

# **Romans 1-5 Justification - Romans 6-8**

## **Sanctification**

### **Romans 5**

- **Justification**
- **As a one time act**

• **For us**

- **Declare us righteous  
righteous**

- **Frees us from guilt  
power of of sin**

### **Romans 6**

**Sanctification**

**Ongoing process**

**In us**

**Makes us**

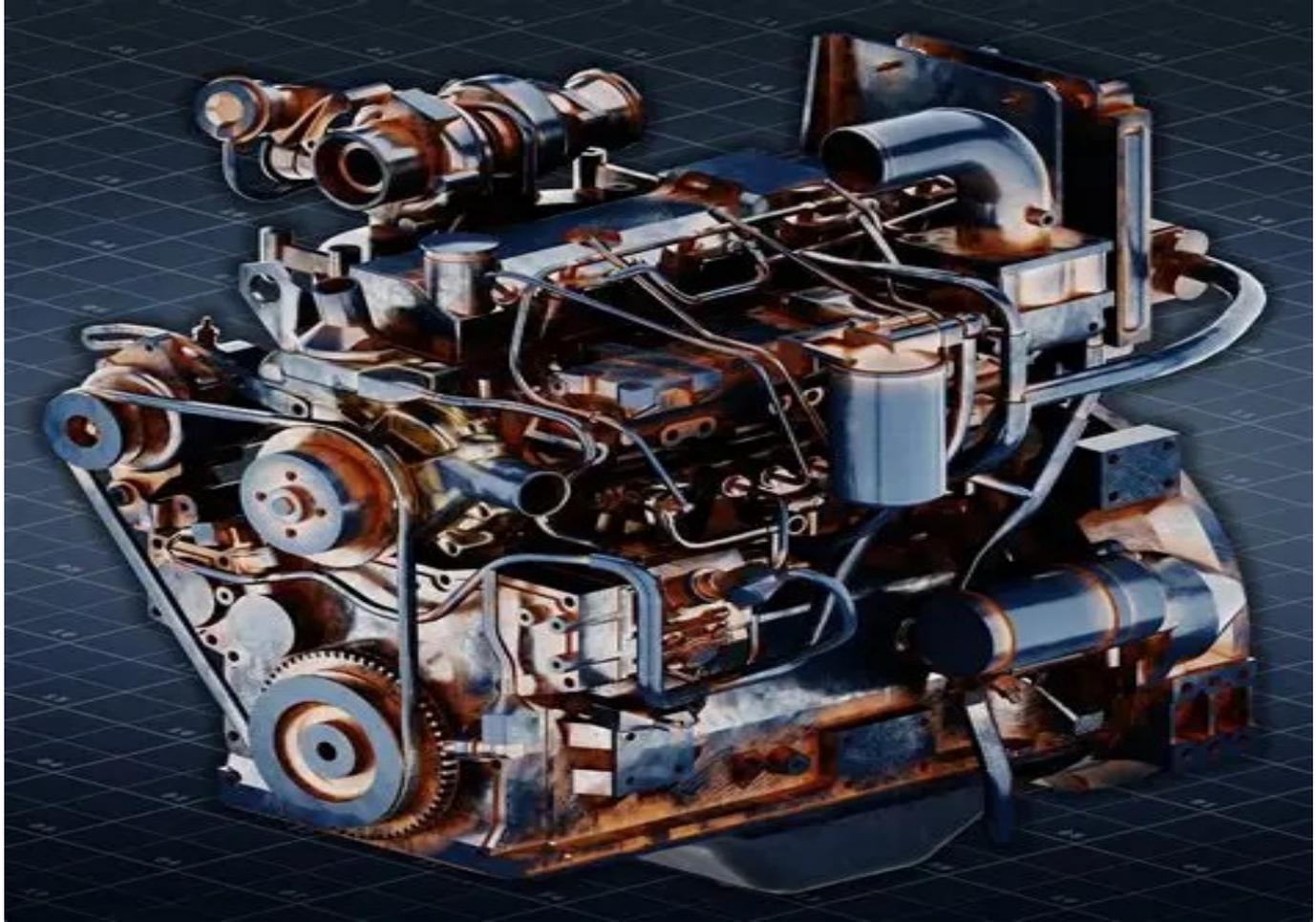
**Frees us from the  
sin**

# How do Romans 6,7, and 8 relate to each other?

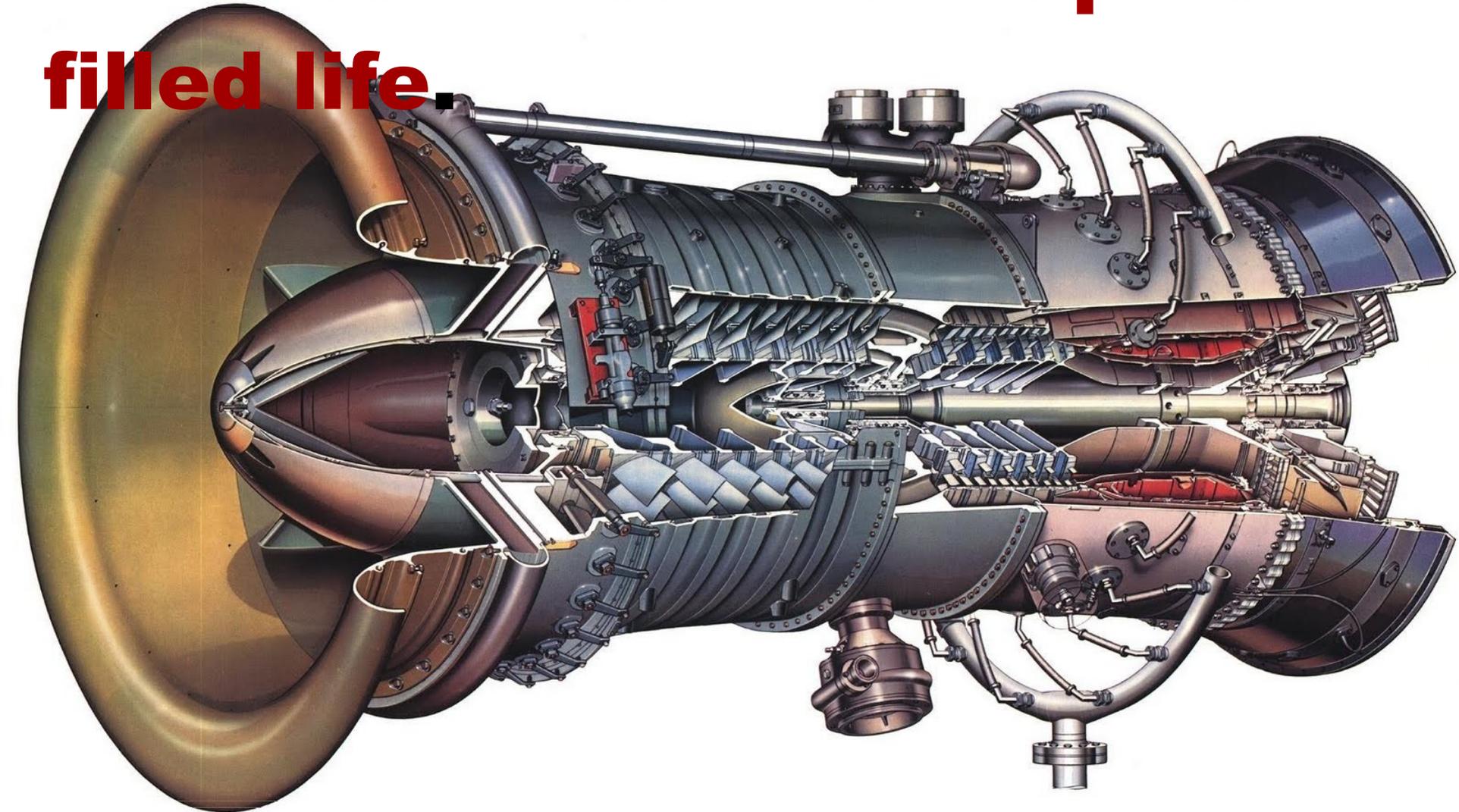
- **Romans 6 is the mechanics-how did God do this. Build the motor**
- **Romans 8 is the dynamic. Running smoothly**
- **Romans 7 is the monkey wrench. Sand in the crank case**

**Romans 6 is the mechanics-how did God do this.**  
**Build the motor. How did He make me righteous?**

**FRO  
M  
THIS  
TO**



**Here Romans 6:1-10 we have  
the mechanics of the Spirit-  
filled life.**





**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.**

*<sup>1</sup>What shall we say then? Are we to continue in sin that grace might increase?*

## **What shall we Say about**

### **Message of Grace**

*<sup>20</sup>And the Law came in that the transgression might increase; but where sin increased, grace abounded all the more, <sup>21</sup>that, as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord:*

**Logical question:**

**Paul, do you mean to tell me that God is willing to forgive a person's sins as often as he commits them?"**

**Answer: YES**

**Well then if grace is to increase**

**Romans 6:1 (NASB77)**

*What shall we say then? **Are we to continue in sin that grace might increase?***

**Let's consider the implications of his question.**

**The first thing we must settle is regarding the word "sin,"**

- 1. Does it refer here to sin as an abstraction?**
- 2. Or to acts of sin committed by the believer?**
- 3. Or to the totally depraved nature still in him?**

**1. Does it refer here to sin as an abstraction?**

**NO**

**2. Or to acts of sin committed by the believer?**

**NO**

**3. Or to the totally depraved nature still in him?**

*<sup>1</sup> What shall we say then? Are we to continue in **the sin nature** that grace might increase?*

**"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 pleasant, a relationship in which we were fully yielded to and**

*<sup>2</sup>May it never be!*

*How shall we who died to sin still live in it?*

**“May it never be”** in the Greek text is

***mē genoito*** ,

from primary verb ***ginomai*** to come into being an optative of wishing.

Literally, "**may such a thing never**

... or interpret

*How shall we who died to sin still live in it?*

The word "**how**" is *pōs*, "**how is it possible?"**

**Paul is not asking a question for**

**information but is rather presenting a**

# Christians are dead to the sin.

## Just what does that mean?

Sin here, we have established, is the sinful nature.

We are dead to the sinful nature.

- “Are dead” is *apethanomen*, a second aorist of *apo thnēschō*, “to die.” We did die
- Death means separation.
- Physical death is the separation of a person from his body.
  - Spiritual death, the separation of the person from

*<sup>2</sup>May it never be!*

*How shall we who died to sin still live in it?*

**WE Christians are dead to the sin.**

**Just what does that mean?**

**Those who died - the tense of the Greek verb is the aorist, which denotes not a condition, but a past act or fact.**

**It never refers to an action as going on or prolonged**

**1. God has accomplished a separation between the believer and the sinful nature which is a permanent one, a once for all disengagement of the person from the evil nature.**

**2. This surgical operation is never repeated.**

**3. So far as God is concerned, He has so thoroughly done His work that that separation is permanent.**

**But because of the frailty of man, the Christian at infrequent intervals does**

*<sup>3</sup>Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death?*

**Definition of the word *baptizō*,**

**"the introduction or 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."**

Wuest

**The act of God introducing a believing**

**At what point in Christ's earthly existence were we put into Him?**

**God placed us in Christ when He died.**

**Why then?**

**So that we might share His death and thus come into the benefits of that identification with Him, namely, be separated from the sin**

# What does this accomplish in God's plan?

*<sup>21</sup>that, as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.*

**We were placed in a new environment, Christ. The old one was the First Adam in whom as our federal head we were made sinners and came under condemnation.**

**In our new environment in Christ we have**