

Prayer:

Slide # 1
Romans

Theme: The Righteousness of God – The Gospel of God

Outline:

- **Prologue:** 1:1-17
- **Doctrinal:** 1:18-8:39
God’s holiness – man’s sinfulness – 1:18-3:20
Justification by grace through faith – 3:21-5:21
Sanctification of the believer – 6:1-8:39
- **Dispensational:** 9:1-11:36 (The place of Israel and the church)
- **Practical:** 12:1-15:33 (Duties and privileges of the believer)
- **Epilogue:** 16:1-27

In Romans 1-5 Paul makes three KEY intersecting points.

Slide # 2

The Key Ideas of Romans 1-5...

Mankind’s **Universal Sin** Problem.

God’s **Universal Provision** for our Sin Problem (Jesus).

Justification by Faith Alone.

The development of Paul’s thought builds to Romans 5.

Slide # 3

Romans 5:1 (NKJV)

1 Therefore, having been **justified by faith**, we have peace with God through our Lord Jesus Christ,

Romans 5:17 (NKJV)

17 For if by the one man’s offense death reigned through the one, much more those who **receive abundance of grace and of the gift** of righteousness will reign in life through the One, Jesus Christ.)

Romans 5:21 (NKJV)

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

Paul proceeds to show that the whole story of sin and salvation is centered in two representative headship realities. And the emphasis in both cases is the issue of SOLIDARITY.

Slide # 4

Solidarity in Adam = Sin/Death

* Born into Naturally.

Solidarity in Christ = Righteous/Life

* Born Again into Supernaturally by FAITH.

This whole reality of SOLIDARITY in Christ for the believer is what Paul now builds on in chapter 6. Solidarity in Adam means that we share in all that Adam is about including his sin, death, and condemnation. Solidarity in Christ means that we as believers now share in all that Christ is about in terms of righteousness and life. All that belongs to Christ now belongs to us – so much so that Paul will go on to say in Romans 8:17 that we are “joint heirs with Christ”. That is complete SOLIDARITY.

It is so important to realize that it is this truth of established solidarity with Christ that Paul now goes on to build on in chapter 6. Paul in chapter 5 has emphasized our position in Christ on the basis of justification by faith, and now in chapter 6 he is going to emphasize how we should then live.

Our position of solidarity with Christ is permanently fixed. Now we should live accordingly. This is called sanctification. And note the development of Paul’s thought.

The sanctification of Romans 6 is predicated on the solidarity we now have in Christ as seen in Romans 5 and our solidarity with Christ is predicated on justification by faith as seen in Romans 3 and 4.

This is so important because so many errant teachers want to try and put “justification” into Romans 6, but that misses the point. Paul has already established the truth that justification is by faith alone in Romans 3-4 and building on that has shown that we now have solidarity with Christ in Romans 5.

The issue in Romans 6 is that of sanctification – not justification. You get those two mixed up and you end up with a works salvation as represented in the false teaching of baptismal regeneration.

Rightly dividing the Word sees the development of Paul's thought in this way.

Slide # 5

Romans 3-4 - Justification by Faith Alone
 Romans 5 – Solidarity with Christ
 Romans 6 - Sanctification

At the end of chapter 5 Paul has emphasized that where sin abounded grace has abounded much more. Well, Paul can just hear an objection coming as he continues now in chapter 6.

Romans 6:1–5 (NKJV)

1 What shall we say then? Shall we continue in sin that grace may abound?

Intellectually one might argue: "Well, if abounding sin results in even higher heights of grace, well then why not sin all the more? After all, the more we sin the more grace abounds." Well, that might be an intellectual argument, but it is not a spiritual one. Paul will show that spiritually speaking this argument is totally inconsistent with who we now are in Christ.

Paul now proceeds to answer this question in verses 2-14.

Footnote: This view that says because of grace it doesn't matter how we live is called "Antinomianism". Some forms of "Easy Believism" hold to this.

Slide # 6

The word *antinomianism* comes from two Greek words, *anti*, meaning "against"; and *nomos*, meaning "law." *Antinomianism* means "against the law." Theologically, antinomianism is the belief that there are no moral laws God expects Christians to obey. Antinomianism takes a biblical teaching to an unbiblical conclusion. ... Antinomianism is contrary to everything the Bible teaches. God expects us to live a life of morality, integrity, and love. Jesus Christ freed us from the burdensome commands of the Old Testament Law, but that is not a license to sin. – **Gotquestions.org**

2 Certainly not! How shall we who died to sin live any longer in it?

Paul's response that grace gives us a license to sin so that grace may abound is abrupt and emphatic! "**Certainly not!**" is an expression of shock! Someone has translated it as, "**What a ghastly thought!**" Literally it says, "**May it never be!**" Such a thought is repulsive and outrageous to Paul! It is totally inconsistent with spiritual reality for the true believer!

This is now the second time in the letter that this issue has been brought up and for the second time Paul soundly renounces it.

Slide # 7

Romans 3:8 (NKJV)

8 And why not say, "Let us do evil that good may come"?—as we are slanderously reported and as some affirm that we say. Their condemnation is just.

Paul then responds with a rhetorical question: "***How shall we who died to sin live any longer in it?***"

Note Paul is not presenting a command but rather giving a statement of established fact! As believers we have already DIED to sin. It is not something that will happen, but something that HAS already happened!

In Romans 6:1-11 there are 8 references to the believer's death and in each case they all speak in terms of completed past action (Rom. 6:2, 3, 4, 5, 6, 7, 8, 11). This is spiritual reality established at the time of saving faith.

Prior to salvation we were **dead IN sin** (Eph. 2:1), but now as believers we are **dead TO sin**. This means that sin no longer has any claim on our life.

Paul is tying back to the believer's solidarity with Christ that he just established in chapter 5. We do not die to sin by our experience, rather in salvation we die to sin in Christ's death – as Paul will go on to explain.

Being dead to sin is a positional truth and it is true for all believers. When Jesus died for our sin He died as our Substitute – dying in our place to take our penalty. But He also died as our Representative to set us free from the power of sin. Jesus not only died for us – in our place; but He also died as us – as our Representative.

In Adam (our representative head) we all sinned. Likewise in Christ (our representative head) we as believers died to sin (cf. Rom. 6:10).

For those dead to sin it is totally inconsistent, morally irrational, and biblically impossible to live in it as a perpetual way of life. To die to something means it no longer has control over you.

Sin in the surrounding context is personified. In Romans 5:21 sin is presented as reigning king; and in 6:6 as a slave-owner. When you are dead to someone, they no longer have any say over you. You have separated ways and are cut off from them. You now have a whole different relationship with them than before.

I read of a young man who came to a church. He was a godly young man who was a gifted pastor-teacher and the Lord blessed his ministry. However, there was an older gentleman in the church who was a leader in the church and he kind of liked to throw his weight around. For some reason he seemed to not like the new pastor and he made life difficult for him. He had a critical spirit, was always negative, and openly opposed the pastor. So much so it became obvious to most everyone. This went on for several years. One day a church member asked the pastor how he managed to put up with this older gentlemen who was such an antagonist. The pastor replied, ***“Oh, I died to him five years ago”.***

In other words, he did not let this man rule over him. He just went on about his business of serving the Lord. And that is how it is to be with the believer and sin. We no longer need to respond to sin and do its bidding! We are dead to it. It no longer has authority or ruling control.

For the believer sin has been dethroned by Jesus and because of our union with Jesus we are now dead to sin.

Slide # 8

2 Corinthians 5:17 (NKJV)

17 Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.

When we come to saving faith in Christ instantly all the relationships of life immediately change. We now have a different relationship with sin, with the world, with the devil, with God and with His people.

Indeed, “old things (all the old relationships of life) have passed away” and all the relationships of life have become new. It is a spiritual reality!

But what about this reality of being dead to sin? It often doesn't feel like we are dead to sin. There is an old cartoon in which two couples are talking and one woman says, “***Well, I haven't actually died to sin, but I did feel kind of faint once.***”

However, the Bible is clear that positionally we as believers have died to sin. It is a truth that Paul goes on to say we must reckon or consider to be true (v. 11) and then we must yield to the truth of it (v. 13).

There is a view that says being dead to sin means you are as unresponsive to it as a corpse is to physical stimuli. But that just doesn't fit reality for anyone – and it doesn't square with Scripture either. Who doesn't feel the pull of sin and temptation? Even in this very same context here in Romans 6 Paul says in verse 12, “***do not let sin reign in your mortal body***” showing it is a definite possibility.

Being dead to sin relates to its authority over us. Our relationship with sin has changed but its influence is not extinct. We are no longer in bondage to sin but it still very much a live reality. We are dead to sin – but sin is not dead to us.

We have to be careful when it comes to “analogy”. We cannot over-press details. For example, when Christ said, “***become as little children***” (Mt. 18:3) He wasn't saying become immature. No! Rather He was illustrating the importance of humble dependence. So, likewise being dead to sin doesn't mean we will exhibit every single characteristic of a corpse. We must ask ourselves what is the point of the analogy?

In the Bible the idea of “death” is not primarily that of cessation, but rather that of separation. As believers we have been separated from the reigning power of sin. It's power over us has been broken and cut off!

Because of our relationship with Jesus our whole relationship with sin is now different. Sin is still very much alive in terms of its presence, but we are dead to it in the sense that it longer has a claim over us. We don't have to obey it! We now have a new master!

But exactly how did we as believers die to sin? Paul answers this question in verse 3.

3 Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death?

Paul here introduces the KEY word KNOW which is a key word in this chapter. Paul is setting forth the FACTS that a believer needs to know in terms of holy living – in terms of practical sanctification.

Romans 1-5 deals with answering the question: *What must I do to be saved?* Romans 6-8 follows up by showing *how we should then live*.

There has been much confusion over Rom. 6:3 – and much heresy. Throw the word “baptize” into any context and MANY Christians automatically think it is talking about water baptism. But frankly, that is not necessarily the case at all. This verse is not talking directly about water baptism at all.

If you find water in this verse, you have missed the meaning.
– **J. Vernon McGee**

The words baptize/baptism are actually Greek words - not English words. The KJV translators worked in a context where they did not want to upset the Church of England which practiced sprinkling as the mode of “baptism”. So instead of translating these words, they simply transliterated them.

Slide # 9

	<u>Greek</u>	<u>English</u>
Noun.....	BAPTISMA	= BAPTISM
Verb.....	BAPTIZO	= BAPTIZE

Slide # 10

The MEANING of the word BAPTIZE

- To immerse
- To immerse into dye (Identification)

Consistently the word baptize in the New Testament has the basic idea of IDENTIFICATION. For example, John the Baptist preached a baptism of repentance (Mk. 1:4). The baptism did not bring about repentance, but simply IDENTIFIED the one being baptized as one who was repentant. John the Baptist might well be called “John the Identifier!”

The word “baptize” is used in lots of different ways. It was used of people being drowned, or of ships being sunk.

Actually, baptizo could refer to dyeing your hair. In fact, there was a group in Asia Minor who dyed their hair purple; and they belonged to a baptizo group. – **J Vernon McGee**

In the Bible there are various kinds of baptisms – some wet and some dry.

Slide # 11

DRY BAPTISMS:

1. Moses and the cloud (1 Cor. 10:1-2).
2. Christ’s cup (Mt. 20:22; Lk. 12:50).
3. Spirit baptism (1 Cor. 12:13).
4. Baptized into Christ (Rom. 6:3).
5. Fire (Mt. 3:11)

WET BAPTISMS:

1. John the Baptist’s baptism (Mt. 3:6).
2. Jesus’ own baptism (Mt. 3:15-16).
3. Jesus’ disciples’ baptism during His ministry (Jn. 3:22-4:2).
4. Believers’ New Testament water baptism (Mt. 28:19; Acts).

Note the language of Romans 6:3 it says we “were baptized into Christ Jesus” and we “were baptized into His death”. This has nothing to do with water – not directly. This has everything to do with spiritual reality related to being identified with Christ. Paul is metaphorically illustrating our spiritual identification with Christ.

You could legitimately translate this verse this way...

Slide # 12

Romans 6:3

3 Or do you not know that as many of us as were [identified] into Christ Jesus were [identified] into His death?

This is all about being in union with Christ – our solidarity with Christ which continues the theme begun in Romans 5.

Now the question is this: How do we get into Christ? Yes, we are now identified with Him – but how did this come to be? How do we get into union with Christ? If you say water baptism then you have just contradicted everything Paul has to say in Romans 3, 4, and 5. In setting the table for where we are in the letter Paul has first established at great length that we are justified by faith alone!

Water baptism does not make you right with God. It is not the means of reconciliation. Water baptism is an outward work (something that is done) and Paul is emphatic that *“to him who does not work, but [rather] believes...his faith is accounted for righteousness”* (Rom. 4:5). And our faith is in what Jesus has done for us, not what we do – including baptism.

Paul has dealt with justification by faith at great length in the preceding chapters. Now in chapter 6 he is not dealing with how to have a saving relationship with God. He is now showing the FACT of established union with Christ – our IDENTIFICATION with Him that was established on the basis of FAITH, and what that reality now means for Christian living.

Again, Paul is not commanding anything at this point, he is just telling them to **KNOW** what is an already established fact; namely their identification/union/solidarity with Christ which is an established fact from the moment of saving faith.

And in that solidarity believers are now IDENTIFIED with Christ's death. Just as we were identified with Adam's sin – so now believers are identified with Christ's death. Adam's sin was our sin (5:12); Christ's death is our death – because He died as our representative head.

This understanding of Romans 6:3 is totally consistent with how Paul uses this exact language in 1 Corinthians 10:2.

Slide # 13

1 Corinthians 10:1–2 (NKJV)

- 1** Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea,
2 all were **baptized into Moses** in the cloud and in the sea,

The language of “baptized” here in 1 Cor. 10:2 has nothing to do with getting wet in water; and everything to do with IDENTIFICATION with Moses in the passing through the Red Sea experience.

This is the exact language Paul uses in Romans 6:3 – only in reference to Christ and His death. We were identified with Christ and His death in saving faith.

Faith and being placed into union with Christ is a spiritual reality performed by God. Being “in Christ” happens through faith.

Slide # 14

Philippians 3:9 (NKJV)

9 and be found in Him, not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith;

Galatians 3:26–27 (NKJV)

26 For you are all sons of God through faith in Christ Jesus.

27 For as many of you as were baptized [Identified spiritually] into Christ have put on Christ.

Slide # 15

Ephesians 4:4–6 (NKJV)

4 There is one body and one Spirit, just as you were called in one hope of your calling;

5 one Lord, one faith, one baptism;

6 one God and Father of all, who is above all, and through all, and in you all.

I believe the baptism in view in Eph. 4:5 is the same reality of spiritual union or identify with Christ that Paul is addressing in Romans 6:3. All of the other UNITIES in this immediate context of Eph. 4 are spiritual and they are all ABSOLUTE!

Slide # 16

This [Romans 6:3] is not water baptism. This is not baptism into water but baptism into Jesus Christ (someone has said that there is not a drop of water in Romans 6). This is REAL BAPTISM not RITUAL BAPTISM. This real baptism takes place the moment a person is saved and it is a work that only God can perform. Ritual baptism (water baptism) takes place after a person is saved and it is meant to be symbolic of real baptism (a picture of what happened to me the moment I was saved). – **George Zeller**

But having said all this it is clear that Jesus commanded that we go and make disciples and then baptize them (Mt. 28:19). Clearly, this refers to water baptism because it is what we do. Only God can perform the real spiritual baptism, but we perform the outward ritual of water baptism.

And this is what they did in the book of Acts. Consistently, without exception, when people got saved in the NT church age they were then immediately baptized. So, there is a very close connection between real spiritual baptism and the ritual of water baptism that followed. Water baptism was simply an outward testimony of a spiritual reality.

Slide # 17

Acts 10:43–44 (NKJV)

43 To Him all the prophets witness that, through His name, **whoever believes** in Him will receive remission of sins.”

44 While Peter was still speaking these words, the **Holy Spirit** fell upon all those who heard the word.

Acts 10:47–48 (NKJV)

47 “Can anyone forbid water, that these should not be **baptized** who **have received the Holy Spirit** just as we have?”

48 And **he commanded them to be baptized** in the name of the Lord. Then they asked him to stay a few days.

Note the order: They heard the word and believed; then they received the Spirit; and then Peter commanded them to be baptized. This is always the order. People believe and are saved and then they get baptized.

Slide # 18

Acts 18:8 (NKJV)

8 Then Crispus, the ruler of the synagogue, believed on the Lord with all his household. And many of the Corinthians, **hearing, believed** and **were baptized**.

Slide # 19

Spiritual Reality

-Inward (heart)

-Faith

-Baptized into Christ (Spiritual Identification)

Physical Reality

- Outward
- Water Baptism
- Portrays Identification with Christ as a testimony

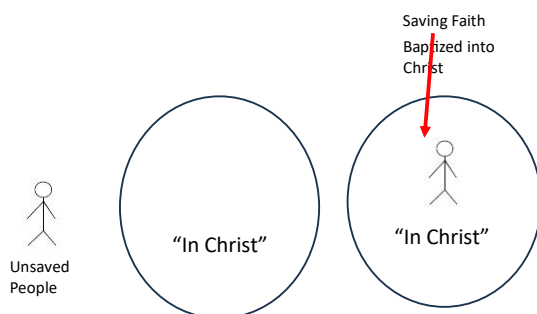
We are saved by inward spiritual realities and not by the outward testimony.

Let me illustrate. Paul used a lot of athletic metaphors in his teaching so allow me another one too. Remember this is just an illustration.

If a football team has the ball and they run the ball in for a touchdown the instant the ball crosses the goal line it is a score. The referee then follows up by extending his arms straight up to CONFIRM it is a score. Follow the analogy. The referee putting his arms up did not make the score – it simply confirmed it as a testimony to it!

This is what water baptism does. **It doesn't change our spiritual state but rather states our change.** It merely confirms outwardly an inward spiritual reality. The goal (so to speak) of salvation is crossed in saving faith. At that moment we are identified as belonging to Christ. At that moment we are "in Christ". At that moment we are identified with Christ and share in all that He has done for us as our representative head. The confirmation of water baptism then follows – but merely as a TESTIMONY. The confirmation doesn't make it so – it simply is an outward testimony. We are not saved by the testimony, but rather by faith alone in Jesus alone.

Slide # 20



The believer has been spiritually immersed [placed into] in Christ with the result being he is now "in Christ". This is a spiritual reality for all true believers. In this position we have absolute solidarity with Christ.

Christ's death was our death, Christ's burial is our burial, Christ's resurrection is our resurrection. We now fully share in all that our head, Jesus Christ, represents us in. When people persecute Christ's people it is as though they are persecuting Him. Jesus said to Saul, "Saul, Saul, why are you persecuting Me?" (Acts 9:4). Even now we are said to be seated together with Christ in heavenly places (Eph. 2:6). These are positional/spiritual realities!

The IDENTIFICATION with Christ (this baptism into Christ) is deep and thorough. Christ's HISTORY has now become my history because I am IN CHRIST.

Footnote: The essential thing is the spiritual reality of being baptized into Christ which happens at the moment of saving faith. However, if we have a saving faith the expectation of the NT is that we will then be baptized in water as a testimony to our faith. In the NT Church Age, there are no examples in the Bible of unbaptized believers. It was just expected that if you put your faith in Christ, you would confess your identification with Christ in water baptism.

It is a COMMAND – not a suggestion! If a person of age and understanding refuses to openly identify with Christ in baptism, then the reality of their faith is very suspect. If you claim Christ is your Lord and won't even do the very first thing He says to do – namely get baptized – well then is He really your Lord?

All the way through the NT we find people believed and then they were immediately baptized. It was just a given. If you are serious about your faith in Christ – then you should be baptized – not to get saved, but as a testimony of obedience that you are now saved. It is the testimony Christ commands for all His people. If Jesus is your Lord and Savior then openly show it in baptism! This is your public confession of faith as ordained by God!

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.

Paul is continuing to build on the truth of the believer's spiritual solidarity with Christ. Note the language of "**with Him**". This is all about our union and identify with Christ. Not only do we identify with Christ's death but also with His burial. His death was our death – His burial is our burial.

Burial is proof of death! In a sense conversion involves the funeral of your old self! There is a real death and burial involved. Burial expresses finality! “It expresses with finality the end of the old life governed by relationship with Adam.” (Expositors) In this we enter into Christ’s death and burial as we now identify with all that He has done for us as our representative head.

Footnote: The only mode of baptism that properly depicts burial is immersion. The very word “baptize” means to dip under and as such it properly pictures our identification with Christ in His burial.

And then to complete the identification – we also identify with Christ in His resurrection from the dead. We now share in His resurrection life. In order to have resurrection life there first must be death! We as believers enter into both realities. We identify with Christ’s death and resurrection life. We have died to sin and we now share in Christ’s life. His death was my death – His life is now my life.

Christ was raised from the dead by the glory of the Father. Some think this is another way of saying by the power of the Father, but the word used is “glory”. This refers to God’s excellencies including His power. This life is only possible by God’s action. The glory of God brings it about! And we now share in this reality! Being born again to new life in Christ is a supernatural God thing! We are His workmanship created in Christ Jesus (Eph. 2:10).

As the glory of the Father was on display in raising Christ from the dead so also God’s glory is put on display when we walk in newness of life. When Christ lives His life through us this puts God’s glory on display! It is seen in His love working through us. It is seen in living holy lives. It is seen in the fruit of the Spirit.

As those identifying with Christ in His death, burial, and resurrection we “should walk in newness of life”. For us as believers it is a whole new day! We have new life – Christ’s life. We now share in Christ’s life and we should live accordingly. And we do this by faith!

Slide # 21

Galatians 2:20 (NKJV)

20 I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

Walking in newness of life presupposes that one has resurrection life. You can't walk in life if you don't have life. And walking in newness of life indicates a whole changed life. It's a whole new thing!

The walk of a new life provides evidence that a person truly has resurrection life in Christ.

"This is a distinctive type of life realized only by one united to Christ (cf. 2 Cor. 5:17), so that Christ is its dynamic." (Expositors)

There is a spiritual fact to believe and act upon: Since we are united with Christ in His glorious resurrection, we should walk in newness of life (6:4b). As a result of our union with Christ in His resurrection, we are to walk in newness of life. This means that our new walk in Christ should be totally distinct from our life before Christ. – **Steven Cole**

Paul's point is clear: something dramatic and life changing happened in the life of the believer. You can't die and rise again without it changing your life. The believer has a real (although spiritual) death and resurrection with Jesus Christ. – **David Guzik**

The picture in Romans 6 is one of SOLIDARITY with Christ. It logically follows that if we share in Christ's death and burial, we also share in His resurrection life.

Slide # 22

Water baptism gives a visual demonstration of baptism into Christ. It pictures the believer being immersed in death's dark waters (in the person of the Lord Jesus), and it pictures the new man in Christ rising to walk in newness of life. There is a sense in which a believer attends the funeral of his old self when he is baptized. As he goes under the water he is saying, "All that I was as a sinful son of Adam was put to death at the cross." As he comes up out of the water he is saying, "It is no longer I who live, but Christ lives in me" (see Gal. 2:20). – **William MacDonald**

5 For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection,

Verse 5 is basically a summary statement about the union realities that we now share in Christ.

In Christ, death and resurrection go together. This is the full gospel story and we are now part of the story!

As believers we are now UNITED together with Christ in the likeness of His death. And it logically follows that if we share in the likeness of Christ's death that we will also share in the likeness of His resurrection.

Paul's point here is that they go together. The one logically follows the other just as sure as Christ's death was followed by His resurrection.

And the point is as those "in Christ" we share in both of these realities. Whereas previously we had solidarity with Adam in his sin, now that relationship has been broken and we are in solidarity with Christ in His death and resurrection.

The Greek word (sumphutos) translated as "**united together**" is sometimes translated as "planted together" or "grown together". It can be understood in the sense of "graft" as when one thing is grafted into another – such as a tree limb being grafted in. It illustrates a vital joining together.

But then note the phrase "**in the likeness of His death**". This indicates similarity and yet distinction.

It signifies neither complete identity (that which is) nor mere similarity (that which is similar to) but a very close likeness (that which is precisely like). – **Alan Johnson**

Slide # 23

The likeness of His death indicates that the believer's experience of dying with Christ is not identical to His death. The believer did not die physically upon the cross, but the benefits of Christ's death are experienced when the believer trusts Christ.

– **The Moody Bible Commentary**

Of course Christ's sin-bearing sacrifice was altogether unique, and we cannot share in its offering. But we can and do share in its benefits by being united to Christ. – **John Stott**

Because the last part of the verse reads "**also shall be** [future tense] **in the likeness of His resurrection**" some commentators think this is a promise of the believer's future bodily resurrection.

However, it is more likely in view of the surrounding context that Paul is speaking to the “*certainty of sequence or causal connection*.” (Charles Hodge).

The word “likeness” is not in the Greek in the last part of the verse related to resurrection, but it properly carries the thought through from the first part of the verse.

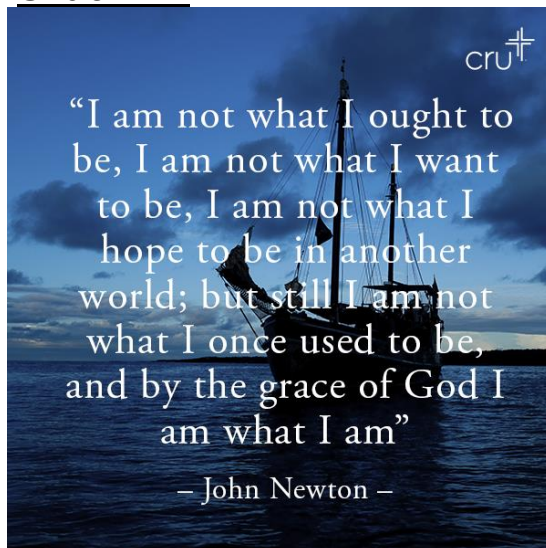
As we believers are grafted together in the likeness of His death, just as sure we will be grafted together in His resurrection life. The point is where the one is, the other will also follow. There is no partial solidarity with Christ. We share in the full package of His death, burial, and resurrection.

Paul is emphasizing truth that relates to Christian living. We right now are positionally dead to sin and right now we share in Christ’s resurrection life. These are spiritual realities and they are life changing realities. Our whole arrangement with sin has been altered by our faith relationship with Christ. That changed everything!

How shall we who died to sin live any longer in it? “Impossible” says Paul, because our faith relationship with Christ has changed everything! Our union with Christ has forever changed our relationship with sin. Whereas previously sin reigned; now we have a new Master who reigns over us – our Lord Jesus Christ. Through Him we now share in the power of His resurrection life which has triumphed over sin and death!

To the glory of God, we are now to walk in the newness of this life.

Slide # 24



I certainly don't embrace all of Augustine's theology. He was an early Church father who lived from A.D. 354-430. However, the following story about him makes the point of our text in Romans 6.

Augustine, had lived with a prostitute before his conversion. After he was wonderfully saved, he was walking down the street and this prostitute saw him. She shouted his name and he kept walking. He saw her, but kept his eyes straightforward and walked. She continued crying after him and ran after him. And finally, she said, "Augustine, it is I". To which he replied, "I know, but it is no longer I."

Can you say with the apostle Paul...

Galatians 2:20 (NKJV)

20 I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

It all begins with faith. Believe on the Lord Jesus Christ and your whole life will be forever changed.

God help us to believe on the Lord Jesus Christ and live by faith!