

1. **Introduction:** Paul's critics implied that his gospel of free grace encouraged lawlessness by promising sinners they could freely indulge in sin without fear of losing access to heaven. This view is called antinomianism which simply means moral law can be ignored without penalty.
 - In today's verses, Paul vigorously defends his correct view of sin and grace.
2. **Romans 6:1-2:** *What shall we say then? Are we to continue in sin that grace may abound?*
² *By no means! How can we who died to sin still live in it?*
 - To understand Paul's point it is necessary to recognize God's grace not only forgives sins but also saves believers from sin, enabling them to be righteous. That is, God's grace both justifies and sanctifies.
 - Paul presents this in two sections. First, by grace we are united to Christ (6:1-14), and then by grace we are brought into a new "slavery" to righteousness (6:15-23).
 - The two halves of chapter 6 are closely paralleled. Both recognize the extent of God's grace. Both reject the notion grace undermines ethical responsibility. Thus, both oppose reckless sinning, insisting that continuing to sin to promote an increase of grace is absurd.
 - Both trace antinomian inclinations to ignorance. Both teach that there is a radical discontinuity between the old pre-conversion, pre-baptism life and the new, post-conversion, post-baptism life. Having been justified by grace through faith, it is absurd to think routine sin will continue.
 - John Stott uses the meaning of "*died to sin*" in verses 2, 10, & 11. As we shall see, that provides a key to understanding this section. Verses 2 and 11 concern **all believers**. In the next section, verse 19 is **about Christ**.
 - The "*died to sin*" phrase occurs 3 times in the first section of chapter 6. It must have the same meaning each time.
 - What does it mean to say Christ "*died to sin*?" Clearly the sinless Christ was always unresponsive to sin. So, it doesn't mean Christ stopped responding to sin's temptations.
 - In Scripture death, when associated with sin, refers to the law's legal penalty for sin. In this phrase, it must mean that Jesus on the cross died to pay the death penalty for the sins of believers which Jesus took to Himself.
 - He paid the penalty once for all sins of those who had or would believe. Because Jesus paid the full penalty due all sins of believers, they were pardoned of the penalty due all sins - past, and present and future.
 - By grace, through faith, each believer is united to Christ and given a new nature designed to allow them to become able to live in God's presence. Their "sin-nature" remains as a part of their being. It must be dealt with by the life-long transformation of sanctification.
 - At mortal death, the Holy Spirit completes the sanctification process.

- Complete sanctification means the transformation is finished. The believer is “glorified,” which means holy as God is holy, having moral character that is in every way consistent with God’s character.
 - A believer’s old nature is then legally dead to sin. Their new nature is alive to God in Christ. Yet, the old nature, though legally dead and sure to ultimately be eliminated, continues to live and battle with the new nature, as verified by Paul’s warning statements in verses 12-14.
 - When we are in heaven, the old nature is gone. Only our glorified new nature remains.
 - Salvation is through grace by faith alone. Faith is an internal, invisible gift of God. Believers confirm their faith visibly through public words of acceptance of God’s gracious offer of redemption and then through baptism as a sign and seal of their faith.
 - A sign points to something or someone. A seal testifies to the truth of what has already been done. (Abraham) *received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised.*” (Rm 4:11a)
 - God is love. His character is holy. From His holy character come holy actions including His righteous directing of His wrath at anything or anyone violating the moral principles of His character.
3. **Romans 6:3-5:** *Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? ⁴ We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. ⁵ For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his.*
- Jesus suffered on the cross, dying to pay the death penalty due sin as the legal substitute for believers. Believers are legally righteous based on what Jesus did for them. They are being transformed (sanctified) to make them experientially righteous.
 - Believers were buried with Jesus by baptism into death, so that they, like Christ, could be raised from the deadness of sin to walk in the newness of life.
 - Thus, those who are baptized into Christ’s death through grace by faith enter the benefits of Christ’s death, burial, and resurrection. Believers are no longer under God’s condemnation and wrath. They are freed from slavery to sin to grow in practical righteousness that matches the legal righteousness of justification.
 - Through grace, by faith, believers enter union with Christ through His death and receive His matchless benefits. Union with Christ in resurrection is certain.
4. **Romans 6:6-10:** *We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. ⁷ For one who has died has been set free from sin. ⁸ Now if we have died with Christ, we believe that we will also live with him. ⁹ We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. ¹⁰ For the death he died he died to sin, once for all, but the life he lives he lives to God.*

- Paul continues developing the concept of a believer’s union with Christ. Our “old self,” the old “me,” the unredeemed person I was, has been crucified with Christ.
 - Though continuing to have a “sin nature,” the old unredeemed life is finished. It has been crucified with Christ. **“One who has died has been set free from sin.”**
 - Redemption sets us free from sin. Our sin nature still is there but will ultimately be eliminated so that **“sin might be brought to nothing.”**
 - Augustine said: Before the Fall, Adam was able to not sin and able to sin. After the Fall, people were able to sin but unable to not sin. A redeemed person is able to not sin and able to sin. A glorified person is not able to sin.
 - The second key phrase is “body of sin. ” Paul uses that phrase to refer to the redeemed but unglorified person’s inability to completely eliminate sin due to their (diminishing but still there) sin nature (1 John 1:8).
 - The reason God removed the redeemed from their union with Adam and united them with Christ is so that our remaining sin nature will not have the power to control us. We are no longer “in Adam,” no longer slaves to the need to sin but can choose to not sin.
 - Having died with Christ, we believe we will also live with Him. This phrase doesn’t refer to future resurrection. It refers to an experience of resurrection life here and now. Redemption changes us.
 - Since Jesus’ human nature was raised from the dead, it cannot die again. His human nature died to sin, once for all. Death no longer has dominion over Jesus. Likewise, when we are glorified, death will no longer have dominion over us.
5. **Romans 6:11: So you also must consider yourselves dead to sin and alive to God in Christ Jesus.** ^{NIV} **Romans 6:11: In the same way, count yourselves dead to sin but alive to God in Christ Jesus.**
- This exhortation by Paul is important. Verses 12-14 will contain a series of exhortations.
 - Although it appears in Paul’s writings 164 times, this is the first time in this letter that he has used the exact phrase “in Christ.” It refers to the mystical union of believers with Christ.
 - Our “union with Christ” is entirely the work of God. We have not of ourselves joined ourselves to Jesus in His resurrection nor died to pay the death penalty for our own sins. Everything that is necessary for us to be “in Christ” has been done for us by God.
 - The Greek word, *logizomai* that is translated “count” in the NIV and “must consider” in the ESV had two main uses. (1.) In commercial dealings it referred to evaluating an object’s worth or reckoning up a project’s gain or losses. (2.) In philosophy, it was used in the sense of objective, non-emotional reasoning (logical).
 - In other words, *logizomai* has to do with describing reality, things as they truly are. It has been used by Paul several times thus far in Romans. It always has referred to recognizing something that is factual.

- James Montgomery Boice says, the key to living as a believer is “*first knowing that God has taken us out of Adam and has joined us to Jesus Christ, that we are no longer subject to the reign of sin and death but have been transferred to the kingdom of God’s abounding grace.*” And “*The secret to a holy life is believing God.*”
 - The text says there are two things God has done that a believer is to count on:
 - (1.) Believers can count on the fact that they are “dead to sin.” That does not mean they are immune to sin or temptation. It does not mean that their ability to sin has been eradicated. It means they are dead to the old unredeemed life and on the path to “glorification.”
 - (2.) Believers can count on the truth that as they died to sin, so they have been made alive to God in Christ Jesus. What does “made alive to God in Christ” mean?
 - (A.) Believers have been reconciled to God. From sin, wrath, judgment, and death, He lifted them to grace, obedience, righteousness, and eternal life.
 - They are no longer subject to the wrath of God. “In Christ” we who were enemies of God are now His adopted children. Believers are in an entirely new relationship with God.
 - (B.) Believers have become “new creatures in Christ.” **2 Corinthians 5:17-18a:** “*Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come.* ¹⁸ *All this is from God, who through Christ reconciled us to himself.*”
 - Another perspective is they have been “born again” as Jesus said in John 3:7. To be born again is to be made spiritually alive to God through spiritual regeneration.
 - (C.) Believers are freed from sin’s bondage, freed from temptations’ dominating force.
 - They are able to not sin though still able to sin. They will not always sin and not as often.
 - (D.) Believers are now on a path approved by God leading to a destiny with Him.
 - He aids us as we strive to stay on the path of righteousness.
 - Paul described it this way: “*Not that I have already obtained this or am already perfect, but I press on to make it my own, because Christ Jesus has made me his own.* ¹³ *Brothers, I do not consider that I have made it my own. But one thing I do: forgetting what lies behind and straining forward to what lies ahead,* ¹⁴ *I press on toward the goal for the prize of the upward call of God in Christ Jesus.*” (Philippians 3:12-14)
 - (E.) Dead to sin and alive to Christ, believers can no longer be satisfied with this world and its offerings. God has made possible eternal life with Him. Believers realize that they are only pilgrims in this world and that for only a brief time.
 - What God provides is eternal and precisely what each of us needs. Like Abraham, we look forward to the city with foundations, whose architect and builder is God (Hebrews 11:10).
6. **Next:** Romans 6:12.