



Died with Christ

Bible Basics Conference

9–10 November 2019

Recap

- In Romans, Paul sees believers as having died with Christ and walking in newness of life in this world (in Colossians as having died but also as raised with Him; in Ephesians as raised with and seated in Him in the heavenlies).
- Romans 3:21–8:39 presents the gospel as ‘*God’s power to salvation*’ (1:16) in a way that particularly suits our perspective:
 - 1) justification in 3:21–5:11 makes us right with God, saves us from the *penalty for our sins* and brings peace with and reconciliation to God,
 - 2) deliverance in 5:12–8:39 saves us from the *power of sin* and enables us to live for and serve God despite the flesh (our fallen nature) and its capacity for sin.
- Romans 6:1–11 is part of Paul’s teaching about deliverance.

Verse 1: 'What then shall we say? Should we continue in sin that grace may abound?'

- Our flesh (fallen nature) will pervert the gospel of the grace of God by suggesting we can continue to sin because grace will abound (5:20).
- But Paul uses this false idea to prepare us for another lesson in his teaching about deliverance from the power of sin in our lives.
- The first lesson in 5:11–21 was: we've been transferred from Adam to Christ. The second in 6:1–11 is: we've died with Christ to sin.

Verse 2: 'Far be the thought. We who have died to sin, how shall we still live in it?'

- Paul's answer to the question in verse 1 is: 'Don't even think about it!'
- To continue in sin makes a nonsense of God's moral standards and His plan of salvation.
- But it also begs a second question: 'If we believers have died to sin, how can we continue to live in it?'

Verse 3: 'Are you ignorant that we, as many as have been baptised unto Christ Jesus, have been baptised unto his death?'

- ... and a third question: 'Don't we know the meaning of baptism?'
- ... and perhaps a fourth: 'Have we been baptised?'
- If we are believers we should have been baptised because it identifies us with the person who's saved us: Christ Jesus.



Verse 3: ‘... have been baptised unto his death?’

- Christ Jesus is the name of the Lord Jesus in glory, but He’s gone there by way of death (see Luke 9:31; Phil. 2:5–11; Heb. 2:5–9 and many other scriptures).
- That’s the death by which He dealt sacrificially with the question of sin once for all for God’s glory and our blessing. Indeed, believers are justified in Him before God because of this.
- If we grasp the significance of baptism and stay true to our own baptism, we will reject any idea of continuing to sin.

Verse 4: 'We have been buried therefore with him by baptism unto death, ...'

Sacred
TO THE MEMORY OF
GRACE
wife of William Samble
OF THIS PARISH;
who departed this Life May 9th.
1844:
AGED 72 YEARS.
*A faithful partner rests in silence here.
Freed from the world's anxieties and cares;
Here was the tender mother's heart sincere.
The tender heart and Christian's hope were here.*
Also of the above named
WILLIAM SAMBLE
Who died the 5th of February
1845
AGED 50 YEARS.

- Baptism is a kind of burial.
- To be put under the waters of baptism, though only for a moment, is to be put away from before others or out of their sight just as a dead body is when it's buried in the ground (Gen. 23:4; 1 Cor. 15:4a).
- It's a profession that we've died with Christ.

Verse 4: ‘... in order that, even as Christ has been raised up from among the dead by the glory of the Father, so we also should walk in newness of life.’

For what purpose? That as Christ has been raised up from among the dead by the Father’s glory — resurrection was due to the Son who completed the work His Father gave Him to do, and to the Father who sent Him as Saviour of the world (John 17:4; 1 John 4:14) — we might live in a dynamically different way, consistent with our standing in Christ as justified by faith (the word in Greek translated ‘*newness*’ is derived from a word meaning ‘new’ in the sense of completely different).

Verse 4: ‘... in order that, even as Christ has been raised up from among the dead by the glory of the Father, so we also should walk in newness of life.’ (continued)

- Christ raised by the Father’s glory and the Christian walking in newness of life are complementary matters. But the second one can only be true of us if we recognise we’ve died with Him — baptism presents this in a graphic way.
- Baptism isn’t really a symbol of resurrection — the resurrections in Scripture don’t involve the body being lifted out of the grave as it was laid in it; rather the person stands and comes forth through divine power (see 2 Kgs. 13:21; John 11:43, 44; Matt. 28:5–10).*

* Colossians 2:12 can be read as: *‘buried with him in baptism, in whom also ye are risen together through faith’.*

Verse 5: 'For if we are become identified with him in the likeness of his death, so also we shall be of his resurrection'.

- If in the *here and now* we become *identified* with the Lord Jesus '*in the likeness of **his** death*' (baptism is to Him and resembles burial), we look forward to being '*of **his** resurrection*' in the *future* — it's an incentive.
- We will be '*of his resurrection*' whether we have '*fallen asleep through Jesus*' or are '*the living, who remain*' to His coming (1 Thess. 4:14, 15) for '*we shall all be changed*' (1 Cor. 15:51) and our bodies will be like '*his body of glory*' (Phil. 3:21).
- All who have believed will participate in this wonderful event and enjoy the glorious future that follows it, but those who have been baptised in effect anticipate or claim it.

Review

In baptism we say we've left the old way of living behind and our eyes are lifted above the horizon of life in this world. In verses 4 and 5 we find:

- 1) the past — when we went under the waters of baptism,
- 2) the present — walking in newness of life now, and
- 3) the future — participation in the resurrection of believers, which is still to take place.



Verse: 6 'knowing this, that our old man has been crucified with him, ...'

- Paul teaches us what it means to be identified with the Lord Jesus in the likeness of his death (by '*knowing*' he means this is something we need to learn).
- The expression '*our old man*' refers to what we were morally speaking in Adam before we became believers. It's been crucified with Christ.



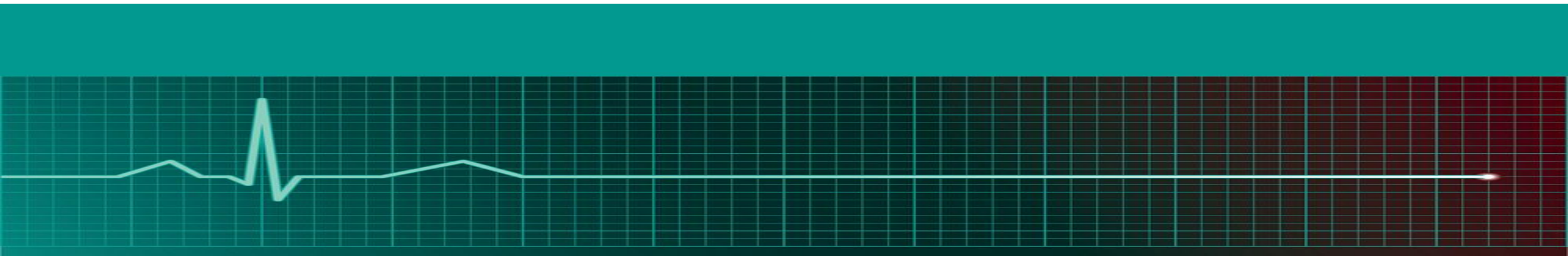
Verse 6: ‘... our old man has been crucified with him, that the body of sin might be annulled, that we should no longer serve sin.’

- At the cross, there was an identification of ‘*our old man*’ with the Lord Jesus .
- God dealt finally with the man who did the sins as well as the sins he did so that sin as a principle or force in our lives should be annulled (rendered powerless) and ourselves freed from doing its will.
- The ‘*body of sin*’ does not refer to our physical bodies, which are not sinful in themselves, but to sin in its practical reality as the force in our lives for wrong doing.*

*Just as ‘*body is of Christ*’ in Colossians 2:17 means the substance of Christianity in contrast with the ‘*shadow*’ that looked forward to it in the ordinances of the Mosaic law.

Verse 7: 'For he that has died is justified from sin.'

- Just as a dead person is unconscious of and unresponsive to things around him, so the believer is '*justified*' — free — from any obligation to serve sin because he or she has died to it in the death of Christ.
- Putting verses 6 and 7 together we take *the first step in experiencing deliverance: 'knowing'*. We learn that because of '*our old man has been crucified with [Christ]*' we are free from serving sin.



Verses 8, 9: 'Now if we have died with Christ, we believe that we shall also live with him, knowing that Christ having been raised up from among the dead dies no more: death has dominion over him no more.'

- We compare ourselves with Christ in this way: if we've *died with* Him (spiritually speaking now), we believe we will also *live with* Him too (in every sense in the future).
- We do this '*knowing*' — in our 'spiritual DNA', consciously rather than by learning as we had it in verse 6 — the good news that '*[Christ] rose again the third day, according to the scriptures*' (1 Cor. 15:4b) means '*death has dominion over him no more*'.

Verse 10: 'For in that he has died, he has died to sin once for all; but in that he lives, he lives to God.'

- The Lord Jesus offered a perfect sacrifice on the cross, dealing with the question of sin perfectly and forever (John 4:34; 17:4), and in doing so *'has died to sin once for all'*.
- Now He *'lives to God'* in the sense He is wholly out of death and wholly in relation to God — He will never have to deal with sin again and all that entailed, including separation from God (Matt. 27:46).



Verse 11: 'So also ye, reckon yourselves dead to sin and alive to God in Christ Jesus'.

- Comparing ourselves with Christ, '*we believe that we shall also live with him*' (v. 8) in the future, but Paul exhorts, even commands, us knowing '*he lives to God*' (v. 10) to now: '*reckon yourselves dead to sin and alive to God in Christ Jesus*', His name in glory (verse 3).
- This is *the second step in experiencing deliverance*: '**reckon**' — the word used of God justifying us in 3:22–25 . We should reckon (count on) '*knowing our old man has been crucified **with** [Christ]*' (vs. 6, 7) that therefore we are '*dead to sin*' and '*alive to God*' **in** Him.

Conclusion

- There are *two more steps in experiencing deliverance* from sin: ***‘Let not sin therefore reign in your mortal body to obey its lusts. Neither yield your members instruments of unrighteousness to sin, but yield yourselves to God as alive from among the dead, and your members instruments of righteousness to God’*** (v. 13).*
- They follow the first two steps: ***‘knowing our old man has been crucified with [Christ]’*** (v. 6), and ***‘reckon yourselves dead to sin and alive to God in Christ Jesus’*** (v. 11).
- Verse 14 tells us the outcome: ***‘sin shall not have dominion over you, for ye are not under law but under grace’***.

*The last step has two parts to it: ‘neither yield’ (negative) and ‘yield’ (positive).

Follow through

- The presumption at the start of the chapter that grace gives us licence to sin is dismissed. Paul assures us that sin will not have power and authority over us as we live according to the truth of the gospel.
- Law provokes sin but grace provides the means to please God. This includes power as the apostle will present in chapter 8: *'the law of the Spirit of life in Christ Jesus'* (v. 3).
- Then our lives — our practical moral state — will be consistent with our standing in Christ before God (5:1).