



Romans 6:1-23

OUR UNION WITH CHRIST

Union with Christ is really the central truth of the whole doctrine of salvation not only in its application but also in its once-for-all accomplishment in the finished work of Christ. This can be readily seen if we remember that brief expression which is so common in the New Testament, namely, "in Christ." It is that which is meant by "in Christ" that we have in mind when we speak of union with Christ. ...What is it that binds past and present and future together in the life of faith and in the hope of glory? Why does the believer entertain the thought of God's determinate counsel with such joy? Why can he have patience in the perplexities and adversities of the present? Why can he have confident assurance with reference to the future and rejoice in hope of the glory of God? It is because he cannot think of past, present, or future apart from union with Christ.

—John Murray (1898-1975)

Romans 6 begins a new section in Paul's letter. Chapters 1-5 described our problem—sin—and God's solution—justification by faith in Christ. Now, in Romans 6-8, Paul shifts his focus to sanctification. *How are we to live as believers in Jesus Christ?*

JUSTIFICATION	SANCTIFICATION	GLORIFICATION
Declared Righteous	Becoming Righteous	Fully Righteous
Past Tense	Present Tense	Future Tense
"I have been saved"	"I am being saved"	"I will be saved"
Penalty of Sin	Power of Sin	Presence of Sin

The Big Objection: Doesn't salvation by grace just encourage someone to keep sinning? (6:1)

Paul's Answer: _____! God's grace in Jesus Christ has radically transformed our very identity so that we are enabled and empowered to live a new life in Christ (6:2).

So how do I walk in newness of life?

1. K _____ YOUR UNION IN CHRIST! (6:3-10)

- I have been completely _____ in Christ.
- I have been completely _____ with Christ.
- I have been completely _____ to Christ.

Sanctification is the work of God's free grace whereby we are renewed in the whole man after the image of God and are enabled more and more to die unto sin, and live unto righteousness.

—Westminster Shorter Catechism

Baptize. Greek, *baptizo*, "to dip, immerse, submerge" (Thayer).

To baptize is to put into water and take out again. It involves immersion, submersion, and emergence—death, burial, and resurrection.

—W. E. Vine

When used in the NT, this word [baptizo] more often refers to our union and identification with Christ than our water baptism.

—James Montgomery Boice

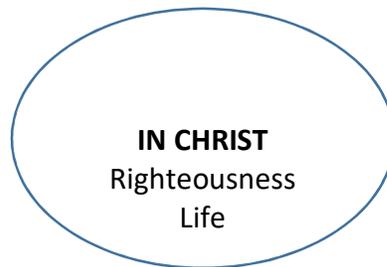
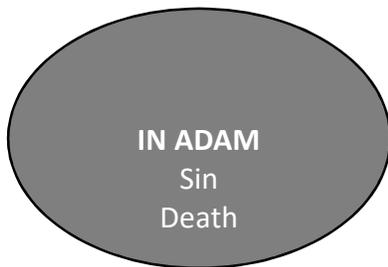
United together. Greek, *sum-phutos*, "planted together, fused together," like a branch being grafted into the stock of a tree.

There is great difference between realizing, "On the cross He was crucified for me," and "On that cross I am crucified with Him." One aspect brings deliverance from sin's condemnation, the other from sin's power.

—J. Gregory Mantle

- Christ's death and resurrection are totally _____ to conquer the power and dominion of sin and death.
- My old self, physically born in Adam and enslaved under the dominion of sin and death, has been crucified with Christ.
- My new self, spiritually reborn in Christ, has been resurrected with Christ, setting me free from the dominion of sin and death and allowing me to be the person I was created to be.

2. **R_____ IT TO BE TRUE! (6:11).**



3. **Y_____ YOUR WHOLE SELF TO GOD! (6:12-13)**

- _____ using the parts of your body to give sin a continued foothold of authority in your life.
- _____ using the parts of your body to pursue deeper relationship with God and greater righteousness in your life.

Why should I live in newness of life? (6:14-23)

- I am completely _____ in Christ. I do not have to keep trying to prove myself and living out of fear, shame, or guilt.
- Sin leads to...
- Yielding to God leads to...

In Romans, Paul uses "sin" in the singular 42x and in the plural 5x.

Paul pictures sin as a power or master that exercises unbreakable control over all who are "in Adam." Sin's tyranny is broken, however, for the person who is "in Christ." Romans 6 is thus permeated with the imagery of slavery, mastery, and freedom.
—Douglas Moo

My "old man" is not merely my old nature. It is rather all that I was as a man in the flesh, the unsaved man with all his habits and desires. That man was crucified with Christ. —H. A. Ironside

Perhaps then the body of sin means our sin-dominated body or the body as conditioned and controlled by sin, because sin uses our body for its own evil purposes, perverting our natural instincts, degrading sleepiness into sloth, hunger into greed, and sexual desire into lust.
—John R.W. Stott

Our "reckoning" ourselves dead to sin does not make it a fact—it is already a fact through our union with Him. Our reckoning it to be true only makes us begin to realize the fact in experience.
—James R. McConkey

You can still be a slave experientially, even when you are no longer a slave legally. Whatever you may feel, whatever your experience may be, God tells us here, through His Word, that if we are in Christ we are no longer in Adam, we are no longer under the reign and rule of sin. And if I fall into sin, as I do, it is simply because I do not realize who I am. —D. Martyn Lloyd-Jones