

Romans 24 - Dead in Christ to Self

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Romans 6:14

Prologue: Power of One

- As Two emphasizes the similarities or differences between two qualities, in this case the two Adams; One emphasizes the completeness of the subject examined
 - One man's offense - Death through sin onto all people
 - One man's obedience - Eternal Life and Grace on all who accept Christ in faith; which is the *gift* of God
 - It is Christ alone who conquers Death by His sacrifice (1Co. 15:54-57)

Prologue: *Believers Do Not Escape Death*

- Paul introduces a new concept to people to expand their understanding of salvation's impact
 - Accepting Christ's atonement is not simply a verbal assent without changes; this is attitude of the lost
 - At moment of salvation the sin nature, *old man*, dies, replaced by the *new nature* (2Co. 5:17)
 - Thus, one *dies* to sin's total control; except the flesh

Difference of OT and NT Salvation

- Bible clearly teaches that Old Testament salvation was temporarily different because Christ had not yet become the propitiation for sin (Ro 3:23-26)
 - These died without the promise of the New Covenant (He 11:39-40)
 - Once He paid for sin, He announced His victory to those in Sheol: Saved and Lost (Eg 4:9-10; 1Pe 3:18-20)
 - They will receive their New Nature at their resurrection (Dn 12:1-3)

Christ's Our Example

- Paul draws his metaphor from the Christ's life before death and our life after salvation: Walking in the flesh
 - Christ's godly nature and fleshly body is our present estate (Jo 1:1-18; 2Co 5:17; He 2:14-15)
 - Christ came to call sinners to repentance and learn humility; this is also inherent in our trials and mission (Lk 5:3; Mt 28:19-20; Ph 2:1-8; He 2:17-18)
 - Christ received new body when His work was done; which all will also receive their resurrection (1Co 15:20-24, 42-51)

Paul Answering His Question

- Paul explains how and why Christians do not have to continue in sin; i.e., how new nature is freed from sin
 - Lost excuse sin saying that great sinfulness allows God to express greater grace; in fact, simply an excuse to sin
 - Grace forgives sin; but, leaves one enslaved: This is not a demonstration of God's love
 - Grace removing us from slavery of sin shows God's love

Paul Explains Baptism

- Paul infers that since Christ died and rose in newness of life; the believer also undergoes a similar *spiritual* transformation at salvation; since flesh remains alive
 - Christ died after paying legal penalty for sinners
 - Christ arose in a new body robbing sin of its power
 - Paul uses baptism as a metaphor illustrating changes occurring at salvation: Death of *old man*; life in *new nature*

Baptism a Metaphor

- Repentance is the act of dying to *old man* (Self)
- Immersion is burial of self
- Arising from waters is the resurrection in *new nature*
- Water: metaphor of Spirit



Why We Retain Sinful Flesh?

- Christ did not sin while in the flesh, so it did not have the sin animating principle; thus, He learned humility
 - Paul given *thorn in the flesh* after his vision so he would be constantly reminded of his flesh's weakness (2Co. 12:1-10)
 - Our new nature must be trained; if we had new bodies and *immature* natures, we would tend toward Pharisaism
 - Teaches us humility, also as examples of grace to the lost

Oneness in Christ Also Means...

- Identification not only means oneness in life but also oneness by entering into His death; i.e., Christians do not escape death: *Old Man* must die (Ge 2:17; Jo 17:20-23)
 - Oneness implies sharing death and life of Christ as it is appointed unto all people once to die, then judgment (He 9:27)
 - God does not rehabilitate sin; it has been judged and die as demanded by Law: First, *old man*; then the flesh
- This is why all things must either be purged by blood, in our case the sacrifice of Christ, Or by fire which is us by fiery trials and later the Universe is consumed by fire before New Earth created (He 9:22; 1Pe 4:12; 2Pe 3:10-13)

Law Only Brings Death

- Under the penalty of the Law, Death was the sentence, separation from God, without hope of reconciliation
 - Thus, works of the Law cannot bring life for the Law demands death; there is no provision of life in the Law
 - Remaining in the *old man* leaves one under the death sentence; lot of all who sin and die without Christ
 - Thus, death of *old man* logically argues for *new nature*
- Though Christ kept all the Law, this did not insure His resurrection (Life) Obedience to becoming the sin sacrifice on stauros and paying for sin insured His life and ours

As Christ Died; So We Die

- The *old man*, sin nature, must die to be replaced by *new nature* which is not tainted by sin
 - If the *old man* does not die our fallen nature remains enslaved to sin, we have no hope
 - We cannot be temples of God's Spirit if we remain in the *old man*; though we can with sinful flesh (1Co 6:18-20)
 - Thus, the *old man*, must be crucified so Christ can live in us guiding our lives via the Holy Spirit (Ga 2:20)
- Implies that the Holy Spirit is not attached to sinful flesh but is retained in our new nature Which is attached to our flesh; (2Th 2:13-14)

Death is True Freedom

- Sinful Man speaks of freedom; without being free
 - God sets us free from sin and the second death through the death of the *old man* (1Jo 5:38)
 - We are no longer slaves to sin; i.e., we are free from sin
 - We are also free from the death penalty of the Law since we are covered by the righteousness of Christ and already died; i.e., *old man*
 - We are no longer enslaved to Sin, Law and Death

Life Replaces Death

- Since, through Christ, we have died to sin, and Christ lives after death, so shall we live after death also
 - Since Christ was raised from the dead showing God approved of His sin payment, we also have hope that we will arise from the dead; indeed, the resurrection of our *new nature* from the death of our *old man* gives us hope for our bodily resurrection-This is our first fruit of life (1Co 15:13-19)

We Should Not Sin in Our Flesh

- Many false doctrines have arisen from improper hermeneutics of this concept; i.e., we can live sinlessly
 - If we say we have no sin, we call Christ a liar (1Jo 1:8-10)
 - To say we are no longer slaves to sin does not mean we do not sin; it means we choose to sin (Follow the flesh)
 - If Christians live in the power of the Spirit, weak in self, sin can be avoided; when we choose to walk in the flesh, we sin - Walking apart from the Spirit is sin (Ro 14:23)

Christian Schizophrenic

- The only true schizophrenic in the world is the Christian who has both the *new nature* and *sinful flesh*
 - Flesh is weak and always hostile to God (Ro 8:5-11)
 - If one fights against the Spirit, grieves or quenches, then one seeks strength in the *flesh*, thus sinning (Eph 4:30-32; 1Th 5:19)
 - If one remains *weak* in the flesh, then you follow the Spirit avoiding sin; trials and testings train us to maturity in Christ to know the difference (1Pe 5:14)

Christians Are to Yield to God

- The duty of every Christian is to yield themselves to God as instruments in righteousness
 - Lost have no choice, they are always in sin
 - Christians have choice: Flesh or Faith - Whom do you serve?
 - However, since we are immature in our *new nature*, we fall prey to *fleshly sins* that so easily besets us; thus the judgment seat of Christ (2Co 5:6-30; 1Pe 12:1)

Epilogue: Life Replaces Death

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Death Defines This Creation

- Creation, including man, never designed for eternity
 - Sinful people seek to glorify death and justify life by the Law which demands *Death* for any infraction-All sinned
 - At salvation, Christian's *old man* died, replaced by *new nature* preparing us for eternity-Purpose of this Creation
 - Christian's choice: Walk in faith in the Spirit or walk in the weakness of sinful flesh: Testing teaches us wisdom