

34:36

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Table of Contents

Introduction.....	- 1 -
The Saved Life.....	- 1 -
The Sanctified Life.....	- 5 -

Introduction

Romans chapter 6. Did you know that you have already experienced death in your life? Not someone else's death, but your own death. There was a moment in your life when you were justified by God that you died. But it was also at that moment that you became alive. And that's the juxtaposition that Paul is talking about here in chapter 6 of Romans. Paul is going to talk about the believer's death, and the believer's life.

All of that happening in one moment, that you and I, as believers in Christ have experienced both death and life. We've experienced death to sin. But now we are alive to God. In fact, Paul says that in verse 11, Romans 6:11, he says, "[Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.](#)"

The moment that we became alive to God is the moment that we began our sanctification, our spiritual growth in Christ, it's the moment that that began. And so what we're going to do here tonight, in Romans 6, is we're going to break it down into two sections.

1. First, we're going to talk about **The Saved Life**, in verses 1-11.
2. And then second, we'll talk about **The Sanctified Life**, the saved life, and the sanctified life.

The Saved Life

First, let's talk about the saved life. Now, remember, as Paul is writing, Paul, is not putting in chapters and verse numbers, right? As he's writing this letter, this is one long, continuous letter that he's writing to the Romans. If you remember from last week, we talked about how the law condemned man and showed how great man's sin was. But Paul said, the grace of God exceeded all of that. It was the grace

of God that exceeded that. And Paul says back in chapter 5:20, "The law came in so that the transgression would increase, but where sin increased, grace abounded all the more." (Rom 5:20)

So, Paul knows that his readers would pick up on that, and that those who were antagonistic toward him, they might think, well, if grace increases the more that sin increases, then shouldn't we just sin, all that we want, so that we can receive more grace from God? If that's your conclusion, Paul, that the more sin, the more grace... then everybody should just sin, sin, sin, and therefore break the law.

And they would accuse Paul of being an antinomian, antinomian. Antinomianism is someone who is against the law, who says, "no law", they are anti law, this would be a problem, especially for the Jews, because what are the Jews all about? The law. They love the law, right? And so they would conclude Paul is telling everyone to go against the law and just sin all that they want, so that God's grace would be displayed. Paul knew that that attack would come.

And so, Paul says in chapter 6 and verse 1, look at what he says there

"What shall we say then? Are we to continue in sin so that grace may increase?" (Rom 6:1)

He goes ahead and he asked the question. His attackers... he knows exactly what they're going to ask... and so he says, let me just put it out there for you. Are we to continue in sin so that grace may increase? What's his answer? Verse 2, "May it never be! How shall we who died to sins still live in it?" (Rom 6:2)

May it never be! Again the expression 1000 times No, no, no, no, May it never be. Paul says this. Because for anyone to even ask a question, like this is outrageous to him. Why would you even ask a question like that? Should we continue to sin more? That's outrageous, may it never be! And then he responds with a rhetorical question right after that. How shall we who died to sin, still live in it? Paul doesn't ask this question to get an answer from them. This is a rhetorical question. And what Paul is doing here is he's making a truth claim. We can state the truth claim this way: "you who died to sin cannot live in sin." Why? Because you've died to it.

Notice the juxtaposition here, death and life. A person who is dead cannot live. It's impossible. And so the person who is dead to sin cannot live in sin. It's an impossibility. They are incompatible with one another because sin does not please God. A person who is spiritually alive cannot live as one who is spiritually dead. You cannot do that. You can't live as a sinner. Because you're no longer a sinner you are a saint.

MacArthur says "The idea that a Christian can continue to live habitually in sin, not only is unbiblical, but irrational." It's irrational. And it was irrational in the mind of Paul. Anyone claiming to have spiritual life cannot act as one who is spiritually dead. That is irrational. Paul was a rational man. He was a reasonable man. And he wants to set down some logical truths for us to know as those who have been saved.

So, Paul continues on in verse 3. Look what he says there. "Or do you not know that all of us who have been baptized into Christ Jesus had been baptized into His death?" (Rom 6:3)

Again, this is a rhetorical question, but he gives this rhetorical question to give a theological truth. And notice the word there know. Or do you not know? Don't you know this guys? These are things that we as believers ought to know. What are the things that we should know?

First, he says, we should [“know that we have been baptized into Christ” \(Rom 6:3\)](#). Now Paul is not referring here to water baptism. This is not water baptism. Although water baptism is an act of obedience that every believer should participate in. Right after you get saved you should get water baptized. Because Christ says that we should do it. Be baptized. Water baptism is a symbol of the reality of what has taken place in salvation. That we have been spiritually immersed into Christ through the Holy Spirit.

In fact, that word baptism, their means to be immersed into, and it's often in reference to water. That's why we just call it baptism. And we understand being immersed into water. But Paul uses it here in reference to our position in Christ, our unity in Christ that we have been baptized into Christ. It's like our use of drown. We use the word drown. That word “drown” means *to die underwater or other liquid of suffocation*. It's what the dictionary says, *To die under water or other liquid of suffocation*. And people will often say I'm drowning in debt. Right? Or I'm drowning in all of my work at the office. But we know they're not literally suffocating underwater at work. We understand the context of that word that's being used drown. We understand that they are flooded, or they're overwhelmed with a lot of work.

That's how Paul uses this word baptized here in verses 3-4. We are baptized into Christ, we are immersed into Christ. In fact, he says we have been unified with Christ and therefore we are identified with Christ in His death, burial and resurrection. Which is what Paul goes on to say at the end of verse 3 and in verse 4. Look at what he says there.

[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. \(Rom 6:4\)](#)

Notice that we now have newness of life. He tells us at the end of verse 4 there. And notice what Paul says about this, that we are, that “we too might walk”, that we might walk in newness of life. This is referring to the character of our new life, that our life in Christ is not like the character of our old life. We are different. We have been changed, just as Christ was dead, and buried, so was our old life, dead and buried. Our old life died with him. And just as Christ was resurrected to life, so too have we been given life through Him, and to live like Him in this newness of life, this new life that we have been given.

Now, how do we know that Paul uses the word baptism there and speaking of our union with Christ? Well, because look what he says in verse 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.” \(Rom 6:5\)](#)

You can see he's talking about this union here, being immersed into Christ, this union with Him. But Paul wants us to know more. Not only does he want us to know about

1. our baptism, or our union with Christ

2. but second, he wants us to know that our body of sin has been destroyed. Our body of sin has been destroyed. Look at what he says in verse 6,

"...knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with." (Romans 6:6) Your old body of sin has been killed. In Christ, you are a new person, a new creation, you have new life, you have new desires, you have new hope. Right? Your hope is no longer in this world, like it used to be. Our hope is now in Christ, your old self was crucified, which means it is dead, never to come back to life. When God saved you by His grace, He didn't just remake your old self. Listen to this. He didn't just remake your old self, like a convertible car or like those transformer toys that I used to play with when I was a boy. Right? Just transform them. That's not what that's not what God did with us when he gave us life. No, God gave us new life, new life, and He gave us His very life and place His Spirit within us.

That's why I don't like the phrase carnal Christians. It's unbiblical to think that someone is a new creation in Christ, and yet the old nature is still alive. The old, the old nature's not. It's been crucified. It's dead. It's done away with. Paul says here that it has been crucified with Christ. Now, this doesn't mean that a born-again believer doesn't struggle with the desires of the flesh. We do desire, we do struggle with the desires of the flesh. We're going to talk more about that next week. But spiritually, we are not carnal.

Spiritually, they are not carnal, or their old self. None of us are our old self. We are new a new creation who battles against the fleshly desires. People think that they can just walk an aisle or repeat a prayer, and then still live with the same desires and think that they are now a Christian. Paul says no. That's not how it works in the kingdom of God.

It's not true Biblically, when you get saved, the old is dead. It's gone. It's done away with, and you desire repentance and the things of God. That's what a born-again believer desires, the things of God, no longer the things that their old self desire. That's why when I'm helping people with their testimony, I will often ask them this. When did you see the fruit of repentance in your life? When was the fruit of repentance visible in your life? Where you hated and you no longer desire the things that you used to desire. When did that happen? That's the moment that you were saved. Because you were a new creation. You died to your old self. And you said, I no longer want these anymore. That fruit of repentance shows that they have been made new.

And Paul says in verse 7 that we are "freed from sin." (Rom 6:7) We are freed from sin, we are no longer slaves of sin or in bondage to sin. Unbelievers cannot please God. Do you realize that? I hope you do...at this point in Romans. Unbelievers cannot please God. It is impossible for them to please God. They can't please God because they cannot obey God. Why? Because they are slaves of sin. They're slaves of sin. But as a new creation in Christ, we are freed from sin. So we should stop sinning, because we now have the ability to obey Christ through the Spirit who indwells us. We have the ability now, to obey what God commands from us because we have the Holy Spirit living within us. But an unbeliever doesn't. Therefore, they will never please God.

There's a **third truth** that Paul wants us to know. And that is that we will also live with Christ. Look at verse 8.

"Now if we have died with Christ, we believe that we shall also live with Him, knowing that Christ having been raised from the dead is never to die again." (Rom 6:8)

Paul's not speaking here just about our future in heaven with Christ, that we shall also live with Him then. But he's saying that we have life in Christ NOW. Do you realize that believer? You have a life in Christ now. You already obtained eternal life. It's yours. It's a reality. Just as Christ defeated sin and death through the resurrection, so too can we! Look, what Paul is saying here is that the resurrection of Christ shows that sin and death are no longer master. Just as Christ died to take the penalty of sin, and the power of sin, which is what? What's the power of sin? Death. Death is the power of sin. But Christ died to take on the penalty of sin, and the power of sin. And so too can we live in Christ without the penalty and the power of sin over us.

In Christ, we will never have to endure the penalty of sin. Do you realize that? Never. He took the wrath of God upon Himself, so that we will never have to endure the wrath of God, He took the penalty for us. And He died for us so that we can be resurrected with Him. Just as He was resurrected. Death is no longer master over us. Because we will be resurrected to life again one day and be with Christ forever. That's our future. Death doesn't master us.

Sure, we're going to die in this physical body at one point or be raptured, one of the two. But we're coming back, glorified, resurrected with Christ. And so, Paul's whole point here is realize that in your new life in Christ, you can live in obedience to Christ now because you are dead to sin, your old self has been crucified, and you are dead. Which is why it says in verse 11,

"Even so consider yourselves to be dead to sin, but alive to God in Christ, Jesus." (Rom 6:11)

That's what the saved life is all about.

The Sanctified Life

Second, let's look at the sanctified life, the sanctified life, in light of those marvelous truths. Paul then says, "Therefore", in verse 12, you see it there, therefore,

"Therefore, do not let sin reign in your mortal body so that you obey it's lusts." (Rom 6:12)

The body that you live in can be used either for sin, or for God's glory, either for unrighteousness or for righteousness. But Paul gives the command in verse 13, "**but present yourself to God as those alive from the dead,**" (Rom 6:13) While the unbeliever will only live for self and unrighteousness because they're slaves of sin. We are to present ourselves to God as instruments of righteousness to God. We can only do this because of what Paul says in verse 14. Look at what he says there,

"For sin shall not be master over you, for you are no longer law, but under grace." (Rom 6:14)

Sin is no longer our master. Sin doesn't master us, who is our master. God is our master. He is our master, because we are now under grace. We have been saved by His grace, we are under the grace that saves. And this saving grace is something that the law cannot do. God's grace saves us. But the law can never and was never meant to save us. The law only shows us our need for grace. That's the purpose of the law. But now that we have been saved, we are under grace and no longer under the law.

But that might rub some people wrong, like those who are antagonistic toward Paul. And so Paul asks in verse 15, ["What then? Shall we sin because we're not under law, but under grace?" \(Rom 6:15\)](#) What is his response? ["May it never be!"](#) 1000 times No. Paul answers his critics again, knowing that they would say that he is antinomian and that he was approving of breaking the law. So, Paul says, ["May it never be!"](#)

Then he gives another rhetorical question in verse 16. Look what he says there. ["Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey either of sin resulting in death or of obedience, resulting in righteousness?" \(Rom 6:16\)](#)

Simply put, you are a slave of the one you obey. Pretty simple, right? Whatever you obey, it's what you're a slave of. But as believers, we're no longer slaves of sin. We are slaves of who? Of Christ. Which is why Paul says in verse 17,

["But thanks be to God, that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed, and having been freed from sin, you became slaves of"](#) What? ["righteousness". \(Rom 6:17\)](#) You became slaves of righteousness. Notice what he says there that you were you were what? Slaves of sin. But thanks be to God that He freed us from slavery to sin, so that we became slaves of righteousness.

And how did that happen? How did we become slaves of righteousness? Through The Word, through the living Word of God, through the teaching of the gospel, and we became obedient then to that teaching, we became obedient to the truth of God's Word. And that is the sign of a true believer. We don't just repent and believe. We don't just repent and believe as true believers, when someone truly gets saved, they don't just repent and believe. They do do that. But they also begin to live in obedience to God's Word!

Because their heart has been changed. And they now desire the things of God, they desire to live in obedience to Him.

Now, let me just be clear that obedience does not save us, nor does it keep us. Remember, it's God's grace that does that. God's grace saves us and it's God's grace that keeps us, but obedience is the response of one who has been truly saved. We respond willingly in obedience because of what God has done in our heart. He's changed our heart. But you can't name the name of Jesus and then live however you want to and call yourself a Christian. It doesn't work that way in God's Kingdom. That's not what salvation is.

We live in obedience as believers because we have been set free from sin. Now, does this mean that we'll never sin? No, doesn't mean that we'll never sin but it does mean that you never have to sin. Or another way that we could say it is that you don't need to sin because you've been set free from sin.

You see, unbelievers don't have a choice. Unbelievers don't have a choice in this. They're slaves of sin. So what are they always going to do? Sin. That's all they're going to do. They will always obey sin, because sin is their master, because they're slaves of sin. But you and I have a choice. God has set us free from sin. And so he says, Don't go back to it. Don't go back. Don't live in unrighteousness but live in righteousness. Don't live in disobedience. But live in obedience. Don't live like a sinner, live like a saint. That's what we were called to live like.

Paul continues on in this thought in verse 19,

"I'm speaking in human terms because of the weakness of your flesh." (Rom 6:19)

Paul uses a human illustration of slavery, so that they could grasp the spiritual truths that he was given to them. And he says, remember your life, what your life was like before you were saved. All you did was sin. And you know what you did after that? You sinned more. You know what you did after that, you sinned more, that was your life. That was our life. Before we were saved, we just sinned and continued to sin and kept sinning even more. And the more that you sinned, the further you got into sin. It's like a liar. Liar tells a lie. And then what do they have to do to cover up that first lie? They got to tell another lie, right? And then they got to tell another lie to keep up with those other two lies that they told right? And they just continue on down this path of lying. And they get to a point where they get trapped and they get caught because they can't even remember all their lies. But they continue down the path of lying. That's what a liar does.

Paul says, "present your members as slaves to righteousness." Members here is speaking of the outer person or the flesh that is still subject to sin, because our bodies have not been redeemed yet. Anybody sitting here in a redeemed body? No, you don't want this body to be redeemed as your redeemed body... you want a new body, right? Give me a redeemed one that's not like this one. It's not been redeemed yet. But the inner person has been redeemed, the inner man has been redeemed. But our outer flesh still has sinful desires. And so we need to present our members as slaves to righteousness. And when we do that, then it will result in more righteousness. It's the opposite of the liar. A liar always produces more lies, but the righteous person produces more what? Righteousness.

MacArthur says, "No one stands still morally and spiritually, just as unbelievers progress from sinfulness to greater sinfulness. A believer who is not growing in righteousness, though never falling back altogether out of righteousness" (meaning losing your salvation) "that person will slip further and further back into sin."

So, what does Paul tell us to do? Pursue what? Righteousness and the more that you pursue righteousness, the more righteousness you will produce in your life? What's the result of all of that? Sanctification, sanctification, spiritual growth. That's what Paul says at the end of verse 19, "resulting in sanctification."

And he continues on in verse 20, “for when you were slaves of sin, you were free in regard to righteousness,” (Rom 6:20) simply meaning that as an unbeliever, you had no desire and no connection with righteousness. None. You may have thought you were a good person, but you weren't. You may have thought that you were doing good deeds, but you weren't. You were a slave of sin. And you were free in regard to righteousness because you never desired righteousness. It wasn't your heart...you were controlled by sin, and you didn't have the power to overcome sin. You were free to do whatever your sinful heart desired, but all that you ever produced was what? Sin. That's it. You never produced righteousness. Because producing righteousness only comes from those who have faith in Christ. It only comes from those who have been born again, whose old self is dead and have new life in Christ.

Paul says, as you walked in unrighteousness, what else did you produce as you walked in unrighteousness? What else did you produce? The end of verse 21... death, you produced death. But the outcome of those things is death. But verses 22 and 23 are such good news, amazing news. Look at what it says at the beginning of verse 22. “But now” there they are again. There it is, those two amazing words. “But now”, such great words and comparison to what we were.

But now we are freed from sin and are enslaved to God. (Rom 6:22)

What does your life look like now? You're being sanctified, growing in holiness. At least I hope you are. Lloyd Jones says there is no such thing as a Christian who does not bear fruit. You cannot be a Christian without bearing fruit.

What's the final outcome then of a slave of God? Eternal life, we get eternal life. And then clarifying verses 21 and 22 for us, Paul then explains in verse 23,

“For the wages of sin is death. But the free gift of God is eternal life in Christ Jesus, our Lord.” (Rom 6:23)

Paul is still playing off of the imagery of slavery here. Because Roman slave owners would give their slaves an allowance and they would pay them. But what the slave to sin receives for his sin is what? Death. That's his wages. It's all he gets. Death. But I love this. I love this. Notice, it doesn't say “the wages of the slave of God is.” It doesn't say that we get wages. It doesn't say wages there because God doesn't owe anyone anything.

God is not in debt to any person. What does God give? Not just a gift, a free gift, a free gift? And what is that free gift? Eternal life in Christ Jesus our Lord! Do you know when that free gift began? The moment that you and I died to sin and became slaves of God. That's when that free gift began. At the moment of our salvation, God gave us that free gift. And that free gift is a gift that will never, ever, ever run out. We have it and it's ours forever. For all of eternity, eternal life with God forever. What an amazing God we serve. Right?

Date: Wednesday October 20, 2021 **Scripture:** Romans 6 --- Lesson 6

Let's pray. Father, thank You for this amazing truth in Romans chapter 6. Thank You for the free gift of eternal life that You have given to us. Father I pray that You would help us to understand and realize and recognize these truths in what You've done in our hearts to redeem us. Father, I pray that we would live in obedience to You that we would not let sin reign in our mortal body, to obey its lusts, that we would present are members of our body to You as those who are alive from the dead, so that we would be used for righteousness, to bring You glory in all that we do, and in all that we say, please be with us now as we go to our small group time. In Christ's name we pray. Amen.