

I. United with Christ in Death and Resurrection

Romans 6:1–10 "What shall we say then? Are we to continue in sin that grace may abound? By no means! How can we who died to sin still live in it? Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? 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. 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. 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. For one who has died has been set free from sin. Now if we have died with Christ, we believe that we will also live with him. We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. For the death he died he died to sin, once for all, but the life he lives he lives to God.

A. What shall we say then?

1. We have to go back to the end of chapter 5 where Paul concludes that where sin abounded, grace abounded much more.

Romans 5:20-21 "Now the law came in to increase the trespass, but where sin increased, grace abounded all the more, so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord."

2. Paul is anticipating the objection that the gospel of grace means that good works are irrelevant. That we can live however we want. "If I sin, I can simply confess and God will forgive"

B. We died to sin and our old self has been crucified

1. This is a one-time event, completed in the past in regeneration. Regeneration is the work of God the Holy Spirit as He supernaturally and immediately changes the disposition of the soul from spiritual death to spiritual life.
2. Our old self is the person we used to be in Adam.
3. Baptism signifies our union with Christ thus baptism is where we die to sin.
4. This death is not a death to the power of sin but it is a legal death to the penalty of sin.
5. The body of sin (the body controlled by sin) was broken when we died with Christ and we are no longer enslaved to sin

Galatians 2:20 "I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me."

C. We can now walk in newness of life

1. Just as Christ rose from the grave, so we rise from baptism to walk in newness of life

2. We are now a new creation in Christ

2 Corinthians 5:17 "Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come."

3. Because we died with Christ, so can we live with Him!

Ephesians 2:4-6 "But God, being rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved—and raised us up with him and seated us with him in the heavenly places in Christ Jesus,"

4. We live with Him now and we live with Him in Eternity.

Life is resurrection anticipated; resurrection is life consummated. (Stott p 178)

D. We are alive to God!

a) Sin does not have to reign in us

"God's grace not only forgives sins, but also delivers us from sinning. For grace does more than justify; it also sanctifies." (Stott p 167)

b) We who were dead in sin can now choose not to let it reign in us

Romans 8:12-13 "So then, brothers, we are debtors, not to the flesh, to live according to the flesh. For if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body, you will live. "

"Being alive to God does not mean being dead to a series of rules; it means being dead toward self. And this death to self is not just so that we might suffer but so that we might be alive to God. Christians constantly say to me, "I can't seem to find a reality in my Christian life." If there is to be a reality to our fellowship with God, there is a price to be paid. In order for Jesus to be alive to God, He had to die. In order for us to be alive to God in our daily walk, a daily death is needed. We must die daily to selfishness, to self-centeredness, to self-sufficiency. The death isn't the important thing. The being alive to God is the important thing. But if I'm going to be alive to God, there first must be death." (Schaeffer, p 158)

E. Our bodies can now be instruments of righteousness

1. We should present ourselves to God - a deliberate and decisive commitment!
2. We are alive to live with and for and like Him.
3. As instruments of righteousness to Him – God's kingdom reigns within us and expresses itself through us as we obey Him.
4. We can now glorify Him even with our bodies

1 Corinthians 6:19-20 "Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, for you were bought with a price. So glorify God in your body."

F. God's grace frees us from sin's dominion

1. Knowing that we are “not under the law” helps us break the power of sin in our lives.
2. In Christ, we have been set free!

“When we were using the law to save ourselves, our motives for being obedient were fear and self-confidence. Now, however, we know that Jesus died for us so that we wouldn't sin. When we realize the purpose of Christ's death and as we think of it in gratitude, we find a new incentive to be holy! We long to, and we love to, be those who “offer yourselves to God,” because we know we are “those who have been brought from death to life” (Keller)

Romans 8:1–2 “There is therefore now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death”.

II. We are now Slaves of Righteousness

(15-19) “What then? Are we to sin because we are not under law but under grace? By no means! Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness”? “But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed, and, having been set free from sin, have become slaves of righteousness. I am speaking in human terms, because of your natural limitations. For just as you once presented your members as slaves to impurity and to lawlessness leading to more lawlessness, so now present your members as slaves to righteousness leading to sanctification.”

A. We are slaves to whatever we obey

1. No one is free, we are either slaves of sin, or slaves of righteousness
2. If we continue in sin, we once again become slaves of sin!

John 8:34 “Jesus answered them, “Truly, truly, I say to you, everyone who practices sin is a slave to sin.

3. For Christians to continue in sin makes things worse

2 Peter 2:20–22 “ For if, after they have escaped the defilements of the world through the knowledge of our Lord and Savior Jesus Christ, they are again entangled in them and overcome, the last state has become worse for them than the first. For it would have been better for them never to have known the way of righteousness than after knowing it to turn back from the holy commandment delivered to them. What the true proverb says has happened to them: “The dog returns to its own vomit, and the sow, after washing herself, returns to wallow in the mire.”

“So Paul's main argument is this: anyone who wonders if a Christian can sin is ignorant about sin's enslaving nature. Put another way: a Christian does not have to obey the Ten Commandments in order to be saved, but a Christian does have to

obey the Ten Commandments in order to be a free (and thus godly) human being. If you don't obey the law of God, you become a slave to selfishness and sin". (Keller)

B. We are to serve righteousness like we once served sin

1. We previously offered our bodies as slaves of sin so now offer our bodies as slaves of righteousness for the purpose of producing holiness

"Offering ourselves "to righteousness [leads] to holiness". As we act according to the truth, our character and will are shaped into habits of holiness and righteousness." (Keller)

1 Peter 1:14–16 "As obedient children, do not be conformed to the passions of your former ignorance, but as he who called you is holy, you also be holy in all your conduct, since it is written, "You shall be holy, for I am holy."

III. The wages of sin is death

(20-23) "For when you were slaves of sin, you were free in regard to righteousness. But what fruit were you getting at that time from the things of which you are now ashamed? For the end of those things is death. But now that you have been set free from sin and have become slaves of God, the fruit you get leads to sanctification and its end, eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord."

A. The end of those enslaved to sin is "death " - separation from God

1. Living in sin separates us from God now

Isaiah 59:1–2 "Behold, the LORD's hand is not shortened, that it cannot save, or his ear dull, that it cannot hear; but your iniquities have made a separation between you and your God, and your sins have hidden his face from you so that he does not hear."

2. Dying in sin will separate us from for eternity

Revelation 21:8 "But as for the cowardly, the faithless, the detestable, as for murderers, the sexually immoral, sorcerers, idolaters, and all liars, their portion will be in the lake that burns with fire and sulfur, which is the second death."

B. By His grace we have been set free from sin and given the gift of eternal life in Christ Jesus our Lord.

"G. C. Berkouwer once said, "The essence of Christian theology is grace, and the essence of Christian ethics is gratitude." What draws us to obedience and righteousness is not duty but love. It is gratitude. Once we have received this grace of eternal life in Jesus Christ, we should be willing to crawl over broken glass to honor and praise him for that grace." (Sproul p203)

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