

Romans 6:1–14

Introduction

One of the great benefits of doing a series on the theme of resurrection is the considerable time we can spend on one topic. I have the ability to select passages from various places that highlight this particular theme.

However, one of the difficulties of this kind of series is that you jump in and out of different passages and books of the Bible without a lot of orientation. This morning we come to [Romans 6](#) and if you know anything about Paul's letters in general and Romans in particular, you will know that Paul is in the habit of developing very thorough arguments and that is exactly what he does in [Romans 6](#). Therefore, when you drop into the middle of a Pauline letter might find that you need a little orientation.

When you come to [Romans 6](#) you need to understand that Paul has just written about the triumph of grace over sin in [Romans 5](#). Much like he does in [1 Corinthians 15](#), Paul explains how the work of the Second Adam overcomes the sin of the First Adam.

Because of the First Adam, our world and each of us were taken captive by the dominion of sin. But because of the Second Adam, all of Christ's people have received forgiveness for all of their sin. Moreover, God has been glorified in the display of His grace.

The transition from [Romans 5](#) to [Romans 6](#) takes a very practical turn. In [Romans 6](#) Paul explains to the Roman Christians what it means to live in union with the resurrected Christ. Paul does this by giving the Romans three imperatives which will make up my three points this morning:

1. The Romans should "Walk in Newness of Life" (vv. 1-4)
2. The Romans should "Consider Themselves Dead to Sin and Alive to God" (vv. 5-11)
3. The Romans should "Present Themselves to God" (vv. 12-14)

Walk in Newness of Life (vv. 1-4)

As already mentioned, Paul has just finished chapter 5 by glorying in the fact that the reign of grace has overcome the reign of sin. [Romans 6](#) begins by asking a rhetorical question that rises from what Paul has said before.

If sin has been disarmed by the power of grace, how are Christians to live now that they need not fear the power of sin?

Moreover, if God's grace is magnified in the way that it overcomes sin, ***should Christians continue in sin so that grace may abound?***

What Paul does in these verses is show the proper way for the Christian to live in the reign of God's grace.

Right from the go in verse 2 Paul explains that the answer is "no". "***By no means! How can we who died to sin still live in it?***"

Paul claims that the Christian has died to sin and this begins to explain the way in which Paul is going to answer the question posed in verse 1.

The question of whether or not the Christian is allowed to sin because grace forgives sin is completely wrong headed. When Paul talks about the victory of grace over sin, he's talking about a radical change that has taken place that should utterly transform the way the Christian understands themselves and world they occupy.

In verse 3 Paul defends his claim that ***Christians have died to sin by explaining that Christians were baptized into Christ's death.***

In Jesus' crucifixion, there is a fundamental change that takes place in the world. The curse of Adam's sin was death. Jesus takes that curse upon himself and therefore the curse of sin has been paid in the death of Christ. Therefore, everyone who is united to Christ no longer has the curse of sin hanging over them. Paul explains to the Romans that they were baptized into Christ's death in their baptisms. Something fundamental has changed!

Verse 4 gives us Paul's positive answer to his opening question. Should Christians continue in sin? No, they should ***walk in newness of life!***

For Paul, the way that the Christian is empowered to walk in newness of life is because Christian baptism doesn't only point to their union with Christ's death, but also Jesus' resurrection!

"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."

- › Christian, you can walk in newness of life and put sin to death because you are united to Christ in **both** His death **and** His resurrection. Yes, you will still sin until you go to be with Jesus or He returns. But sin is no longer the dominant principle in your life, your were baptized into Christ's death and your sins stayed in the tomb when Jesus rose!

Consider Yourself Dead to Sin & Alive to God (5-11)

It makes sense that this is where Paul's logic would go to next. You were buried with Christ so that you might also be raised with Christ, therefore you should consider yourself dead to sin and alive to God!

Verse 5 begins with "for" because it is explaining the "just as" in verse 4. Paul said that "**just as Christ was raised by the glory of the Father, we too might walk in newness of life.**" How can we have this "just as" relationship with Jesus?

Much like I mentioned last week, Paul is insistent on the fact that the union the Christian has with Christ is total! If you've been united with Christ, you are united with Him in every way. Therefore, if you have been baptized into Christ's death (AND YOU HAVE!) then you are likewise united with Him in His resurrection!

It is on the basis of this total union that Paul begins to explain why continuing in sin is such an absurdity for the Christian. He says in verse 6, "**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.**"

Paul is telling the Romans, and you must hear the same thing, that they must completely reorient their identity and root it thoroughly in Jesus Christ. Their old self, which was enslaved to sin, was crucified with Jesus on the cross. That "**body of Sin**" was brought to nothing and therefore we are no longer enslaved to sin.

Paul shows that to ask the question as to whether we should continue in sin completely misses what sin is. Sin is slavery. Sin is death. Sin is deception. We often show how deceived we are by sin by thinking that, if only we could get away with it things would be so nice. If only God would be okay with this sin or that sin, then I could really be happy.

But Paul tells the Romans to reframe the way they consider sin. Sin is like a wicked master that you were enslaved to, this master made you do degrading and disgraceful things and you had no power to resist. Paul tells the Romans that in their union with Christ they have been delivered from such a terrible plight! How could you every desire to return to such a situation?

In verse 7 Paul explains how this deliverance has happened, "**For one who has died has been set free from sin.**" If you are a slave, and you die, your master has no more authority over you.

In Adam, you were a slave to sin. It had complete power over you and there was no prospect of gaining freedom for yourself. But then you died to sin. You died to sin because Christ died and took the curse of sin upon himself even though sin had no power over him. And because you are united to Christ's death, sin no longer has any claim on you.

And this is exactly what Paul says in verses 8-10.

Romans 6:8-10 ESV

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.

Jesus is the one who died. And because of His death, and our union with Him in that death in our baptisms, we will also live with Him.

And so the practical implication is verse 11, “***So you also must consider yourselves dead to sin and alive to God in Christ Jesus.***”

- › When you are tempted by sin you must learn to re-frame the conversation. Sin is like a wicked master that you were once enslaved to. But you have been set free and this master has no legal claim on you and no power over you. The only power sin has over you is your own willingness to put yourself back in it's service. But you must not do this. You must consider yourself dead to sin and alive to God!

Present Yourselves to God (12-14)

The final imperative that Paul gives is for the Romans to present themselves to God. I want to remind you that all of this has to do with our theme of resurrection. It is because of Christ's resurrection and our union with Him *in* His resurrection, that all of this is possible. Sin is not to reign in our mortal bodies because Christ is raised in victory over sin and we are raised with him.

In verse 13 Paul speaks about presenting yourself to God: “***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.***”

In baptism, we are presented to God and our members, our physical body is covered in the baptismal waters so that we might be set apart for God's service. The priests who were ordained to serve in the Tabernacle and Temple were presented before Yahweh and they were clothed in priestly garments and given priestly tasks to perform. In our baptisms we are called into God's service and we are equipped with all things necessary for life and godliness.

Let us therefore not let sin have dominion over us but rather let God's grace abound so that we might walk in newness of life to God's glory in Christ Jesus.

In the name of the Father, and the Son, and the Holy Spirit