body is still afflicted with sin. That is why you must not doubt your salvation every time you fall into sin. Just repent and trust Christ and “get over it!” Beware of presumption!

That is why the charge of antinomianism is made against the reign of grace.

Am I still a Christian when I still sin? Of course I am, because sin remains in my body.

So before we take up verse 7, there is no way that you will understand it correctly if you do not have it clear what verse 6 is saying. The old man is crucified for the purpose that the body of sin {our actual body} should no longer be slaves to sin.

Romans

Last week Brother Gables made an excellent point. He asked me if I meant that the physical body itself was sin. No! Keep the distinction between sin and the body. Sin is outside the body but it invades the body. One heresy of Gnosticism is that the physical was sinful; therefore Jesus could not be truly human else He would be sinful.

The “old man,” our humanity that was in union with Adam is dead.

The “body of sin” is our physical body which is still bothered by sin.

7 For he who has died has been freed from sin.

In preaching, as well as any kind of public speaking, a good practice is to tell your audience what you are going to say, say it, and then tell them what you said.

What I am going to tell you is that verse 7 is simply a general statement that will loop us back to the beginning of the main argument in verse 2.

The problem with interpreting verse 7 is with the word Paul selected and that is translated “freed.”

But everywhere else this Greek word is translated “justify.”

The word in verse 7 is not the same Greek word used in verses 18, 20, and 22, which is also translated “free.”

The word in verse 7 {*dikaioo*} means to “regard as just” or “innocent” and may be translated as “free” or “justify.”

The word in verses 18, 20, and 22 is {*eleutheroo*} and means “to liberate,” and is translated “deliver” or “to make free.”

The argument that Dr. Lloyd-Jones gives as to why “freed” gives the correct understanding in verse 7 rather than “justify” is as follows:

1. What happened to Jesus happened to us. That is what union with Christ is about. But Jesus was never **justified** because He had no guilt. He was made to be sin and that sin was punished in the same way that the sin of anyone who is not justified will be punished. If he had been “justified” there would be no punishment of sin.

Romans

2. If this means “justify” as to our guilt, then it says we are justified **because** we died with Christ. But God justifies the ungodly, before we were joined with Christ. Justification is always first.

3. And besides, Paul is finished with his argument for justification. He completed that argument in Chapter 5.

Always pay attention to the context. We were baptized into Christ. We died with Christ; we were buried with Christ; we were raised with Christ. “We were ... we were ... we were....”

But in verse 7 he says “**he**” and not “**we**.”

And so Paul here is not referring to “we” who died with Christ:

“For he who has died has been freed from sin.”

This is a general statement that is always true. When a man dies he is freed from sin. He can no longer sin. When a man dies, he can no longer commit sin, he has quit sin and you cannot charge a dead man with sin after he has died. He is no longer under the realm of sin, the power of sin is gone!

If then our “old man” has died, then like all men who are dead, the old man is freed from sin. And that is what loops us back to verse 2.

How shall we who died to sin live any longer in it?

How shall we who died to the realm and rule and reign of sin live any longer in it?

He begins with this truth in verse 2 and comes back to the same truth in verse 7.

The old man is dead to all of that.

Sin still dwells in my mortal body, but that is not my true self.

Here in verse 7 “sin” is a legal authority, a realm, a kingdom; therefore we need to be “justified” in a legal sense, i.e., “freed” from any association with sin.

But in verses 18, 20, and 22 we are being emancipated {that is exactly the right word} from the ownership of sin.

Romans

We, in our true self, are finished with sin.
We are no longer in that realm. We have died to that realm.

That is why there is a cross reference to 1 Peter 4: 1-2

4:1 Therefore, since Christ suffered for us in the flesh, arm yourselves also with the same mind, for he who has suffered in the flesh has ceased from sin, 2 that he no longer should live the rest of his time in the flesh for the lusts of men, but for the will of God.

Peter is saying the same thing. We are no longer under the reign of sin.

The man who has died with Christ has forever finished with sin.
He should never question what Christ has done for him.

The way to overcome the lure of sin and the resulting depression that sin causes is to realize this wonderful truth. The old man is dead and whether you sin or not you are in Christ.

Do you see why this sounds like antinomianism to the unbeliever?
I am not preaching that you, as a Christian, have a license to sin.

What have I told you? What I am preaching is that, yes, you will continue to sin, but you won't be able to enjoy it very long because that is not any longer who you are. **So, be what you are.**

Now to continue with 6:8-10

Outline from Dr. Martyn Lloyd-Jones

This section on vs. 8-9-10 will take us to the conclusion of the answer Paul gives to the false charge that he was preaching antinomianism. An antinomian is someone that thinks that because of the grace of God a Christian may continue under the reign of sin. An Antinomian presumes on the grace of God.

There is a subtlety here that people who think like Paul's objectors will miss. When you preach the true Gospel it will sound like antinomianism to the unbeliever.

Adjectives? E.g., "sovereign" grace. Grace by definition is sovereign.

Romans

Let me give you an example. Years ago, up in Kentucky, I heard a man preach that he was so secure in Christ that he could die in the arms of a prostitute and still go to heaven.

There are two ways to understand that claim.

If he meant that a man could willfully and deliberately, with ample opportunity to flee from the temptation, choose to sin anyway **because** he thinks he is a saved man: That is the essence of presumption and that man is deceived and lost. {Cf. 1 Corinthians 10:13}

And yet, grace must allow that the believer may fall into the most grievous sin, but never to presume on the grace of God.
{Cf. Galatians 6:1; 1 Corinthians 5:1ff}

This is, perhaps, **the most** important point of the Gospel.

Salvation is of the LORD! Everybody knows that !??

Do they?

Galatians 3:1 O foolish Galatians! Who has bewitched you that you should not obey the truth, before whose eyes Jesus Christ was clearly portrayed among you as crucified? 2 This only I want to learn from you: Did you receive the Spirit by the works of the law, or by the hearing of faith? 3 Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh?

In Galatians, Paul is writing to some religious people who thought they knew the Gospel. Paul had preached the Gospel to them. But some men, called Judaizers, came among them and bewitched them into considering another Gospel. Christ crucified was no longer enough to satisfy them. They couldn't get any personal glory in being saved if it was all in Jesus Christ.

Do you believe that the error that bewitched the Galatians has disappeared from the visible church today? This is why it is important to study the history of the church. The same old heresies keep coming up. They get new names, but it is the same old lies that deny Jesus Christ. Over the centuries, how many different things and ideas have men invented to add to what the Lord Jesus Christ did in His suffering for sin?

Romans

The Judaizers in Galatia insisted that circumcision was necessary in order to be saved. So, they added something that man can do, a human response, to the Gospel message. I don't know of any literal Judaizers today, i.e. demanding circumcision, but the same error is being propagated by those who preach that you must be baptized in order to be saved.

Anything you place your confidence and trust in, in the place of, or in addition to, faith in Jesus Christ and Him alone will condemn you to hell.

Baptism and church membership and morality are very important, but they are the result or effect of being saved, not the cause.

The Gospel is Jesus Christ and Him alone. If you mingle your good works and religious ritual with the work of Christ, with the idea that those good works and sincere religious activities have anything at all to do with your standing before God, as to your being justified, you are a modern day Galatian and more than foolish.

But there is another aspect to grace. In the same way that you can't be saved by anything that you do, you can't lose your salvation by anything that you do. And that is why the true Gospel sounds like antinomianism to the unbeliever. And that is why Paul's answer to the charge in 6:1 is "Certainly not!" The person who has been justified and born again cannot and will not think like that.

You see, the Apostle Paul was preaching that the reign of grace superabounded over the reign of sin and then some people accused Paul of preaching that if grace superabounded over sin, that would mean that a Christian could continue in sin.

The simple answer to that heresy is "Certainly not, How shall we who died to sin live any longer in it?"

When we come to verses 8-9-10, he is explaining the second half of verse 5.

And I say that what he writes in these three verses is at the very heart of the Gospel. What is the point?

The point is that here Paul is telling us about what **Jesus has done**.

Romans

This is the essence of the true Gospel: what **Jesus has done**.

Quote from Christianity Today article: "... the essence of the gospel is how you relate to your neighbor...."

A current example is the movie The Blind Side which is based on a true story and is a really good movie. But some comments made by one of the actors was something along the same line, "It's not preachy; it is the gospel." No, it is a good example of a Christian but it is not the gospel.

What Paul is showing us is that in the same way we were in union with Adam: those who are baptized into Christ, are in union with Christ.

What happened to Christ, happened to us.

In verse 7, he states the general truth that when a man dies he is freed from sin. Just as a dead man is freed from sin; you died to sin.

In verse 8, he repeats the second part of verse 5: "we believe," there is not any doubt, "we believe" that since we are in union with Christ, that since we died with Him, we shall also live with Him.

There are those who make this life with Christ to be all the way out to the future resurrection of the body. It is true that in the resurrection, we will live with Him throughout eternity.

But Cf. vs 4, "walk in newness of life." Not in glory, but here and now!

If this is all future, when we get to verse 11 ff, the argument becomes meaningless.

Cf. another passage where the apostle is saying the same thing:

Galatians 2:19-20

19 For I through the law died to the law that I might live to God. 20 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.**

The point is that what happened to Christ happened to those who are in union with Christ. So **do not** look at yourself and at your experience. Do not look at **either** your obedience **or** at your sin, look at what Jesus, the Christ, has already done.

Romans

If you are in union with Christ, what is true of Jesus is true of you. This was the problem with the Galatians. They had been bewitched into believing that the work of Jesus was not sufficient and so they had to add their part. Have you heard many of today's preachers? "God does His part and you do your part." Does that tickle your ears?

That is the very reason why many religious people are not saved, they simply do not trust Jesus Christ and Him alone. These church people are not immoral debauchers, they just do not trust Christ and Him alone.

Verse 9 says "knowing." Knowing what? ... knowing that Christ having been raised from the dead, dies no more.

Death no longer has dominion over Him.

In verse 4, we saw that Christ was raised from the dead by the glory of the Father. And we explained that the "glory of the Father," is the power of the Father. When we see the power of God the Father, we see His glory.

We can hardly think about a "time," actually before God created time, when God the Son, the second Person of the blessed Trinity, left the beauty of heaven and came into this wicked world. It is more than my weak mind can handle.

If it were not what the Bible says, I could not begin to imagine such an infinite stoop of grace. God becomes a man and takes on man's sin so that man can be delivered from the wrath of God.

Jesus Christ did that, and He died and was buried, but when God the Father raised Him from the dead, Death can no longer touch Him.

1 Corinthians 15:54 Death is swallowed up in victory."

55 "O Death, where is your sting?

O Hades, where is your victory?"

56 The sting of death is sin, and the strength of sin is the law.

Now, I know the context of this passage is the final resurrection of the body, but what I want you to see is the principle as to why "Death no longer has dominion over Him."

The sting of death is sin, and the strength of sin is the law

Romans

When Jesus became sin for us and the Father put him on the cross, death had dominion over Him. “It pleased the LORD to bruise Him; He has put Him to grief.” {Isaiah 53:10}

He had no sin in Himself, but He became sin for us. And God the Father punished His only begotten Son. And He shall see the travail of His soul and be satisfied. {Isaiah 53:11}

We know this because God the Father raised Jesus from the dead

We need to be careful when we read the Bible.

Here in verse 10 it says “He died **to** sin...”

It is true that Jesus died **for** sin, but here it is **to** sin.

Notice that in verse 2 it is the same, “we died **to** sin.”

What difference does that make?

The point here is that what happened to Jesus happened to us. While Jesus died **for** sin, we did not die **for** sin.

Only Christ can die **for** sin.

But when he died **to** sin, we died **to** sin, in union with Christ.

Death no longer has dominion over Him, death no longer has dominion over us. Now consider that “... He died to sin once for all.”

This is important. Something can happen once, and then happen again.

But this is “**once for all...**” He will never die again, He lives to God!

The Book of Hebrews makes this point in a number of places. Hebrews is showing that Christ is better in every way: better than the prophets, better than the angels, better than Moses, better than the priesthood of Aaron, and a better covenant than the law.

The point that I am making is that what Jesus did on the cross, when He died **for** sin and when He died **to** sin, **was once for all**.

Romans

Hebrews 7:27

...who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did **once for all** when He offered up Himself.

Hebrews 9:12

Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place **once for all**, having obtained eternal redemption.

Hebrews 9:26-28

26 He then would have had to suffer often since the foundation of the world; but now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself. 27 And as it is appointed for men to die **once**, but after this the judgment, 28 so Christ was offered **once** to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation.

Hebrews 10:10-14

10 By that will we have been sanctified through the offering of the body of Jesus Christ **once** for all. 11 And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins. 12 But this Man, after He had offered **one sacrifice for sins forever**, sat down at the right hand of God, 13 from that time waiting till His enemies are made His footstool. 14 For by one offering He has perfected forever those who are being sanctified.

What happened to Jesus happened to us.
There is no need for Jesus to die again.

When Jesus returns He will not be under the dominion of death and sin.

To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation. Hebrews 9:28

When Jesus came into the world the first time He had no sin, but He had a **relation** to sin. When He died that relation to sin is over. There is no need for Christ to die again. What Christ has done is final and forever.

He now lives to God and what is true of Him is true of us.
He once lived in the realm of sin and death.
He is now living in the **realm** of God.

He left his place in glory to come into the world to save sinners.

He was once in the realm of death and he suffered the hostility of sinners, I like the word the KJV uses, **contradiction**, Hebrews 12:3

For consider him that endured such **contradiction** of sinners against himself,

Romans

He was once where he could be tempted, and where He was tempted, but now He lives in the realm of God.

The prayer of Jesus in John 17 has been answered.

John 17:1-5

17:1 Jesus spoke these words, lifted up His eyes to heaven, and said: "Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, 2 as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him. 3 And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. 4 I have glorified You on the earth. I have finished the work which You have given Me to do. 5 And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.

Ephesians 1:18-23

19 and what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power 20 which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places, 21 far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come. 22 And He put all things under His feet, and gave Him to be head over all things to the church, 23 which is His body, the fullness of Him who fills all in all.

Revelation 1:17-19

17 And when I saw Him, I fell at His feet as dead. But He laid His right hand on me, saying to me, "Do not be afraid; I am the First and the Last. 18 I am He who lives, and was dead, and behold, **I am alive forevermore**. Amen. And I have the keys of Hades and of Death.

Now I want to close this section by saying again why this point is, perhaps, the most important point of the Gospel. What Christ has done is done forever. He has finished with sin and death. What happened to Christ, happened to us.

Can you trust Jesus?

When the Holy Spirit convicts a man of sin and guilt; when that man sees by faith that Jesus took his sin and with His precious blood made propitiation, such a man will be so in love with Jesus that he cannot live in sin any longer.

Jesus is finished with sin and death, He is now in the realm of God.
We are finished with sin and death, we are now in the realm of God.

That is the point from which the Apostle is going to argue sanctification.

Romans

That is why Christians can no longer live under the realm of sin and death.

They have died to sin.

That is the point of verse 2 & 7 which he will use in verse 11.

Romans 6:11

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

By God's grace, we will take up verse 11 next Sunday.