

Raised to Walk in Newness of Life

Last week we made it to the top of the Hillary Step on our climb up the Mount Everest of Bible books. It was quite an effort to make it up one of the most important chapters in the Bible, but we made it; and learned quite a bit in the process. In chapter 5 we saw the results of being saved, we saw the purpose of the trials of life, we saw that Christ died for us while we were His enemies, and then finally, last time we learned about our sin nature, and how pervasive it is within us, and the results of having a sin nature. The second half of chapter 5 is an absolutely crucial portion of Scripture, as it shows the problem that we have as believers in Christ; we still have a sin nature, but the good news is that Christ is greater than Adam, and the grace that He gives us is greater than the death that results from sin. Chapter 5 was the transition point from talking about how to be saved, to the benefits of salvation. He was pointing out the position that the believer has as a result of his salvation. Now, in chapter 6 Paul begins another transition. We know that we are considered righteous in God's eyes if we have faith in Christ, we are positionally secure and positionally righteous with God; we cannot lose the salvation that we have in Christ because His grace is so overly abundant. But, here in chapter 6 there is a different focus, yes we are positionally secure, but we still have a sin nature; we still have a propensity to sin, and that is not ok in God's eyes. He doesn't just give us a pass, and say, "Ah, don't worry about it, I know you have a sin nature, you can't help it, it's ok." Here we are going to learn how to deal with the sin nature that we still have in our flesh. Yes, it is in our flesh, it's like the salt in the soup, you can't get it out once it's mixed in, but we have to learn how to deal with it if we are to be acceptable for service to God.

So, we made it to the top of that peak, only to discover that we have another massive obstacle in front of us. I don't have tons of experience in the mountains, but Dietrich and I enjoyed walking up some pretty steep hills on Isle Royale a couple summers ago. When you are plodding up a steep hill, the hill is all you can see. If you imagine yourself climbing a rock face, you can only see the wall in front of you, you can look down to see where you have been, but you can't see anything beyond the wall in front of you. Well, we made it to the top of our rock face here in Romans, and we discovered that we've got more work to do, in fact there is a lot of work to do in this book. Here we really begin getting into the second section of the first part of the book. If you remember, this letter can be broken into three basic parts, the first is Doctrine, and we are starting a new section of that today, the second portion is Dispensations, where we will see what Paul has to say about the nation of Israel in chapters 9-11, and the last part is Duties, or how we are to then live in chapters 12-16.

So, let's get started going up our next difficult section by reading in chapter 6, and I'll read the first 14 verses. Like last time we see many contrasts here. Last time it was the contrast between Adam and Christ, this time it is not really one back and forth, but several, so if you think about those contrasts you can follow Paul's argument here. **What shall we say then? Are we to continue in sin so that grace may 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? 4 Therefore we have been buried with Him through baptism into death, so 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 be in the likeness of His resurrection, 6 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; 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 that He died, He died to sin once for all; but the life that He lives, He lives to God. 11 Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.

12 Therefore do not let sin reign in your mortal body so that you 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. 14 For sin shall not be master over you, for you are not under law but under grace.

Let's pray

.Intro: explain sanctification-being set apart, made holy. Theologians have come up with three terms to describe the types of sanctification that are mentioned in the Bible. Sanctification is spoken of as being in the past, present and future. The terms that theologians use to describe these are positional, progressive and perfected. Temple instruments are a great example of something being set apart by God for use in worship in the temple. They are positionally sanctified when the Lord chose them to be used for service. They are progressively sanctified when they are used in the actual worship. We are like that as well. Positionally when saved. Progressively as we live our lives in Christ. Paul talks about two of these in this chapter.

Paul starts off here with a question, and if you noticed during the Scripture reading, there are actually two sets of questions in this chapter. The first set is here in verses 1-3, then the second set we see in verses 15-16. This provides us with a nice outline for the chapter, and breaks it into more manageable pieces. The answers to these questions are of vital importance to us in our Christian walk.

Romans 6:1 says, **What shall we say then? Are we to continue in sin so that grace may increase?** We need to keep in mind all the things that we have already learned. We have learned that we are all sinners, we are saved by faith in the shed blood of Christ, we are made righteous in God's eyes, but like we saw last time, we all have a sin nature, and thankfully God's grace is so great that where sin brought death, Christ's grace brings life. So, now Paul asks the question, should we keep on living in sin so that there is even more grace? Essentially, he is asking if we should continue to live according to our sin nature, the very thing that brings death. He asks the question realizing that the answer should be obvious, then in verse 2 he says, **May it never be! How shall we who died to sin still live in it?** The words literally mean something like "may this thought never have been born, may we never even conceive of this." This is an absolutely crazy idea he says, and the person who suggests it has a just condemnation according to what Paul said in 3:8 **And why not say (as we are slanderously reported and as some claim that we say),**

Let us do evil that good may come? Their condemnation is just. Those are some pretty strong words from Paul. Their condemnation is just if they just accuse Paul of saying such a thing. Now, imagine the words of condemnation that Paul would have for a Christian who thought that this was a legitimate way to live. May it never be that we think that we can live in sin in light of the sacrifice that was made for us by Christ. Now, in the second part of the verse there you see that Paul brings up a point that he has not mentioned before; being dead to sin. Before it was all about the life that we have in Christ because of what He did for us, and now he says that we are dead to sin. He asks how can we possibly live in sin if we died to it? This is the same message that he had for the Galatians in 3:1-3 **You foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified? 2 This is the only thing I want to find out from you: did you receive the Spirit by the works of the Law, or by hearing with faith? 3 Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?** The Galatians were saved by the Spirit, but then they turned to following the Law. Paul calls them foolish for doing such a thing. Here in Romans he is making sure that they do not go down this road of living in sin after having been declared righteous.

In verse 3 Paul introduces another new theme to his argument, that of baptism. This too has not been mentioned yet in the letter, and it is imperative that we realize that he isn't talking about being physically baptized. Verse 3 says **Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death?** If he doesn't mean being physically baptized, then what does he mean? Well, when we are baptized into Christ we are identifying ourselves with Him, this is at the moment that we believe in Him as our Savior. At that moment in time we are baptized into Christ, we say that we believe that He paid the price for our sins. When I believed in Christ, I said that His death on the cross paid the penalty for my sins, He had my sins upon Him when He was on the cross. And, it says in verse 3 that we are baptized into His death. Again, this is spiritual baptism that he is talking about here. We are identified with Christ in His death when we put our faith in Him. This is in the eyes of God that he is talking about here. If we put our faith in Christ, God sees us as being in Christ; our sins are covered by the death of Christ. Now, the physical baptism that we are told to do is how we show to the rest of the world that we are identified with Christ. God already sees us as in Christ if we have truly put our faith in Him, and through being baptized in the water we show the world that we are in Christ, that is simply an act of obedience, it does not save us. But, it is a great picture of what Paul is talking about here. Paul explains it in more detail in verse 4, **Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.** Now, we need to realize that Paul is speaking figuratively in these verses. We did not actually die with Christ in our physical bodies; we were not physically baptized when He was baptized. But, and this is a good thing to remember when reading other figurative parts of the Bible, it still has a literal meaning behind the figurative language. Paul is describing actual things about our spiritual lives by using figurative language so that we can understand it better. The Bible is literally true, and we can trust what it says everywhere. He says that we have been buried with Him through baptism into death, and there is a reason for this. The reason is so that we

can be raised to live a new life just the same way that Christ was raised by the glory of God the Father. That little term in the middle of the sentence is so important; this little term “so that as”, points to the reason why we died with Christ. These are terms that we should look for when reading the Bible, terms like, “therefore, because, and so that” show us that something important is coming. And the reason why we are declared to be dead in Christ is certainly an important idea. Just the same way that Christ has been resurrected to live a new life, we too have been raised to live a new life. It says that we are raised here so we too might walk in the newness of life. The same power and glory that raised Christ from the dead has raised us from being spiritually dead so that we might live a new life. This word for “might walk” is an interesting one. It is **Περιπατήσωμεν**, and it is in the subjunctive mood, which means that it is probable. It says so that we "might" walk, not so that we will walk. God doesn't make us into mindless robots who mindlessly follow Him after being saved. The glory of God raises us from our spiritually dead state, and we will walk in this new life, if we do some things, and that is what chapters 7 and 8 are all about. Here Paul is showing us what our position is in Christ to show us what life is supposed to be like. We are raised by the very glory of God to live a new life, we are a new creation in Christ, 2 Cor 5:16 says **Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come. 18 Now all these things are from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation, 19 namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them** God doesn't just do these things for us for our own benefit. We are not the center of the universe, unlike what people are prone to think. God is the center of the universe, and His glory is the purpose of our lives. So, he raises us from our spiritual deadness so that we will live a new life for His glory, and the only way that we can live this new life is by obedience to Him and to His Word. That is what the new life is! Obedience to Christ, or as it says here in chapter 6, not living in sin.

We see the figurative language again in the words that Paul uses in verses 5 and 6 **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, 6 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;** So, if we have been united with Him in death, if we have put our faith in His death, then we will have a resurrection like His as well. This isn't talking about the resurrection of our physical bodies as described in 1 Cor 15, this is about us being raised from our spiritual death to walk in the newness of life now. If our faith is in Christ, He has raised us from the dead to live a new life. He says in verse 6 that we need to know that our old man was crucified with Christ, so that our sinful body would be done away with. The word translated as “self” in verse 6 is literally the word for man, that's what it says in the KJV or NKJV. Notice the second half of verse 6 where it says the reason that our old man is crucified; it says it is so that our body of sin might be done away with. As we learned in chapter 5, our body of sin is the sin nature that is within us. We all have it, we inherited it from Adam in our birth, like David says in the Psalm 51:5, we are conceived in sin. It says in verse 6 that our body of sin is done away with, and that literally means that it is powerless over us. The old man is now powerless if we are identified with Christ in His death. It says that we will certainly be resurrected with Him,

so our old body of sin is certainly powerless over us, and the end of the verse has that little term “so that” again, and that tells us why our old body is powerless now, it is so that we would no longer be slaves to sin. Now, a slave does the work for his master. Before we were saved, we were slaves to sin, we did sin’s bidding, we were its slave. Here it says that now we are no longer slaves of sin though. Then it says in verse 7 that if you have died you are freed from sin. It’s important to see that “freed” is in the passive voice, and that means that the action is being done to the receiver. We don’t free ourselves from sin; God does the freeing. If a slave runs away from his master he is still a slave. He is called a “runaway slave,” and technically he is still a slave, if he is captured, he is returned to his master. But, notice this is in the passive, we don’t free ourselves, we are freed by God. If the master sets the slave free, he is now a free man. And, that is what Christ has done for us; He has set us free from the power of our sinful flesh. It’s important that we see that we aren’t just set free to live as we like though. We are freed from the power of sin, but we aren’t just set free like an animal being released into the wild. We are freed from sin, but the Bible tells us that we are slaves of Christ now. A great place to see that is in 1 Cor 6:17 **But the one who joins himself to the Lord is one spirit with Him. 18 Flee immorality.** Then down in verse 20 it says that **we have been bought with a price.** We are now slaves of Christ, He has purchased us with His own blood, and here Paul tells the Corinthians that because of this they need to flee immorality, and running from sin is part of being sanctified.

Now in verses 8-10 Paul goes on to explain in more detail how we are dead to sin, and alive in Christ. **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.** Here Paul is telling us how we are freed from sin like he said in verse 7. It is just the same as how death has no power over Christ now. He died and was resurrected; death no longer has power over Him; He can never die again. And we see a couple of interesting things in verse 10, it says **For the death that He died, He died to sin once for all; but the life that He lives, He lives to God.** The first thing that we see here is the phrase “once for all.” This is just one word in the Greek, **ἐφ’ ἅπασι**, and it has two meanings. It means either, “once” or “once for all” like it says here in the NASB. If you have a KJV it just says once. This word is tricky, but if we look at the other places in the NT that it is used we can figure out which one fits better here from the context of the verse. In 1 Cor 15 the word is used to describe Christ appearing to 500 people at once after His resurrection. Clearly, in that instance it means once, at one time, all 500 people saw Him at the same time. Now the other times that the word is used we find in the book of Hebrews. It is here that the author is referencing the sacrifices that the high priest made and comparing those with the death of Christ. The high priest would go into the holy of holies in the Temple on the Day of Atonement and make a sacrifice that was for all the people of Israel. The sacrifice was made once for all. In Hebrews 10:10 we see that it says **By this will we have been sanctified through the offering of the body of Jesus Christ once for all.** So, Christ offered His body once for all, just like the high priest made the offering once for all in the temple. Now if we look at verse 10 in Romans 6 we see that it says He died to sin once for all. That seems to fit better than just saying once. If Paul had meant to say that He died once, he could have just said that He died period. In that case he could have just said “For the death He died,

He died to sin." But, he didn't mean that, he meant that Christ died once for all people, and it makes sense with the rest of the verse as well when we see that it says, but the life He lives, He lives to God. So, He died for all people, but He lives for just one person, God. Paul uses a play on words there to make his point. Christ died for all, but He lives for God.

Then in verse 11 we see a command. These are another important thing to watch out for when reading Scripture, things that we are supposed to do, they are called imperatives, and we find one here in verse 11 and then a couple more in 12 and 13. This is the first command that we see in chapter 6, the so far the chapter has been kind of theoretical. He has been describing our position in Christ, sometimes referred to as positional sanctification, but now He is going to talk about what we need to do, and that is known as progressive sanctification. It is called that because it is a process, we should be growing in our sanctification. We should be becoming more Christ like as we grow in our relation with the Lord. If we are not becoming more Christ like then something is wrong in our life, spiritually. Notice earlier in the chapter he has been saying the things that we should know; Verse 6 **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; 7 for he who has died is freed from sin.** Verse 9 says **knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him.** Now, Paul is going to tell us something that we should do in light of the things that we know. Verse 11 says **Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.** This is another contrast here, and we can see that Paul has been using this technique a lot. What he means here is, we once lived for ourselves, when we were unsaved, but this old man died when we put our faith in Christ, now we've been resurrected by the glory of God so that we can live for God. That word "consider" is an interesting one. It means we are supposed to dwell on it, think about it, really let it sink in, we get the word "logic" from it, and if you've ever taken a logic class you know that doing that kind of mental work is tough, sometimes it can literally hurt your brain. Well, that is what Paul is saying that we should do here. Really, understand deeply that you are dead to sin. Take that in, let it soak into your mind, and understand what that means. If we have put our faith in Christ, it's not just a one-time deal. It's not like a "fire and forget" missile. A "fire and forget" missile is one that is shot from an airplane and the missile goes to the target on its own, with no more input from the pilot. That is not our faith. We don't just put our faith in the Lord, and then go about our business as if nothing has happened, living however we want. Paul says here we need to consider ourselves dead to sin, but alive to God in Christ Jesus. We are like a missile that needs to be steered onto the target by the pilot after it has been fired from the airplane. The first step that we see here in directing our lives is to think about how we are dead to sin, and how we should then live for the Lord.

Next, in verses 12 and 13 we see how the "considering" in verse 11 should affect our lives. **Therefore do not let sin reign in your mortal body so that you 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.** This is where we are getting

into the idea of how this salvation we have in Christ should affect our lives; this is often referred to as “progressive sanctification”. Again, we can’t just say that we have faith in Christ, and then live however we want. We need to be changed by the fact that we have been raised to walk in the newness of life, and in verse 12 we see another command that our hearts should desire to follow, **therefore do not let sin reign in your mortal body so that you obey its lusts**. So, which thing is Paul telling us not to obey the lusts of, our mortal body, or sin? Read it again. This is kind of a minute point really, but it is important in that it shows something about us. In English it is difficult to see which one he is talking about, but in the Greek we can tell by the construction of the words. The little word “its” is the key here, and we need to see which other noun it refers to in the sentence. Well, there are two choices in this sentence, there are two nouns in the verse, “sin”, and “body”, so its stands for one of those two. Nouns have gender in the Greek, like they do in a lot of languages; they are male, female or neuter. Well, here “its” is neuter, and so is “body”, so that means that verse 12 tells us to not let sin reign in you mortal bodies so that we don’t obey the evil desires of our bodies. Here we see the problem that we still have after being saved. We still have our sinful body, the sin nature is a part of who we are, and we never get rid of it, we will live with a sin nature until the Lord takes us to be in heaven with Him, and it takes some effort on our part to not obey what our sinful bodies want us to do. And, that is what chapter 7 is all about, as we will see down the road. We are reminded here that we still have our mortal bodies, our bodies of death that are affected by sin. Remember from chapter 5 that sin brings death, and the sin is in our bodies. But, thankfully, God doesn’t just leave us on our own in this endeavor; He has more instruction for us on how to deal with this problem. And, in verse 13 we see another command. I’ll read it from the ESV, as this does a better job of getting at what is intended. **Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness**. He isn’t saying here that the people in the Roman church were involved in sin, and they should stop, like he did to the Corinthians. This is just a simple command to not present yourself to sin. This reminds me of a soldier reporting for duty. I’m sure you’ve seen that in movies before. The soldier walks up to his commanding officer, stands at attention, salutes and says, “Private Smith, reporting for duty, Sir!” We see here that we should not report for duty to sin, and carry out its wishes, rather we should report for duty to God, ready to carry out His wishes. When the soldier reports for duty he is saying that he is ready to carry out the commands of his superiors. We need to bring the members of our bodies before the Lord, and tell Him we are ready for duty, ready to carry out His commands. And, that means we need to be ready to obey His word, we need to be ready to not sin against Him. Now, when a soldier reports for duty he has a lot of tools or instruments with him. Most importantly for a soldier he probably has some weapons at his disposal, and that is what this word “instruments” means in this verse. So, what we see here is that we are not to use the parts of our bodies as weapons of unrighteousness or sin, but rather we should use them as weapons for good. People can use weapons for good purposes or bad purposes. A person could use a gun to rob a bank, or a person could use a gun to defend his home, or helpless innocent people. And, we see that presented here, and notice this is another command. Use your weapons for good. Basically, what we see here is, after being saved, report to God for duty ready to obey

Him and His word. Then, we see the conclusion of this section in verse 14 **For sin shall not be master over you, for you are not under law but under grace.** Just like we saw earlier that death is not master over Jesus in verse 9, we see here that it is not to be master over us either. Remember, we are raised to walk in the newness of life by the same power that raised Christ from the dead. That power rendered death completely ineffective over Jesus, and it renders sin completely ineffective over us. If we are living in sin, we are choosing to disobey the One who set us free. What a horrendous thing that is to do! Then we are reminded that we are not under law, but under grace. This is the new life that we have. No longer are we under the law, which is all about sin, and has the power of death. Think of that policeman by the side of the road again as the Law. He is the Law, just waiting to punish people for breaking the rules. We see the policeman by the road, and we are immediately reminded of the rule to not go too fast. Well, we are under grace now, so we don't have the policeman on the side of the road. So, does that mean we can just go crazy, and do whatever we want. No; not in any way shape or form! And that is what next week is going to be about. But, for now, I'll just say that when we are under grace we don't have the policeman to punish us for breaking the rules, instead we have the Holy Spirit to prompt us to follow the rules willingly. We don't follow the rules because if we don't we'll be punished. We follow the rules because the Holy Spirit is there working in our hearts and minds to lead us into wanting to follow the rules so that we please our Heavenly Father. That is what it is all about to be under grace, that is what progressive sanctification is all about, yielding our bodies to the Holy Spirit more and more. We still follow the rules, but we do it because we want to please our Master, the Lord Jesus Christ.

So, there is the first half of chapter 6. Really this is no easier than chapter 5; in a lot of ways it is more difficult to understand. The main thing is to see that we are positionally sanctified by having faith in Christ. We are set apart for service for the Lord, just like those temple instruments. They were used to worship the Lord in the OT times, they were separated out and made special by the Lord. That is just like us when we put our faith in the Lord, we are positionally sanctified, so that we can be used by the Lord for His glory. Now, we also discussed being progressively sanctified, that is the process of becoming more Christ like. This would be like the priests actually using the instruments that were set apart in the Temple service. We are progressively sanctified when we are more obedient to the Lord, and yielded to the Holy Spirit. Paul show here in chapter 6 how we are to consider ourselves dead to sin, so that we are not slaves to sin, but obedient to Christ. We cannot walk in sin after being saved. This is like using something holy for an unholy use. Belshazzar did this very thing in Daniel 5 during his licentious party in the castle. During the revelry he decided to bring out the temple instruments that the Babylonians took out of the Temple when they conquered Israel. Daniel 5:3 says **Then they brought the gold vessels that had been taken out of the temple, the house of God which was in Jerusalem; and the king and his nobles, his wives and his concubines drank from them. 4 They drank the wine and praised the gods of gold and silver, of bronze, iron, wood and stone.** See they are using these instruments that were positionally sanctified by God for an unholy use. This is what it is like if we present our bodies to sin as instruments of unrighteousness. If we are living in sin after being saved we are like Belshazzar using the Temple instruments in pagan

worship. Progressive sanctification is presenting our bodies to God, and yielding to the prompting of the Holy Spirit, thereby living a life of obedience to the Lord.

Pray