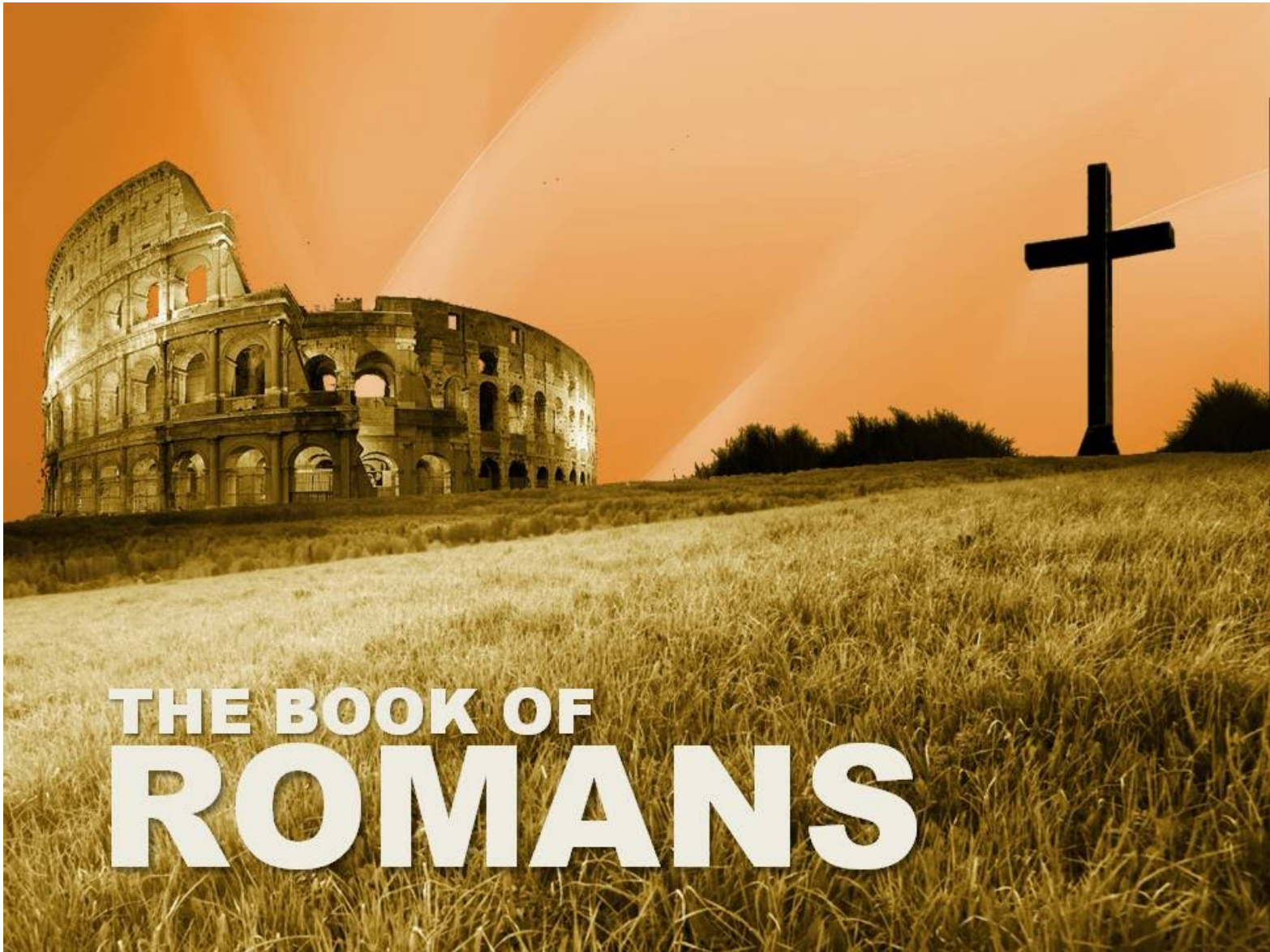


# Rom 6:1-4 Being Saved From the Power of Sin



# The Stages of Salvation in Scripture\*



## Stage 1 Past Tense

Saved  
from  
the penalty  
of sin  
(Justification)  
Rom 4:5

## Stage 2 Present Tense

Being Saved  
from  
the power  
of sin  
(Sanctification)  
Rom 6:6

## Stage 3 Future Tense

Will be Saved  
from  
the presence  
of sin  
(Glorification)  
1 John 3:2

## Today's Verses



- <sup>20</sup> The Law came in so that the transgression would increase; **but where sin increased, grace abounded all the more,**
- <sup>21</sup> so that, as **[the]** sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.
- <sup>1</sup> What shall we say then? Are we to continue in **[the]** sin so that grace may increase?
- <sup>2</sup> May it never be! How shall we who died to **[the]** sin still live in it?
- <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?
- <sup>4</sup> 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.

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



**This verse asks two questions!**

- Paul asks these questions in a rhetorical sense
- He is apparently answering questions about God's grace

**What shall we say then?\***

- This refers back to Rom 5:20b: but where sin increased, grace abounded all the more [lit: grace superabounded with more added to that]
- The objector's thought was as follows: Paul, do you mean to tell me that God is willing to forgive a person's sins as often as he commits them?

Wuest

\* also in Rom 3:5, 7:7, 9:14, 9:30



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

Now Paul addresses the objector's question about the superabounding of God's grace

Are we to continue in sin so that grace may increase?

we - believers

continue - *menō* - to remain, abide (present tense  
- continuous action)

- It is used in the New Testament of a person abiding in someone's home as a guest, or of a person abiding in a home. [lit: to be at home] Wuest
- John 15:5a I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit.



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

Are we to continue in [the] sin – more details  
the sin – the sin nature

- The sin nature reigned [as king] in death for an unbeliever from v:21
- Now, shall we abide [be at home] in the sin nature?\*
- So, we see that we can abide in the sin nature from Rom 6:1 or abide in Christ from John15:5\*
- We make a choice (or decide) where we will abide\*
- But our focus is to be on Christ until the Holy Spirit comes along and convicts us and He will\* \* Molloy

so that [with a purpose that] grace may increase

- The emphatic answer to this question is given next

<sup>2</sup> May it never be! How shall we who died to sin still live in it?



May it never be - *mē genoito* – mood of improbability

- God forbid in the KJV
- literally: "may such a thing never occur" or "away with the thought" Wuest
- now Paul will tell us why this is so

How shall we who died to [the] sin still live in it?

how – lit: how is it possible [given the following]

we died – aorist tense – this is an event and a fact

- Since death means separation we have been separated from our sin nature
- But we can still live in it

<sup>2</sup> May it never be! How shall we who died to sin still live in it?



More on “we died” to the sin nature and still live in it:\*

- Still living in our sin nature is inconsistent with who we are in Christ
- The way in which we were cut loose from our sin nature will be described in the following verses
- When we trusted Christ:
  - This separation occurred
  - We received a new nature (Christ’s life)
  - As an unbeliever we had no choice but to follow the desires of the sin nature
  - How did this “come to be” is next

\* Molloy



# Results of our death to the sin nature



unbeliever

Could only follow  
the desires  
of the sin nature

Eph 2:3 --- we too all  
formerly lived in the  
lusts of our flesh,  
indulging the desires  
of the flesh  
and of the mind,  
and were by nature  
children of wrath

believer

Now by God's grace  
we are cut loose  
from the sin nature

Rom 6:7 for he  
who has died  
is freed from  
[the] sin.

Next, how God did it

<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?



Or do you not know or are you ignorant

- Paul uses this statement often to make a point

that all of us

- all of us [believers] is the subject this statement

who have been baptized – *baptizō* (aorist, indicative, passive)

- derived from the word *bapto*
- the idea is “to dip and take out”
- Lev. 4:6 The priest shall dip [*bapto*] his finger in blood seven times and sprinkle of the blood seven times before the Lord.
- but *baptizo* describes an event that happened to every believer by the power of the Holy Sprit

<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?



## baptized into Christ Jesus

- We have been baptized into Christ and never taken out\*
- Every single believer was immersed into Christ Jesus
- This is a permanent relationship that God has established
- This is not water baptism but spiritual baptism
- We were immersed into Christ and became identified with Him (we in Him and He in us)\*
- We can never be separated from Him

\* Molloy

<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?



## baptized into [*eis*] Christ Jesus (cont.)

- Gal 3:27 For all of you who were baptized into Christ have clothed yourselves with Christ.
- We are now in a living union with Christ
- *eis* is a state or condition into which one comes, after verbs of motion [*baptizo*] Zodhiates

## have been baptized into His death

- We are now told that we have also been immersed into Christ's death
- So when Christ died, we died with Him
- The next verse will amplify this truth

<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?



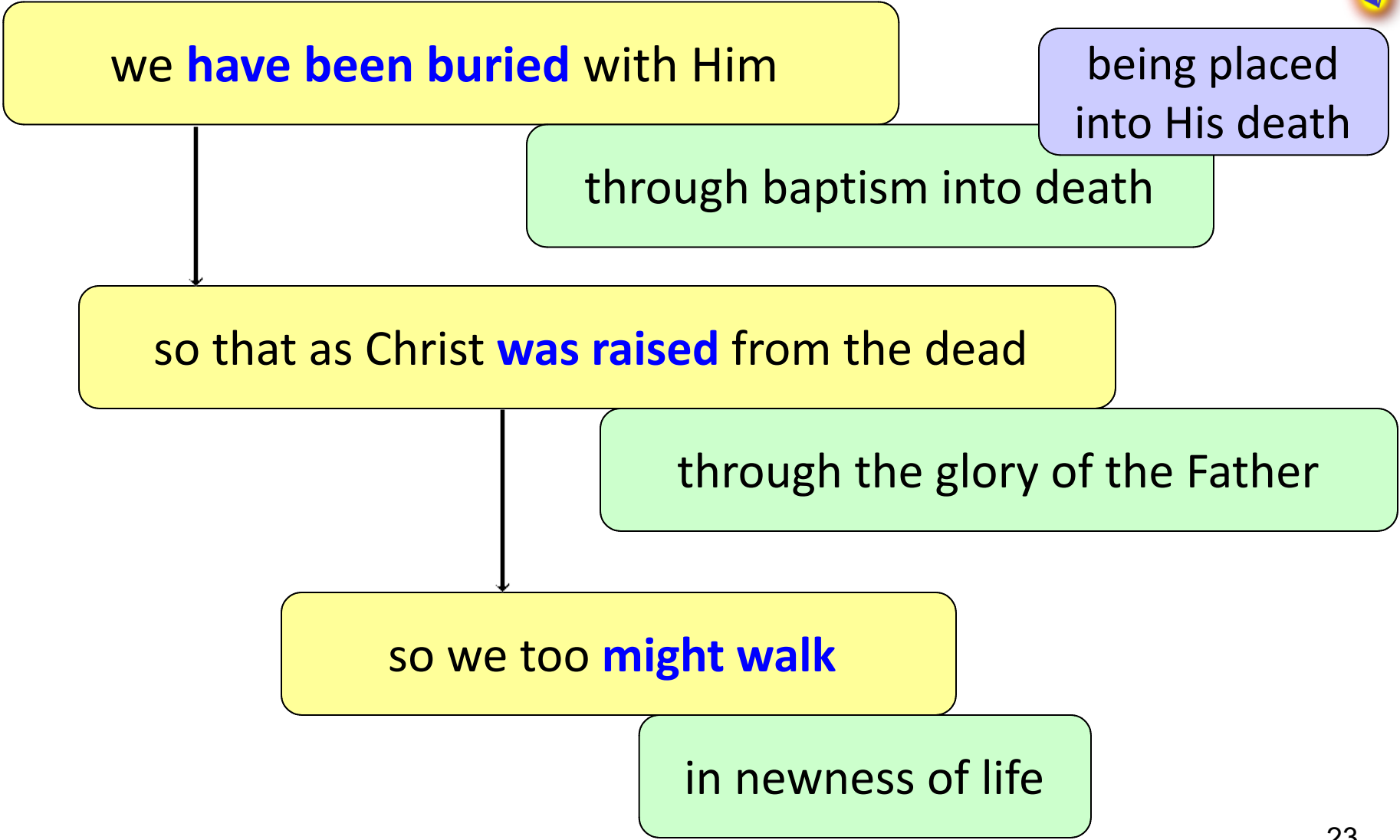
More thoughts on our **baptism into Jesus Christ**:

<sup>3</sup> Do you not know that all we who were placed in Christ Jesus, in His death were placed? Wuest

- Baptism can be thought of as a placing of a person into a new union with someone else [Christ Jesus] so as to alter the believer's relationship to his previous union [Adam]\*
- New Union: At the moment of belief in Jesus Christ the saved person is placed into a vital living union with Jesus Christ by the Holy Spirit\*
- Previous Union: The believer is now dead [separated] from his sin nature. The believer no longer has to be a slave to that sin nature\*  
\* Wuest via Molloy edited



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.



<sup>4</sup> 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.



Therefore

we have been buried with Him

- The Greek word is *synthaptō* - to bury with, or together
- It is used of the believer's identification with Christ in His "burial"
- This word declares our co-burial with Christ

through baptism into death

- The means of this was through being placed into Christ death

4 Therefore we have been buried with Him through baptism <sup>into</sup> 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.



so that - with a purpose that

as Christ was raised from the dead through the glory of the  
Father

- This statement modifies “we have been buried with Him”
- It tells us since Christ was raised that it applies to us since we are now in a union with Him
- Col 2:12 having been buried with Him in baptism, in which you were also raised up with Him through faith in the working of God, who raised Him from the dead.
- Next we have the results of our being risen with Christ



4 Therefore we have been buried with Him through baptism <sup>into</sup> 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.



so we too might walk in newness of life.

- this statement modifies “Christ was raised”
- we = believers
- our walk is founded upon Christ’s resurrection
- newness – root is *kainos* which means “new in quality”
- it is our new (in quality) nature\*
- it is our divine nature\*
- of life – identifies the source of the new (divine) nature\*
- the source is life – Christ’s resurrection life\*
- to walk in newness of life is to abide in our new life in Christ which we could not do unless Christ was raised

# Important Truths From Rom 6:1-4



- Every believer died to his sin nature (is separated from)
- But the sin nature has not died--just our relationship to it
- Every believer has been baptized [immersed or placed] into a living union with Christ and never taken out
- Every believer was also baptized into Christ's death
- Every believer was raised with Him so that he would be able to walk in his new life in Christ
- Paul has given the details of what God has done in every believer's life
- Not until verse 11 does Paul give us our first instruction on what we should do

## Final Thoughts \*



- The death of our Lord had a **two-fold aspect** with reference to sin.
- In Rom 3:21-5:11 He dies with reference to our acts of sin. He pays the penalty for us which the law demanded.
- In Rom 6:1-11 He dies with reference to our sinful nature.
- His death brings about a separation between the believing sinner and the evil nature.
- We have this thought expressed in the words of the song, “Rock of Ages.”

## Final Thoughts \*



- Rock of Ages:
- Verse 1: “Let the water and the blood, from thy riven side which flowed, be of sin the double cure, save from wrath and make me pure.”
- “save from wrath” is justification Rom 3:21-5:11,
- “make me pure” is sanctification, the breaking of the power of indwelling sin Rom 5:12-8:27.