

**Romans Chapter 6:1-14;
Dead or Alive?
Lesson 1 Slide 1
Romans 6:1-4;**



THE FLOW OF PAUL'S ARGUMENT.

Universal Sinfulness Shows:- A Universal Need of the Gospel. (1:18-3:20;)

- A. So what advantage do the Jews have then? 3:1-18;**
1. They have superior honour & privileges. 3:2-8;
 2. But they are under sin, just the same. 3:9-18;

B. The Law brings knowledge of sin to all men, saying:-
This is what sin is, and all men are guilty of it! – but the Law cannot justify men from the guilt of those sins. 3:19-20;

C. Justification from that guilt comes through faith in the atoning blood of Jesus. 3:21-31;

THE DOCTRINE OF JUSTIFICATION BY FAITH.

3:21-5:21;

GODS PLAN OF RIGHTEOUSNESS

NOW REVEALED. 3:21-5:11;

Righteousness described. 3:21-31;

Righteousness illustrated in Abraham. 4:1-25;

Benefits of righteousness. 5:1-11;

**Contrast of righteousness and condemnation.
5:12-21;**

6:1-8:39; Deals with the doctrine of sanctification, how the justified one's should live. How Justification ought to be worked out in the believers character.

OUTLINE OF THE DOCTRINE OF SANCTIFICATION.

- A. Dead to sin and alive unto God** 6:1-14;
- B. Free from sin and servants of righteousness** 6:15-23;
- C. Free from Law and united with Christ** 7:1-6;
- D. The inward struggle under law** 7:7-25;
- E. Life in the Spirit** 8:1-17;
- F. Encouragements to holiness** 8:18-39;

Romans 6 and 7 deal with three objections and Paul's answers to these objections.

- 1) While dealing with these objections, they show the doctrine of sanctification.**
- 2) Paul will show that justification brings forth sanctification. (being made holy set apart.)**
 - a) Justification is the act of being made right.**
 - b) Sanctification is the state of being right.**

Rom 6:1; “What should we say then? Should we remain in sin so that grace may be given the more fully?”

The **first five chapters** of Romans have dealt with **JUSTIFICATION**.

Romans **chapter 6** deals with **SANCTIFICATION**.

The word "**sanctification**" means "**holiness**" (being **set apart for God's service.**)

This word is found in Rom 6:19,22;

God HAS saved me from the **PENALTY** of sin:-

This is **JUSTIFICATION**. (Romans 1 to 5;)

God IS saving me from the **POWER** of sin:-

This is **SANCTIFICATION**. (Romans 6 to 8;)

God WILL save me from the **PRESENCE** of sin when my salvation is completed:-

This is **GLORIFICATION**. (Romans 8;)

Rom 6:1; “What should we say then? Should we remain in sin so that grace may be given the more fully?”

Romans chapter 5 has magnified **the work of Jesus Christ in reconciling sinful man to God.**

“Through” Christ, man is **“justified.”** (5:1;)
At **“peace”** with God. (5:1;)

Gains **“access into His grace.”** (5:2;)
Receives the gift of the **“Holy Spirit.”** (5:5;)
“Saved from the wrath of God.” (5:9;)

“Reconciled.” (5:10-11;)
“Reign in life.” (5:17;)
“Made righteous.” (5:19;)
Gain **“eternal life.”** (5:21;)

Rom 6:1; “What should we say then? Should we remain in sin so that grace may be given the more fully?”

Comparing sinful man with the justifying work of Jesus, one surely sees how gracious God is. However, this grace is not to be abused.

Thus Romans 6 deals with these crucial questions:-

How shall I live the Christian life?

How can I have victory and dominion over sin?

How can I live a life that is set apart for the service of the Lord Jesus Christ?

How can I be free from the bondage of sin?

What must I do to live a life that is pleasing to God?

Rom 6:1; “What should we say then? Should we remain in sin so that grace may be given the more fully?”

Shall we continue in sin that grace may abound? (6:1;)

Shall we sin, because we are not under law, but under grace? (6:15;)

Is the law sin? (7:7;)

Did then that which is good become death unto me? (7:13;)

These questions are closely connected to Paul’s statements regarding **our access** to the **abundant grace of God** in Romans 5:2, 20b;.

Grace, faith, and obedience are shown to be **inseparable** in these passages. Paul has already said, “**where there is no law, neither is there transgression.**” (Rom 4:15; see also Rom 5:13;)

The inference is easy. **There is obviously something for the Christian to do and maintain.** Paul explains in chapter 6.

Anticipated Questions & Answers To Paul's Teaching.

That Man Is **Justified By Grace Through Faith.**

Paul deals with certain objections - or perhaps genuine problems – which his readers might have with this teaching.

On the one hand there would be those who were contending for the **continued observance of the Law**

The Judaizers - who did not really understand the doctrine of GRACE. (And we have brethren today who are like this; they are very, very legalistic and seek to impose a rigid discipline on their brethren.

They do not understand the N.T. teaching of **salvation by GRACE.**

Their constant **emphasis is on WORKS** -on what the members of the congregation **PRODUCE.**

**A brief survey the chapter
to see what Romans 6 deals with:-**

v1. Not continuing in sin;

v2. Not living in sin;

v4. Walking in newness of life;

v6. Not serving sin (being a slave to it);

v10-11. Living unto God;

v12. Not letting sin rule over us;

v13. Serving God with our bodily members;

v14. Not being under the dominion of sin;

verses 19 and 22. Holiness.

**These verses speak of the Christian life,
our relationship to sin, how to have victory, etc.**

Rom 6:1; “What should we say then? Should we remain in sin so that grace may be given the more fully?”

If someone were to ask:-

"What must I do to be saved?"

or "What must I do to be justified?"

Likewise, if a believer were to ask:-

"What must I do to live the Christian life?"

"What must I do to walk in newness of life?"

**We would want to give this person
God's answer from the Bible.**

We should be able to give clear answers from God's Word. These can be found in Romans 6.

The tragedy is that so many Christians fail to understand God's principles of victory and holiness.

Instead of following God's principles they follow various fleshly schemes and carnal methods.

They try **self improvement techniques.**

They try **self discipline techniques.**

They try confession of sin (which is good and right, see 1 John 1:8-10;) but the confession does not seem to stop the sinning and they fall into the **sin-confess-sin-confess-sin-confess cycle** (constantly confessing their sins but never able to forsake their sins.)

Rom 6:1; “What should we say then? Should we remain in sin so that grace may be given the more fully?”

**They struggle, they work at it, they strive to do better, etc. but it is ever the same old story:-
DEFEAT!**

Paul describes it well in Romans 7:14-18;

**“The things that I want to do I don’t do
and the things that I hate, those things I do!
I desire to do God’s will
but I cannot perform that which is right!
The harder I try the more I seem to fail!”**

Rom 6:1; “What should we say then? Should we remain in sin so that grace may be given the more fully?”

What must I do to live a holy life?

Let's search Romans chapter 6 for **commands**.

It is interesting that the first real command is not found until **6:11; "RECKON"**.

The emphasis in these verses is **not upon DOING but upon KNOWING**. (See Romans 6:3,6,9,16; 7:1;)

To have victory there are certain things which I need **TO KNOW!** It's **not that I need to DO SOMETHING**, but I need to **KNOW SOMETHING!** Because if I truly know something I will **DO** it.

Rom 6:1; “What should we say then? Should we remain in sin so that grace may be given the more fully?”

Three key words in Romans 6 are these:-

- 1) KNOW.** (v.3,6,9);
- 2) RECKON.** (v.11;)
- 3) YIELD.** (v.13;).

First, the believer must KNOW THE FACTS!

These facts centre upon the death and resurrection of Christ (the facts of justification centred upon the very same gospel facts also. Rom 4:24-25;)

These facts centre upon what Christ has already accomplished by His death and resurrection. (His FINISHED WORK). The emphasis is not upon:- What I do but upon what Christ has already done!

Rom 6:1; "What should we say then? Should we remain in sin so that grace may be given the more fully?"

Secondly, the believer must RECKON or COUNT ON THESE FACTS (consider them to be true).

Faith is the key! Faith fixes itself upon the facts of God's Word and counts them as true!

Obedient Faith says "Amen" to the facts of God's Word.

It is not mere mental agreement.

Faith is active not passive.

Faith says, "Yes it is true. I am dead to sin and I am living unto God! I rejoice in this fact!"

(compare verse 11).

Rom 6:1; “What should we say then? Should we remain in sin so that grace may be given the more fully?”

Thirdly, the believer in Christ is to YIELD or present his bodily members to God as one who is ALIVE FROM THE DEAD. (v.13).

As a new creature in Christ he realizes that all that he has is to be presented to the service of the King of Kings!

**We were dead in sin.
NOW We are alive unto God and
want to live to His praise and Glory
On a day by day basis.**

Rom 6:1; “What shall we say then? Shall we continue in sin, that grace might abound? 2. God forbid (Let it not be! Perish the thought!). How shall we who died to sin live any longer in it? 3. Know ye not (do you not know, are you ignorant of this fact) that all of us who were baptized (immersed) into Christ Jesus were baptized into His death?”

4. “Therefore we were buried with Him by baptism (immersion) into death, in order that as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 5. For if we have been planted together (united) in the likeness of His death, certainly we shall be also in the likeness of His resurrection,”

6. “Knowing this, that our old man was crucified with Him, that the body of sin might be rendered ineffective (powerless), that we should no longer be serving sin (as sin’s slave); 7. For he who has died is freed (justified) from sin.”

Rom 6:8; “Now if we died with Christ, we believe that we shall also live with Him, 9. Knowing that Christ, having been raised from the dead, dies no more; death has no more dominion over Him. 10. For in that He died, He died to sin once for all, but in that He lives, He lives to God.”

11. “So also (in the same way) keep on reckoning (counting as true) yourselves to be dead indeed to sin but alive (living) to God in Jesus Christ our Lord. 12. Let not sin therefore be reigning (ruling as King) in your mortal body, that you should be obeying it in its lusts (evil desires).”

13. “Neither be yielding (presenting) your members as instruments of unrighteousness to sin but (on the contrary) yield (present) yourselves to God as those who are alive from the dead, and your members as instruments of righteousness to God. 14. For sin shall not have dominion (mastery) over you: for you are not under (the) law, but under grace.”

Rom 6:1; “What should we say then? Should we remain in sin so that grace may be given the more fully?”

These objections are raised because of what the objectors believed Paul was saying in 3:21-5:21; **The idea that where sin abounded grace did even more abound.**

They thought Paul is saying **it is alright to sin,** because **God's grace will deal with it.**

Paul was really saying that **the law showed sin abounding in ugliness and therefore showed all the more the beauty of God's grace.**

THE DOCTRINE OF SANCTIFICATION 6:1-8:39;

"Sanctification" -HAGIASMOS- KJV

"Holiness" used in two ways:-

That relationship with God into which men enter by faith in Christ. Acts 26:18; 1 Cor 6:11;

“The separation of the believer from evil things and ways.” 1 Thess 4:3; W.E.VINE The whole of this section deals with holiness of life. 6:1-2,7,11;

Rom 6:1; “What should we say then? Should we remain in sin so that grace may be given the more fully?”

QUESTION #1

Shall We Continue In Sin That Grace Might Increase?

Rom 6:1-14;

Paul's **short initial** answer. **2a;**

Paul's **lengthy reasoned** answer **2b-7;**
We have **died to, been freed** from sin.
Symbolically **portrayed in our immersion.**

Paul's **practical illustration.** **8-11;**
We cannot if we truly are following Christ

Paul's **exhortation.** **12-14;** see **Col 3:1-10;**

Rom 6:1; What shall we say then? Are we to continue in sin so that grace may increase?

6:2; Never! How could we live in sin anymore?
We died to it!

6:3; Do you not know that all of us who have been baptized into Christ Jesus were baptized into His death?

6:4; So by our baptism into His death we were buried with him, so that as Christ was raised from the dead by the Father's glorious power, we too should begin living a new life.

Rom 6:1; “What should we say then? Should we remain in sin so that grace may be given the more fully?”

**The believers relationship to sin. 6:1-23;
Dead to sin and alive unto God. 6:1-14;**

**Paul uses Common rabbinical method of teaching:-
ask rhetorical question, then answer.**

**In chapters 6 to 8 the error dealt with is the idea
that Grace permits us to persist in sin.**

**Paul shows that justification is intended
to produce hatred of sin and holiness of life.
chapter 6 contains 3 lines of arguments :-**

Rom 6:1; “What should we say then? Should we remain in sin so that grace may be given the more fully?”

**a) The meaning and purpose of baptism:-
death to sin and resurrection to a new life.**

**b) Former slaves to sin become slaves
of God, bound by love to obey a new master.**

**c) Former experience of sin's degradation
should make believers ashamed of it,
aware that it leads to condemnation
and thus determined to live holy lives.**

Rom 6:1; “What should we say then? Should we remain in sin so that grace may be given the more fully?”

"Shall we persist in sin so that there may be all the more grace" N.E.B.

OBJECTION:- such a method of justification allows (encourages) sin. v1, 15;
"God's grace forgives all sin, so we may sin with impunity.

The more we sin, the more opportunity God has to exercise His Grace. So by sinning we do Him a favour, we show how great God's grace is!

I suggest that these are questions which have been raised by OTHERS, when they heard Paul speaking about Grace.

He may even have been asked such questions many times over, and so he introduces them into this chapter in order to focus the attention of the readers of his letter to the Romans on the subject of GOD'S METHOD OF GAINING THE VICTORY OVER SIN, in the life of the Christian.

Rom 6:1; “What should we say then? Should we remain in sin so that grace may be given the more fully?”

Jesus was the Father’s weapon of Righteousness, bringing judgement to the sin, death and Satan.



Rom 6:1; “What should we say then? Should we remain in sin so that grace may be given the more fully?”

Rom 5:16; “There is no comparison between the free gift and the offence. If death came to many through the offence of one man, how much greater an effect the grace of God has had, coming to so many and so plentifully as a free gift through the one man Jesus Christ!”

Rom 5:20; “so that, just as sin exercised dominion in death, so grace might also exercise dominion through justification {Or [righteousness]} leading to eternal life through Jesus Christ our Lord.”

Rom 6:1; “What should we say then? Should we remain in sin so that grace may be given the more fully?”

Remember this fact; He has just said - in ch. 5; - that **although SIN has increased,** there is an **ABUNDANCE OF GRACE** which can deal with sin. So, you must imagine **someone** – perhaps an opponent **-responding:-**

"WELL, if THAT is the case, why not keep on sinning, so that God's grace may have more opportunities of working!"

Imagine someone saying to Paul:-
"Are YOU actually telling us that God is prepared to forgive a man's sin as often as he commits it?"

**So! The more we sin, the more opportunities God gets to show off His grace!.
SO WHY NOT KEEP ON SINNING !?**

Rom 6:1; “What should we say then? Should we remain in sin so that grace may be given the more fully?”

You will readily see how **someone** might take advantage of this idea, and say; “Why not exploit God's goodness, and commit all the sin we feel like committing, if God's grace is going to cover them anyway?”

As a matter of fact, there **ARE** religious groups today, who, whilst not expressing it quite like **THAT**, **certainly reveal that they have a very similar attitude.**

They are the people who hold the doctrine which is rather grandly called **“The DOCTRINE OF ETERNAL SECURITY.”**

Rom 6:1; “What should we say then? Should we remain in sin so that grace may be given the more fully?”

This, in simple language, means **the doctrine of 'once saved always saved; once in grace, always in grace.**

It is the doctrine which says that, **once you have been SAVED, you can never sin so as to fall away and become lost.**

This doctrine is **also known as ANTI NOMIANISM.**
anti = against; NOMOS = a law.

In other words **NO LAW!** Opposition to **moral law;**
They claim that Christians are not bound by moral law.

Rom 6:1; “What should we say then? Should we remain in sin so that grace may be given the more fully?”

Some who teach the doctrine of **once saved always saved** would say that sin only affects the outward shell not the inner man:-

"If a person is saved by grace and not by any works (not by how good we are) and if a saved person is saved forever, then it seems to me that once a person is saved he can live any way that he pleases.

If a person is not saved by how good he is and if a saved person will not be lost because of how bad he is, then what would keep him from being bad?

Why can't he continue in sin to show everyone how gracious and forgiving God can be to His wicked child?"

Rom 6:1; “What should we say then? Should we remain in sin so that grace may be given the more fully?”

RASPUTIN taught that "**a sinner who continues in sin with abandon enjoys each time he repents, more of God's grace than any ordinary sinner**"
Tyndale Comm p134.

2 Groups were involved:-

- A) false teachers. 3:8;**
- B) Christians living sinful, ungodly, lives.
1 Cor 5:1-2;**

Perhaps the Judiazer's reason for trying to **impose the law** on the Gentile Christians was **an attempt to maintain moral standards?**

Rom 6:1; “What should we say then? Should we remain in sin so that grace may be given the more fully?”

The people who brought out this error:-

Taught that **justification is a verdict decided by God from Eternity. (PREDESTINATION).**

They argued, that if **God has PRE-DETERMINED - determined before-hand - that a person should be saved - that person MUST be saved ; Cannot HELP but be saved; and cannot possibly be lost no matter what sins he commits.**

But NO SUCH DOCTRINE IS TAUGHT IN THE SCRIPTURES.

Rom 6:1; “What should we say then? Should we remain in sin so that grace may be given the more fully?”

A sinner is never said to be saved, until he believes and obeys the Gospel. And, unless our FAITH can be from eternity, there is no way in which we can be JUSTIFIED from eternity.

UNTIL by God’s grace our sin is forgiven by the blood of Jesus, accepted through faith and obedience to the Gospel, far from being SAVED, the sinner is UNDER THE WRATH OF GOD. Rom 4:5;

“IF WE ARE SAVED BY THE GRACE OF GOD, APART FROM THE WORKS OF LAW, IT DOESN'T MATTER WHAT WE DO- HOW MUCH WE SIN GOD'S GRACE WILL COVER OUR SIN!.

“IN FACT, WHY NOT CONTINUE TO SIN SO THAT IT GIVES GOD THE OPPORTUNITY OF SHOWING HIS GRACE?”

Rom 6:1; “What should we say then? Should we remain in sin so that grace may be given the more fully?”

“that grace may **abound**?”

The word “**abound**” (**pleonazo**) = “to be more, esp. to be more than enough, be superfluous...

Of persons, to go beyond bounds, take or claim too much...

to have an excess of, abound in a thing...

to state a larger amount... to be exaggerated” (LS 645).

Paul seems to be using **a play on words**. At Rom 5:15-17; he uses the word “**abound**” in relation to **the abundance of Christ’s grace compared to man’s sin.**

**Though sinful man abounded in sin
God’s grace abounded the more.**

Rom 6:2; “Never! How could we live in sin anymore?
We died to it!”

Paul from 6:2-14; **Answers this first question;**
“**WHY NOT CONTINUE IN SIN**
SO THAT GRACE MAY BE DEMONSTRATED.”

The word **continue**, is the word **MENO**
which is often translated “**abide,**” or “**remain.**”

We can see that the question in v1 might very well
be rendered; “**Shall we STAY - CONTINUE –**
to live in a sinful condition,
so that God's **GRACE** might be shown?”

We can also see how positively and emphatically
Paul REJECTS THE VERY IDEA!

**Rom 6:2; “Never! How could we live in sin anymore?
We died to it!”**

The expression which is used in the Greek text is **ME GENOITO**, which translates as **"PERISH THE VERY IDEA!"** **“AWAY WITH THE VERY THOUGHT! MAY IT NEVER HAPPEN!”**
Or, as the A. V. has it **"GOD FORBID."**

When we became Christians we DIED to the old life - the life of sin. The OLD MAN, with his sinful habits, is DEAD, and we are DEAD to sin.

Remember that the word for **death - THANATOS -** and its root meaning is **SEPARATION.**
This is true whether we think of **physical death** or **spiritual death.**

He hung
between
heaven and
earth and
took the
Father's wrath
for us.



But, Christ was
the Father's
sword of
wrath,
defeating Sin
and Death
upon the earth.



**Rom 6:2; “Never! How could we live in sin anymore?
We died to it!”**

**And to be DEAD to SIN, means to be separated
from the power of sin, introduced by Adam.**

Adam and Eve sinned and when they left the garden
they also **brought** into the wider world
the knowledge of good and evil.

**As we saw in chapter five ever since then
God has never left man without some form of law.**

**Whenever we make a choice
to break the moral law
we will suffer consequences.**

**Rom 6:2; "Never! How could we live in sin anymore?
We died to it!"**

Notice that this verse is not a command.

Paul is not saying, "You need to die to sin!"

This verse is a statement of FACT:-

The fact is this: I, (your name,) DIED TO SIN!"

it is not something that will happen but it is something that has already happened! (past tense)

It's done! It has already been accomplished!

I died to sin!

**Paul is writing to Christians
and reminding them of their position in Christ.**

We need live by FACT and not by EXPERIENCE.

**Rom 6:2; “Never! How could we live in sin anymore?
We died to it!”**

Our personal experience would often seem to contradict this fact. **My experience (the way I actually live)** would often tell me that I am **very much alive to sin, but God says I died to it!**

The **unsaved person** is dead unto God. (Eph 2:1; no relationship, no vital contact) and living unto sin.

The **saved person** is dead unto sin and living unto God (compare verse 11). Sin has no more claim upon his life. **God has every claim upon his life, in fact GOD IS HIS LIFE!** (See Col. 3:3-4;)

Rom 6:2; “Never! How could we live in sin anymore?
We died to it!”

“We must not confound our relationship to sin with its presence! Distinguish this revealed fact that we died, from our experience of deliverance. For **we do not die to sin by our experiences: we did die to sin in Christ’s death.**”

“For the fact that we died to sin is a Divinely revealed word concerning us, and we cannot deny it! The presence of **sin "in our members"** will make this fact that we died to it hard to grasp and hold: but God says it. And He will duly explain all to our faith”. (William Newell, Romans).

The believer's **death to sin involves our UNION with Jesus Christ** as will be explained in the following verses. **We have been so identified with Jesus Christ that His death to sin (v.10) has become our death to sin. We died to sin in Him.**

Jesus demonstrated **VICTORY**
over Satan's greatest weapons **FEAR** and **DEATH**.



Rom 6:2; “Never! How could we live in sin anymore?
We died to it!”

I think that this is one the most difficult truths for Christians to grasp. You say, **HOW CAN I be dead to sin**, when I know very well that I sin in daily life?

Of course, we know that we are not alone in this, because in the very **next chapter**, the man who is here telling us that we are DEAD TO SIN, tells us that **he, himself struggled with the very same problem.**

Look at **Rom 7:21**; for instance - and this is the theme of a large part of that chapter -.

“So I find this rule: that for me, where I want to do nothing but good, evil is close at my side.”

**Rom 6:2; “Never! How could we live in sin anymore?
We died to it!”**

**JOHN also in 1 John 1:8; states clearly
that being a Christian does not mean
that we have attained sinless perfection!**

**This is because, although we have been freed
from the GUILT of our sin, and God has
made available to us the power to OVERCOME SIN
- in giving us the Holy Spirit.**

**The fact remains that we are surrounded by
temptation. We have to make choices all the time.**

**We shall be liable to sin for the rest of our earthly
lives, and we shall not be COMPLETELY beyond
the reach of sin until we receive our glorified nature.**

It is NOT that SIN DIED but that WE DIED TO SIN.
As a NEW creation we allow Jesus to renew our thinking
through **the word** He has given and we allow ourselves
to be **guided by the Holy Spirit through that word.** Rom 12:1-4;



**Rom 6:2; “Never! How could we live in sin anymore?
We died to it!”**

**BUT - and here is the important fact - God has
so constituted us, as New Creations in Christ Jesus,
that He has given us more power to over come sin.**

**Sin CAN be overcome;
This is one of the reasons why Jesus
became a man - took on Himself human nature.**

**Jesus came to demonstrate that
it is NOT necessary for God's people to sin.**

**We are not SET FREE from sin's bondage
by remaining in it so ‘GRACE may abound.’ (v1)
We must KNOW something –
We have DIED to sin. (v2)**

**Rom 6:2; “Never! How could we live in sin anymore?
We died to it!”**

**F.F.BRUCE. “Paul... could never consider
legalism as the remedy for libertinism;
he knew a more excellent way.”**

**“When a man yielded his life to the risen Christ
and the power of the Spirit, his inward being was
radically transformed, a new creation took place.”**

**“That man received a new nature which delighted
to produce spontaneously the fruit of the spirit,
who's graces were manifested in their perfection
by Christ himself.” Tyndale Comm.**

Sin CAN be overcome. Perhaps you have
Heard **the illustration of the electric lamp.**

Here is a lamp, plugged into a wall-socket. **As long as the lamp is connected to the source of power,** you can get it to light up. Take the plug out of the wall, and **you cut it off from the power.**

So with a Christian; when you become a CHILD OF GOD, Jesus CUTS THE CONNECTION between you and your old nature.

Connect the lamp to the source of power and it will shine again. **Connect the Christian with the old nature, the old habits, and he will sin again.**

Dead to sin does not mean UNABLE to sin.

**Rom 6:2; "Never! How could we live in sin anymore?
We died to it!"**

BUT, as always, the choice is OURS. We do not lose our freedom of choice when we become Christians.

We may choose between obeying the old nature - and sinning, or choose to be influenced by our NEW nature, and living as God wants us to. The choice is OURS.

**The statement in v1; "shall we continue in Sin."
Is answered in v2-8;**

"Died" past tense see v7,8,11.

Grace does not merely deal with the guilt of sin – it also deals with sin's power.

A Christian is one who at a specific point in time past, "died to sin". "Live in sin" v2 is equal to "continue in sin."

Rom 6:3; “You cannot have forgotten that all of us, when we were immersed into Christ Jesus, were baptised into His death.”

Note that the **context** necessarily infers that
“**all we**” who are **recipients of God’s saving grace**
Are those who have been “**baptized**”
for the remission of their sins.

To be “**in Christ**” is thereby equivalent
to receiving **the forgiveness of sins**
(i.e., the purpose of Christ’s blood and our baptism).

When I am **baptized for the remission of my sins**
I am now **in Christ, cleansed by His blood.**
(Gal 3:27; / Gal 2:20;)

Rom 6:3; “You cannot have forgotten that all of us, when we were immersed into Christ Jesus, were baptised into His death.”

“baptized **into** Christ Jesus.”

EIS denotes transition from one state, place, or condition to another **BAPTIDZO** 'dipped' an **immersion** and an **emergence**.

CONYBEARE "Baptized **into** fellowship with Christ."

GOODSPEED "Baptized **into** union with Christ."
see NEB and **Gal 3:27;**

“when we were **joined with Christ Jesus** in baptism, we **joined Him in his death?**” N.L.T.

“Or are you ignorant that as many as were immersed **into Christ** Jesus were immersed **into His** death? MLV

Rom 6:3; “You cannot have forgotten that all of us, when we were immersed into Christ Jesus, were baptised into His death.”

DEAD TO SIN AND ALIVE UNTO GOD.

DOES GRACE ENCOURAGE SIN?

IDENTIFY WITH CHRIST IN BAPTISM IS THE ANSWER.

| | |
|---|------------------------------|
| For salvation. – | Mt.16:16; 1 Pet 3:21; |
| For remission. (forgiveness) – | Acts 2:38; 22:16; |
| Into Christ – | Gal 3:26-27; |
| Into Christ’s death – | Rom 6:3; |
| Into His body – the church – | 1Cor 12:13; |
| As an act of obedience – | Mt 28:18-20; |
| To conform to the mould or pattern of teaching as given in:- | Rom 6:17; |
| To receive the gift of the Holy Spirit.- | Acts 2:38; |

Rom 6:3; “You cannot have forgotten that all of us, when we were immersed into Christ Jesus, were baptised into His death.”

**Death in Baptism - Resurrection in Christ:-
Present **spiritually**- Future **Physically**.**

1 Thess 4; John 6; Rom 8;

**Married to Christ - become the bride of Christ.
A changed relationship. Jn 20:25; Acts 7:43; Rom 6:17;**

NOTE -These two things are equal

1) Baptized into Christ. 2) Baptized into His death.

**The benefits of His death on the cross
are appropriated when the penitent believer
is baptized. Acts 2:38; 22:16; Col 2:12-13; Gal 3:36-37;**

**His death provides justification:-
our dying appropriates it.**

Rom 6:3; “You cannot have forgotten that all of us, when we were immersed into Christ Jesus, were baptised into His death.”

Paul shows what he means when he writes about our **DYING TO SIN** He shows that **our BAPTISM** was an occasion of tremendous importance because of what transpired at that moment.

We were **baptised into Christ.**

As Christ Commanded Matt 28:19-20;

INTO a Relationship with. INTO a New Standing with.

Baptised INTO HIS DEATH Identification.

If we were to ask a question. **When do we die to sin?**

The **ANSWER** must be, **WHEN**

WE ARE BAPTISED INTO THE DEATH OF CHRIST.

Rom 6:3; “You cannot have forgotten that all of us, when we were immersed into Christ Jesus, were baptised into His death.”

Another question. **Where** and **when** do we
Come into contact with the blood of Christ?

And again;

When do we begin to walk the NEW LIFE?

IMPORTANT QUESTION

AT WHAT POINT ARE SINS FORGIVEN?

Washed in the BLOOD

SINS FORGIVEN
RECEIVE
INDWELLING
HOLY SPIRIT

SAVED

NEW MAN
(REBORN IN
CHRIST)

be baptized
confess

repent

believe

hear

TIME LINE

OLD MAN
(LOST IN SIN)

Saved by God's Grace
Through the Blood of Jesus

Rom 6:3; “You cannot have forgotten that all of us, when we were immersed into Christ Jesus, were baptised into His death.”

**Some say we do not need baptism
we are saved by grace alone.**

**Why is there not even one passage of Scripture
that says we are saved by grace alone?
Instead, the Bible teaches that we are saved by:-**

God and Christ. (Titus 1:3-4;) **The blood of Christ.**
(1 Pet 1:18-19;) **Faith in Christ.** (Rom 5:1-2;)
Repentance. (2 Cor 7:10;) **Baptism.** (1 Pet 3:21;)
Works. (James 2:24;) and **Hope.** (Rom 8:24-25;)

Paul retells the story of his conversion

(You can read this in Acts chapter 22:1-16;)

“I said, **'What shall I do, Lord?'** And the Lord told me, 'Get up and go into Damascus, and there **you will be TOLD all that you are TO DO.**'”

“Then **he [Ananias]** told me, 'The God of our ancestors has chosen you to **know His will** and to **see the Righteous One [Christ]** and **hear Him speak.** **You are to take His message everywhere, telling the whole world what you have seen and heard.**'”

“Ananias then said to me ‘You do not need to do anything, just have faith, pray the sinner’s prayer and join the church of your choice’”

(no, he didn’t really – but that’s what many people are being taught today.)

Ananias actually said: “Now, don't wait any longer. Rise up, get yourself immersed [baptised] and get your sins washed away, trusting in His [Jesus'] name.”

Some believe and teach Saul [who is now called Paul] was saved on the Damascus road and at that point, his sins were forgiven and he received the Holy Spirit.

But if the account says Paul was blind and fasting and praying for three days after the Damascus road experience, what sins had Paul committed within those three days that needed forgiveness when Ananias told Paul to be baptized wash away his sins?

Why had **Saul not received the Spirit** on the Damascus road if **three days later** Ananias tells him he will recover his sight and that **he will receive the Holy Spirit?**

It was **IN HIS BAPTISM** that Paul **was saved by the BLOOD of CHRIST** which washed his sins away and enabled him, now having been saved to receive the gift of the Holy Spirit.

Ananias told **Paul** to do the same thing as **Peter** had **told the crowd** on Pentecost who asked him **what they must do**, after they had caused Jesus to be killed.

Peter had told them that **baptism** was for the forgiveness of sins - their sins were washed away by the blood of Jesus' sacrifice.

“and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. **To Him who loves us and released us from our sins by His blood.**”

Revelation 1:5

Obeying the Lord's command [to hear, believe, repent, confess, be baptised and live a faithful life] is how we turn to God and gain eternal life.

Rom 6:3; “You cannot have forgotten that all of us, when we were immersed into Christ Jesus, were baptised into His death.”

Why are not all men saved? According to **Titus 2:11;**
The grace of God has appeared,
bringing salvation **to all men.**
Yet, **most will not be saved!** (Matt 7:13:14)

Why did Peter say "**save yourselves.**" (Acts 2:40;) and Paul say "**work out your own salvation with fear and trembling.**"? (Phil 2:12;)

Why does the Bible teach us to believe, repent, confess, be baptized, and endure to the end in order to be saved? (Rom 10:9-10; Acts 2:38; Mark 13:13;)

Rom 6:3; “You cannot have forgotten that all of us, when we were immersed into Christ Jesus, were baptised into His death.”

The plain **facts** are that **the Bible** teaches **we are saved by grace through faith.** (Eph. 2:8-9; Rom 5:1;)

Grace includes all that God does and has done for us.

Faith includes all that man does and must do in response to God's grace.

Saving faith is not dead but living and working.
(James 2:14-26; Rom 1:5; 16:25; Gal 5:6; Heb 11;)

It is not negative, legalistic, or "guilt-trip" preaching to teach that there is something man must do in order to be saved and to continue to be saved.

Rom 6:3; “You cannot have forgotten that all of us, when we were immersed into Christ Jesus, were baptised into His death.”

It is Bible preaching. (Matt 7:21; Acts 2:37-38; 9:6; 13:43; 22:16; Rom 6:4; 2 Cor 6:1; Gal 2:21; 5:4; Thess 1:8; Heb 5:8-9; 12:15; 1 John 1:7; Jude 1:4; Rev 2:10;)

In his characteristic way, **Leroy Brownlow** summed it up well when he said:-

"So salvation is neither all divine nor all human. Trying to go to heaven by grace alone or human activity alone is like trying to fly a plane with only one wing -- it will not get off the ground!"

NOT FAITH ALONE. NOR GRACE ALONE. NOTHING ALONE.

Things the Bible teaches save us.

Eph 2:5; Saved by Grace.

Rom 8:33; God Justifies. (saved by God;)

Rom 5:1; Justified by faith.

(God the originator of our salvation.)

1 Cor 15:1-4; The Gospel. Rom 1:16;

(Gods power to save.)

Rom 5:9; Justified by Jesus blood.

Acts 2:36-37; Repentance and Baptism.

Acts 16:31; Believe on the Lord.

Gal 2:27; justified in Christ.

NOT FAITH ALONE. NOR GRACE ALONE. NOTHING ALONE.

Things the Bible teaches save us.

Acts 2:21; Calling on the name of the Lord.

Rom 5 10; Justified by Christ's life.

Rom 5:9; Justified by Christ's blood.

James 2:24; Works.

Acts 11:14; Words by which we shall be saved.

1Pet 3:21; Baptism.

Acts 2:21; Saved by calling.

Rom 3:24; Gods Grace = Phil 2:7-8; Heb 2:9;

James 1:21; The word.

Rom 10:10; Confession.

Titus 3:5; Regeneration.

Rev 2:10; Remaining Faithful.

Matt 28:19; "Go therefore and make disciples of all the nations, **baptizing** them into the name of the Father and the Son and the Holy Spirit."

Acts 2:38; "Peter said to them, "Repent, and each of you be **baptized** into the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit."

Acts 8:12; "But when they believed **Philip** preaching the good news about the kingdom of God and the name of Jesus Christ, they were being **baptized**."

Acts 8:36; As they went along the road they came to some water; and the eunuch said, "Look! Water! What prevents me from being **baptized**?"

Acts 22:16; "Now why do you delay? Get up and be **baptized**, and wash away your sins, calling on His name."

James 2:24; "Don't you see that a person is righteous because of his actions? He **CANNOT BE JUSTIFIED BY FAITH ALONE.**"

**Are we
Saved! (justified!)
by FAITH ALONE?**

**Jesus says NO!
Peter says NO!
Philip says NO!
Ananias says NO!
James says NO!**

**Why do they all
mention baptism
if faith alone
is sufficient?**

NOT FAITH ALONE. NOR GRACE ALONE. NOTHING ALONE.

Things the Bible teaches save us.

In Grace salvation is originated.

Through the Gospel salvation is offered.

Faith is how salvation is appropriated.

Through the Blood salvation is procured.

Baptism is how salvation is applied.

Rom 6:3; “You cannot have forgotten that all of us, when we were immersed into Christ Jesus, were baptised into His death.”

The best treatise of what baptism is, is given in **Rom 6:3-11;** Paul is **dealing with sin.**

In **Rom 3:9;** Paul states that all are under sin and in **Chapter 5,** Paul has shown that those who are disobedient like Adam are sinners and condemned.

God wants us to be **dead to sin** and for it to **no longer characterize our lives.**

Baptism is given to us **to allow us to experience spiritually** what **Jesus experienced physically.**

Rom 6:3; “You cannot have forgotten that all of us, when we were immersed into Christ Jesus, were baptised into His death.”

“immersed (baptised) into Christ Jesus.”

**This is not Holy Spirit Baptism
nor is it a mere symbolic act as many argue.**

This is baptism in water as described many times when the gospel is preached and men and women responded in faith repentance and baptism.

**Our Baptism is where we as commanded,
(Matt 28:18-19;) identify with Jesus death
and contact His blood that we might
receive the forgiveness of our sins
and the gift of the indwelling Holy Spirit. e.g.**

Rom 6:3; “You cannot have forgotten that all of us, when we were immersed into Christ Jesus, were baptised into His death.”

Water immersion (baptism) involved in our salvation.

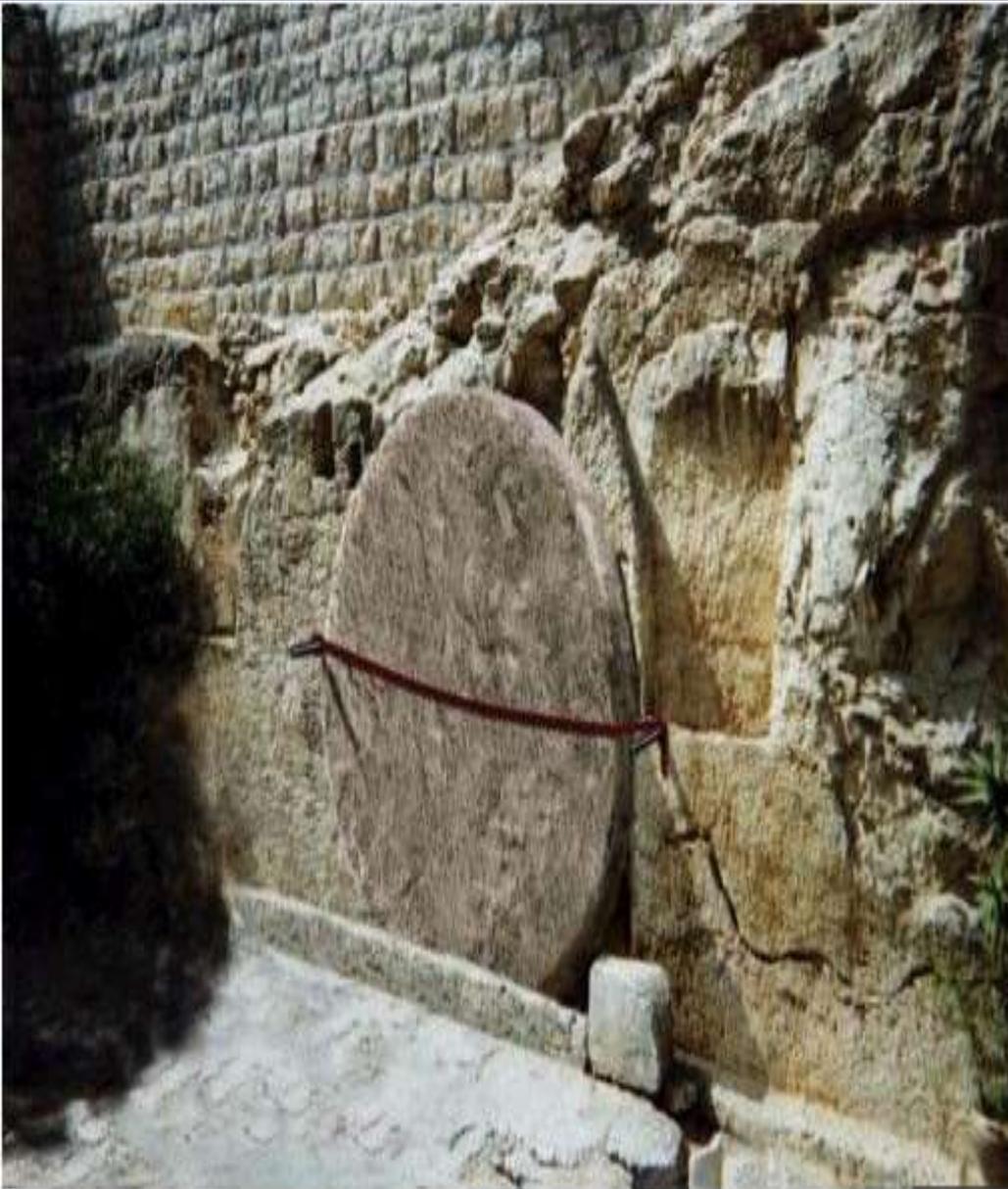
Mark 16:16; “The person who believes it and is immersed will be saved, but the person who doesn't believe it will be condemned.” I.E

Acts 2:38; “Then Peter answered, ``Change your hearts and each one of you must be immersed by the authority of Jesus the Messiah, so that your sins may be forgiven. Then you will receive the gift of the Holy Spirit.” I.E

Acts 8:38; “he ordered the chariot to stop, then Philip and the eunuch both went down into the water and he baptised him.”

Acts 22:16; “Now, don't wait any longer. Rise up, get yourself immersed and get your sins washed away, trusting in his name.” international English.

Rom 6:3; “You cannot have forgotten that all of us, when we were immersed into Christ Jesus, were baptised into His death.”



Rom 6:3; “You cannot have forgotten that all of us, when we were immersed into Christ Jesus, were baptised into His death.”

Paul asserts that because we have undergone **a spiritual transformation**, we **have been resurrected** and have been **made alive with Him**.

Those who would say that baptism is not necessary and that salvation is possible without it, fail to realize **the need to die to sin as Jesus did** and to be resurrected as Jesus was.

While **the emphasis** of the chapter is on **our relationship to sin**, it is also important to **understand the role baptism plays** in becoming a Christian.

Rom 6:3; “You cannot have forgotten that all of us, when we were immersed into Christ Jesus, were baptised into His death.”

It is not a ritual or a law, but rather it is a spiritual act of faith. It is a death in which our old man dies and is buried. That which is dead and buried should stay in the grave.

Baptism is a resurrection in which a new man is raised from the dead (born - John 3:5;) and is united with Jesus. (6:5;)

This resurrection is the point at which the Christian is saved, the point at which he is victorious over death and the point at which he is made new.

Rom 6:3; “You cannot have forgotten that all of us, when we were immersed into Christ Jesus, were baptised into His death.”

We have been crucified with Christ (Gal 2:20;) and we live by faith. Sin is no longer our master and we must not allow it to dominate our lives.

Paul will show in **chapter 8** that we have the necessary help **to be victorious over sin. We need to realize that our relationship to sin has changed. We can say, "The old shack is under new management."**

Salvation is free and grace is given without personal cost to any of us. To get something for nothing is alien to our thinking and many seek to attach some ritual actions to what God has done for us.

Salvation is free and is not paid as wages for good deeds. Sin is not free and it does pay wages, the wages of death.

Rom 6:3; “You cannot have forgotten that all of us, when we were immersed into Christ Jesus, were baptised into His death.”

Revelation 20:6; States that the one who participates in the first resurrection will not be subject to the second death. (Revelation 20:14; - second death is lake of fire.)

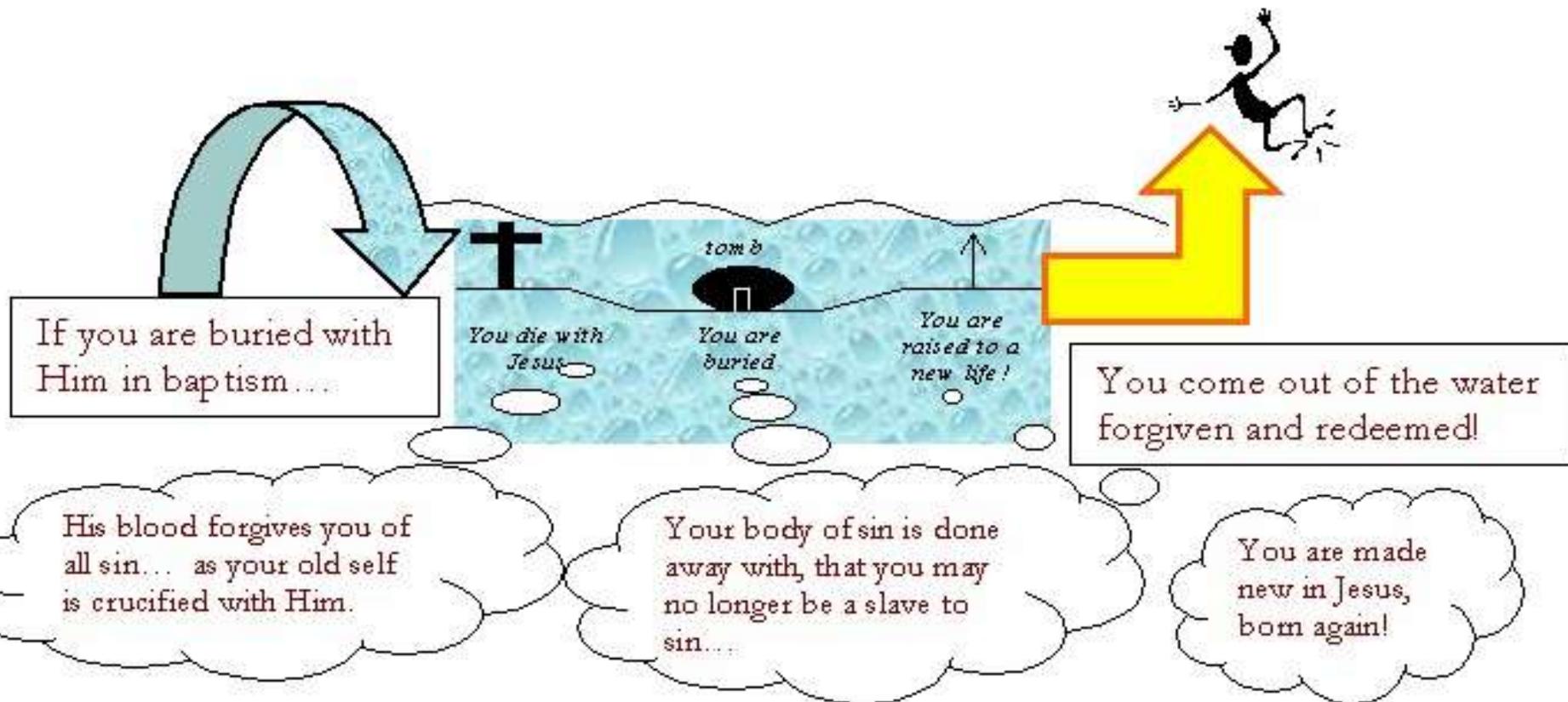
Baptism is the first resurrection at which our name is written in the book of life.

Baptism is the point at which **we come to life and reign with Jesus.** (I Peter 2:9; a royal priesthood and Revelation 1:5-6; a kingdom.)

Christians will experience the first death as a consequence of their relation to Adam but will not experience the second death because of their relation to Christ. **Baptism then is a birth in which that relation is established.**

The Gospel re-enacted. Through the blood of Christ our baptism brings us into a relationship with Christ.

You see all three elements of the Gospel are represented in baptism: **Jesus' death vs our death** to self, **Jesus' burial vs our burial** in the watery grave of baptism, **Jesus' resurrection vs our being raised up** to live a new life.



Rom 6:3; “You cannot have forgotten that all of us, when we were immersed into Christ Jesus, were baptised into His death.”

McClintock and Strong Cyclopedia. Purpose of Baptism.

“*With specification of the end or purpose for which the baptism is effected.* This is usually indicated by εἰς: as βαπτίζοντες εἰς τὸ ὄνομα, [Mt 28:19](#), and frequently; ἐβαπτίσθημεν εἰς Χριστόν . . . εἰς τὸν θάνατον αὐτοῦ, [Ro 6:3](#), al.; εἰς τὸν Μωυσῆν ἐβαπτίσθησαν, [1Co 10:3](#); εἰς ἓν σῶμα ἐβαπτίσθημεν, 12:13; βαπτισθήτω ἕκαστος . . . εἰς ἄφεσιν ἁμαρτιῶν, [Ac 2:38](#), etc.”

“In these cases εἰς retains its proper significancy, as indicating the *terminus ad quem*, and tropically, *that for which*, or *with a view to* which the thing is done, modified according as this is a person or a thing.”

“Thus, to be baptized for Moses, means to be baptized with a view to following or being subject to the rule of Moses; to be baptized for Christ means to be baptized with a view to becoming a true follower of Christ;”

Rom 6:3; “You cannot have forgotten that all of us, when we were immersed into Christ Jesus, were baptised into His death.”

“To be baptized for his death means to be baptized **with a view to** the enjoyment of the benefits of his death; to be baptized for the remission of sins means to be baptized with a view to receiving this;”

“To be baptized for the name of any one means to be baptized **with a view to** the realization of all that the meaning of this name implies, etc.”

“In one passage Paul uses ὑπὲρ to express the end or design of baptism, βαπτίζόμενοι ὑπὲρ τῶν νεκρῶν, [1Co 15:29](#); but here the involved idea of substitution justifies the use of the preposition.”

“Instead of a preposition, the genitive of object is sometimes used, as βάπτισμα μετανοίας Lu 3:3; al.= βάπτισμα εἰς μετανοίαν, the baptism which has μετανοία **as its end and purpose.**”

Rom 6:4; “Your old sin-loving nature was buried with him by baptism when he died, and when God the Father, with glorious power, brought him back to life again, you were given his wonderful new life to enjoy.”

A Timeline

Evidence That Jesus is Good News

Jesus announced the good news that was at hand.

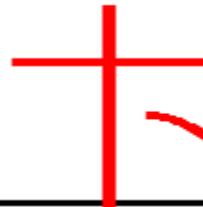
Paralytic



Sinful Woman



Thief



You & Me



The Gospel narratives include:

- 1) demonstrations of the good news that Jesus has authority to forgive sins
- 2) Jesus' death, burial and resurrection making the forgiveness of our sins possible,
- 3) affirmation that he has ascended in the clouds to the Father.

* Acts 2:30-31,
Daniel 7:13-14,
1 Corinthians 15:21-28,
Ephesians 1:19-23,
Colossians 1:13-14

The Gospel is Preached

Jesus reigns*

The gospel is built upon the death, burial, and resurrection of Jesus

To trust in Jesus for salvation is to come to Jesus and rely upon him in whatever way the gospel demands. Paul described this as “the obedience of faith.” Romans 1:5; 16:25-26

The gospel calls people to come to Jesus by believing in him and being baptized in his name so that they might be raised up to live a new life which God makes possible.

Matthew 28:19-20
Mark 16:16
Romans 6:1-6
Colossians 2:11-13

Those who obey the gospel will be saved. 2 Thessalonians 2:8

Rom 6:4; “Your old sin-loving nature was buried with him by baptism when he died, and when God the Father, with glorious power, brought him back to life again, you were given his wonderful new life to enjoy.”



Buried With Him In Baptism

"There we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in the newness of life"

Romans 6:4

"For as many of you have been baptized into Christ have put on Christ"

Galatians 3:27

"And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days"

Acts 10:48

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned"

Mark 16:16

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God."

John 3:5

"When they heard this, they were baptized in the name of the Lord Jesus."

Acts 19:5

"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

Acts 22:16

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Mattt 28:19

"The Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the Remission of sins, and ye shall receive the gift of the Holy Ghost."

Acts 2:38

"And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come out of the water..."

Acts 8:38-39

"For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)"

Acts 8:16

How? Immersion in the name of Jesus Christ

Who? Every New Testament believer was baptized in the name of Jesus

Rom 6:4; “Your old sin-loving nature was buried with him by baptism when he died, and when God the Father, with glorious power, brought him back to life again, you were given his wonderful new life to enjoy.”

Another view of baptism.



Dead to Sin;
Raised to
walk in
Newness
of Life

Filthy Rags
of Sin

BAPTISM



White Robe of
Righteousness

Some say that Rom 6:4-6; is speaking of the Baptism of the Holy Spirit:- But that Baptism was Promised to the apostles. Mark 1:8; John 14:16-18; 15:26-27; 16:7-8, 13; Acts 1:4-5; 2:1-4;

This was that promised by John the Baptist to be administered by the Messiah **Matthew 3:11; It was fulfilled on the day of Pentecost 33 AD.**

Acts 1:5; 2:3-4;

This was when the apostles received the Holy Spirit with power.

It was NOT an ongoing event, Acts 11:15; Here the only thing identical was the gift of tongues, Cornelius was not guided into truth by inspiration but by the teaching of Peter.

The Holy Spirit could not bring **to the remembrance** of Cornelius all that Jesus had said because Cornelius **never heard Jesus teach.**

This was not **“in the name of Christ”** until after he heard the truth. Acts 2:38; 8:14-17; 10:47-48;

After **the Holy Spirit** had been **poured out** on the Apostles in Acts 2:1-4;

The Holy Spirit was then available to **all Christians** when they were water baptised they **received the indwelling gift of the Holy Spirit.**

Rom 1:1-4; “The same Spirit that raised Christ from the dead and **demonstrated by** those **acts of power** who Christ truly was, **has come to dwell in us.”** 2 Cor 6:16; Eph 2:22;

Rom 6:4; "Your old sin-loving nature was buried with him by baptism when he died, and when God the Father, with glorious power, brought him back to life again, you were given his wonderful new life to enjoy."

BAPTISM

Mk 16:16
Acts 2:38, 22:16
Col. 2:12 Jno. 3:5

INTO

NAME

Mt 28

Reach

AUTHORITY

Mt 28:18

BRINGS

INTO

BODY

Col. 1:18

Reach

CHURCH BRINGS

1 Cor. 12:13

INTO

DEATH

Jno 19:34

Reach

BLOOD BRINGS

Rom. 6:3

INTO

CHRIST

Gal. 3:27

Reach

all S. Blessings BRINGS

Eph. 1:13

Amplify them

Acts 4:11-12
Eph. 5:23

SALVATION

Eph. 1:7
Rev. 1:5
2 Cor. 5:17

Rom 6:4; “Your old sin-loving nature was buried with him by baptism when he died, and when God the Father, with glorious power, brought him back to life again, you were given his wonderful new life to enjoy.”

**If I have been BAPTIZED INTO JESUS CHRIST,
then this means that I have been:-**

baptized into His death. (Romans 6:3;)

baptized into His burial. (Romans 6:4;)

baptized into His resurrection. (Romans 6:4-5;)

baptized into His body, His family. (1 Cor 12:13;)

**Christ’s HISTORY has become my history
because I am IN CHRIST.**

Thus, His death is my death,

His burial is my burial,

His resurrection is my resurrection

and His ascension is my ascension.

(Eph 1:20-21; 2:6; In Christ I am seated in heavenly places!)

Rom 6:4; “Your old sin-loving nature was buried with him by baptism when he died, and when God the Father, with glorious power, brought him back to life again, you were given his wonderful new life to enjoy.”

In Water baptism **we contact the blood of Christ and are placed into a glorious relationship and position with CHRIST** as our Saviour and Redeemer.

In Water baptism I have the forgiveness of sins, (Eph 1:7;) and **the indwelling gift of the Holy Spirit.**
Cleansed and renewed, Tit 3:5; **my sins washed away by Christ's blood.** Acts 2:38; 22:16;)

In Water baptism I am placed **IN Christ.** Because I am **IN CHRIST** I have been **IDENTIFIED** with Him in His death, burial and resurrection (Rom 6:3-4;) and **thus I died with Him and that I arose with Him!** (Gal 2:20;)

Rom 6:4; “Your old sin-loving nature was buried with him by baptism when he died, and when God the Father, with glorious power, brought him back to life again, you were given his wonderful new life to enjoy.”

In Water baptism **I buried the old man** and was **raised up** out of the water to have **a new life** and **a new walk.**

(Eph 2:10; and Rom 6:4;)

Because I am IN CHRIST I am a new creature. (2 Cor 5:14-17;)

Burials only take place for the dead.

Jesus was dead therefore He was buried in a tomb.

Sinners recognise they are dead in order to be buried with Jesus in baptism.

Again, **only the dead** can be **resurrected to life.**

Only when we rise to walk a new life can we say that **we are saved** and **call ourselves Christians.**

Rom 6:4; “Your old sin-loving nature was buried with him by baptism when he died, and when God the Father, with glorious power, brought him back to life again, you were given his wonderful new life to enjoy.”

In Water baptism, because I was brought **INTO CHRIST I am not under condemnation.** (Rom 8:1;)

Through **my baptism and Identification with Christ's blood** I am free from guilt and I have **a good conscience** toward God. (1 Peter 3:21;)

In Water baptism **I put on Christ** Gal 3:26-27;)
I was immersed into **CHRIST He is my head I am a member of His body, the church.** (1 Cor 12:13;)

In Water baptism **I was washed in the blood,** Rev 1:5;
and was **added by God to the body of Christ**
and **identified with a local assembly of believers.**
(Acts 2:41-42;)

Rom 6:4; “Your old sin-loving nature was buried with him by baptism when he died, and when God the Father, with glorious power, brought him back to life again, you were given his wonderful new life to enjoy.”

**The old self had formed sin habits.
It was "crucified with Him."**

Our enslavement to sin now ended we have the opportunity to **form new habits** without sin.

A clean start. Gal 6:15; 2 Cor 5:17;

Life IN sin and Death TO sin cannot coexist.

Paul's argument is that, **since we have become UNITED with the Lord Jesus:-**

**We CANNOT continue to serve sin,
because we have acquired
a NEW Master and a NEW allegiance.**

We **NEED NOT** serve sin, **because we have acquired NEW STRENGTH.** The OLD man - the old person that we WERE; **the old SELF (v.6) DIED.**

“In him you have been circumcised, with a circumcision performed, not by human hand, but by the complete stripping of your natural self. This is circumcision according to Christ. You have been buried with him by your baptism; by which, too, you have been raised up with him through your belief in the power of God who raised him from the dead.

You were dead, because you were sinners and uncircumcised in body: he has brought you to life with him, he has forgiven us every one of our sins. (Eph 2:11-13;)

When THAT happened, **the hold** which **SIN** had on our lives **was broken.**
Sin no longer had the grip on us that it once had.

Rom 6:4; “Your old sin-loving nature was buried with him by baptism when he died, and when God the Father, with glorious power, brought him back to life again, you were given his wonderful new life to enjoy.”

We cannot purposefully and easily enjoy sinning anymore after dying to sin.

“Dying to Sin” Involves:-

The death of ignorance:- The Law. (6:2-3;)

The death of lust:- The Gospel. (6:2-3;)

The death of the old life:- Baptism. (6:2-3;)

The death of rule of sin over us:- Freedom. (6:4-7;)

Forgiveness:- Acts 2:38; I Peter 3:21;

Righteousness:- Gal 3:26;

Holy Spirit:- Acts 2:38; Rom 8:13;

Fellowship:- Acts 2:47;

The death of “death.”:- Rom 6:8-11;

Rom 6:4; “Your old sin-loving nature was buried with him by baptism when he died, and when God the Father, with glorious power, brought him back to life again, you were given his wonderful new life to enjoy.”

Purpose:- "walk in newness of life" "Walk"
refers to behaviour, our life style. 8:4; 14:15;

"Newness of life." variously translated
"life on a new plane all together."
"set your feet upon a new path."
"live more in the new sphere of life."

**Just as Jesus died on the cross
so we died in baptism.**

**He died FOR sin,
we died with regards TO sin.**

Rom 6:4; “Your old sin-loving nature was buried with him by baptism when he died, and when God the Father, with glorious power, brought him back to life again, you were given his wonderful new life to enjoy.”

Let me use an illustration:-

Suppose you have the t.v. on in the house, and **a programme comes on** which is **offensive to Christian standards** - bad language, immorality;

The programme is **NOT one** which you would like to have on **if JESUS came into the house.**

Well! as a Christian, you can do something which unregenerate men and women **CANNOT DO**

You can switch off the t v and say:-

"I WILL NOT ALLOW SUCH FILTH INTO MY HOME, or INTO MY MIND. I AM IN CONTROL HERE"!

Rom 6:4; “Your old sin-loving nature was buried with him by baptism when he died, and when God the Father, with glorious power, brought him back to life again, you were given his wonderful new life to enjoy.”

Now, **BEFORE** you became a Christian, it is **UNLIKELY** that it would have occurred to you to **THINK** like that.

For instance; have you ever encountered people to whom, it is **'NATURAL'** - (and I use that word purposely) to use bad language?

Every sentence contains either **FILTHY** language, or **PROFANITIES**, or **CURSES**. And it is quite evident they do not even know they are using language which may give offence to other people.

Rom 6:4; “Your old sin-loving nature was buried with him by baptism when he died, and when God the Father, with glorious power, brought him back to life again, you were given his wonderful new life to enjoy.”

They seem to have NO CONTROL over their minds, or their tongues, or their lives, for that matter.

The CONTRAST between death and life;

I used to be like that and even when I became a Christian I was working in the steel mills and at work I spoke as fluently as any other in the language of the work place.

Something was going wrong one day and I went into the office speaking in my normal custom as and when something went wrong.

Rom 6:4; “Your old sin-loving nature was buried with him by baptism when he died, and when God the Father, with glorious power, brought him back to life again, you were given his wonderful new life to enjoy.”

I had been a Christian for about 18 months and one of the men in the office challenged me saying:-

“I thought you were a Christian?” I stopped and looked at him with puzzlement and he continued **“Christians do not use language like that!”**

My father worked in the same mills I had never heard him swear at home but in the workplace it was the common language.

I was stopped in my tracks I had read what the Bible said about that kind of speech but it had not sunk in to me that **I needed to do something about it.**

Rom 6:4; “Your old sin-loving nature was buried with him by baptism when he died, and when God the Father, with glorious power, brought him back to life again, you were given his wonderful new life to enjoy.”

CONTRAST -LIFE AND DEATH! DEATH.

Died to Sin –v2

Baptized into Christ Jesus- v3

Baptized into His death – v3

Buried with Him in baptism into death- v4

United with Him in a death like His – v5

Our old self crucified with Him –v6

Died – v7

Died with Christ –v8

Dead to Sin – v11

Rom 6:4; “Your old sin-loving nature was buried with him by baptism when he died, and when God the Father, with glorious power, brought him back to life again, you were given his wonderful new life to enjoy.”

CONTRAST -LIFE AND DEATH! LIFE.

Walk in newness of life –v4

United with Him in a resurrection like His – v5

The sinful body destroyed –v6

Live with Him. Alive to God in Jesus- v8-11

Notice the emphasis on UNION WITH Christ.

v.4 with Him. v 5 united with Him in resurrection.

v.6. crucified with Him

v.8 died with Christ. v.8 live with Him

Rom 6:4; “Your old sin-loving nature was buried with him by baptism when he died, and when God the Father, with glorious power, brought him back to life again, you were given his wonderful new life to enjoy.”

I had **died to sin** and I was **challenged to no longer to allow sin to control my life.**
I was now to be a witness for Christ
both in speech and in action.

Paul reminds them of the significance of their baptism. Anyone who would argue for continuing in sin doesn't realize the meaning of baptism

Or has obviously **forgotten what its real significance is.**

(2 Pet 1:4-11;)

Rom 6:4; “Your old sin-loving nature was buried with him by baptism when he died, and when God the Father, with glorious power, brought him back to life again, you were given his wonderful new life to enjoy.”

If we keep the beginning of the argument before us the Christian **cannot “live”** conduct himself **in sin.**

To be alive spiritually and live in sin at the same time **is contradictory** (Ephesians 2:1; I John 1:5-7;)

The Christian is raised from the watery grave of baptism to walk in newness of life. He has had his sins forgiven in the process. (Acts 2:38; 22:16; etc.)

If we have voluntarily submitted to Christ in baptism for the remission of those sins it ought to mean that we have indeed died to that style of life.

We ought to see a new life and attitude.

Rom 6:4; “Your old sin-loving nature was buried with him by baptism when he died, and when God the Father, with glorious power, brought him back to life again, you were given his wonderful new life to enjoy.”

4. “For by these He has granted to us His precious and magnificent promises, so that by them you may become partakers of the divine nature, having escaped the corruption that is in the world by lust”

5. “with this in view, do your utmost to support your faith with goodness, goodness with understanding,”

6. “understanding with self-control, self-control with perseverance, perseverance with devotion,”

7. “This will make possible the next step, which is for you to enjoy other people and to like them, and finally you will grow to love them deeply.”

Rom 6:4; “Your old sin-loving nature was buried with him by baptism when he died, and when God the Father, with glorious power, brought him back to life again, you were given his wonderful new life to enjoy.”

8. “The more you go on in this way, the more you will grow strong spiritually and become fruitful and useful to our Lord Jesus Christ”

9. “But without them, a person is blind or short-sighted, forgetting how the sins of the past were washed away.”

10 “So, dear brothers, work hard to prove that you really are among those God has called and chosen, and then you will never stumble or fall away.”

11 “and God will open wide the gates of heaven for you to enter into the eternal kingdom of our Lord and Saviour Jesus Christ.”

Rom 6:4; “Your old sin-loving nature was buried with him by baptism when he died, and when God the Father, with glorious power, brought him back to life again, you were given his wonderful new life to enjoy.”

Paul teaches that baptism is directly related to the death, burial, and resurrection of Christ.

These are the central facts of the gospel by which we are saved. (1 Cor 15:1-4;)

Not only must these facts be believed, but commands of the gospel must also be obeyed. (2 Thess. 1:8; 1 Pet. 4:17;)

Baptism is a part of one's obedience to the gospel (Mark 16:15-16; Acts 2:38; 8:35-39; 9:6,18; 10:48; 16:15,30-34; 18:8; 22:16).

Rom 6:4; “Your old sin-loving nature was buried with him by baptism when he died, and when God the Father, with glorious power, brought him back to life again, you were given his wonderful new life to enjoy.”

Rom 6:17; says:-

“But thanks be to God that though you were slaves of sin, **you became obedient from the heart to that form of teaching to which you were committed.**”

This is an obvious reference **to all our obedience to all the gospel involves including baptism.**

(Rom 6:3-7;) Col 2:13-14;

These verses do not teach that we are literally crucified, buried, and resurrected with Christ, as though we were taken back in time to hang with Him on the tree, laid with Him in the new rock-hewn tomb, or raised with Him to walk on earth again.

Rom 6:4; “Your old sin-loving nature was buried with him by baptism when he died, and when God the Father, with glorious power, brought him back to life again, you were given his wonderful new life to enjoy.”

Our baptism is **"like as Christ was raised from the dead"** (Rom 6:4;) and **"in the likeness of His death ... also of His resurrection."** (Rom 6:5;)

What **Jesus accomplished for us** through His death, burial, and resurrection is experienced when we are baptized into Christ.

Paul explains, "our old man was crucified with Him, that the body of sin might be done away."
(Rom 6:6;)

The **"old man"** is the alien sinner.
(Eph 2:1-3,11-12; 4:17-22; Col 3:5-9;)

Rom 6:4; “Your old sin-loving nature was buried with him by baptism when he died, and when God the Father, with glorious power, brought him back to life again, you were given his wonderful new life to enjoy.”

Before baptism we are **"in bondage to sin."**
(Rom 6:6;) Sin and death reign
or have dominion over us. (Rom 6:9,12,14;)
so that **we are their servants.** (Rom 6:16-23;)

Now we walk in newness of life. (Rom 6:4;)
We are justified from sin, and death no more has
dominion over us. (Rom 6:7,9;). **We live with Christ.**
(Rom 6:8;) unto God. (Rom 6:10-11;)

We are servants of God and righteousness. (Rom
6:18,22;) We have become a **"new man"** in Christ.
(2 Cor 5:17; Eph 2:10,13; 4:22-24; Col 3:10-11;)

Rom 6:4; “Your old sin-loving nature was buried with him by baptism when he died, and when God the Father, with glorious power, brought him back to life again, you were given his wonderful new life to enjoy.”



Rom 6:4; “Your old sin-loving nature was buried with him by baptism when he died, and when God the Father, with glorious power, brought him back to life again, you were given his wonderful new life to enjoy.”

Paul wrote of himself, “I have been crucified with Christ; and it is no longer I that live, but Christ lives in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me.” (Gal 2:20;)

A proper understanding of the verses in this text will help clear up a great deal of the confusion in the religious world today **concerning baptism into Christ.**

First of all it should be clear that baptism into Christ is for accountable sinners, not innocent children.

Children are not born sinners. (1 John 3:4;)

Rom 6:4; “Your old sin-loving nature was buried with him by baptism when he died, and when God the Father, with glorious power, brought him back to life again, you were given his wonderful new life to enjoy.”

**Sin is not inherited from Adam or anyone else.
(Ezek 18:19-20; Rom 5:12;)**

**A child is innocent of sin until he becomes accountable to the law of God. (Isa 7:15-16; Rom 7:9) and is safe from the condemnation of Hell.
(Matt 18:1-3; 19:13-15;)**

Baptism into Christ is for those who have

- 1) been convicted of their sins;**
- 2) been taught about the Grace of God in the gospel;**
- 3) believed on Jesus;**
- 4) repented of their sins; and**

Rom 6:4; “Your old sin-loving nature was buried with him by baptism when he died, and when God the Father, with glorious power, brought him back to life again, you were given his wonderful new life to enjoy.”

5) confessed their faith. (Matt 28:18-20; Mark 16:15-16; Luke 24:47; John 6:28-29,35,37,40,44-45,47; Acts 2:37-38; 8:30-39; 16:14-15,30-34; 18:8; Rom 10:9-17; 2 Cor 7:10; Gal 3:26-27; 1 Pet 3:21;)

The one being baptized must have
"faith in the working of God." (Col 2:12;)
and be **"obedient from the heart."** (Rom 6:17;)

A **second** point that should be emphasized is that **baptism into Christ is an immersion in water, not merely a "spiritual cleansing"** upon one's faith in Christ, which has already been demonstrated from our comments above.

Rom 6:4; “Your old sin-loving nature was buried with him by baptism when he died, and when God the Father, with glorious power, brought him back to life again, you were given his wonderful new life to enjoy.”

Only immersion in water could be compared to the death, burial, and resurrection of Christ or be described as **"obedient from the heart to that form (figure, pattern) of teaching."**

The word translated "baptism" in the New Testament means immersion, not sprinkling or pouring.
Other words are used in the New Testament for sprinkling or pouring.

The Bible descriptions of baptism indicate that it is immersion.

(e.g., Matt 4:16; John 3:23; Acts 8:38-39; et al.)

Rom 6:4; “Your old sin-loving nature was buried with him by baptism when he died, and when God the Father, with glorious power, brought him back to life again, you were given his wonderful new life to enjoy.”

Baptism into Christ is defined as a burial.

(Rom 6:4; Col 2:12;)

When one is buried, he is completely covered up!

**Notice, also, that the person is to be baptized,
not the water sprinkled or poured.**

**(Matt. 28:19; Mark 16:16; Acts 2:38; 8:12-13,36-39;
9:18; 10:47; 16:15,33; 18:8; 19:5; 22:16;)**

**People cannot be sprinkled or poured
unless they are cut into pieces or melted down,
but they can be immersed in water!**

Rom 6:4; “Your old sin-loving nature was buried with him by baptism when he died, and when God the Father, with glorious power, brought him back to life again, you were given his wonderful new life to enjoy.”

Further, it is clear from the Scriptures that **the baptism which cleanses us from sin is indeed water baptism.** (Mark 16:16; Acts 2:38; 8:36-38; Eph 5:26; Heb 10:22; 1 Pet 3:21;)

Some teach that the one baptism is the Holy Spirit baptism?

Jesus **commanded the Apostles to baptise others.**
The Ethiopian says here is water.

**Romans Chapter 6:1-4;
Dead or Alive?
Lesson 1 Slide 1**

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**Next in the series:-
Romans 6:5-14; Lesson 2 Slide 119**

**Romans Chapter 6:1-14;
Dead or Alive?
Lesson 2 Slide 119
Romans 6:5-14;**



Romans 6:5-7

For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection, knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, **so that we would no longer be slaves to sin; for he who has died is freed from sin.**

Rom 6:5; “For if we have become united with Him
in the likeness of His death,
certainly we shall also be in the likeness of His resurrection.”



Rom 6:5; “For if we have become united with Him
in the likeness of His death,
certainly we shall also be in the likeness of His resurrection.”

Keeping the illustration of physical death and burial
before us, Paul now moves to the resurrection
of Jesus and our spiritual resurrection.

We, of course, are not resurrected
from the dead physically but spiritually.

One cannot live in sin and yet conclude
that they are alive in Christ. **Living in sin** is actually
considered by God **to be dead in sin** (cf. Eph. 2:1ff).

True life is defined as **living apart from sin.**
(cf. Eph. 2:1ff). True **spiritual death**
is thereby **the idea of walking in sin.**

Rom 6:5; “For if we have become united with Him
in the likeness of His death,
certainly we shall also be in the likeness of His resurrection.”

The apostle Paul introduces a new thought
regarding spiritual life and death.

The true Christian
will metaphorically die to sin and live
(be spiritually resurrected) unto God.

- a. We died to the old way of life
(a life of spiritual death).
- b. We were buried in baptism.
- c. We are raised, as Christ was raised,
to now walk in “newness of life.”

6:6; knowing this, that our old self

was crucified with Him,

**that our body of sin might be done away with,
that we should no longer be slaves to sin;**

7 for he who has died is freed from sin.

**8 Now if we have died with Christ,
we believe that we shall also live with Him,**

**9 knowing that Christ, having been raised
from the dead, is never to die again;
death no longer is master over Him.**

**10 For the death He died, He died to sin, once
for all; but the life He lives, He lives to God.**

Rom 6:6-7; “knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin; for he who has died is freed from sin.”



Rom 6:6-7; “knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin; for he who has died is freed from sin.”

Paul reveals, in clear language, what takes place at baptism. The old man was crucified With Jesus. The old man is that sinful form that we lived prior to having obeyed the gospel. (cf. Eph. 4:22; Col. 3:9;)

a. The old man of sin is nailed to the cross with Jesus. (in a figurative sense.)

b. Purpose: that the body of sin might be done away with. Note that the inference now become crystal clear. Baptism is for the remission of sins. (cf. Acts 2:38; 22:16;)

Rom 6:6-7; “knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin; for he who has died is freed from sin.”

Secondly, man is baptized so that we would no longer serve sin as we did before. Serving sin goes against our profession of Christ and propitiatory sacrifice in which we are baptized into.

Man will never be baptized into Christ who does not want to end the current sinful life.

Therefore, as Paul states from the beginning, we cannot remain in sin and expect to be found consistent with our profession and neither shall we inherit eternal life.

Rom 6:8-9; “Now if we have died with Christ, we believe that we shall also live with Him, knowing that Christ, having been raised from the dead, is never to die again; death does not rule over him anymore.”

Becoming what you are!

Start with the indicative:-

vs.3 “Do you not know..?”

vs. 6 “Knowing this...”

vs. 9 “Knowing that...”

Rom 6:8-9; “Now if we have died with Christ, we believe that we shall also live with Him, knowing that Christ, having been raised from the dead, is never to die again; death does not rule over him anymore.”

That **you died with Christ.** 3,5,8;

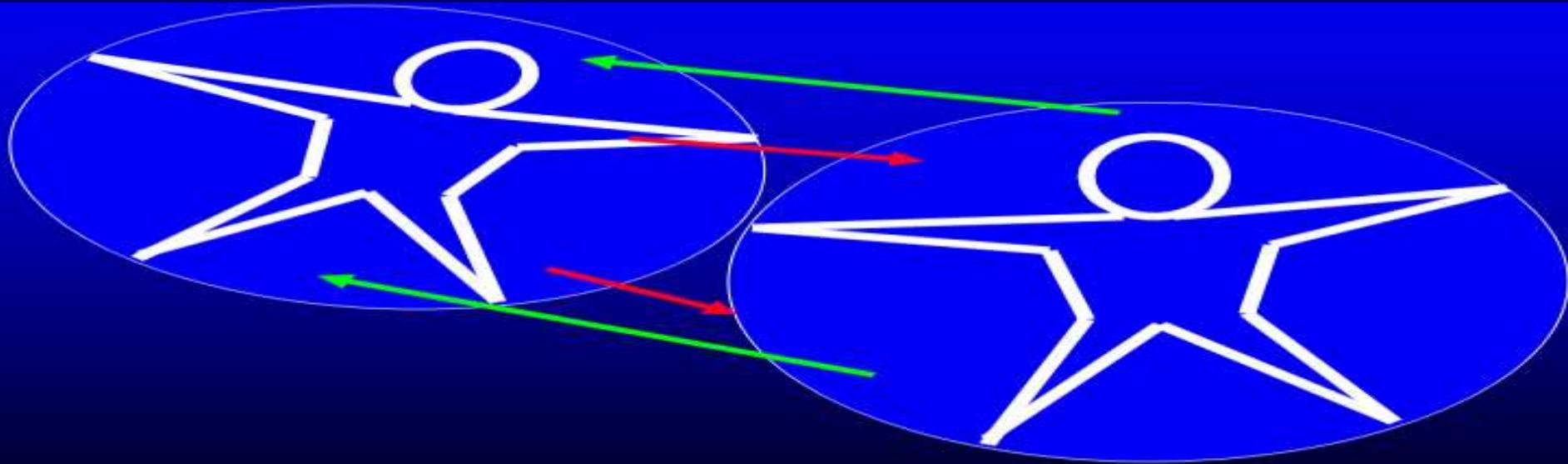
That **you rose with Christ**
into a “**newness of life.**” 4,5,8,9;

How do we know this is actually true?

**These truths constitute
our new IDENTITY in Christ.**

Rom 6:8-9; “Now if we have died with Christ, we believe that we shall also live with Him, knowing that Christ, having been raised from the dead, is never to die again; death does not rule over him anymore.”

What is an identity?



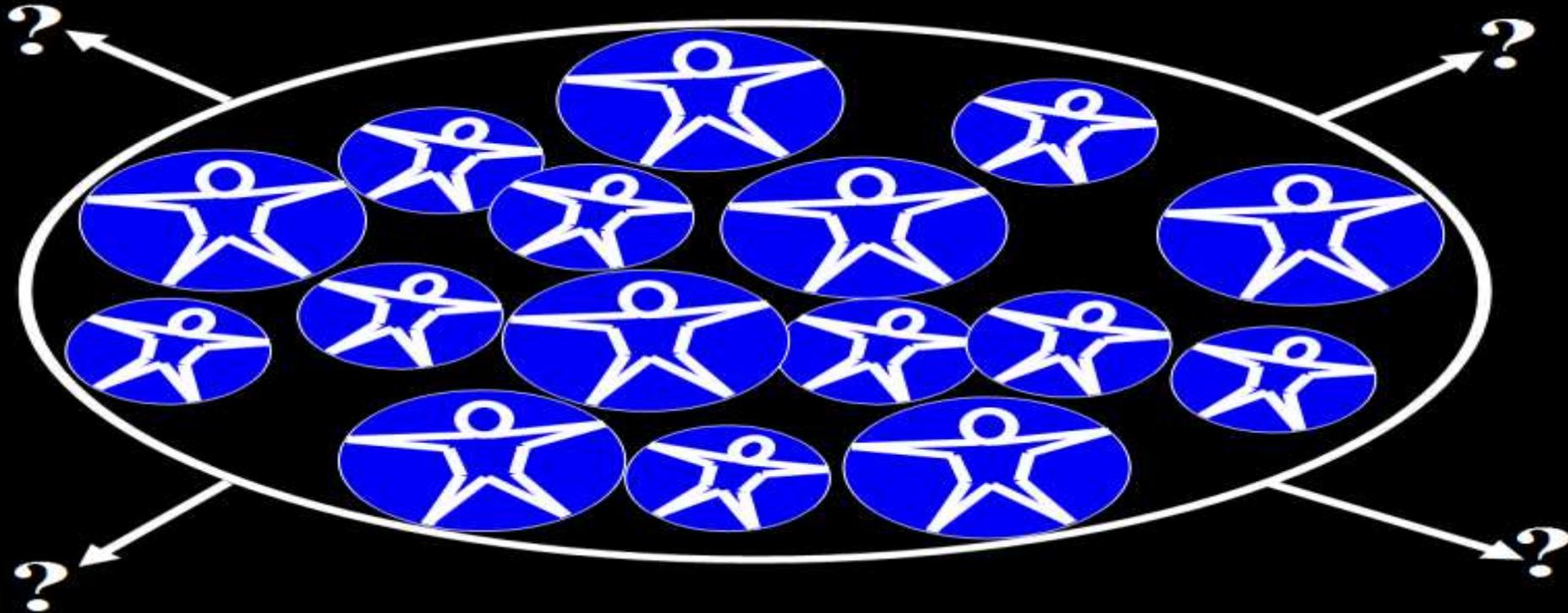
These two could only draw comparative conclusions, **based on each others reasoning.**

But they have **no reason to think their conclusions have any final meaning.**

Therefore **ONE OPINION** is as good as any other.

Rom 6:8-9; “Now if we have died with Christ, we believe that we shall also live with Him, knowing that Christ, having been raised from the dead, is never to die again; death does not rule over him anymore.”

**If our knowledge only comes
from ourselves and each other.**



**No wonder people tend to have
a shaky sense of their identity!**

Rom 6:8-9; “Now if we have died with Christ, we believe that we shall also live with Him, knowing that Christ, having been raised from the dead, is never to die again; death does not rule over him anymore.”

The **ground** we stand on must be infinite
The **measuring stick** must be infinite too.

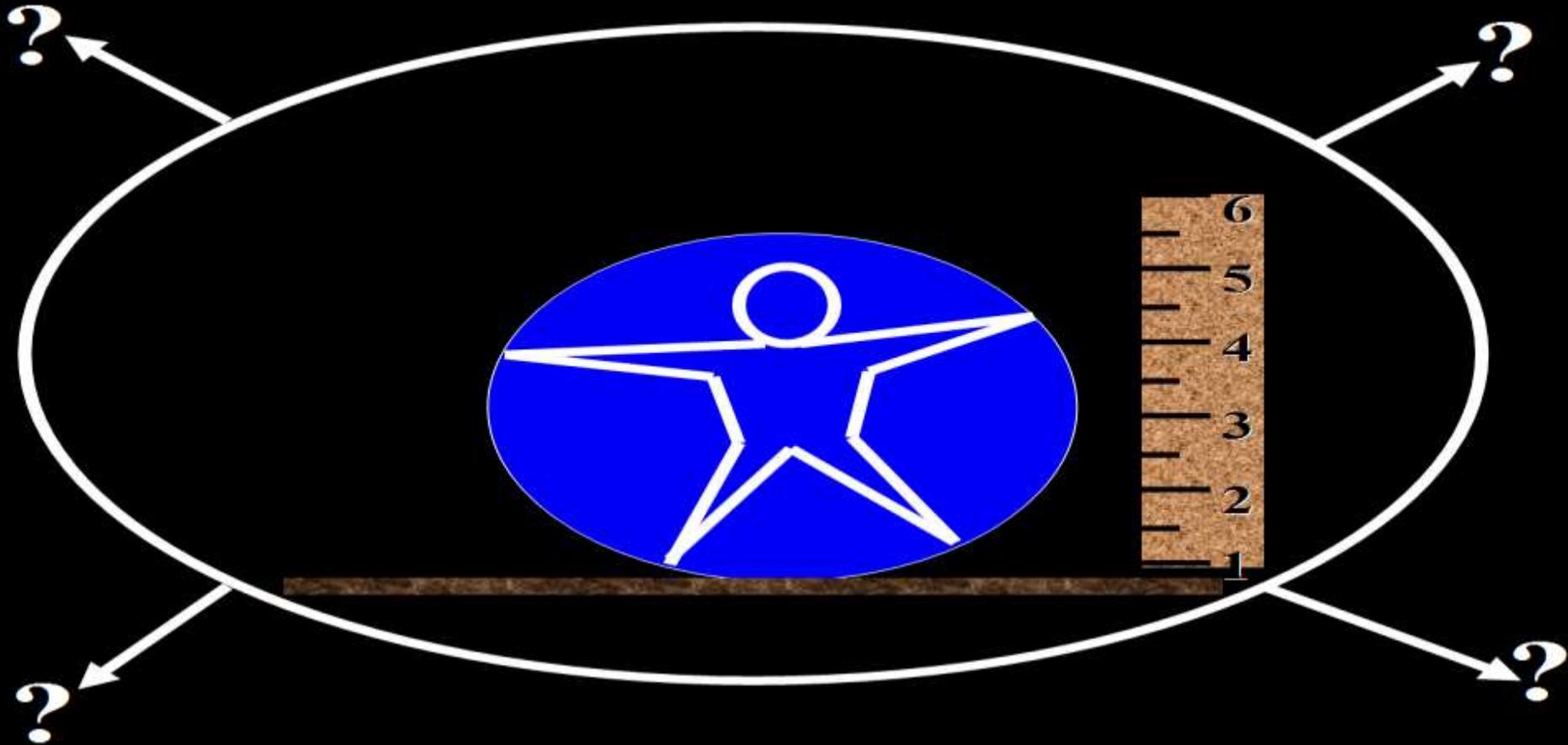


Otherwise!

The finite **ground, stick and individual**
are all still **lost in infinite nothingness!**

Rom 6:8-9; “Now if we have died with Christ, we believe that we shall also live with Him, knowing that Christ, having been raised from the dead, is never to die again; death does not rule over him anymore.”

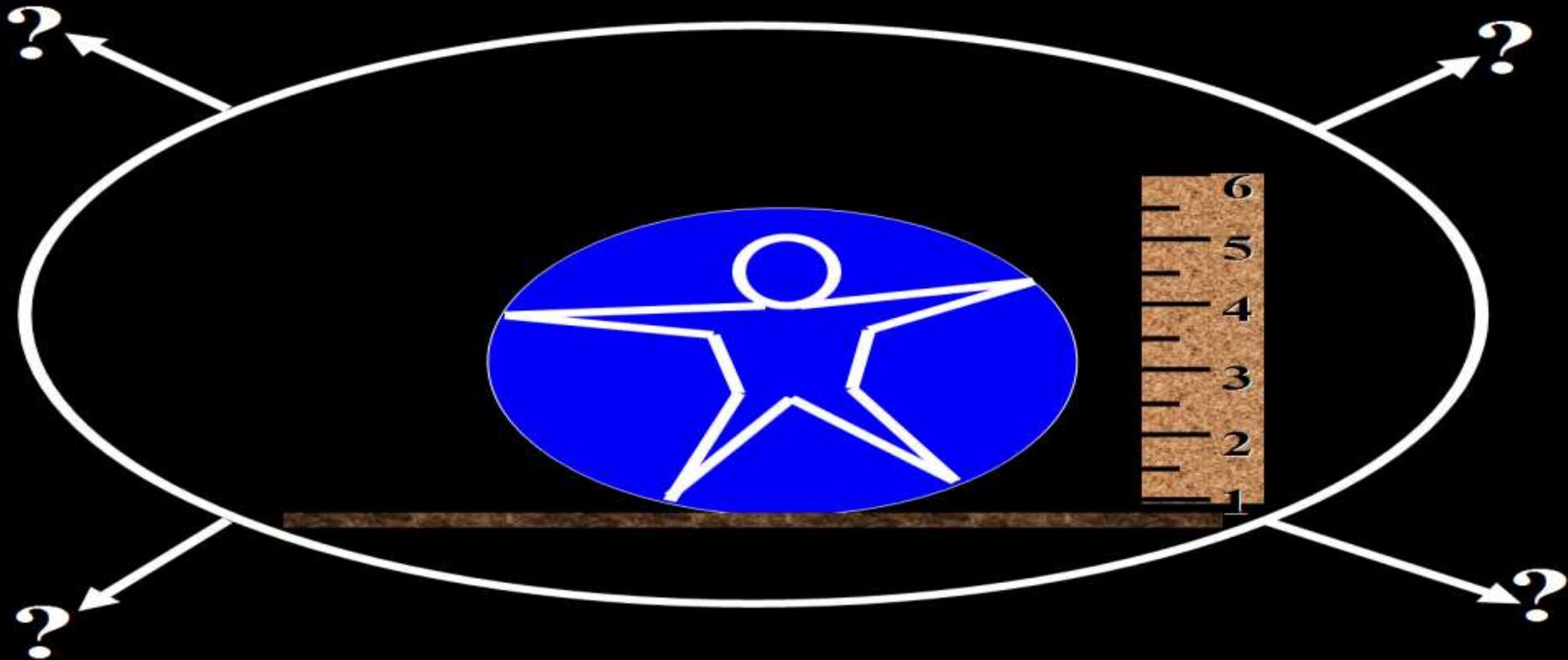
Unless we have an **infinite, external** reference point.



**Our perspective is arbitrary
and our identity is uncertain.**

Rom 6:8-9; “Now if we have died with Christ, we believe that we shall also live with Him, knowing that Christ, having been raised from the dead, is never to die again; death does not rule over him anymore.”

The Bible says **God** is our infinite, external reference point.



**When God says we are something,
that's what we are!**

Rom 6:8-9; “Now if we have died with Christ, we believe that we shall also live with Him, knowing that Christ, having been raised from the dead, is never to die again; death does not rule over him anymore.”

Becoming Who You Are!

What does that mean? 6:11; “Even so, consider yourselves to be dead to sin, but alive to God in Christ Jesus.”

What if I was rich but I thought I was poor?

My actions would follow what I thought, not what I was!

Rom 6:8-9; “Now if we have died with Christ, we believe that we shall also live with Him, knowing that Christ, having been raised from the dead, is never to die again; death does not rule over him anymore.”

Becoming Who You Are!

6:13; Another formula:- “**Present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God.**”

Many of us know:-

**We should present ourselves to God.
Why “as those alive from the dead?”**

**Often we are coming to Him
as we were still in the Flesh,
Rather than as we really are in Christ.**

Rom 6:8-9; “Now if we have died with Christ, we believe that we shall also live with Him, knowing that Christ, having been raised from the dead, is never to die again; death does not rule over him anymore.”

Becoming Who You Are!

In the flesh

Alienated from God:-

Therefore,
we think of our-selves
on a horizontal plane
me vs. my problems,
circumstances,
others, etc.

In Christ

Alive to God:-

Therefore
think of selves
**in both horizontal
and vertical planes.**
All interactions
considered **in light**
of what God is doing.

Rom 6:8-9; “Now if we have died with Christ, we believe that we shall also live with Him, knowing that Christ, having been raised from the dead, is never to die again; death does not rule over him anymore.”

Becoming Who You Are!

In the flesh

**Unclear
sense of identity:-**

**Therefore, doubt
our own significance
and spend time
seeking acceptance
and affirmation
from others.**

Anxiety

In Christ

**Identity based on
God's view of us:-**

**Therefore, secure
enough to take risks,
to take eyes off self,
to trust God.**

Relatively anxiety-free

Rom 6:8-9; “Now if we have died with Christ, we believe that we shall also live with Him, knowing that Christ, having been raised from the dead, is never to die again; death does not rule over him anymore.”

Becoming Who You Are!

**In the flesh
Guilty of sin:-**

**An abiding sense
of shame, blocking
our free access
to God
Sin focus living
Inability
to draw close to God**

**In Christ
Forgiven completely,
“dead to sin.”:-**

**Therefore,
able to look away
from sin,
leaving it at the cross.
Perspective shifts
to the future.**

Rom 6:8-9; “Now if we have died with Christ, we believe that we shall also live with Him, knowing that Christ, having been raised from the dead, is never to die again; death does not rule over him anymore.”

Becoming Who You Are!

In the flesh

**Alone with
unmet needs:-**

**Looking to others
to meet the hunger
of loneliness, Pain,
self-pity, and **anger**
at God and others.**

In Christ

**In union with Christ
and other Christians:-**

**Focus becomes
how we can meet
the needs of others.
Self pity turns
to praise**

This should tell us what our position in Christ means to us in daily life!

Alone with unmet needs:-

Looking to others to meet the hunger of **loneliness, Pain, self-pity,** and **anger** at God and others.

In union with Christ and other Christians:-

Focus becomes how we can meet the needs of others.

Self pity turns to praise

We may well identify more with the descriptions on the left than those on the right. Why?

Alone with unmet needs:-

In union with Christ and other Christians:-

1. Our identity is still Fleshly.

to meet the hunger of loneliness, Pain, self-pity, and anger

how we can meet the needs of others. Self pity turns

2. Our identity has changed, but we struggle to believe it.

Rom 6:15; “Present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God!”

**As those alive from the dead,
and be a instrument of Righteousness.**



Rom 6:8-9; “Now if we have died with Christ, we believe that we shall also live with Him, knowing that Christ, having been raised from the dead, is never to die again; death does not rule over him anymore.”

Becoming Who You Are!

Rom 6:13; “Present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God.”

It's not enough to present ourselves to God!

We must present ourselves in our position in Christ.

Rom 6:8-9; “Now if we have died with Christ, we believe that we shall also live with Him, knowing that Christ, having been raised from the dead, is never to die again; death does not rule over him anymore.”

The Christian dies with Christ when purposing not to sin any longer and baptized into Him for the remission of our sins. Said individual will also “live with him.” **Jesus died once never to die again.**
(vs. 10; cf. Heb 7:27; 10:10;)

The inference to be made is that Jesus died and will no longer return to the earth to dwell among the fleshly living. Likewise, the Christian is to die to sin **no longer to return to its rule.**

Rather than living in sin,
let the Christian **live “unto God.”**
(i.e. faithfully as did Abraham).

Rom 6:10; “For by dying, he is dead to sin once and for all, and now the life that he lives is life with God.

NOTE "once" is EPHAPAX "once for all" indicating finality. Heb 7:27; 9:12; 10-10;

Paul states that since Jesus has risen in triumph from the grave, DEATH has no more dominion over him. He will never die again, because death has no power over him.

Rom 6:11; “In the same way, think of yourselves as being dead to sin, but alive to God by Christ Jesus.”



BE DEAD TO SIN
ALIVE TO GOD

ROMANS 6:11

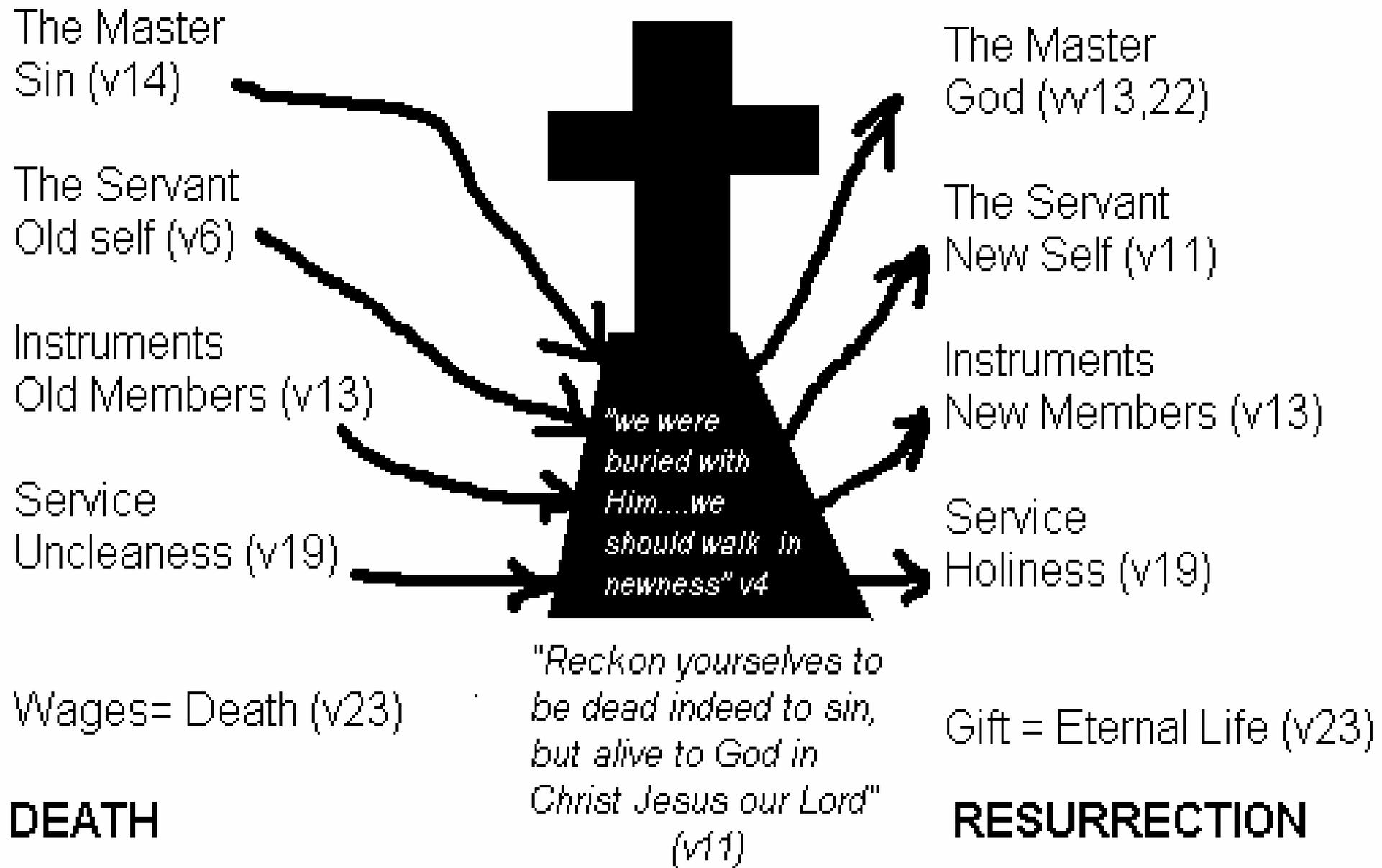
Rom 6:11; “In the same way, think of yourselves as being dead to sin, but alive to God by Christ Jesus.”

As the physical body is separated from the spiritual at death, even so **the Christian is to separate from sin.** Spiritual death separated from spiritual life.
(cf. Eph. 2:1ff).

Be dead unto sin and “**live in Christ Jesus.**”
Again, to “**live in**” is used **metaphorically**
as to **a manner of life**
or **a way in which man conducts himself.**

Our conduct is to be in Jesus. (i.e. by His authority)
(more on this at verse 17;)

Rom 6:11; "In the same way, you must see yourselves as being dead to sin but alive for God in Christ Jesus."



Rom 6:11; "Paraphrased:- "Just as Jesus died and by His resurrection entered a completely new phase of existence, so you must always regard yourselves as dead to sin's power but fully alive to God's control in Jesus."

The Master
Sin (v14)

The Servant
Old self (v6)

Instruments
Old Members (v13)

Service
Uncleaness (v19)

Wages= Death (v23)

DEATH



The Master
God (w13,22)

The Servant
New Self (v11)

Instruments
New Members (v13)

Service
Holiness (v19)

Gift = Eternal Life (v23)

RESURRECTION

"Reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord" (v11)

Rom 6:11; “In the same way, you must see yourselves as being dead to sin but alive for God in Christ Jesus.”

**“Think of ourselves.” Presenting Ourselves.
Two parts to Romans 6:-**

**Romans 6:1-10 Indicative.
(What already is, or will be.)
Romans 6:11-23 Imperative.
(What ought to be.)**

**Romans 6:11; “Even so, consider yourselves
to be dead to sin, but alive to God in Christ Jesus.”**

**Consider means BELIEVING
what God says about you!**

Rom 6:11; “In the same way, you must see yourselves as being dead to sin but alive for God in Christ Jesus.”

Becoming Who You Are!

Another formula:-

v13 “Present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God.”

Why “Present your yourselves as instruments?”

**Why not just
“Do righteousness?”**

Presenting Ourselves

Knowing 4, 6, 9

Counting 11

Presenting 12ff

Presenting Ourselves

Facts

Knowing 4, 6, 9

Faith

Counting

Action

Prese

One
more

?

Presenting Ourselves

Facts

Knowing 4, 6, 9

Faith

Counting

Action

Dependence

Presenting 12ff

Depending



Rom 6:11; “In the same way, you must see yourselves as being dead to sin but alive for God in Christ Jesus.”

Presenting Ourselves!

Phariseeism:-

**Assumes
I can do it
myself.**



**Do
righteousness.**

Active Grace:-

**Assumes
my NEED to
depend on God.**



**Present
your selves as
instruments of
righteousness
to God.**

Our definition of faith

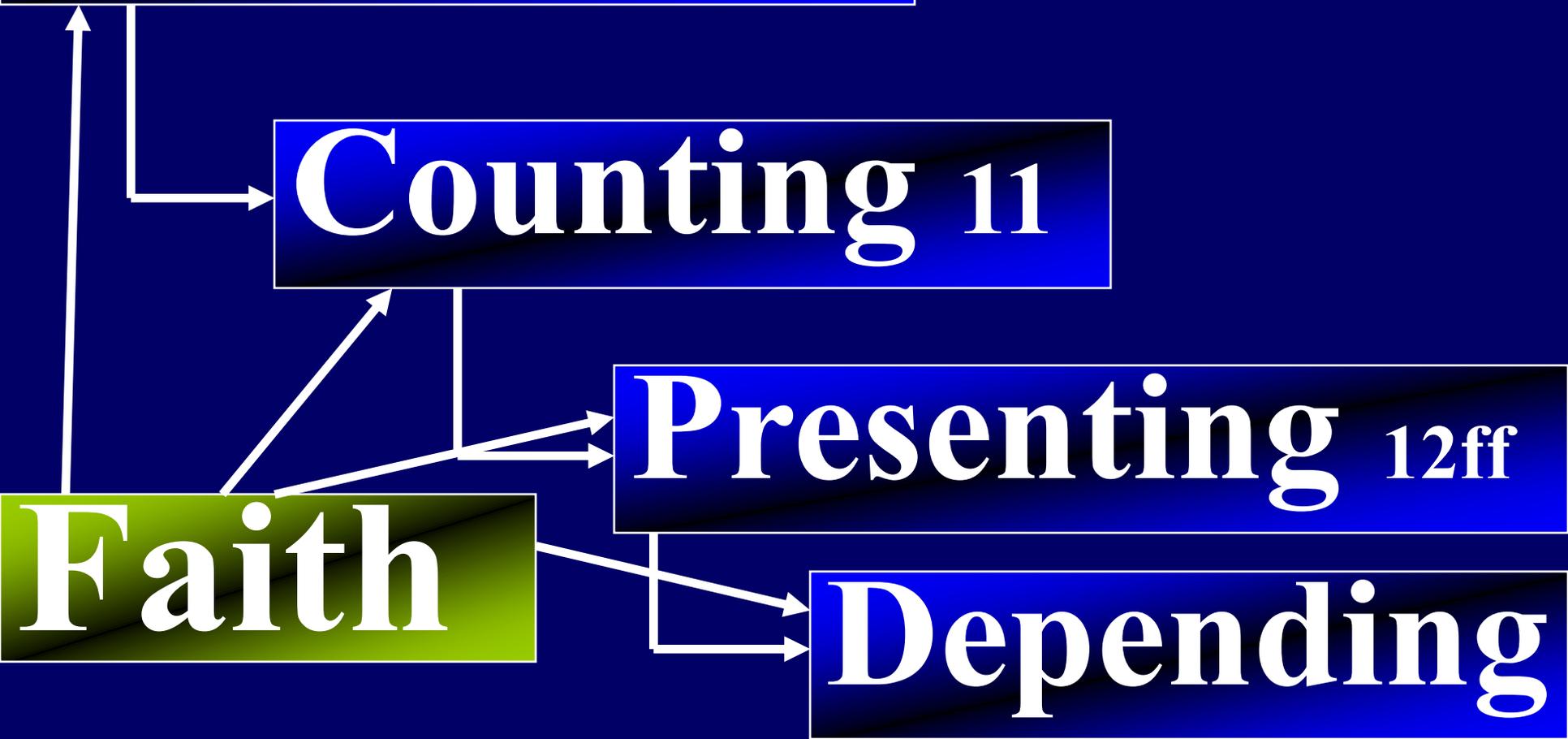
Knowing 4, 6, 9

Counting 11

Presenting 12ff

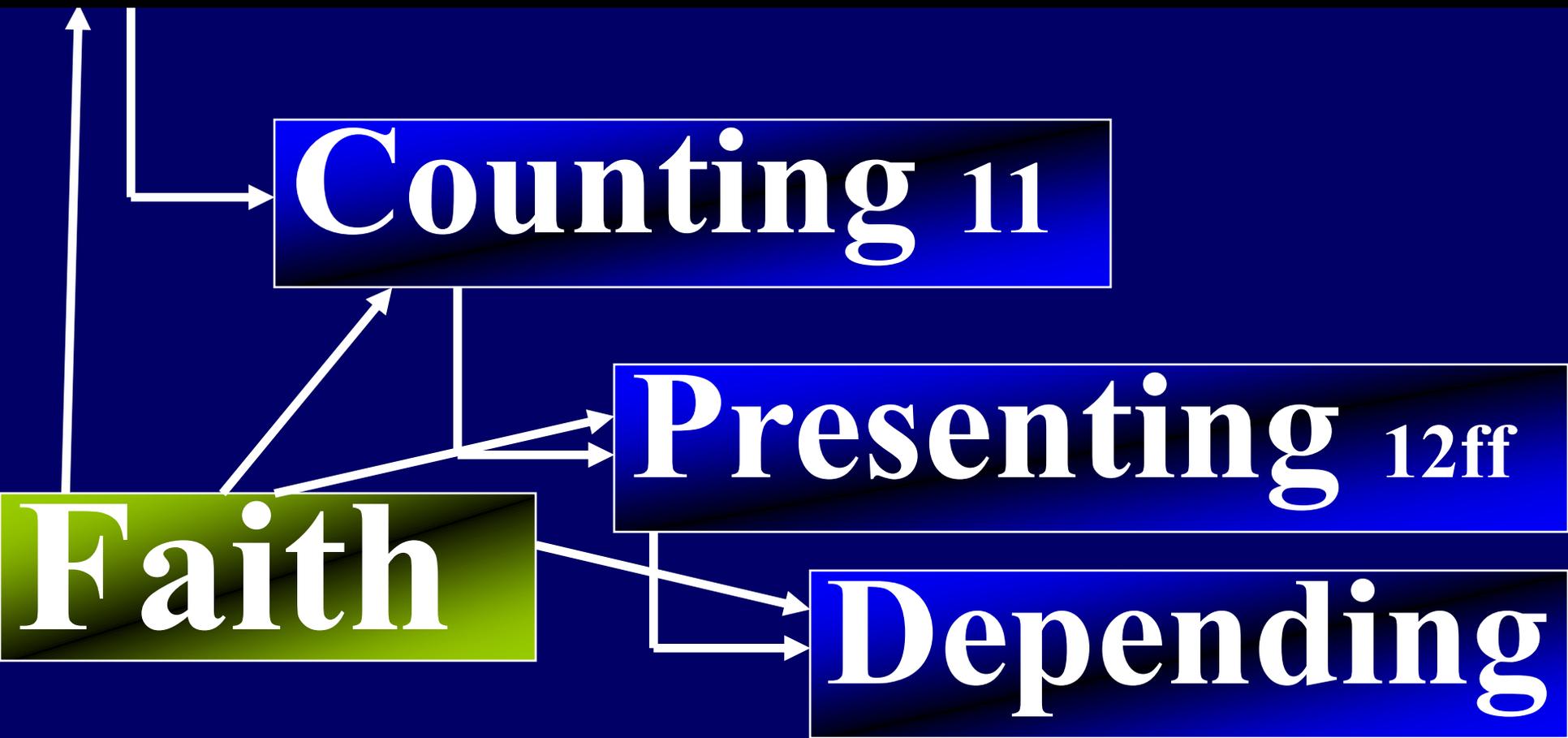
Faith

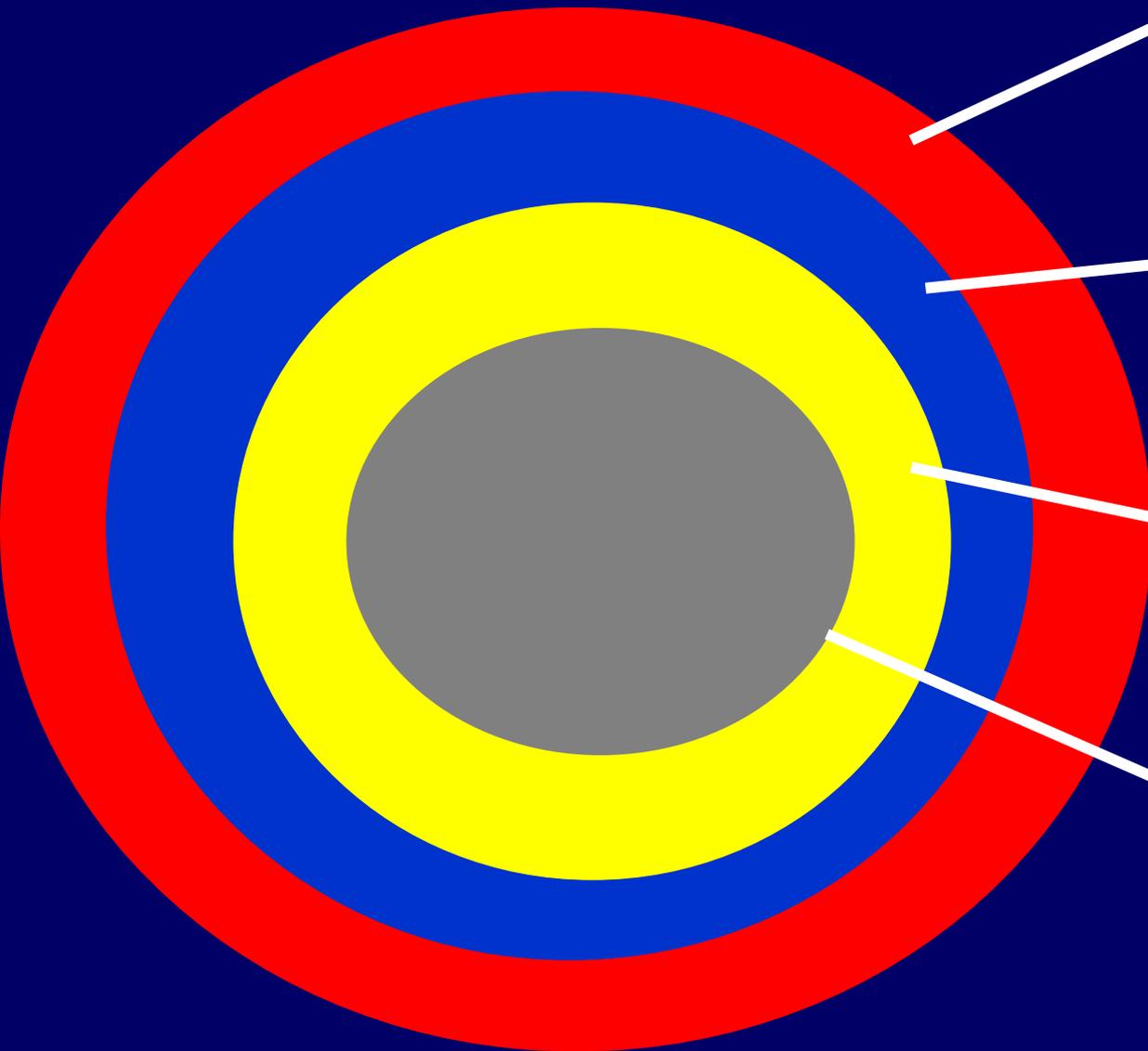
Depending



Our definition of faith

**Willingness to act on God's truth
with complete dependence
on Him to perform what He has promised.**





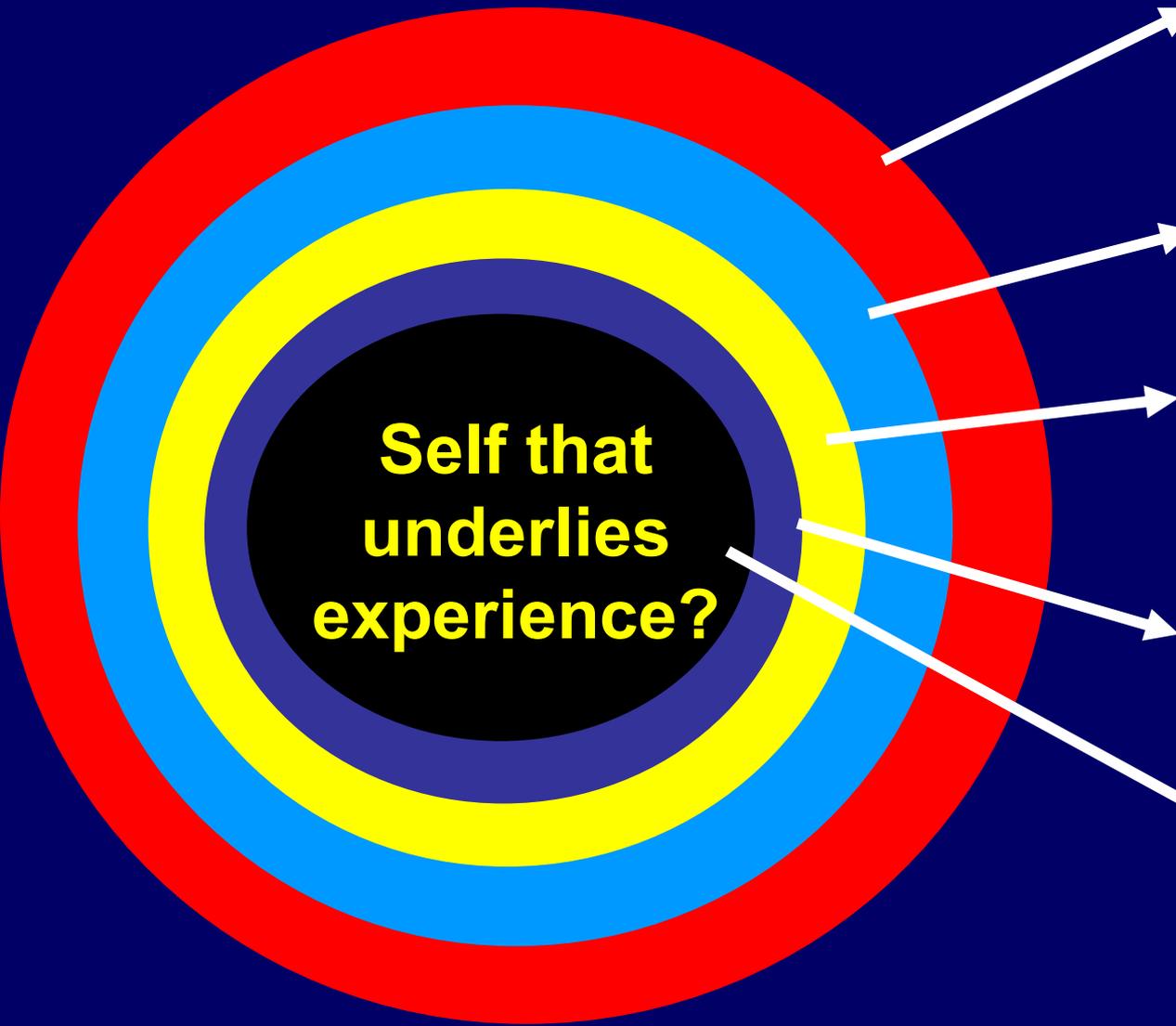
Behaviours
success/failure.

Emotions
What I feel
about me.

Psychology
Uniqueness.

Core beliefs
values &
convictions.

Am I more than my experience?



Behaviours

Emotions

Psychology

Core beliefs

**Inner self
who I am
what drives
me?**

How does spiritual growth work?

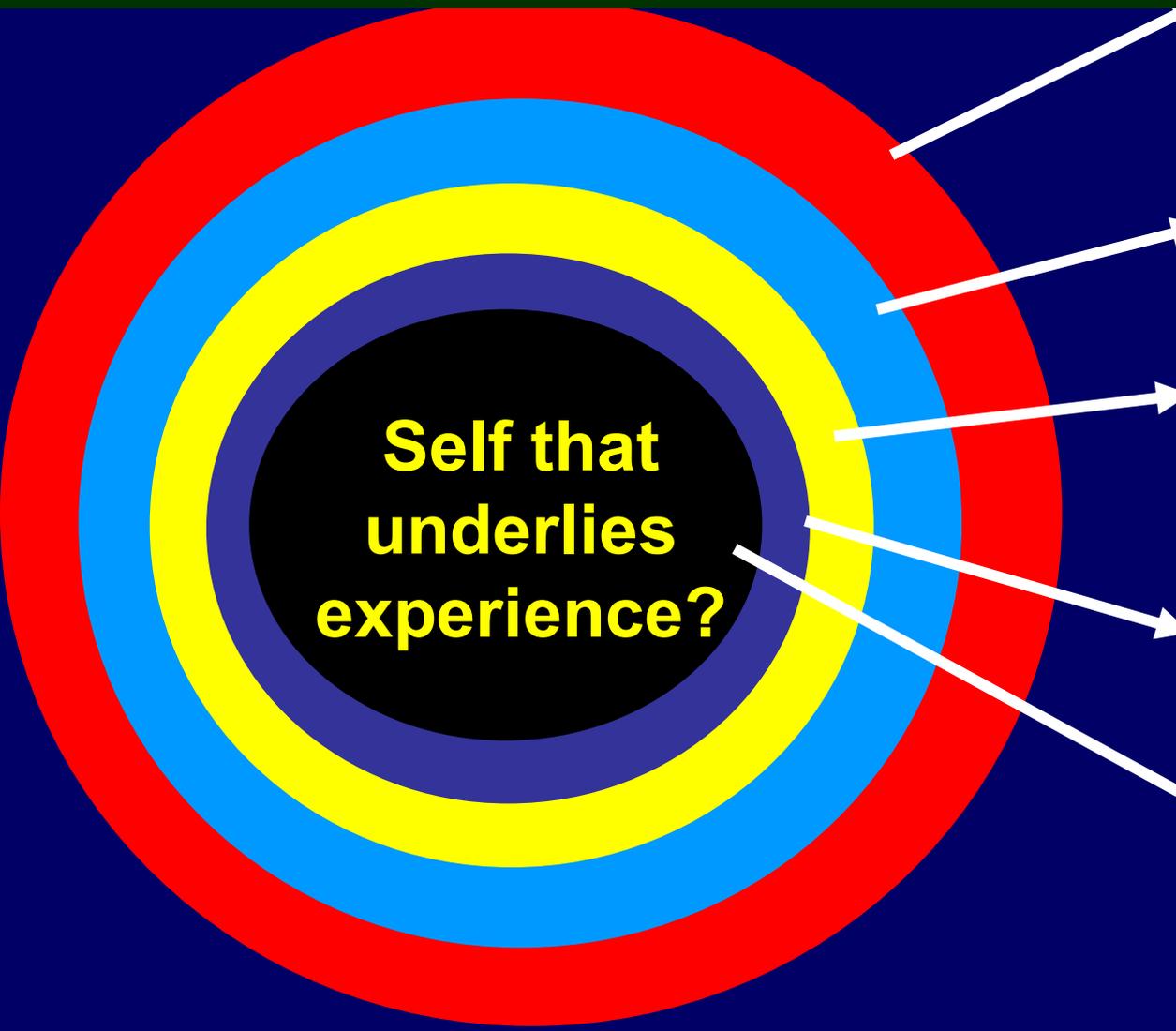
Behaviours

Emotions

Psychology

Core beliefs

**Inner self
who I am
what drives
me?**



**Self that
underlies
experience?**

Dead in sin Alive in Christ. (6:11;)

6:1 What shall we say then? Are we to continue in sin that grace might increase? 2 May it never be!

How shall we who died to sin still live in it?

3 Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death?

Therefore we have been buried with Him through baptism into death, in order that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.

5 For if we have become united with Him in the likeness of His death, certainly we shall also in the likeness of His resurrection.

Rom 6:11; “In the same way, think of yourselves as being dead to sin, but alive to God in Christ Jesus.”

Two key analogies of identity

We were DEAD - now we are “placed into”
= properties of a transfer from “a” to “b”
“in Christ,” “with Christ.”

“grafted into.”

Life of a branch joined to a plant:-
Christ’s life lives in / through us
participating in Christ’s life,
like a branch on the tree.

Accept identity in Christ
on The AUTHORITY of HIS word,
NOT your experience.

Rom 6:11; “In the same way, think of yourselves as being dead to sin, but alive to God by Christ Jesus.”

What you know matters!

**Identity “in the Flesh” is gone,
the criminal is dead and a child born.**

**“body of sin” is the corrupt,
damaged aspects of a self centered life,
habits of the heart and mind,
destructive values.**

“done away with,” REALLY?

“lose its power.” (NLT)

**Without *authority* to compel,
free from *tyranny* of sin & death.**

Rom 6:11; “In the same way, you must see yourselves as being dead to sin but alive for God in Christ Jesus.”

Presenting Ourselves!

What we know matters!

Then why does sin continue to have such devastating power?

knowing isn't enough!

Alive to God in Christ Jesus. Paraphrased:- JB Philips

11 "Just as Jesus died and by His resurrection entered a completely new phase of existence,

so you must always regard yourselves as dead to sin's power but fully alive to God's control in Jesus."

12 "Do not then allow sin to establish any power over your mortal bodies in making you give way to your lusts.

Nor hand over your organs to be, as it were, weapons of evil for the devils purposes."

13 "BUT, like men rescued from certain death, put yourself in God's hands as weapons of good for His own purposes."

14 "For sin is not meant to be your master – you are no longer under the law but under grace."

Rom 6:11; “In the same way, you must **consider yourselves** as being dead to sin but alive for God in Christ Jesus.”

Count on it! “enter into your ledger.”

Biographical vs. Personal knowing.

Choosing to stand on solid ground.

NOT “fake till you feel it,”

NOT pretending,

NOT power of positive thinking.

Calculating life from truth.

There is a battle to win in thought life.

Judge experience by truth.

Count on it! What truth do you need to calculate against experience?

Rom 6:12; “Therefore do not let sin reign in your mortal body that you should obey its lusts.”

13. and do not go on **presenting** the members of your body to sin as instruments of unrighteousness; but **present yourselves to God as those alive from the dead**, and your members as instruments of righteousness to God.

Rom 6:11; “In the same way, you must **consider yourselves** as being dead to sin but alive for God in Christ Jesus.”

Doing flows from being before God’s royal court as alive, redeemed, regenerated, justified.
“Exhibit A” of God’s love.

Doing flows from being “members” means whole being as instruments in God’s hands positive contrast and *focus*, active dependence on God. **God leads & empowers.**

A pleasing sense of **release & freedom and peace** ought to develop as:-

God works under grace! through the **Spirit.**

and the word to transform us as we allow Him to use our life.

Rom 6:12; “Do not let sin control your puny body any longer;
do not give in to its sinful desires.”

v12-14; The language Paul used here implies that **we do have a choice as to what we will do with our lives.**

Christians must be careful not to allow sin once again to take control of their lives.

Here sin is pictured as a monarch ruling over our mortal bodies. The rule of sin is accomplished through the appetites of our flesh. (James 1:14-15;)

**Yet when it comes to sin we must be revolutionaries!
The Lord Jesus Christ is our King!**

Rom 6:12; “Do not let sin control your puny body any longer; do not give in to its sinful desires.”

NOTE. "reign" v12. "dominion" v14. - sin personalised as a tyrant who's kingdom is the human body.

Yet only by your consent John 10:17-18;
The Christians "members (limbs, organs,) are "instruments" (weapons, tools) of "righteousness" for God's use. v13;

**Rom 6:12; “Do not let sin control your puny body any longer;
do not give in to its sinful desires.”**

**Sin is no longer in control
You Don't have to take orders from the old Boss!**

**Paul viewed our body parts
as tools which may be used
by sin for unrighteousness
or by God for righteousness.**



**We are called upon
to present our bodies for God's use,
and not Satan's.**

Rom 6:12; “Do not let sin control your puny body any longer; do not give in to its sinful desires.”

Some have **falsely** taught that, **a Christian may sin with his body, but it does not affect his spirit, and therefore he is not held accountable for his sin.**

Yet Paul taught us that **the body is merely an instrument** and that **each Christian must choose what he will do with his body.**

For example, if a crime is committed with a gun, the man who used the gun is held **responsible** for the crime.

So we must give account for what we do with our bodies. (Rom 14:12; 2 Cor 5:10;)

And "if we say that we have no sin, we deceive ourselves, and the truth is not in us." (1 John 1:8;)

**Rom 6:12; “Do not let sin control your puny body any longer;
do not give in to its sinful desires.”**

**Though we have been saved by the grace of God
from the condemnation of the law of sin and death
through our obedience to the gospel of Christ.
(Rom. 8:1-2),**

**We can still so sin as to fall and be forever lost.
(1 Cor 10:12; Gal 5:4; Heb 6:4-6; 10:26-31; 2 Pet 2:20-22;)**

**Therefore Paul appealed to us on this basis to give
ourselves to God. (Rom 12:1-2; 1 Cor 6:19-20;)**

Rom 6:13; “Do not let any part of your bodies become tools of wickedness, to be used for sinning; but give yourselves completely to God -every part of you- for you are back from death and you want to be tools in the hands of God, to be used for his good purpose.”

Let Your:-

Lips.

Minds.

Hands and Feet.

Be Weapons of Righteousness.

Instruments of God's Grace.



Rom 6:14; “and then sin will no longer have any power over you, you are living not under law, but under grace.”



Rom 6:14; “and then sin will no longer have any power over you, you are living not under law, but under grace.”

In the same way, that, **because YOU died to the Old, sinful life, SIN** no longer has **DOMINION, REIGN,** (same word) over you, because you are **NOT under the old law, but under GRACE.**

The Result- **sin must not reign over us** - we now present our bodies as instruments of righteousness in service to God.

a) One thing **Negative** to be done-
Do not let sin reign.

b) One thing **Positive** to be done-
Present your body as a living sacrifice to God.

Rom 6:14; “and then sin will no longer have any power over you, you are living not under law, but under grace.”

You've been **Declared Righteous (innocent)**
in **God's Court (Justified)**.

You've been **set free from the Reign of Sin.**
Now, Be what you've been declared to be!

Righteousness is not so much from our struggling,
and our endeavours, and vows, and resolutions,
as **it comes flowing to us from our Union with Christ.**

Rom 6:14; “and then sin will no longer have any power over you, you are living not under law, but under grace.”

Unfortunately, **some have twisted Paul's words** in Rom 6:14; **to teach that Christians are without law.**

For example in statements like this

"Grace and law are mutually exclusive."

They say;- "(The church) is not under any law at all."

"Christians are not ruled by codes, rules, `Church Laws,' there are NO such thing as `Church Laws, Rules, Regulations."

They say “For me, for years, Christianity was a moral code. It is now becoming a love affair.”

They say for years there were rules and regulations, now, **it's a relationship.** "There are no rules; There are no regulations in serving Jesus Christ."

Rom 6:14; “and then sin will no longer have any power over you, you are living not under law, but under grace.”

What does the Bible say? Isaiah prophesied that when **God's house** was **established the law of Yahweh** would go forth from Jerusalem. (Isa. 2:3;)

Paul wrote of the law of faith. (Rom 3:27), the **law of God.** (Rom 7:22,25), the **law of the Spirit of life.** (Rom 8:2), and simply **"the law."** (Rom 13:10;) which must be adhered to by Christians.

He wrote of himself as being under law to Christ. (1 Cor 9:21;) and admonished other Christians to **fulfill the law of Christ.** (Gal 6:2;)

In Hebrews, we read that there was **a change of the law,** but not that we are left without law. (Heb 7:12;)

James wrote of **the perfect law of liberty** and **the royal law.** (James 1:25; 2:8,12;)

Rom 6:14; “and then sin will no longer have any power over you, you are living not under law, but under grace.”

Thus grace and law are not mutually exclusive.

**We can be saved by grace
and still be under law to Christ.**

**John taught us to love God. To know Him
one must keep His commandments. (1 John 2:3; 5:3;)**

**Jesus said, "If you love me, you will keep my
commandments." (John 14:15; cf. John 14:21,23-24;)**

**It is clear that there can be no relationship without
rules! They say:- No church laws or regulations?**

**What about the many passages governing morals,
doctrine, family, the work, worship, and organization
of the church, as well as our daily living.**

(1 Cor, Eph 4-5; Col 3; 1 Tim, 2 Tim, Titus; et al.)?

If there is no law, then:-

1. There is no sin! (Rom 4:15; 5:12; 7:8; 1 John 3:4;)

But "If we say that we have no sin, we deceive ourselves, and the truth is not in us." (1 John 1:8;)

2. If there is no sin, then no one is lost. (Isa 59:1-2;

Rom 6:23;) **But** "Wide is the gate, and broad is the way, that leads to destruction, and many are they that enter in thereby." (Matt 7:13-14;)

3. If no one is lost, then there is no need for grace - Jesus died for nothing. (Rom 4:4; Gal 3:10-14;)

But "By grace have you been saved." (Eph 2:1-10; Titus 2:11-14; 3:3-7;) and **"Christ died for our sins."**

(1 Cor 15:1-3; 1 Pet 1:18-19; 2:21-25;)

If there is no law? Who can believe it?

Rom 6:14; “and then sin will no longer have any power over you, you are living not under law, but under grace.”

The sinner’s life is a life of bondage.

Those who allow sin to reign in their lives have been given over to Satan and his devices

The Christian is not under Mosaic Law (a law of bondage) but rather **a law of freedom.** (i.e. freedom from sin).

James refers to this law as the **“perfect law of liberty”** (James 1:25; 2:12;)

The Christian is thereby not under a law that cannot forgive sins but rather **under “grace.”**

Note that being under **“grace”** infers being under another law (not the Mosaic, but **the “law of faith.”** / Rom. 3:27).

QUESTIONS.

1) What question is asked in v1

What is Paul's immediate answer to that question?

2) What statements does Paul make as proof of his answer? v2-11;

4) What does Paul say about Baptism? v3-5;

5) What purpose do you see for the old man being crucified? v6-7;

6) What does Paul say that we believe if we are dead with Christ. v8

7) What does Paul say about Christ? v9-11;

8) List two things that Paul tells us not to do? v12-14;

9) What does Paul say about Law and Grace? v14;

**Romans Chapter 6:1-14;
Dead or Alive?
The doctrine of sanctification.
Romans 6:1-8:39;**

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**Next in the series:- God.
Romans Chapter 6:15-23;**