

## Romans Part 14 (5:21 – 6:12)

### --INTRO:

--in Romans 6 Paul introduces the subject of sanctification by correcting a common misinterpretation of the truth that we are saved by faith alone apart from good works.

--salvation by faith alone explained in Romans 3:21-5:21 and summarized in Romans 3:27-28: "Where is boasting then? It is excluded. By what law? Of works? No, but by the law of faith. 28 Therefore we conclude that a man is justified by faith apart from the deeds of the law."

--legalistic Jews accused Paul of teaching that it doesn't matter if we sin since we're not saved by our works

--one example of this occurred when Paul returned to Jerusalem shortly after he wrote the book of Romans: "Now when the seven days were almost ended, the Jews from Asia, seeing him in the temple, stirred up the whole crowd and laid hands on him, crying out, 'Men of Israel, help! This is the man who teaches all men everywhere against the people, the law, and this place...'" (Acts 21:27-28)

--to such accusations Paul replies, "What shall we say then? Shall we continue in sin that grace may abound? Certainly not! " (Romans 6:1)

--*me genoito* (Greek) is translated "certainly not!" and is the strongest idiom used to reject an idea in New Testament Greek, according to scholars.

--*epimeno* (Greek) means habitual persistence; it doesn't mean that we won't stumble into sin in moments of weakness but rather it means that we won't habitually persist in our sins

--Paul then goes on to explain in Romans 6 that when we were saved a supernatural transformation occurred in us that is incompatible with habitually persisting in our sins

SALVATION IS NOT ONLY A SUPERNATURAL <b>TRANSACTION</b> THAT CAN'T BE REVERSED, BUT IT IS A SUPERNATURAL <b>TRANSFORMATION</b> THAT CAN'T BE UNDONE!
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### --THE TRANSFORMATION THAT CAN'T BE UNDONE...

--Paul begins his explanation of this supernatural transformation by summarizing it as becoming dead to sin: "How shall we who died to sin live any longer in it?" (Romans 6:2)

--as it becomes clear throughout Romans 6, the essence of becoming dead to sin is dethroning sin in our lives:

--before sin was dethroned:

--sin was our "master" (6:14)

--sin "reigned" in us and we "obey[ed] it in its lusts" (6:12)

--we were "slaves of sin" (6:6)

--after sin was dethroned in our lives:

--we "died to sin"

--we were "freed from sin" (6:7)

--we became "alive from the dead..." (6:13)

--when we "died to sin" (Romans 6:2) – when sin was dethroned – we became "alive from the dead" (Romans 6:13)

--because we inherited a sin nature from Adam (Romans 5:12,19) we were born separated from God (Isaiah 59:2, Colossians 1:21)

--our natural separation from God created a void of spiritual death in us (Romans 5:12,19; 6:23)

--sin reigned in this void of spiritual death – "sin reigned in death" (Romans 5:21)

--when we placed our faith in Christ, His death on the cross became payment for our sins and caused us to be made right with God, to be "justified", thus causing our separation from God to be replaced by peace with God.

--Romans 3:22-25: "For there is no difference; 23 for all have sinned and fall short of the glory of God, 24 being justified freely by His grace through the redemption that is in Christ Jesus, 25 whom God set forth as a propitiation [*satisfaction for the payment required for our sin*] by His blood, through faith..."

--Romans 5:1: "Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ..."

--our peace with God through Christ makes it possible for the Holy Spirit enter our lives and live inside us, and when He entered our lives He dethroned sin...

---the void of spiritual death was replaced by the life of the Holy Spirit  
...and the reign of sin was replaced by the reign of Christ through the Holy Spirit

--the New Testament refers to this supernatural change in many ways...

--becoming "**alive from the dead**" (Romans 6:13)

--becoming "**a new creation**" in Christ (2 Corinthians 5:17)

--becoming **dead to sin** (Romans 6:2)

--being "**born of the Spirit**" or "**born again**" (John 3:6-7)

--the "**renewing of the Holy Spirit**" (Titus 3:5)

--the **baptism of the Holy Spirit**, of which water baptism is symbolic...

--1 Corinthians 12:13: "For **by one Spirit we were all baptized into one body** — whether Jews or Greeks, whether slaves or free — and have all been made to drink into one Spirit."

--Romans 6:4: "Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in **newness of life.**"

--the spiritual transformation of becoming dead to sin is permanent....

--Romans 6:8-9: "**Now if we died with Christ, we believe that we shall also live with Him**, knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him."

--*apothnesko* (Greek) is translated "died" and the verb tense used speaks of a definite past event

--just as Romans 3-5 explains that we were "justified" (PAST TENSE), so we "died to sin" / "died with Christ" (PAST TENSE)

...a past transaction that can't be reversed and a past transformation that can't be undone!

--Paul's explanation can't be interpreted to mean that we die to sin with the possibility of becoming alive to sin again so that we might have to die again to sin and go through a vicious cycle.

--Paul drives home this point by drawing a parallel between our death to sin and Christ's death and stating that **Christ "having been raised from the dead, dies no more."** (Romans 6:9a)

--"...we shall live with Him..." again the verb tense speaks in definitive terms of our relationship with God and the presence of the Holy Spirit in our hearts both in this life and through eternity because it is dependent not on our righteousness but on Christ's righteousness.

--Romans 5:21 sums up our transformation from sin reigning in our hearts to the Holy Spirit reigning in our hearts forever because of Christ's righteousness: "**as sin reigned in death, even so grace might reign through righteousness [*the righteousness of Christ, according to context of Romans 5*] to eternal life through Jesus Christ our Lord.**"