

Relationships by Faith 2016 Lessons 17 and 18

Who Died on the Cross?

Romans 5:21

- . *That even as the sin did reign in the death, so also the grace may reign, through righteousness, to life age-during, through Jesus Christ our Lord.*
- . At the beginning of this section sin and death were reigning; now **GRACE IS REIGNING!**
- . *“In order that, just as sin reigned-as-king by means of death: grace might reign-as-king, through righteousness, unto life eternal, through Jesus Christ our Lord.”*

Romans 5:21

- . *That even as the sin did reign in the death, so also the grace may reign, through righteousness, to life age-during, through Jesus Christ our Lord.*
- . This verse unfolds God's great object: that Grace should have a kingdom where Death had had its kingdom: and that, of course, through righteousness,--that is, that all Divine claims should be first righteously met at the cross, and thus that all should be "through Jesus Christ our Lord." -- William Newell.

Romans 5:21

- . *That even as the sin did reign in the death, so also the grace may reign, through righteousness, to life age-during, through Jesus Christ our Lord.*
- . Both “sin” and “grace” are personified as kings.
- . Sin reigned by the power of universal death (vv. 14, 17).
- . Grace reigns through the power of imputed righteousness through the finished work of Jesus Christ and believers’ personal faith and repentant response to the gospel.

Romans 5:21

- *that even as the sin did reign in the death,*
- The Sin (Sin Nature) reigned (ruled) in The Death (Spiritual Death)
- 21. *That as sin*—Observe, the word “offense” is no more used, as that had been sufficiently illustrated; but—what better befitted this comprehensive summation of the whole matter—the great general term sin.

Romans 5:21

- *that even as the sin did reign in the death, so also the grace may reign, through righteousness, to life age-during, through Jesus Christ our Lord.*
- *hath reigned unto death—rather, “in death,” triumphing and (as it were) revelling in that complete destruction of its victims.*

Romans 5:21

- *that even as the sin did reign in the death, so also the grace may reign, through righteousness, to life age-during, through Jesus Christ our Lord.*
- *even so might grace reign*—In Ro 5:14, 17 we had the reign of death over the guilty and condemned in Adam; here it is the reign of the mighty causes of these—of SIN which clothes Death a Sovereign with venomous power (1Co 15:56) and with awful authority (Ro 6:23),

Romans 5:21

- . that even as the sin did reign in the death, so also the grace may reign, through righteousness, to life age-during, through Jesus Christ our Lord.*
- . and of GRACE, the grace which originated the scheme of salvation, the grace which “sent the Son to be the Savior of the world,” the grace which “made Him to be sin for us who knew no sin,” the grace which “makes us to be the righteousness of God in Him,” so that “we who receive the abundance of grace and of the gift of righteousness do reign in life by One, Jesus Christ!”*

Romans 5:21

- *through righteousness*—not ours certainly (“the obedience of Christians,” to use the wretched language of Grotius) nor yet exactly “justification” [Stuart, Hodge]; but rather, “the (justifying) righteousness of Christ” [Beza, Alford, and in substance, Olshausen, Meyer]; the same which in Ro 5:19 is called His “obedience,” meaning His whole mediatorial work in the flesh. This is here represented as the righteous medium through which grace reaches its objects and attains all its ends, the stable throne from which Grace as a Sovereign dispenses its saving benefits to as many as are brought under its benign sway.

Romans 5:21

- *that even as the sin did reign in the death, so also the grace may reign, through righteousness, to life age-during, through Jesus Christ our Lord.*
- *unto eternal life*—which is salvation in its highest form and fullest development for ever.

Romans 5:21

- . *So that even as the sin did reign in the death, so also the grace may reign, through righteousness, to life age-during, through Jesus Christ our Lord.*
- . *So that* introduces a clause of purpose (as in v. 20). The purpose of the superabundant grace was to replace the reign of sin. Sin reigned in death is an impressive statement of the power of both sin and death. In both cases Paul is saying that sin involves us in a situation where we are not dominant but subordinate. We cannot break free from sin, so sin reigns. We cannot escape death, so death reigns.

- . Death is perhaps more obviously the tyrant, and sin's reign can be said to be in death (a rare expression, only here in Paul, though cf. 2 Cor. 11:23). The mention of eternal life in the second half of the verse indicates that we should understand death here as spiritual as well as physical. So also introduces the corresponding thought.

Romans 5:21

• *So that even as the sin did reign in the death, so also the grace may reign, through righteousness, to life age-during, through Jesus Christ our Lord.*

- . The exact antithesis would be “... so also righteousness should reign in life”.
- . But it is not our righteousness (Received or Realized) that has the power, but God’s grace, and through righteousness expresses the means grace employs to overthrow the reign of death.
- . It is God’s purpose that not sin but grace should be the ruler, and grace reigns through righteousness.

Romans 5:21

- . *So that even as the sin did reign in the death, so also the grace may reign, through righteousness, to life age-during, through Jesus Christ our Lord.*
- . The Death is defeated, removed from its Kingdom Reign, by Grace Reigning.
- . And how does Grace reign?
- . Through the Reception, Realization and Revelation of Righteousness!

Romans 5:21 • Freedom from The Death

- Through the Reception of Righteousness:
 - Freedom from the Slave Market of Sin
 - Through the Realization of Righteousness:
 - Freedom from Carnality
 - Through the Revelation of Righteousness:
 - Ultimate Life replaces Eternal Death
- (Sounds like Sanctification's 3 stages, doesn't it?)

Romans 6:1-14 Introduction:
United with Christ for Sanctification
Galatians 2:20

• *"with Christ I have been crucified, and live no more do I, and Christ doth live in me; and that which I now live in the flesh—in the faith I live of the Son of God, who did love me and did give himself for me;"*
(Galatians 2:20, YLT)

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

Overview of Romans 6-8

- . Having outlined the way God in Christ justifies sinners in Chapt. 5, Paul goes on to the way the justified should live in Chapt. 6-8.
- . This is occasioned by this constant question Paul hears after teaching Justification by Grace.
 - . *1 What shall we say then? Are we to continue in sin so that grace may increase?*
- . That is the question Romans 6 (indeed Chapt. 6-8) is meant to answer.
- . Here is his answer: Verse 2:
 - . *"May it never be!"*
- . Why Not?
- . The next 3 chapters will answer that question.

Overview of Romans 6-8

- . When a sinner experiences redemption, he or she also begins a process of sanctification.
- . This process of becoming progressively more holy in his or her experience is not automatic.
- . It involves growth and requires the believer to cooperate with God to produce holiness in daily life.

- . **Overview of Romans 6-8**
- . God leads the believer and provides the enablement for him or her to follow, but the believer must choose to follow and make use of the resources for sanctification that God provides. (Ryrie, *So Great . . .*, pp. 152–54)

Overview of Romans 6-8

- . This progressive sanctification will end at death or the Rapture, whichever occurs first.
- . Then the believer will experience glorification.
- . Then his experiential condition will finally conform to his legal standing before God.
- . He or she will then be completely righteous as well as having been declared righteous.
- . We will jettison our sinful nature and will conform our lives fully to His will (8:29).

Overview of Romans 6-8

- . In chapters 6–8 Paul explains how justified sinners can become more holy in daily living before our glorification.
- . He introduces the need to understand our relationships:
 - . As believers to sin (i.e., victory, ch. 6),
 - . To the Law (i.e., liberty, ch. 7),
 - . and to God (i.e., security, ch. 8) to attain that worthy goal.
- . Paul begins his explanation of the believer's relationship to sin by expounding the implications of our union with Christ (6:1–14).
- . He had already spoken of this in 5:12–21 regarding justification, but now he shows how that union affects our progressive sanctification.

- . Overview of Romans 6-8
- . “The focus of his discussion, particularly in chapter 6, is not on how to obey God and avoid sinning, but on why we should obey God.” (*Robert A. Pyne, “Dependence and Duty: The Spiritual Life in Galatians 5 and Romans 6, ” in Integrity of Heart, Skillfulness of Hands, p. 149.*)

Overview of Romans 6-8

- . The apostle will refer to Jesus Christ's death, burial, and resurrection in this section.
- . Since He is a substitute sacrifice these events did not involve the believer's participation.
- . Jesus Christ alone endured the cross, experienced burial, and rose from the grave.
- . Nevertheless, His work of redemption was not only substitutionary but also representative (5:12–21; 2 Cor. 5:14).

Overview of Romans 6-8

- . It is in this respect that Paul will describe believers as identified (Position) with Christ in His death, burial, and resurrection in the following verses. (Paul had already introduced the idea of Christ as our representative in 5:12–21.)
- . Sin has no further claim on Christ because He paid the penalty for sin.

Overview of Romans 6-8

- . Paul had just said that grace superabounded where sin increased (5:20).
- . This teaching of grace sufficient to handle every sin resulted in the idea that believers should not worry about practicing sin since it results in the manifestation of more of God's grace and His greater glory. (*B. Kaye, The Argument of Romans with Special Reference to Chapter 6, p. 14, found 74 rhetorical questions in Romans.*)

Overview of Romans 6-8

- Paul posed the question of verse 1 to draw out the implications of God's grace.
- “. . . justification by faith is not simply a legal matter between me and God; it is a living relationship.” (Wiersbe, 1:531.)

The key word in Romans 6 is “machinery.”

- Here we have the mechanics of the Spirit-filled life.
- We see the inner workings of the machinery set-up God brings into being when He saves a sinner, the power of indwelling sin broken and the divine nature implanted.

Overview of Romans 6-8

- . In Romans 8 we have the dynamics of the Spirit-filled life.
- . There we have the Holy Spirit mentioned all through the chapter, the source of power and the Operator of the spiritual machinery in the inner being of the believer.

Overview of Romans 6-8

- In Romans 7 we see the monkey wrench, self dependence, which when dropped into the inner workings of this machinery, stops the works, preventing the Holy Spirit from giving the believer victory over the sinful nature and producing His own fruit.

Overview of Romans 6-8

- . Thus we have three Sanctified Life chapters:
- . The Mechanics of the Spirit-filled Life (6),
- . The Dynamics of the Spirit-filled Life (8),
- . The Monkey Wrench of Self Dependence (7).

Overview of Romans 6-8

- Thus, in chapter six, Paul is not talking about what kind of a life the believer should live, but by what method or how he should live that life.

Romans 6:1-14

- *1 What shall we say then? Are we to continue in sin so that grace may increase? 2 May it never be! How shall we who died to sin still live in it? 3 Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death?*

Romans 6:1-14

• *4 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. 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,*

Romans 6:1-14

- . *6 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;*
- . *7 for he who has died is freed from sin. 8 Now if we have died with Christ, we believe that we shall also live with Him,*
 - 9 knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him. 10 For the death that He died, He died to sin once for all; but the life that He lives, He lives to God.*

- . *11 Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus. 12 Therefore do not let sin reign in your mortal body so that you obey its lusts,*
 - *13 and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God. 14 For sin shall not be master over you, for you are not under law but under grace.*

The 8 Levels of Bible Teaching (From a 2006 Class)

- . 1. Salvation, every sermon is Salvation.
- . 2. Salvation + Bible or Illustrative Stories
- . 3. Salvation + Legalism as Spirituality
- . 4. There is a Spiritual Life + Encouragement
- . 5. Spiritual Life Mechanics
- . 6. Spiritual Life Mechanics + Explanation
- . 7. Spiritual Life Mechanics Explanation + How and Why
- . 8. ~~I don't know, I'm not there yet!~~
8. How to do it by FAITH!

Romans 6:1-14

Questions?

- . 1. What is “sin”?
- . 2. How and When did I die to sin?
- . 3. If I am a Christian I can no longer sin?
- . 4. What is Baptized into Christ?
- . 5. Buried with Him through Baptism into Death?
- . 6. What then is Newness of Life?
- . 7. My “old self” crucified? What’s that?

Romans 6:1-14

Questions?

- . 8. My body of sin is done away with?
- . 9. I am No longer a slave to sin?
- . 10. I died so I'm free from sin?
- . 11. Live with Him? When?
- . 12. Christ died TO sin? (I thought it was FOR sin)
- . 13. Once, for all? People, Time?
- . 14. I died, but must consider myself dead?
- . 15. Do not LET sin reign?

Romans 6:1-14

introduction

- . Paul came to the end of Romans 1-5 with the most radical emphasis possible on justification by grace through faith, apart from works of the law.
- . He taught (in Romans 5:18) that *"as through one transgression [of Adam] there resulted condemnation to all men, even so through one act of righteousness [of Christ] there resulted justification of life to all men."*

Romans 6:1-14

introduction

- . In other words, our union with Adam brought us condemnation because of his disobedience; and our union with Christ brings us justification because of his obedience.
- . His teaching that salvation is a gift of God, that it is the result of Christ's death and not our own achievement, that we obtain it by faith and not by any effort of our own, marked a revolution.

Romans 6:1-14

introduction

- . When Peter states that some of Paul's teachings were being distorted (II Peter 3:16), he was likely thinking of this particular attempt to twist the meaning of the words used by the apostle to the Gentiles.
- . We know that what made Jude change the contents of a letter he had planned to write was the fact that "certain individuals had turned (the doctrine of) the grace of God into a license for immoral living" (Jude 4).

Romans 6:1

1 What shall we say then? Are we to continue in sin so that grace may increase?

He has just said in Romans 5:20, "Where sin increased, grace abounded all the more."

- . Now he asks, "What shall we say then? Are we to continue in sin so that grace may increase?"
- . Here is the great objection to justification by grace through faith apart from works of the law. It seems to open the door to rampant sinning.

Romans 6:1

- . God reckons us righteous, and accepts us, not because of deeds done by us in righteousness (Titus 3:5), but because of deeds done by Christ in righteousness (Romans 5:18).
- . The whole point of bringing Adam into the picture here at the end of Romans 1-5 is to make this gracious way of justification clear.
- . We are condemned in Adam as his sin is credited to us; we are justified in Christ as his righteousness is credited to us.

Romans 6:1

- . This raised all sorts of questions that could never surface under the belief that rule-keeping was the gateway to godliness.
- . One question that arose naturally enough was this: “If everything depends on what God has done, then what does it matter how we live?”
- . In one form or another this question has been asked wherever people have come to see salvation as stemming only from God’s grace (cf. 3:8).

Romans 6:1

- . Sometimes it is raised seriously by people who have an imperfect understanding of what grace means and who do not see how it affects daily living.
- . Sometimes it is raised merely as an objection to Paul's whole position on Grace by people who think he is wrong because, as they see it, he is removing all incentive to upright living.
- . In what ever form it is raised Paul's answer is emphatic: "It matters very much."

Romans 6:1

- . He chooses to make his point by asking a series of four questions.
- . These had probably been put to him at one time or another, and he found them useful to illustrate his points regarding the life of faith.
- . We should not think of this as a completely separate chapter in the life of the Christian, in which Paul deals with justification in Chapt. 5, then leaves that to go on to a completely unrelated subject in Chapt. 6, sanctification.

Romans 6:1

- . It should be emphasized that we are not dealing here with a merely theoretical objection to the doctrine of grace.
- . In fact, while some of those who asked this question intended it to be interpreted as an objection to Paul's teaching, others were not objecting at all.
- . They were rather pleased with Paul's doctrine (as they interpreted it), and were saying, "Let us go on sinning that grace may increase."

Romans 6:1

- . An obvious reaction to the thought that we see God's grace in our salvation and that no merit of our own is involved is to reason that the more we sin the more scope there is for God's grace.
- . Has not Paul just said that an increase of sin means a greater increase of grace (5:20)?

Romans 6:1-14

introduction

- . Paul's answer is in verse 2, "*Away with the thought!*"
- . But now why?
- . That's the content of Romans 6 – why do people who are justified by grace through faith alone not continue in sin?
- . You can see how tremendously practical this becomes.
- . Justified people do not continue in sin that grace may abound.
- . Why not?
- . How not? That's the issue now.

Romans 6:1-14

introduction

- . Before we give Paul's answer, be sure you see what his answer is not.
- . His answer is not that the objection has misunderstood the character of justifying grace.
- . Paul did not say, “Oh, you misunderstood – I didn't really mean that justification is all of grace and all based on the righteousness of Christ and only obtained by faith without works.”
- . He didn't say, “What I really meant was that justification is really based on believing, but only if your behavior shows that you really are saved.”

Romans 6:1-14

introduction

- . He did not say that justification won't lead to lawlessness because law-keeping is a part of what you have to do to be justified.
- . He might have corrected his opponents this way, if he thought that was their mistake, but he didn't.
- . That wasn't their mistake at all!

. Romans 6:1-14

introduction

- . They saw something correctly: justification is really by grace through faith alone on the basis of Christ's righteousness alone.
- . That is how we get right with God.
- . That is the foundation of the Christian life.
- . It's this superabundant aspect of grace that seems to cause the problem.

Romans 6:1-14

introduction

- . So then, what is Paul's answer to why people who are justified by grace through faith do not continue in sin?
- . His answer is in verse 2.
- . After he says, "*No, may it never be!*" he gives the basis of his answer in the form of a question: "*How shall we who died to sin still live in it?*"
- . That's his answer in the briefest form.
- . The rest of the chapter explains why and how:
- . "We Can't!"

Romans 6:2 - Why Don't Dead People Sin?

- . 1) What does "You have died to sin," mean?
- . 2) What does "You can't go on living in it" mean?
- . Or to ask the questions another way:
 - . 1) In what sense have we died?
 - . 2) In what sense are we beyond sinning?
- . We have died? And we cannot therefore go on living in sin? What do those two amazing assertions mean?

Romans 6:2 - What is “sin”?

- . The first thing we must settle is regarding the word “sin,” does it refer here to sin as an abstraction, namely, to acts of sin committed by the believer, or to the totally depraved nature still in him?
- . A rule of Greek syntax settles the question.

Romans 6:2 - What is “sin”?

- . The definite article appears before the word in the Greek text.
- . Here the article points back to a previously mentioned sin defined in its context.
- . The reference is to sin reigning as king (5:21).
- . There sin is personified since it reigns as a king.

Romans 6:2 - What is “sin”?

- . It is not conceivable that acts of sin are reigning as king in the life of a person.
- . They are the result of some dominant factor reigning as a king.
- . That can only be the evil nature still resident in the Christian.
- . And here is the key to the interpretation of the entire chapter.

Romans 6:2 - What is “sin”?

- . Every time the word “sin” is used in this chapter as a noun, it refers to the evil nature in the Christian. (In Verse 15 “sin” is a verb)
- . Read the following verses and substitute the words “sinful nature” for the word “sin,” and see what a flood of light is thrown upon your understanding of this section of God’s Word (1, 2, 6, 10, 11, 13, 14).

Romans 6:1

- . Romans 6:1
- . *Therefore, to what conclusion are we forced? Are we to continue in the sovereignty of the sinful nature in order that the grace of God might increase?*
- Romans 6:2
- Emphatically not! We who have died to the sinful nature, how shall we still live in it?

Romans 6:2 What is “sin”?

- . Romans 6:6
- . *Be knowing [ginosko] this that our old man has been crucified together with Him in order that the human body] with reference to its sinful nature [DNA] might be rendered powerless [katargeo] for the purpose that we should no longer be slaves [doulouo] to the sinful nature.*

Romans 6:2 What is “sin”?

- Romans 6:7
- *For he who has died has in fact been divorced from the power of the sinful nature.*

7 For when a man dies, he is freed (loosed, delivered) from [the power of] sin [among men].

8 Now if we have died with Christ, we believe that we shall also live with Him,

9 Because we know that Christ (the Anointed One), being once raised from the dead, will never die again; death no longer has power over Him. ¹

¹ @book{The Amplified Bible_1987, place={La Habra, CA}, publisher={The Lockman Foundation}, year={1987}, pages={Ro 6:7–9}}

Romans 6:2 What is “sin”?

- . Romans 6:10
- . *For the death which He in fact has died, He died with the existing result that it was a once for all [ephapax] action with reference to the sinful nature; but the resurrection life which He in fact perpetually lives, He in fact continuously lives with reference to God.*
- . Romans 6:11
- . *So also, on the one hand, all of you consider yourselves to be perpetually dead with reference to the sinful nature, but, on the other hand, currently living with reference to God in Christ Jesus Christ.*

Romans 6:2 What is “sin”?

- . Romans 6:12
- . *Therefore, stop permitting the sinful nature to rule [basileuo] in your mortal body for the purpose that you should continue to place yourself under its authority [hupakouo] with its lust patterns.*

- . Romans 6:13
- . *And stop placing your members as weapons] of wickedness continuously under orders to the sinful nature, but place yourselves under orders to God as those who are eternally alive from deaths and place your members under orders as weapons of righteousness to God.*

Romans 6:1 - Then (Therefore) • *What shall we say then?*

- *Then* is important. Paul is not going on to some new and quite unrelated subject.
- Because of what he has said in the previous section, certain things follow.

Romans 6:1 What shall we say?

- *What shall we say?* (τι οὐν ἐρούμεν; [ti oun eroumen?]). “A debater’s phrase” (Morison).
 - . Yes, and an echo of the rabbinical method of question and answer, but also an expression of exultant victory of grace versus sin.
 - . But Paul sees the possible perversion of this glorious grace.

Romans 6:1 What is “continue”?

- . Romans 6:1
- . *Therefore, to what conclusion are we forced? Are we to continue in the sovereignty of the sinful nature in order that the grace of God might increase?*

Romans 6:1 What is

“continue”? • *Shall we continue in*

sin? (ἐπιμενωμεν τη

ἁμαρτια; [epimenōmen tēi hamartiāi?]).

- Present active deliberative subjunctive of ἐπιμενω [epimenō], old verb to “tarry” as in Ephesus (I Cor. 16:8) with locative case. It is used in the New Testament of a person abiding in some one’s home as a guest, or of a person abiding in a home.

- It has in it the ideas of fellowship, of cordial relations, of dependence, of social intercourse.

Romans 6:1 What is “*continue*”?

- The question now can be further interpreted to mean, “Shall we continue habitually to sustain the same relationship to the sinful nature that we sustained before we were saved, a relationship which was most cordial, and a habit of life?”

Romans 6:1 What is “continue”?

- . The idea of habitual action comes from the use of the present subjunctive which speaks of habitual action.
- . The fundamental question therefore is not with regard to acts of sin but with respect to the believer’s relationship to the sinful nature.
- . This is, after all, basic: acts of sin in the life being the result of the degree of cordiality to the sinful nature.

Romans 6:1 That Grace may abound”?

- *That grace may abound* (ἵνα ἡ χάρις πτεονασῆ [hina hē charis pteonasēi]).
- Final clause with ingressive aorist subjunctive, to set free the superfluity of grace alluded to like putting money in circulation.

Romans 6:1

- . The Lascivious trend in our OSN might reason, “Let us sin lustily and thus give grace its maximum opportunity!”
- . Paul repudiates all such approaches in verse 2.
- . He points out that Justification by grace liberates us from sin; it does not bring us more firmly under its bondage.

Romans 6:2

2 May it never be! How shall we who died to the sin nature still live in it?

May it never be! Horrible thought (μη γενοιτο [mē genoito]) and yet Paul faced it.

If justification is on the basis of Christ's righteousness, not ours, by grace through faith alone, then shouldn't we continue in sin that grace might increase?

- . No!
- . Because if you died to the sin nature, you can't go on living in it.
- . Or to put it bluntly: Dead people don't live in the sin nature.

God Forbid!

- (6:2) Paul now proceeds to deal with this sin nature question.
- His first reaction is an emotional one, “God forbid.” Paul repudiates this with his vigorous *By no means!* (see on 3:4).
- This is a strong rejection of a conclusion that he thinks might falsely be drawn from what he has said. He will have none of it. It is quite erroneous.
- His second answer will be a rational one.

. Romans 6:2 God Forbid!

- “*God-forbid*” in the Greek text is *mē genoito* (μη γενοίτο), an optative of wishing.
- . One could translate literally, “may such a thing never occur,” or interpret, “away with the thought.”
- . He declares the mechanical impossibility of such a thing in the words, “*How shall we that are dead to the sin nature, live any longer therein?*”

Romans 6:2

- . Let's make sure we see this little sentence clearly. It's a rhetorical question.
- . That means Paul doesn't expect an answer.
- . He expects us to see the answer already in the question, when he says, "*How shall we who died to the sin nature still live in it?*"
- . The answer is, We can't.
- . In other words, rhetorical questions don't expect answers; they make statements.

. Romans 6:2

Why Don't Dead People Sin?

- . The explanation Paul gives for dead people not living in their sin nature can be summed up in three steps.
- . 1. When Christ died, believers in some sense died in him and with him.
- . 2. When Christ rose, believers in some sense were made alive in him.
- . 3. Therefore, believers are commanded to become in practice what we are in Christ: dead to sin and alive to God.

Romans 6:2

Why Don't Dead People Sin?

- 1. When Christ died, believers in some crucial sense died in him and with him.
- Romans 6:5, *"For if we have become united with Him in the likeness of His death . . ."*
- Romans 6:6, *"Knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with."*
- Romans 6:8, *"Now if we have died with Christ . . ."*

Romans 6:2

Why Don't Dead People Sin?

- . So there is a union with Christ that makes what happened to him valid for us in him.
- . When he died, we died.
- . That is the key to why the justified do not go on living in their sin nature.
- . Dead people don't have a sin nature to live in.

Why Don't Dead People Sin?

- . 2. When Christ arose, believers in some crucial sense were made alive in him.
- . Romans 6:4b: *"...so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life."*
- . Romans 6:5, *"For if we have become united with Him in the likeness of His death, certainly we shall also be [united with him] in the likeness of His resurrection."*

Romans 6:2

Why Don't Dead People Sin?

- . The believer's union with Christ not only means that we died when he died, but that in his resurrection our new life to God was secured.
- . In some sense we died with him and came alive to God with him.

Romans 6:2

Why Don't Dead People Sin?

- 3. Therefore, believers are commanded to become in practice what we are in Christ: dead to sin and alive to God.
 - Romans 6:11, *"Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus."*
 - Romans 6:13, *"Do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead."*

Romans 6:2

Why Don't Dead People Sin?

- . Paul does not draw the conclusion of a mechanical or automatic obedience from our death and resurrection with Christ.
- . He does not say, "Since you all died to sin in Christ and are alive to God in him, there is no need for me to command you to do anything, and there is no act of obedience involved."
- . "There is only an automatic, mechanical outcome of sinlessness."

Romans 6:2

Why Don't Dead People Sin?

- . He did not say: "You died to sin; so you automatically don't sin. You are alive to God; so you automatically serve God. No need for commands."
- . No, that is not what he says.
- . Instead he says, you died, so consider yourselves dead.
- . You are alive, so consider yourselves alive to God.
- . You are...so now become what you are.

. Romans 6:2 How is it .

- How (πως[pōs]). Rhetorical question.
- . The word “how” is pōs (πως), “how is it possible?”
- . Paul is not asking a question for information, but is rather presenting a rhetorical question designed to declare the impossibility of the thing.
- . He says that it is a mechanical impossibility for a Christian to habitually sustain the same relationship to the evil nature that he sustained before God saved him.

Romans 6:2 We died to sin?

- . “We” is hoitines (οἰτινες), a relative and an indefinite pronoun put together to form a word which emphasizes quality or nature.
- . It is, “How is it possible for such as we are, born-again children of God, to do such a thing.
- . It is against our [born-again] nature to habitually yield to the evil nature.
- . We are not persons of such a [born-again] nature as to do so.”

Romans 6:2 We died to sin?

- . Then Paul tells us what there is in the inner spiritual and mechanical set-up of a Christian which prevents him from habitually obeying the behests of the sinful nature.
- . These two things are the result of a major surgical operation which God performs in the inner being of every sinner He saves.

Romans 6:2 We died to sin?

- . They are the breaking of the power of indwelling sin, and the impartation of the divine nature.
- . Paul uses the relative of quality, “we who are of such a quality as to....”
- . The first is referred to in verse 2 in the words “are dead to sin,” and the second, in verse 4, in the words, “walk in newness of life.”

Romans 6:2 We died to sin?

- . We are dead to sin.
- . Just what does that mean?
- . Sin here, we have established, is the sinful nature.
- . We are dead to the sinful nature.
- . Previously we had been dead in sin (Eph. 2:1); now we are dead to sin.

Romans 6:2 We died to sin?

- . Death means separation.
- . Physical death is the separation of a person from his body, spiritual death, the separation of the person from God.
- . There is a preposition prefixed to the verb (apo (ἀπο)) which means “off, away from,” and is used with the ablative case, whose root meaning is separation.
- . This teaches us that there was a cleavage consummated between the individual and his evil nature.

Romans 6:2 We died to sin?

- . God used His surgical knife to cut the believing sinner loose from his evil nature.
- . Now, while God separated the believing sinner from the evil nature, yet He did not take it out of him, but left it in his inner being.
- . But the point is, God has so constituted him, that he need not do so.

Romans 6:2 We died to sin?

- . He has imparted the divine nature which gives the Christian a hatred of sin and a love for righteousness.
- . In addition to this, the Holy Spirit has been caused to take up His permanent residence in him to empower him with an alternative to the sinful nature.

Romans 6:2 We died to sin?

- . So Paul says, “How is it possible for such as we who have died off once for all with respect to the sin nature, any longer to live in it?”
- . Or to translate and interpret, “How is it possible for such as we are by nature as Christians, who have been separated once for all from the sinful nature, any longer to be at home within its house?”