

IMPORTANT BENEFITS OF THE DEATH OF CHRIST

VI. "HE DIED TO SIN ONCE"

I. The Meaning of this. Not always, but sometimes when the singular "sin" is used (in contrast to the plural "sins") the reference is to the sin nature rather than specific sins. Christ died for our sins (1 Cor. 15:3), and He also died to sin (Rom. 6:10). This means that His death breaks the power of sin in our lives.

II. The Existence of a Sin Nature in the Believer.

Whatever labels one uses, it is clear that there are two warring factions in the life of a Christian. One pulls toward the old life, and the other toward the new. Try the label "capacity." We have two capacities in our being—one to exhibit the old life and the other to show the new.

A. Some Scriptures.

2 Peter 1:4; Eph. 4:22-25. Galatians 5:17. Romans 7:15-25; 8:6.

B. Some Ramifications of this.

1. There is warfare.
2. There will be no complete perfection in this life.
3. The same action may be initiated by either "nature."

III. The Teaching of Romans 6:1-13.

A. The Question, v. 1.

B. Our Position in Christ because of baptism, vv. 2-4.
What kind of baptism does this?

C. Results of our new position, 5-10.

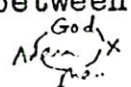
1. United (with the risen Christ), v. 5.
2. Separated (from the domain of the sin nature), v. 6. Note 2 Thess. 2:8. The meaning of death is always separation, not extinction.
3. Free to serve God, vv. 7-10

D. How to Put This Position into Practice, vv. 11-13.

1. Reckon, v. 11. Calculate the facts of vv. 1-10 to be true for yourself.
2. Refuse to obey sin, v. 12.
3. Present yourself, v. 13. This is all-inclusive, decisive, not necessarily true of every believer, should be life-long, may need adding to or renewed, and is maintained by walking in the Spirit (Gal. 5:16).

D. The Means of universal applicability, 20-21.

Adam came between God and man. Someone must come between man and God to reverse the process. He is X. The law entered to accentuate the offense and the work of X. "The offense" (lit. falling to one side, and sing.) shows solidarity of men and Adam in the sin. God to Adam to man to X to God. Contrast between sin establishing his throne (ingressive aor) and grace.



Distinguish between universal applicability and application.
Example of eye transplanting.

Homiletical notes: 2 men, 2 acts, 2 results, 2 differences (degree, vs.15, kind, vs.16), 2 kings, 2 abundances, 2 contrasted states. (Newell

Adam-X; 12-14; Trespass-gift, 15; condemnation-justification, 16; death-life, 17; trespass-righteousness, 18; disobedience-obedience, 19; abounding trespass-grace, 20; reign of sin-grace, 21. (Thomas).

Title to live (legally righteous, legitimate children, Jn.1:12-13) vs.18
Power to live (new nature), vs.19. Constituted righteous.
Government under which to live (Jas.2; 10; 1 Jn.2:16), vs 21.

Position
Power
Place

3 contrasts. Death, life (abounded), vs.15; condemnation, justification, vs. 16; reign of death, reign of life, 17.

SECTION THREE: RIGHTEOUSNESS IMPARTED. SANCTIFICATION. SEPARATION,
6:1-8:39. "How does God sanctify sinners?" Power of God Revealed.

The question of license (ch.6); of law (ch.7); of living (ch.8).

I. THE QUESTION OF LICENSE, 6:1-23. THE PRINCIPLES OF HOLINESS.

Xnty revolves around incarnation and resurrection. Gospel is accredited by changes lives. Xn perfection is the acknowledging of imperfection and pressing on. Ideal is walking in freedom from dominion of sin by identification with X in death and res. No perfection, 1 Jn.1:8-10. Begins with death, not life, of X.

A. Shall we continue in sin? 1-14. NO!

Introduction, 1-2a. This is a logical objection from doctrine that justification is an imputed gift. If sal. depended on works couldn't raise this objection. Question is prob. most frequent objection to doctrine of grace. It concerns continuing in the permanent state of sin. Reason--to permit grace to abound. Connected with 5:20. Should we continue (deliberative subj.; pres--linear). In state of sin. Me genoito. Away with the thought. Expresses the revolting character of the assertion.

1. Because we are free from the domain of sin by baptism, 1-10.

a. Its actuality, 2b-4.

(1) Stated, 2b. Characterization--we who are of the sort (class who have died (aor.) to sin. Definite event--we died when X Christ died. Consequence--We can't live in sin.

Death is not extinction, but separation (from domain of sin)
 "Death to sin is not an absolute cessation of sin at any moment whatever, but an absolute breaking of the will with it, with its instincts and aspirations, and that simply under the control of faith in Christ's death for sin" Godet.

(2) Proved, 3-4.

What kind of baptism? (1) Newell says water in vs.3 only. Why switch in vs.4. Vs.2 and vs.4 are supernatural, why not 3 also? (2) Same terminology as Col. 2:12 where it is clearly Spirit bec. of ref. to spiritual circumcision (vs.13). (3) water baptism is usually in name of X, Acts 8:16; 19:5. May be a difference here tho not prominent. (4) Pronoun, soi, as many as is one of quantity (vs.2 is quality), and if this is water bap. then only those bap. have died, and risen to newness of life. (5) Experience is not in view until vs. 11. (6) incorporation into X is a spiritual reality of deepest import. Therefore the effecting of it must rest on spiritual basis and that's Spirit bap

G Thomas says, "But it is at least significant that the ideas of death, burial, and resurrection in the passage are all purely spiritual and are considered quite apart from literal ordinances; so that to be consistent in our interpretation the Baptism also should be spiritual. Besides. . .the burial is not expressed in symbolical language, but as taking place by, or through Baptism. This . . . is made to apply to the ordinance, introduces very serious difficulties into the Apostle's thought. If, however, the whole passage is interpreted of the believer's spiritual union with X's death, burial, and resurrection, everything is consistent and perfectly clear." Amen. No doubt P has the ordinance in the back of his mind, but the teaching is of the work of the Spirit, 1 Cor.10:1. Cf. Wuest, Treasures, p.84 for meaning of word baptism. His definition "the introduction of placing of a person or thing into a new environment or into union with something else so as to alter its condition or its relationship to its previous environment or condition."

Baptism does 3 things here. Unites us with X in His death, burial, resurrection. His death unto sin not for sins is esp. in view here, i.e. sanctification, not justification in view. Burial shows the death was real and actual and resurrection is to a new order. It is for us newness of life (not living). Hence emphasis is on the new nature more than the results of it, i.e. a new life, walk, works etc.

b. Its accomplishments, 5-10.

(1) Stated, 5-8.

This is really an elaboration of vs. 2-4.

(a) Uniting. Means to grow together. 1st class cond. tr. "since". This is positional truth, not experimental. Like baby in mother's womb growing together. It is with X not likeness.

(b) Annuling. Its basis is the cross. Old man is as Eph.4 Col. 3:9 the old creation in Adam. Unregenerate self. It ceased to exist when saved. Never exhorted to put off bec. it is off. It is not the sinful nature, flesh. Old man is that which is made old by new creation. Its meaning. Bec. we are saved the body of which sin has taken possession is lit. completely without work. Impotent, paralyzed. Heb. 2:14 of Satan. Put out of business as far as domination is concerned. ~~It is not~~ Its purpose. eis and inf. No longer serve sin.

(c) Freeing. Pf-stands acquitted. Death settles all sin's claims. "To be legally entitled not to obey."

How free? Free to live under vs. but

(2) Proved, 9-10.

Bec. X died with reference to sin once for all and lives to God.
X paid all the claims of death on behalf of His people, and it
now has no claim on us.

2. Because we are free from the ^{reality} dominion of sin by believing, 11-13.

- a. Reckon, 11. This is an attitude of faith, not feeling. A calculation based on preceeding facts. Mathematical, not emotional. Pres. impv--keep on reckoning, and as that is done we become what we reckon ourselves to be--dead and raised with X. Dead--corpses with respect to sin and there is no response in a corpse. But living ones to God.
- b. Let not sin reign, 12. Pres. impv. Refuse what has been true and continue to refuse it. Reign as king. Mortal body is weak and inclined to lusts, but sin shall not reign.
- c. Present, 13. Yield. Stop yielding your members (pres.) as weapons of warfare, but yield (aor.) to God. Pres. says stop doing what you are doing. Aor indicates the crucial nature of the decision, yield by one decisive act, one resolute effort.
Conclusion in vs.14.

"The Christian's breaking with sin is undoubtedly gradual in its realization, but absolute and conclusive in its principle. As, in order to break really with an old friend whose evil influence is felt, half measures are insufficient, and the only efficacious means is a frank explanation, followed by a complete rupture, which remains like a barrier raised beforehand against every new solicitation; so to break with sin there is needed a decisive and radical act which works through the action of faith in the sacrifice of Christ" Goddard
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B. Shall we continue to sin, 15-23. NO!

If doctrine of grace won't permit habitual sin, will it not allow for an occasional sin? Aorist, shall we sin at all bec. we are under grace and not law. Some think that grace will not take cognizance of sin as readily as the law. Remember that the HS is far more sensitive than the law was. Shall we practice sin because grace does abound? NO.

1. Because we have new obligations, 16-18.

- a. To serve X. When that is done sin is dispelled. But it is based on a deliberate choice (vs.16, cf. Mt.6:24; Jn.8:34). Note end of each.
- b. To obey, 17. Not under law but under a tupe, mold of doctrine.
- c. To be free, 18. Once X is chosen, then must serve Him, and result is freedom from sin.

2. Because we have new duties, 19-20.

P. apologizes for using human figure of slaves (prob many of his readers were slaves). New duty is righteousness unto holiness (process of sanctification). Formerly way uncleanness (internal) and lawlessness (external). Can't straddle the fence (v.20).

3. Because we have new rewards, 21-23.

Freedom from the due of sin.

- a. Negative, past, death.
- b. Positive, present, life. Fruit is logical result of obedience and result of a life of it is eternal life. End of process of sanctification.
- c. General. 23. Life of sin pays off in spiritual death. Wages lit. little fish given soldiers as pay. This eternal life is justification

