

## Romans Session 73

### Dying to Live 3

Romans 6:1-10 (ASV)

<sup>1</sup> *What shall we say then? Shall we continue in sin, that grace may abound?*

<sup>2</sup> *God forbid. We who died to sin, how shall we any longer live therein?*

<sup>3</sup> *Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death?*

<sup>4</sup> *We were buried therefore with him through baptism unto death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.*

<sup>5</sup> *For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection;*

<sup>6</sup> *knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin;*

<sup>7</sup> *for he that hath died is justified from sin.*

<sup>8</sup> *But if we died with Christ, we believe that we shall also live with him;*

<sup>9</sup> *knowing that Christ being raised from the dead dieth no more; death no more hath dominion over him.*

<sup>10</sup> *For the death that he died, he died unto sin once: but the life that he liveth, he liveth unto God.*

We looked at Paul argument for the Grace of God, and the statement that the Jews and some of the Gentiles were throwing back at him. if God's grace abounds to the sinner and overtakes and nullifies the sin, then the expansion of sin in our lives would bring more grace, right? So, continuing in sin is a good thing, right? Becoming an exceptional sinner only brings glory to God as then He gives even more grace, right?

Paul's answer to this question and assertion is an emphatic no.

<sup>2</sup> *God forbid. We who died to sin, how shall we any longer live therein?*

May it never be (Me genoito) is a strong idiom of repudiation in the New Testament Greek.

It is used some fourteen times in Paul's letters alone. And it carries the sense of outrage that an idea of this kind could ever be thought of as true.

The very suggestion that sin could in any conceivable way please and glorify God was abhorrent to Paul. This falsehood is almost too self-evident to be given the dignity of detailed refutation. Instead it deserves only condemnation.

But lest his readers think he might be evading a difficult problem, the apostle seems almost to shout why the notion that sin brings glory to God is repugnant and preposterous.

At this point he does not respond with reasoned argument but with a brief and arresting rhetorical question:  
***"How shall we who died to sin still live in it?"***

Paul does not recognize his antagonists' assertion as having the least credence or merit. So, he does not now argue the truth but merely declares it.

The person who is alive in Christ has **died to sin**, and it is inconceivable and self-contradictory to propose that a believer can henceforth **live in** the sin from which he was delivered by death.

God's grace is given for the very purpose of saving from sin, and only the most corrupt mind using the most perverted logic could argue that continuing in the sin from which he has supposedly been saved somehow honors the Holy God who sacrificed His, only, Son to deliver men from all unrighteousness.

By simple reason it must be admitted that the person who has **died** to one kind of life cannot still **live in it**. The apostle was not speaking of the present state of the believer as daily dying to sin but the past act of being dead to sin.

He is saying it is impossible for a Christian to remain in a constant state of sinfulness.

Both in the spiritual as well as the physical realms, death and life are incompatible. Both logically and theologically, therefore, spiritual life cannot coexist with spiritual death. The idea that a Christian can continue to live habitually in sin not only is unbiblical but irrational.

Christians, can commit many of the sins that he did before he was saved, but he cannot live perpetually in those sins as they did before.

*1 John 3:9 (ASV)*

***9 Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin, because he is begotten of God.***

Listen it is not that Christians should not continue to live in the realm and dimension of sin but that they cannot.

The apostle does not equivocate about the superabundance of God's Grace. But the truth that;

*"where sin increased, grace abounded all the more" (Rom. 5:20b)*

Focuses on and magnifies God's grace, not man's sin.

It declares that no single sin is too great for God to forgive and that even the collective sins of all mankind for all ages past, present, and future are more than sufficiently covered by the measureless abundance of God's grace activated in the atonement.

Paul goes on to declare with equal equivocation, that a genuinely justified life both is and will continue to be a sanctified life.

For the purposes of systematic theology and to make God's work of redemption somewhat more comprehensible to finite human minds, we speak of sanctification as following justification.

There is of course, a sense in which it does, in that justification involves what is often called a forensic, or legal, declaration of righteousness that is immediate, complete, and eternal.

But justification and sanctification are not separate stages in salvation; rather, they are different aspects of the unbroken continuum of God's divine work of redemption in a believer's life by which He not only declares a person righteous but recreates him to become righteous.

Holiness is as much a work of God in the believer's as any other element of redemption.

When a person is redeemed, God not only declares him righteous, but also begins to develop Christ's righteousness in him.

Therefore, salvation is not only a legal transaction, but results inevitably in a miracle of transformation.

Growing in the Christian life is always a process, not to be perfected;

***Philippians 1:6 (NASB)***

***<sup>6</sup> For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus.***

There is no such thing as a true convert to Christ in whom justification has been accomplished but in whom sanctification, both forensic and practical, has not already begun.

In other words, there is never a cleavage between justification and sanctification.

There is however, always and inevitably a total permanent cleavage between the old self and the new self.

In Christ, the old self has been made a corpse; and a corpse, by definition, has in it no remaining vestige of life.

The old man, the old self, is the unregenerate person.

He is not part righteous and part sinful. But totally sinful and without the slightest potential within himself for becoming righteous and pleasing to God.

The new man on the other hand, is the regenerate person. He is made pleasing to God through Jesus Christ and his new nature is entirely godly and righteous.

He is not yet perfected or glorified, but he is already spiritually alive and holiness is at work in him.

The new man will continue to grow in that holiness, no matter how slowly or falteringly, because, by its very nature, life grows.

*Dr. Donald Grey Barnhouse wrote, "Holiness starts where justification finishes, and if holiness does not start, we have the right to suspect that justification never started either" (Romans, vol. 3 [Grand Rapids: Eerdmans, 1961], 2:12).*

There is simply no such thing as justification without sanctification. There is no such thing as divine life without divine living.

The truly saved person lives a new and godly life in a new and godly realm.

He now and forever lives in God's realm of grace and righteousness and can never again live in Satan's realm of self and sin.

As the natural, sinful, unregenerate man cannot restrain the manifestation of what he is, neither can the regenerate man.

Again, salvation not only is a transaction but a transformation, not only forensic but actual.

Christ died not only for what we did but for what we are.

Paul writes to the Colossians;

*Colossians 3:3 (NASB)*

<sup>3</sup> *For you have died and your life is hidden with Christ in God.*

Even more explicitly he declares that;

*2 Corinthians 5:17 (NASB)*

<sup>17</sup> *Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come.*

So, the phrase **died to sin** expresses the fundamental premise of this entire chapter in Romans, the rest of which is essentially an elaboration of the cardinal reality.

It is impossible to be alive in Christ and also still be alive to sin.

It is not that a believer at any moment before going to be with Christ is totally separated from the controlling power of sin, the sin life from which Christ died to deliver him.

The sense in which this crucial fact is true unfolds in the following text

*Romans 6:3-10 (NASB)*

<sup>3</sup> *Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death?*

<sup>4</sup> *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.*

<sup>5</sup> *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,*

<sup>6</sup> *knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin;*

<sup>7</sup> *for he who has died is freed from sin.*

<sup>8</sup> *Now if we have died with Christ, we believe that we shall also live with Him,*

<sup>9</sup> *knowing that Christ, having been raised from the dead, is never to die again; death no longer is master 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.*

And we will take on the argument next time.