

As a person, my Father conceived me in His heart of love back in the eternal counsels of the Trinity.

"According as He hath chosen us in Him (Christ) before the foundation of the world that we should be holy and without blame before Him, in love having predestinated us unto the adoption of sons by Jesus Christ to Himself, according to the good pleasure of His will" ([Eph. 1:4, 5](#)).

- God chose to introduce me into this world via fallen Adam, from whom I received a sinful life and nature.
- Other terms for that condemned life are: old man, flesh, Adamic nature, old nature, indwelling sin, old life, and principle of sin ([Rom. 5:17](#); [1 Cor. 15:22](#)).

What does it mean to be set down or made as a sinner?

Romans 5:19 (NASB)

19 For as through the one man's disobedience the many were made **sinners**, even so through the obedience of the One the many will be made righteous.

- The word “**sinners**,” here, is not an adjective (sinful), but a substantive,—*sinners*.
- The Greek word (*hamartōlos*) means not merely one possessed of a sinful nature or tendency, **but one who is regarded as having committed sin.**

Verse 19 first sums up the doctrine of our federal guilt by Adam's sin, then sums up our justification by Christ's death.

What is the conclusion drawn in Romans 5:21?

²¹ *so that, as sin reigned in death, even so **grace would reign through righteousness to eternal life** through Jesus Christ our Lord.*

This is God's great object: **that Grace should have a kingdom where Death had had its kingdom:** and that, all Divine claims should be first righteously met at the cross, and that all should be "*through Jesus Christ our Lord.*"

What makes the question in Romans 6:1 so risky to uninstructed believers and non-believers alike?

The message of simple grace, apart from all works to the poor natural heart of man seems wholly inconsistent and impossible.

Why?

“If where sin abounds grace overflows, then the more sin, the more grace.”

So, the unbeliever rejects the grace plan. “Put us under ‘rules for holy living,’ and we can get along,” he says.

The uninstructed Christian also is afraid; for he says, **“If we are in a reign of pure grace, what will control our conscious evil tendencies?”**

We fear such utter freedom.

What is the answer to the question in verse 1 of chapter 6?

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

² May it never be! How shall we (such a ones as we) who died to sin still live in it?

- Such a ones as we
- Paul says that all Christians died
- It would not become a child of God to live any longer in sin
- The necessity to sin is broken

Why is it not necessary to live any longer in (to go on bearing fruit unto) sin?

Because we are now dead to sin

At what point in Christ's lifeline does the believer enter into Christ? Why there?

- **At the point in which He died.** He died unto the whole principle of sin.
- In order to have resurrected life, we must first die to the life we had in Adam.
- If Christ was made sin for us and by His word was to die out of sin then we are to share in that death. 2 Cor. 5:21
- Christ on the cross not only bore our sins in His own body, but He was also made to be sin, —to be the thing itself.

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

*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.*

Why include burial in the events that we share in our union with Christ?

- Godet remarks: “**Burial is the act which completes the breaking of the last tie between man and his earthly life.**”
- This was likewise the meaning of our Lord’s interment.
- Similarly, “by baptism there is publicly consummated the believer’s breaking with the life of the present world, and with his own natural life.”
- Christ not only provided His blood to cleanse and judge sin, but He also took away the thing sin. That final disposition of sin is accomplished in His burial. John 1:29, Heb 9:26

*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**.*

What is newness of life or raised into resurrection life?

- The New Creation
- What are some of the elements of the new creation?
 - New Headship
 - Partaker of the inheritance
 - Every spiritual blessing
 - Justified forever
 - Citizenship is changed from earth to heaven

The New Creation has two main components

1. The resurrected Christ
2. And the entire company of believers, the new humanity

When Christ rose from the dead, He entered into a sphere of existence that the universe had never seen before.

What does the fact of being in the newness of life qualify us for?

- Everyone who is baptized into Christ is vitally joined to Him in a union which is absolute, and which establishes identity between Christ and the believer and creates the ground upon which all that Christ is and where He is, is given to the one who is in Him.
- A complete disposal of the former existence in the first Adam has been accomplished. It has been terminated by co-crucifixion, co-death, co-burial, with Christ.
- Note that walking presupposes the possession of a life to do the walking.

What kind of life does it take to walk in the new creation?

- Note that it is LIFE not a mere manner of living. New in Kind and Quality

⁵ For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection,

Verse 5 tells us that we were united with Christ in His death so now what is going happen?

1. Those saved are already united to Christ by the baptism of the Spirit which places them Positionally **beyond** the judgments of sin.
2. Here we are assured that as certainly as we shared in Christ's death, we certainly share in Christ's resurrection.
3. We are, free to enter the experience of the eternal power and victory of Christ's resurrection now.
4. Put another way we are eligible for entrance into the new creation.
5. To be in Christ, which is the portion of all who are saved, is to participate of **all that Christ has done, all that He is, and all that He will ever be.**

The future aspect of the words "**we shall be**" is not that of a predictive future so far as time is concerned, but that of a logical future. Paul says in his Greek, *"For, in view of the fact that we have become those permanently united with Him with respect to the likeness of His death, certainly also (as a logical result) we shall become those who have become permanently united with him with respect to the likeness of His resurrection."*

The latter expression is defined by its context.

The physical aspect of the resurrection, namely, the glorification of our bodies, is not in the apostle's mind here, for he is writing in a context of sanctification, not glorification. The aspect of our Lord's resurrection spoken of here is that of the new type of life He lives as the Man Christ Jesus since His resurrection, not now a life in which the soul life has prominence, since He as the Man Christ Jesus was surrounded with and had to take cognizance of the human life and limitations He possessed and which surrounded Him, but a life in which the human spirit is in prominence. So, the saint in his new condition orders his behavior in the power of a new life imparted, namely, the resurrection life of his Lord.

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⁶ *knowing this, that our old man was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin;*

What do we know?

Knowing this [because we are getting to know this; a discriminating apprehension of facts],

- Positional...co-crucifixion with Him and when it happened.
- The individual's transfer in federal headship from the first Adam to the last Adam.
- All in Adam condemned.
- Co-crucifixion making possible a true deliverance from the power of the old Man.
- No longer a slave to the first Adam.

⁶ knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin

Three problems face us:

1. Who is the old man,

- The word *anthrōpos* “man” is used here, referring to the individual man or woman.
- *palaios*, “old” which means “old in point of use.”

2. What is the body of sin,

- The word “body” is *sōma*, the human body.
- The word “sin” is in the genitive case, here, the genitive of possession. The reference is therefore to **the believer's physical body before salvation, possessed by or dominated and controlled by the sinful nature.**

⁶ *knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin;*

3. What is involved in the word translated "destroyed"?

Thus, the entire idea is, *"knowing this, that our old man, that man we were before we were saved, was crucified with Him, in order that our physical body which at that time was dominated by the sinful nature, might be rendered inoperative in that respect, namely, that of being controlled by the sinful nature, in order that no longer are we rendering a slave's habitual obedience to the sinful nature."*

The words "so that no longer serve sin" imply an obligation on our part. Wuest

Until I see clearly that I have been cut off from the Adamic life in my death unto sin at the Cross I will not fully enough realize that I am now a new creation in Christ risen. As a new creation in the Lord Jesus Christ, I am no longer responsible for the *presence* of indwelling sin ([Rom. 8:9](#)).

I am very much responsible, however, to reject, and not to yield to, the demands of the sinful indwelling Adamic life ([Rom. 6:13](#); [12:1](#)).

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