

Romans Session 75

Dying To Live 5

Romans 6:3-5 (NASB77)

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

⁴ *Therefore we have been buried with Him through baptism into death, in order that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.*

⁵ *For if we have become united with Him in the likeness of His death, certainly we shall be also in the likeness of His resurrection,*

The second principle Paul emphasizes is an extension of the first. The first being that we are baptized into Christ.

The second being that:

WE ARE IDENTIFIED IN CHRIST'S DEATH AND RESURRECTION.

All Christians not only are identified with Christ but are identified with Him specifically in His death and resurrection.

The initial element of the second principle is that all true believers **have been baptized into His (Christ's) death.**

That is a historical fact looking back to our union with Him on the cross.

And the reason **we have been buried with Him through baptism into death is that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.** And that is a historical fact looking back to our union with Him in resurrection.

Now all of this truth, is so great and wonderful, we can't really fully understand it. But the basic and obvious reality of it is that we died with Christ in order that we might have life through Him and live like Him.

Again, Paul emphasizes not so much the immorality but the impossibility of our continuing to live the way we did before we were saved.

By trusting in Jesus Christ as Lord and Savior, we were, by an unfathomable divine miracle, taken back 2000 years, as it were, and made to participate in our Savior's **death** and to be **buried with Him**, burial being the proof of death.

The purpose of that divine act of bringing us through **death** (which paid the penalty for our sin) and resurrection with Christ was to enable us henceforth to **walk in newness of life.**

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, 1983 reprint], P. 195)

As Christ's resurrection life was the certain consequence of His death as the sacrifice for our sin, so the believer's holy life in Christ is the certain consequence of his death to sin in Christ.

Newness translates *Kairos*, which refers to newness of quality and character, not *Neos*, which refers merely to newness in point of time.

Just as sin characterized our old life, so righteousness now characterizes our new life.

Scripture is filled with descriptions of the believer's new spiritual life.

We are said to receive a new heart:

Ezekiel 36:26 (NASB77)

²⁶ "Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh.

We are to receive a new spirit:

Ezekiel 18:31 (NASB77)

³¹ " Cast away from you all your transgressions which you have committed, and make yourselves a new heart and a new spirit! For why will you die, O house of Israel?

We will have a new song:

Psalms 40:3 (NASB77)

³ And He put a new song in my mouth, a song of praise to our God; Many will see and fear, And will trust in the LORD.

And a new name:

Revelation 2:17 (NASB77)

¹⁷ ' He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give some of the hidden manna, and I will give him a white stone, and a new name written on the stone which no one knows but he who receives it.'

We are called a new creation:

2 Corinthians 5:17 (NASB77)

¹⁷ Therefore if any man is in Christ, he is a new creature; the old things passed away; behold, new things have come.

We are new creatures:

Galatians 6:15 (NASB77)

¹⁵ For neither is circumcision anything, nor uncircumcision, but a new creation.

And we have a new self:

Ephesians 4:24 (NASB77)

²⁴ and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth.

So, Paul continuing to affirm the truth that his union with Christ in His death bring new life and also inevitably brings a new way of living, says, "*for if we have become united with Him in the likeness of His death, certainly we shall be also in the likeness of His resurrection.*"

In other words, as an old life died, so a new one was necessarily born.

Bishop Handley Moule graphically asserted, we have "received the reconciliation" that we may now walk, not away from God, as if released from a prison, but with God, as His children in His Son. Because we are justified, we are now to be holy, separated from sin, separated to God; not as a mere indication that our faith is real, and that therefore we are legally safe, but because we were justified for this very purpose, that we might be holy.

The grapes upon a vine are not merely a living token that the tree is a vine and is alive; they are the product for which the vine exists.

It is a thing not to be thought of that the sinner should accept justification and live to himself. It is a moral contradiction of the very deepest kind, and cannot be entertained without betraying an initial error in the man's whole spiritual creed.

(The Epistle to the Romans [London: Pickering & Inglis, n.d.], pp. 160-61)

That brings us to the third Principle;

OUR BODY OF SIN HAS BEEN DESTROYED

Romans 6:6-7 (NASB77)

⁶ knowing this, that our old self was crucified with Him, that our body of sin might be done away with, that we should no longer be slaves to sin;

⁷ for he who has died is freed from sin

So, the third principle Paul stresses is that the old sinful self has been killed.

The phrase **knowing this** obviously is an appeal to what should be common knowledge among believers, those to and of whom Paul is speaking. You should be well aware, he was saying, that in Christ you are not the same people you were before salvation.

You have a new life, a new heart, a new spiritual strength, anew hope, and countless other new things that had no part in your former life.

2 Corinthians 5:17-18 (NASB77)

¹⁷ Therefore if any man is in Christ, he is a new creature; the old things passed away; behold, new things have come.

¹⁸ Now all these things are from God, who reconciled us to Himself through Christ, and gave us the ministry of reconciliation,

When Christ redeemed us, **our old self was crucified**, that is put to death and destroyed.

The word **old** here does not translate *archaios*, which simply refers to chronological age, but rather *palaaios*, which refers to something that is completely worn out and useless, fit only for the scrap heap.

For all practical purposes it is destroyed.

Paul declares in writing to the Galatian Church:

Galatians 2:20 (NASB77)

²⁰ "I have been crucified with Christ; and 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 delivered Himself up for me.

In other words, our new life as Christians is not a made over old life but anew divinely bestowed life that is Christ's very own.

When Scripture is compared with Scripture, which responsible study of it always includes, it becomes clear that the "old self" to which Paul refers in Romans 6 is none other than the unregenerate, in Adam man described in chapter 5, the person who is apart from divine redemption and the new life it brings.

The dualistic view that a Christian has two natures uses unbiblical terminology and can lead to perception that is extremely destructive of holy living.

Some who hold such views go to the perverted extreme of the Gnostics in Paul's day, claiming that because of the evil self cannot be controlled or changed and because it is going to be destroyed in future anyway it does not much matter what you let it do.

It is only spiritual things, such as your thoughts and intentions, that are of significance.

It is not surprising that in congregations where such a philosophy reigns, immoral conduct among the membership as well as the leadership is common and church discipline is usually nonexistent.

Paul asserts that such a perverted view of Christian liberty is known by well taught believers to be false and destructive and that it should be condemned out of hand in the church.

In Romans 6:6 Paul mentions three marvelous truths that should protect believers from such false views about the old and new natures.

Romans 6:6 (NASB77)

⁶ knowing this, that our old self was crucified with Him, that our body of sin might be done away with, that we should no longer be slaves to sin;

1. Our old self was crucified with Him
2. That our body of sin might be done away with
3. That we are no longer slaves to sin

We will get into these three truths when we come together next time.