

# 59. The Book of Romans 6:6-11

*Paul's Epistle to the Romans*  
A message by Pastor Phil Ballmaier

(7-31-24)

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We are currently in the section of our Romans study that deals with **sanctification**—a section that covers Chapters 6 through 8.

Barnhouse—

“Our English word *sanctification* is the noun for *to sanctify*...The word *to sanctify* comes from the Latin *sanctus* (holy). To sanctify, then, means to make holy (literally to be ‘set apart’). Many years ago, the word *saint* was spelled *sainct*, but the *c* was dropped to make it easier to pronounce. So, when God says that His will is our sanctification (1Thess. 4:3), He means that He wants us to live in holiness. God does not want us to be slaves to sin. If you are out of His will, even for a moment, it is because you have chosen to be so. God wants you in fellowship with Him. He wants you not only to be His child, but to behave as His child.”

With that in mind, tonight, we find ourselves in Chapter 6 where the theme is victory over sin—as in our ‘fallen sin nature’ that we inherited from Adam.

In this chapter, Paul builds his teaching on overcoming sin in our lives as Christians around 4 foundational principles or instructions—***know, reckon, present, and obey.***

## 1. **Know**—verses 3-10

**Romans 6:1–3a (NKJV)**

<sup>1</sup> What shall we say then? Shall we continue in sin that grace may abound? <sup>2</sup> Certainly not! How shall we who died to sin live any longer in it? <sup>3</sup> Or do you not **know**...

Paul realizes that no child of God can walk in victory over sin if he or she is ignorant to the key truths that he presents in the first ten verses of Chapter 6—that’s why three times he uses the word ‘**know**’ (verses 3, 6, 9).

What Paul wants us to **know** is critical to a life of victory over sin. The whole passage is built on the statement of Paul in verse 2—

**Romans 6:2 (NKJV)**

<sup>2</sup> ...How shall we who died to sin live any longer in it?

In verses 3-10 he is going to elaborate on what exactly that means to us and how that truth works its way out into our daily lives—and he does so by giving us 3 principles:

- a. **The principle of baptism**-verses 3-5
- b. **The principle of crucifixion**-verses 6-7

c. **The principle of resurrection-verses 8-10**

Our first principle:

a. **The principle of baptism-verses 3-5**

**Romans 6:3–4 (NKJV)**

**<sup>3</sup> Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? <sup>4</sup> Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.**

Here in verses 3 and 4 the word **baptism** is used 3 times and is a transliteration of the Greek word *baptizo* which means, “to immerse.” When Paul speaks of ‘*baptism*’ here in verses 3-4—he isn’t referring to water baptism.

As we studied last week, the baptism that Paul speaks of in Romans 6—is the baptism of salvation. The baptism of salvation is a “dry” baptism where a person who receives Jesus as their Savior is instantly ‘*immersed*’ (baptized) into the Body of Christ by the Holy Spirit.

Now, even though I don’t believe that the use of the word *baptism* in Romans 6:3-4 is referring to *water* baptism—I do believe that water baptism symbolizes the kind of baptism that Paul is talking about.

The baptism of Romans 6 is the *reality*—water baptism is only a *ritual* that symbolizes that reality.

So, in Romans 6 Paul is dealing with the reality not the ritual—which means that Paul is talking about the baptism of salvation into the Body of Christ and not water baptism.

**Romans 6:3–4 (NKJV)**

**<sup>3</sup> Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? <sup>4</sup> Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.**

Here, Paul introduces us to a critical piece of information that he wants us to know and learn—the truth that we have been *identified* with Jesus in His death, burial, and resurrection.

Water baptism symbolizes *death*, *burial*, and *resurrection*, which is exactly what happened to you spiritually when you put your faith in Jesus Christ.

You died in Christ, you were buried with Christ, raised in Christ (the same Holy Spirit who raised Jesus from the dead dwells in you), and you ascended with Christ and are at this moment seated with Christ in heavenly places at the right hand of the Father (Ephesians 2:6).

b. **The principle of crucifixion—verses 6-7**

**Romans 6:6 (NKJV)**

**<sup>6</sup> knowing this, that our old man was crucified with *Him*...**

As we learned last time, the “**old man**” is not my old nature—the “**old man**” is the old me, the old life, the old desires, my old habits and actions that have died with Christ and are now buried and gone.

**Romans 6:6 (NKJV)**

**<sup>6</sup> knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin.**

As we said last time, when Paul talks about the “**body of sin**”—what he is really saying is “... *the body of the sin nature...*” Therefore, the “**body of sin**” could be paraphrased “*the instrument of the sin nature.*”

D. Martyn Lloyd-Jones is correct when he says that by the term “**body of sin**” Paul is talking about the *old nature*, and its influence on our physical body.

The body is not sinful, the body is neutral—it can be controlled either by our old sinful nature or by our new nature in Christ.

**“Knowing this, that our old man was crucified with Him...” (verse 6)**

In the Greek, the word ‘**crucified**’ is an aorist, passive verb which means—something that happened in the past and is a ‘done deal’—but also speaks of something that we didn’t do—it was something that was done to us. In other words, we cannot crucify ourselves—no one can commit suicide by crucifixion.

The very concept of crucifixion speaks of an act done to us and not by us. In the Greek, this is not a command it’s stating a reality—a settled fact.

When Paul says in Galatians 5:24—“*And those who are Christ’s have crucified the flesh with its passions and desires*”—he’s not saying that we crucified ourselves directly, he’s saying that our part in our crucifixion was to receive Jesus as our Savior at which time God crucified us in Christ.

The term “**that the body of sin might be done away with**” (the Greek is—“*Katargeo*”) does not mean destroyed or eradicated.

The Greek word means—“*rendered inoperative,*” “*made ineffective,*”—or in other words, “*No longer able to exert a controlling force or power over my life.*”

The sin nature is still alive (that nature I inherited from Adam)—but the old man is dead (*the old me, the old life, the old desires are now buried and gone*) so that my physical body is no longer bound or forced to be the instrument through which the sin nature expresses itself.

You say, “*If that’s true then why do we sin at all as Christians?*”

Because these truths have to first be understood, then believed and finally applied by faith if they are to become a reality in our lives.

**Romans 6:6–7 (NKJV)**

**<sup>6</sup> knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. <sup>7</sup> For he who has died has been freed from sin.**

This is a statement of fact that as Christians we are no longer the slaves of sin.

Now, that doesn't mean we won't ever sin again—it just means we don't *have* to sin.

One author—

*“Martyn Lloyd-Jones offers a helpful illustration of the believer’s relation to his old sinful disposition. He pictures two adjoining fields, one owned by Satan and one owned by God, that are separated by a road—*

*Before salvation, a person lives in Satan’s field and is totally subject to his jurisdiction. After salvation, a person works in the other field, now subject only to God’s jurisdiction. As he plows in the new field, however, the believer is often cajoled by his former master, who seeks to entice him back into the old sinful ways. Satan often succeeds in temporarily drawing the believer’s attention away from his new Master and his new way of life. But he is powerless to draw the believer back into the old field of sin and death. We have been delivered from the tyranny of Satan, but not the temptation of Satan.”*

#### **Ephesians 4:17–32 (NKJV)**

<sup>17</sup> This I say, therefore, and testify in the Lord, that you should no longer walk as the rest of the Gentiles walk, in the futility of their mind, <sup>18</sup> having their understanding darkened, being alienated from the life of God, because of the ignorance that is in them, because of the blindness of their heart; <sup>19</sup> who, being past feeling, have given themselves over to lewdness, to work all uncleanness with greediness. <sup>20</sup> But you have not so learned Christ, <sup>21</sup> if indeed you have heard Him and have been taught by Him, as the truth is in Jesus: <sup>22</sup> that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts, <sup>23</sup> and be renewed in the spirit of your mind, <sup>24</sup> and that you put on the new man which was created according to God, in true righteousness and holiness. <sup>25</sup> Therefore, putting away lying, *“Let each one of you speak truth with his neighbor,”* for we are members of one another. <sup>26</sup> *“Be angry, and do not sin”*: do not let the sun go down on your wrath, <sup>27</sup> nor give place to the devil. <sup>28</sup> Let him who stole steal no longer, but rather let him labor, working with *his* hands what is good, that he may have something to give him who has need. <sup>29</sup> Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers. <sup>30</sup> And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. <sup>31</sup> Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice. <sup>32</sup> And be kind to one another, tenderhearted, forgiving one another, even as God in Christ forgave you.

#### **Colossians 3:8–10 (NKJV)**

<sup>8</sup> But now you yourselves are to put off all these: anger, wrath, malice, blasphemy, filthy language out of your mouth. <sup>9</sup> Do not lie to one another, since you have put off the old man with his deeds, <sup>10</sup> and have put on the new *man* who is renewed in knowledge according to the image of Him who created him.

Look, we can't do anything to get rid of the old fallen nature we inherited from Adam at birth—it will be with us until we die or are raptured. And before we received Jesus as our Savior and He made us a new creation with a new nature—we *'clothed'* ourselves in the works of the flesh (Galatians 5:19-21).

We could say that the works of the flesh were the *'prison clothes'* of the old life of bondage to sin. But when Jesus saved us, He delivered us from bondage to Satan and sin and set us free. But not only that, He adopted us into His family and made us children of the King!

Now He expects us to dress the part—  
to put on the clothes of the new man—  
clothes worthy of a child of the King!

Augustine put it this way in comparing the state of man before and after the Fall—

1. Augustine said that before he fell Adam was *posse peccare* (“able to sin”)—he had not sinned yet, but he was able to.

2. After his fall, Adam became *non posse non peccare* (“not able not to sin”)—he became the slave of sin.
3. The state of believers who have put their faith in Christ is now one of *posse non peccare* (“able not to sin”)—no longer in bondage to his fallen sin nature but still able to sin if he wants to.

*(That is the state Paul is writing about in Romans 6—the tyranny of sin has been broken.)*

4. In the glorified state, believers will experience an existence that will be *non posse peccare* (“not able to sin”)—we will have a perfect body, nature and environment to live in—sin will be eradicated from God’s new creation (the new heavens and earth).

As such, we will not be tempted by sin or be able to fall into it ever again—because sin, Satan, and the old nature will be forever gone!

**c. The principle of resurrection—verses 8-10**

**Romans 6:5, 8–10 (NKJV)**

<sup>5</sup> For if we have been united together in the likeness of His death, certainly we also shall be *in the likeness of His resurrection*...

<sup>8</sup> Now if we died with Christ, we believe that we shall also live with Him, <sup>9</sup> knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion [lordship, mastery] over Him. <sup>10</sup> For the death that He died, He died to sin once for all; but the life that He lives, He lives to God.

I wanted to put those verses back-to-back because unless we take them together, we would be prone to think “we shall also live with Him” in verse 8 to refer to our *future* resurrection. But actually, these verses are talking about the believer in Jesus experiencing resurrection life right now.

There is a future resurrection coming, but that’s not what these verses are talking about—

**Philippians 3:10 (NKJV)**

<sup>10</sup> that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death,

**John 10:10 (NKJV)**

<sup>10</sup> The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have *it* more abundantly.

**Galatians 2:20 (NKJV)**

<sup>20</sup> I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the *life* which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

Sin and death have no dominion over Christ—and since we are “in Christ”; therefore, sin and death have no dominion over us.

One author said,

*“Jesus Christ not only died “for sin,” but He also died “unto sin.” That is, He not only paid the penalty for sin, but He broke the power of sin.”*

The big question now is, “I believe what God’s Word says happened to Jesus in His death, burial, and resurrection. I also believe that when I got saved I identified with Him—but how do I make this work in daily experience?”

This leads to Paul’s second instruction—but first let me say once again, that the theme of Rom. 6 is Sin—or to put it more precisely, how to have victory over sin (a word that is used 17 times in Romans 6).

The 4 key instructions that Paul builds the chapter around (which are the keys to our victory) are:

- *Know—verses 3-10*
- *Reckon—verse 11*
- *Present—verses 13-19*
- *Obey—verses 16-17*

“When any of these is lacking or deficient sin like a weed begins to grow again in our lives.”

1. Paul’s first instruction (“**know**”) is centered in the *mind*.
2. His second instruction (“**reckon**”) focuses on the *heart*.
3. His third instruction (“**present**”) touches the *will*.
4. His fourth instruction (“**obey**”) results in the *sanctified life*—the grave clothes are removed, and we are living a life of obedience and victory in the Spirit.

So, Paul’s first instruction for victory over sin is ‘**Know**’—this leads to his second instruction for victory:

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