

## Our Death to Sin through Christ # 18

Romans 6: 1-7

Paul has developed a solid case for the total depravity of man and his undeniable need for salvation. He has shown the way of salvation, by faith in Christ alone. He has proven the inability to obtain salvation by works or adhering to the law and traditions of men.

Salvation is a wonderful and gracious experience with eternal benefits, but it is the beginning of a lifelong journey with the Lord. Salvation is received by faith in the Lord, but it is not all that is expected of us once we are saved. After salvation, one is expected to grow and mature in their walk with the Lord. Our lives are to resemble our Lord more and more. As we grow in the Lord He uses us for His glory and the advancement of the Kingdom. This growing process is often spoken of in theological terms as sanctification.

In Chapter 6, Paul begins to address the sanctification of believers. We are not saved and sidelined for future glory. There is a life to live for the Lord while here on earth. I'm glad the Lord has given us instruction on living a sanctified life through His Word. Let's look at the [assertions](#) Paul offers regarding sanctification as we consider: [Our Death to Sin through Christ](#).

**I. The Confusion about Death to Sin (1-2)** – As Paul addressed our death to sin and sanctification in Christ, he found some confusion and disagreement. Notice:

**A. The Argument (1)** – [What shall we say then? Shall we continue in sin, that grace may abound?](#)

There is no doubt that grace is of immeasurable benefit to the believer, both in this life and throughout eternity. Paul has already established the truth that while our sin abounded, grace was much more abundant. In light of the benefits of grace, some offered an unreasonable argument, similar to arguments we have discussed previously. Some argued if grace is greater than our sin, should we not continue to sin so that we might receive more grace?

- Although maybe not expressed or consciously admitted, many continue to share this same argument today. We believe the Bible teaches eternal security for the believer. We hold to the truth that Christ's sacrifice was sufficient to fully and eternally satisfy the debt of sin for all who come to Him by faith. However, many use this teaching and doctrine as a license to sin. They assume that since grace abounds in our lives far beyond our sin it is acceptable to sin at will and receive more grace. This is a dangerous way to live, one that totally ignores the doctrines of grace. If one can sin at will with no remorse or conviction, I would be concerned about their salvation. If you are saved, and continue to practice unrepentant sin, you are in danger of strong chastisement from the Lord.

**B. The Answer** (2) – [God forbid. How shall we, that are dead to sin, live any longer therein?](#) Again Paul offers a forceful and clear response. May such a thing never be so! Such thinking or behavior was inconceivable to Paul. How can those who have died out to sin, died to the old man and his sinful ways, continue to live in such fashion. Those who have been resurrected in Christ have been given new desires. They no longer seek to satisfy and please the flesh, but long to live for the Lord and honor Him through their actions.

- Paul does not advocate sinless perfection, but a genuine desire to please the Lord. He declares it is foolishness for a born again believer to embrace sin in order to receive grace. No doubt we all continue to struggle with the flesh and its desires. We will continue to do so as long as we live in this body of flesh, but those who are walking with the Lord do not actively seek to engage in sin.
- We must also realize living a life that is dead to sin requires effort on our part. We are indwelt by the Spirit to lead and guide us. We live under the grace of God, but each day we must make a choice. We will choose to honor the Lord or satisfy the flesh. We must daily crucify the flesh if we are to please the Lord. [Gal.2:20 – I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.](#) 1 Peter 4:2 – [That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.](#)

**II. The Consecration through Death to Sin** (3-4) – Here Paul discusses how we obtain a consecrated life through our death to sin. Consider:

**A. The Association** (3) – [Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?](#) At the moment we received Christ in salvation, we were baptized into the body of Christ, identifying with His death. Our association with Christ speaks of our dying out to the old man of sin and being resurrected a new creature in Christ. We are placed within the body of Christ. [2 Cor.5:17 – Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.](#) One cannot live a consecrated life, enjoying victory over sin and the flesh apart from Christ. Our association with Him enables us to live for Him in a way that glorifies and honors Him.

- Now, I want to clarify that Paul is not referring to water baptism here, although water baptism pictures what takes place at salvation. Water baptism is an outward testimony of the inward change that has taken place. We are testifying of the death of the man of sin and the resurrection of a new man in Christ. Paul is referring to our baptism in the Spirit, which happens at the moment of salvation. [1 Cor.12:13 – For by one Spirit are we all baptized into one body, whether we](#)

*be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.* We are to practice water baptism in accordance with the command of our Lord, but the emphasis here is being baptized by the Spirit, placed within the body of Christ.

**B. The Avenue** (4a) – *Therefore we are buried with him by baptism into death:* Paul reveals an unquestionable truth of salvation. It is impossible to be alive in Christ apart from death to sin through Him. There is no other way of salvation and there is no other way of living a sanctified life. If we are to live in Christ, we must be buried with Him in death to sin. The noble theologian Charles Hodge summarized, "There can be no participation in Christ's life without a participation in his death, and we cannot enjoy the benefits of his death unless we are partakers of the power of his life. We must be reconciled to God in order to be holy, and we cannot be reconciled without thereby becoming holy" (*Commentary on the Epistle to the Romans* [Grand Rapids: Eerdmans, n.d.], p. 195).<sup>1</sup>

- Through His death on the cross, Christ defeated sin and death, obtaining absolute victory. If we are to experience victory over sin and the death it brings, we too must identify with the death of Christ, dying out to the old man of sin through Him. We must be dead to sin in order to live. *Rom.6:11 – Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.*

**C. The Awareness** (4b) – *that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.* As Christ rose from the dead, he obtained victory over sin and death. The curse and consequence of sin was defeated as Christ rose triumphant in life. In Adam we were all born in sin, facing the death it brings. Through Christ we are resurrected from the dead unto eternal life. As Christ lives, so shall we live.

- Because of our life in Christ, we now have a responsibility to walk in newness of life. We are now dead to sin. How shall we live any longer therein? Paul declares our lives must be lived differently than before. We are no longer the person we used to be. That person died to sin in Christ and we are now resurrected a new person in Christ. We are placed within His body. We are expected to live in a way that pleases the Lord.

**III. The Consolation in Death to Sin** (5-7) – Our human nature does not like to embrace death. It is something we haven't experienced and there is a certain amount of fear and uncertainty concerning death. We have all experienced the pain and separation it brings. However, Paul reveals the great benefit of death to sin and the consolation it brings to the believer. Consider:

**A. Our Resurrection** (5) – *For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:* I for one am thankful for death of the old man. While living in sin, apart from Christ, I had no peace or joy. I lived in fear of death and conviction of sin. There was no hope or assurance of the future. That all changed the moment I was saved. I was delivered from the fear and condemnation of sin. I was resurrected anew in Christ. There is nothing I long to go back to. Through death to the man of sin, I have new life in Christ! Death to the man of sin was the greatest thing that could've happened in my life, because it resulted in life.

**B. Our Sanctification** (6) – *Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.* Prior to salvation our lives were dominated by the flesh. We lived with one desire: to please the flesh. We suffered the adverse effects of a life controlled by sin. In Christ that all changed. When we died to the man of sin, the body of sin was destroyed. We no longer had the desire to serve the flesh and were indwelt with the Spirit, enabling us to walk with the Lord.

- I do not advocate that I live above sin today, but I have been given the privilege to walk with the Lord and equipped to do so. I am now living a life of sanctification for the glory of my Savior instead of living only to satisfy the lusts and desires of the flesh.

**C. Our Emancipation** (7) – *For he that is dead is freed from sin.* Through death to sin we have been set at liberty from sin. We have been set free in Christ. The bondage of sin no longer dictates our lives. We enjoy freedom through life in Christ.

- It is interesting to note that the word freed in our text literally has the idea of justification. Every born again believer ought to rejoice in the death of the old man to sin. Through our death to sin, we are justified in Christ. Our sin and guilt is removed and we are declared righteous by God. The enmity I had with the Lord through sin is removed and I am secure within the body of Christ. I have been fully delivered from the condemnation of sin. In salvation I was delivered from the penalty of sin. Through sanctification I am delivered from the power of sin. As I meet the Lord in the air, I will be delivered from the presence of sin. This is all possible through dying to sin and being made alive in Christ!

**Conclusion:** It is apparent that all need to die to sin through Christ. I rejoice for the day that I died to sin in order that I might live. There is immeasurable and eternal benefit to being dead to sin. If you remain in the old man, you need to die to sin. Through death to sin in Christ, eternal life is obtained. Have you died to sin? If not, I urge you to respond to the Lord in salvation.

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<sup>i</sup> MacArthur New Testament Commentary, The - MacArthur New Testament Commentary – Romans 1-8.