

Romans 6:1-11

“Dying To Live”

Ch 6 marks a new division (if you will) in the book of Romans. Though the *flow* goes unbroken, the *focus* makes a transition from justification, to sanctification. The last 2½ ch or so have been spent discussing our justification before God through faith in Christ. How that we're not made right in the sight of God on the basis of that which we do or don't do, but by simple faith in the work that He's done on our behalf, becoming sin for us that we might become the righteousness of God in Him. and As I trust in Christ for the forgiveness *of* my sin, coming to grips with the fact that He paid the penalty *for* my sin by laying down His life upon the cross on my behalf, God imputes to me, or accredits me with righteousness before Him. Last week we took the time to see exactly how this was possible, how it is that 1 Man, by 1 act some 2,000 yrs ago could have a soul saving, eternal impact upon me today. How that even as by 1 man (that is Adam) sin entered the world, and that in Adam all the world sinned, even so as by 1 Man, (that is Christ) the sin of the world was atoned for and all the world can be forgiven in Him. One for all, all of mankind was condemned in Adam, but because by the act of 1 man all the world could be condemned, even so by the act of 1 Man (Christ) all the world (that is as many as would call upon the name of the Lord) could be saved. Look at vs 18-19 of Ch 5 (read).

Justified before God in Christ, however *justification* is positional, it's my legal standing before God in Christ. But how that justification spills out into my life in the practical, that's called *sanctification*. and That's the progression this epistle is making, and that's what I meant by the fact that the focus changes but the flow does not, sanctification is built upon the foundation of justification, so though they're 2 different subjects they're not mutually exclusive. Because we can't experience practical sanctification until we 1st receive the positional justification. Justification is an instantaneous act that transpires the moment you receive Christ, sanctification is a life long process that culminates when you see Him for then you will be like Him. So sanctification is that practical process of becoming like Christ in the here and now which will be completed upon your arrival into His presence, absent from the body and present with Christ.

So Ch 6 begins the discussion on how God makes the sinner whom He's declared righteous (positionally) actually righteous (practically). Because there was apparently a problem that Paul was persistently challenged with regarding his teaching on salvation by faith alone, that we're under grace and not law in Christ. and The rationale would be something like this, “If it's about grace, and not about law, than I suppose it doesn't matter how we live. If it's just about believing, than behaving is irrelevant, and if the more I sin, grace abounds all the more to my life, than why not let God's grace *really* be on display in my life by just continuing in sin?”

That's the thought pattern that Paul picks up on here in ch 6, because he knew that by uttering the glorious reality that he expressed in vs 20 (But where sin abounded, grace abounded much more), that some perverted mentality would try to twist that into a license for sin. Because the Jewish mindset in particular couldn't fathom order apart from the law, if there's no law than there'll be total anarchy, how can righteousness reign apart from law? and So they'd try to blow buckshot through Paul's position, but all they were doing was displaying their own ignorance regarding a redeemed life, because to be in Christ not only makes for positional justification, but also a practical sanctification, how? Notice

Vs1

You see here's the argument, "If great sin is always overcome by greater grace, than what difference does it make? We may as well continue in sin that grace might be continually poured out on our lives." and The verb "continue" here is in the present active tense. What that means is to be consistently habitually sinning with out regard for God, or respect for His Word or anything else. It's not talking about falling into sin occasionally or stumbling here and there, that's something that we all do. Remember John said, "*If we say that we have no sin, we deceive ourselves, and the truth is not in us.*" 1 John 1:8 So this isn't a reference to an occasional sin in my life whereby in a moment of weakness I stumbled, it's talking about a willful, habitual practiced pattern of personal sin.

But the person who sees grace as a license to sin; I would really have to question whether they've truly ever been a recipient of God's grace in the 1st place. and We touched on this in the close of our service last week; remember vs 21 of ch 5? "*Grace reigns through righteousness.*" But even beyond that when I come to Christ, I'm "Born again" which by its very definition speaks of what? New life, new nature, but here's the deal, I can't be living 2 lives simultaneously, so in order for me to experience *new* life, the *old* life has to die, and that's the direction Paul is taking us. How can a person receive *new* life, and continue to live his/her *old* ways? So new life in Christ demands that old self has to die, notice.

Vs2

Now here's what he's coming around to, we used to be dead *in* sin, Eph 2:1, "*And you He made alive, who were dead in trespasses and sins,*" but now we're no longer dead *in* sin, but we're dead *to* sin. No longer are we identified with Adam being dead in sin, but we're alive in Christ and dead *to* sin. So when he says, "Certainly not!" This is really the strongest expression of rejection, and refutation in NT Greek. Today we might say, "You gotta be kidding me!" Or, "You're out of your mind!" Or even, "You don't have a clue!" As if somehow the sin in my life, or your life could somehow please God or bring glory *to* God, my sin is what placed Jesus on the cross. Now am I going to have the audacity to actually think that God will be somehow pleased with me, or look to glorify Himself through me by the sin in my life. That kind of thought borders on blasphemy at best and it would probably be more accurate to just go ahead and qualify it as blasphemy and/or heresy period. Because you see, how can we who died to sin, live any longer in it?

That's the principle at hand, how can one live righteously apart from the law? Because in Christ we're a new creation, old things pass away, all things are made new. We're new creatures, the old self has passed away, the Jeff that existed before Christ came into my life is dead, now it is no longer Jeff who lives, but Christ who lives in me and the life that I live in the flesh I live by faith in the Son of God who loved me and gave Himself for me. Remember these vs? "*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. I do not set aside the grace of God; for if righteousness comes through the law, then Christ died in vain.*" Gal 2:20-21 You see the principle that Paul introduces us to here is the fact that the person who is *alive in Christ* has *died to sin*.

So the question that arises is that if I'm dead *to* sin, how can I then continue to live *in* sin? It's both a principle and practical impossibility. By simple reason you have to conclude that if you've died to a certain kind of life, you can't live in it any longer. People die every day, and when someone dies to this life, they don't live in it any more.

The verb "Died" here is in the aoristic tense which speaks of a particular happening at a specific moment in time, in other words there was a very specific moment in time that you died to sin, when was that moment? When you surrendered your life to Christ, at that moment, you died to sin.

If you died, well, death is a permanent position, you no longer live in this life once you've died to it. So to, life in Christ equals death to sin. and This takes us back to the "One for all" principle we were discussing last week, if in Adam all sin, than in Christ all died *to* sin, that's what Paul was speaking of when he said to the Corinthians, "...*we judge thus: that if One died for all, then all died; and He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again.*" 2 Cor 5:14-15 Remember what we were speaking about in vs 12 of ch 5? That when Adam sinned, you sinned, I sinned, all of mankind sinned in Adam, even so in Christ; when Christ died, I died, His victory over sin and death is my victory over sin and death, His newness of life, is my newness of life. (Now I'm getting a little bit ahead of myself here) but this is where we're going, it's back to the federal headship, who are you identified with Adam, or Christ? In Adam is death, in Christ newness of life, but I can't experience the power of the resurrection life with out 1st dying. Hence the title, "Dying to live," Jesus put it like this, "*For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it.*" Matt 16:25 In the book of Philippians Paul talked about the desire to be conformed to His (Christ's) death if by any means he might attain to the resurrection of the dead. That desire to lose his life, that Christ might become the fullness of his life.

Vs3-4

You see there it is, underline that last portion of vs 4, "...we also should walk in newness of life." What's coming into view here, practical sanctification, what does the new life look like? Well I'll tell you what it *doesn't* look like; it *doesn't* look like the *old* life. Paul told the Eph, "...*put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts, and be renewed in the spirit of your mind, and...put on the new man which was created according to God, in true righteousness and holiness.*" Eph 4:22-24 See that? The old life, Corruption, deceitful lusts, the new life-true righteousness and holiness. Peter spoke of no longer living the rest of our time in the flesh for the lusts of men, but for the will of God, here's one for ya, "*He who says he abides in Him ought himself also to walk just as He walked.*" 1 John 2:6 What's the new life to look like, like the life of Christ.

Now what we're talking about here in vs 3-4 really isn't water baptism, you're free to see that here, but that's not the specific point of the text, water baptism is the ritual that points *to* and is a picture *of* this reality. This is a picture of the Holy Spirit baptizing you into Christ, not a picture of me baptizing you in the creek. What happens at the creek is the outward demonstration of this inward identification with Christ that has taken place in your heart.

But before we launch into that too much there's something else I want you to see right here at the beginning of vs 3. It's this phrase, "Do you not know." The idea behind that is, "This is something that you *should* know." These are basic fundamental truths to the Christian faith that every believer should have a grip on. You see we often have a tendency to deal with sin like this, "No, No, No!" Paul says that's not necessary, the way that sin is more accurately dealt with is like this, "Know, Know, Know." There are some things that as a believer you need to know if you're to lead the life of victory over sin that God has for you, because grace reigns through righteousness, the objective of grace is to save you from the penalty of sin, the power of sin, and ultimately the very presence of sin. 2 Of the 3 of those things are to be a present reality for the believer, we're saved from the penalty of sin, and the power of sin, and when we see Him we'll be like Him, no longer dealing with the presence of sin. But the primary worry we have in the here and now is the *power* of sin, how is that dealt with. Well, Paul would say, "There are some things you need to know." We see one of those things right here in vs 3, again in vs 6, again in vs 9, and again in vs 15. and You might mark those things as we pass by them because they're things you need to know.

The 1st thing you need to know is that when you have been baptized into Christ, what does that mean, to be *baptized* into Christ? Now this word "Baptized" is also in the aorist tense meaning that it happened at a specific point in time, and its in the *passive* voice meaning that it was done to you by someone else, in this case the reference would be to the Holy Spirit. It's the Holy Spirit that baptizes you into Christ, and this word baptize means to immerse fully, to submerge or to make overwhelmed.

There are a couple of different words in the Greek that speak of dipping into a solution, for instance as I was reading over some things preparing for this I ran across an illustration from a fella who had a recipe for making pickles (I don't know how it's done today but this was about 200 B.C.) and He would take the vegetable and dip it 1st into boiling water, now that process was temporary, didn't really make any permanent change (though it was a form of baptism), however then he would place the vegetable in a vinegar solution (which is the word for baptism we have here) and it would make a permanent change in the vegetable, it'll never be the same, it's something altogether different now than it was prior to its baptism into that solution. So to with you and me, we're not speaking of a temporary dip here, but something that makes a permanent change in who we are, as we're baptized into Christ, it's the real "Dill" we're never going to be the same again, we'll be altogether different than before.

Now I can take you down to the creek and dunk you 1,000 times and that won't produce a change in your life (except for perhaps a pruning of your skin and an avid hatred for me being so annoying as to dunk you over and over again). So what we're seeing here is the Holy Spirit taking you and immersing you, overwhelming me, completely submerging us in Christ, that's what it means to be baptized in Christ. Paul told the Galatians, "*For as many of you as were baptized into Christ have put on Christ.*" Gal 3:27 You are submerged in Him, and when the Holy Spirit placed you in Christ you were baptized into (1st of all) His death.

Vs4

Have you ever noticed (those of you who have been to our baptism ceremonies) that every time we baptize someone, (so far with out exception) we always raise them up out of the water, its sort of a standing policy we have. Why, because directly following the death of Christ is the anticipation of the resurrection *life* of Christ, so when we're baptized (ritually speaking) we're taken into the water, thereby identifying publicly with the death, and burial of Jesus Christ (You don't bury someone if they're not dead, burial confirms the death) but it doesn't stop there, our identification with Christ doesn't end with His death, Christ was raised from the dead. and So when we're raised up out of the water, the idea there is that not only am I identifying with the *death* and burial of Christ setting me free from the bondage of sin, being dead now to sin, but I'm also identifying with the resurrection *life* of Christ, so that even as Christ lives in the power of the resurrection, so to with me. I'm to live my life in the resurrection power of Christ, dead to sin, dead to self, but alive to God in Christ Jesus.

Vs5

This vs is simply underscoring all that we've discussed so far, if you're in Christ you get the whole package, you don't get one with out the other. This word "united" speaks of a grafting, like taking a limb and grafting it onto a tree so that it shares as one in the life of the root. Jesus is the vine, we're the branch that's been grafted in that we might share in the life of the vine, His life is our life, Christ is our life, it's no longer we who live, Christ is living in us, surging through us. and If we're united with Him in the likeness of His death (whereby our sin was nailed to the cross and buried in that tomb) even so we'll be united with Him in the likeness of His resurrection. That new life that displays itself in holiness, and consecration to God free from the power of sin.

Vs6-7

Here's something else you should know, vs 6 you're old man has been crucified with Christ. Now by, "Old man" it's not a reference to your husbands (ladies) or your dads (kids) but we're referencing here the old sin nature, who you were in Adam. That guy, that gal is dead, having been nailed to the cross in Christ, why? "That the body of sin might be done away with, that we should no longer be slaves of sin." So the old sin nature has been put to death in Christ, but here's the deal, why do we still then feel the impulse to sin? It's a little 5-letter word that the bible refers to, as the "Flesh," the old man and the flesh, are 2 distinctly different topics of scripture. and The nuances of this vs are rendered a little bit clearer as you begin to compare translations, but the idea here is that the old you has been crucified with Christ. So that your body of sin, that is your sin loving body, your flesh, might be done away with. The word translated "Done away with" doesn't mean destroyed, it means to render inoperable, to nullify, to render inactive or unemployed.

Your flesh in and of itself isn't evil, its neutral, it can be used for wickedness or righteousness. But it's been programmed pretty well by the old man before he was crucified, there's still an "imprint" if you will of the old man on the flesh, if not carefully and intentionally brought into subjection by the Spirit, the flesh will slip into autopilot and fall back into the patterns of the old life. But there's also the pull of the world's ungodliness upon the flesh, and then the temptations that Satan throws the way of your flesh as well.

But you don't *have* to succumb to *any* of those devices, the bible says that I am, and you are to, "...*present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.*" Rom 12:1-2 So the body doesn't have to obey the residual impulses of the old self, or follow after the world, or succumb to the temptations of the enemy, it can respond to the new man, the holy disposition, but it doesn't always do that does it.

Quite frankly the flesh would rather follow after a life of sin, but the new man with in you wants to follow God's will, God's ways (now we're getting into ch 7) but having died to sin we're no longer *slaves* of sin. There was a time when you didn't have a choice, you were subject to the tyrant of sin period, but in Christ you've died to sin, now death doesn't speak of extinction, but it does speak of separation, so in Christ I've been separated from the power that sin has over my life. The idea that this is communicating is that sin no longer has a legal right to force its mastery over you in Christ, you've been liberated, set free in Christ, the one whom the Son sets free is free indeed.

Vs8-11

Now we've joked about this before saying that Paul was an Ozarkien at heart because he "Reckoned" things to. "Are you dead to sin?" "I *reckon* so!" But really this word doesn't speak of "Supposing so" or "I guess so," it's an accounting term meaning to calculate, or to account. "Add it up" Paul is saying and what you'll find is that in Christ you're dead to sin, and here's the deal, it doesn't matter if you *feel* dead to sin, understand the *principle* of being dead to sin or anything else, but you're to believe it based upon the promise God's Word and act on it accordingly you see it doesn't stop there, you're also alive to God in Christ Jesus our Lord. and The idea here is that even as the resurrection life of Christ is lived *to* God, *for* God, as *unto* God for the glory *of* God, even so your life in Christ is to mirror that. If you're in Christ you haven't become dead to sin, free *from* sin, and given new life to live for yourself, your own selfish pursuits.

But as we quoted earlier, if Christ died for all then all died, and He died for all, that those who live should no longer live for themselves, but for Him who died for them and rose again. You see you're not your own, you were bought at a price, therefore glorify *God* in your body, and in your spirit which *are* God's. Reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

If you're here and you've never been set free by the blood of Jesus Christ then today God wants to give you true life, newness of life. All the old things can pass away right here, right now, today, and all things can be made new, it's a lie of the enemy that says, "Well get a few things straight then come to Christ." That's why Christ came, because we can't get *anything* straight on our own, that's the old man, the sin nature dominating your life, enslaving you, but you can be free in Christ, dead to sin and alive in Christ. If you try to hang on to your life you'll lose, but if you lose your life for Christ sake, you gain life everlasting. Jesus said, "I'm the resurrection and the life, he who believes on Me though He may die yet will he live, and whoever lives and believes on Me will *never* die." We're free from the power of sin and death in Christ, sure this shell that I live in might perish, but I'll go on to be with the Lord, absent from the body, and present with the Lord. The choice is yours, Jesus died that you might live, if God is dealing with you, surrender your life, give Jesus your heart.

Prayer points:

Lord help us to rest on the facts, to live according to the facts, that in You we're free from sin, being dead to sin, now Lord give us strength that we might not subject ourselves to the impulses of the flesh life, but may we walk in the Spirit and not fulfill the lusts of the flesh. Thank You for reminding us, perhaps revealing fresh to some of us the reality of the freedom we have from sin in Christ. Help us to walk *in* it, rejoice *over* it, and bring glory to You *by* it.