

## Romans 6:4-7

<sup>1</sup>*What shall we say then? Shall we continue in sin, that grace may abound?*

<sup>2</sup>*God forbid. How shall we, that are dead to sin, live any longer therein?*

<sup>3</sup>*Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?*

<sup>4</sup>*Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.*

<sup>5</sup>*For if we have been planted together in the likeness of his death, we shall be also in the <sup>11</sup>likeness of his resurrection:*

<sup>6</sup>*Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.*

<sup>7</sup>*For he that is dead is freed from sin.*

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In our last lesson we concluded the following:

- His blood and death made provision for *what we have done*, that is, the sins we have committed in our physical bodies.
- Jesus' soul, being offered for sin, made a provision for *who and what we are*, that is, in our *inner man*.
- His death also made provision for a spiritual circumcision between our inner man and our flesh, just as when Jesus died, His inner man was separated from *His* flesh; this, coupled with being made a new creation in our inner man, releases us from the power of sin that is in our members.
- The burial then allows for our mortal flesh to "rest in hope," and "not see corruption," (Psalm 16:9-10), just like when Christ's physical body lay in the tomb. What this means

practically is that our flesh too can be free from the corruption of sin, even though there is still present within it a natural law of sin.

As we see here, *everything* Jesus did had significance and is directly correlated to our being made in right standing and relationship to God the Father, and to our ability to serve Him.

I say this because what people are often confused about is whether their standing before God is permanently settled, or if it somehow depends on what they do.

They confuse *state* with *standing*, that is, whatever state they may appear to be in according to their actions, versus their position before God. Another way of describing this is "position versus practice."

The life of a saint is best described by yielding to the Spirit and allowing their practice to catch up to their position.

The work Jesus did on the cross, and in His death, burial, and resurrection, was to provide us with things we ourselves couldn't produce. We have not yet gotten to the reality of our sonship in the book of Romans, but of course we understand that scripture calls us sons. Yet we could not be considered sons and daughters without a complete and perfect standing. What Jesus provided for us was a perfect and complete justification, as well as a perfect and complete sanctification.

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To review, our justification is composed of the following elements:

1. Propitiation - or "payment" (Rom. 3:25)
2. Imputed righteousness - Jesus' righteousness credited to our account (Rom. 4:22-24)
3. Atonement - "At-one-ment," or being made at one and reconciled to God (Rom. 5:11)

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Our sanctification also is comprised of three basic elements:

1. Dead to sin
2. Alive unto God
3. Sons and daughters

We are beginning to understand from Romans 6 we are in fact “dead to sin.” We have not yet made it to passages dealing with the second and third aspects of our sanctification.

What I want to communicate to you here is the *totality* and *completion* of what is being offered in the gospel of God’s grace. It is a package deal. Sanctification is tied up in your *identity*, something which God gave you freely the very moment you trusted the gospel.

Now we know that for the Father to offer us His total and complete grace, *a work had to be done*. It cost *something*. The Father, as a righteous judge, required certain things from Jesus Christ. That work now having been accomplished, however, the benefits can be freely offered to us. Nothing in this world is free, as the saying goes. God could not “overlook” sin. God could not “overlook” our condemnable state “in Adam.” And so we see that every aspect of Christ’s work of the cross relates to us in some way—it provided something for us that had to be done.

Where much of the confusion arises in the sphere of “Christianity” is when we mix the doctrine in Israel’s program with our own which is specifically contained in Paul’s epistles.

That which the Father is offering us requires the work of the cross, and the death, burial, and resurrection, to *first* be accomplished, literally and historically. Only then can the benefits of this work be dispensed to those who receive it by faith.

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And since it is received by faith, the revelation must first be given in order to be believed. The Scripture is clear, Paul was the one who received this revelation:

### **Colossians 1:21-29**

**21** *And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled*

**22** *In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight:*

**23** *If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;*

**24** *Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:*

**25** *Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;*

**26** *Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:*

**27** *To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:*

**28** *Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:*

**29** *Whereunto I also labour, striving according to his working, which worketh in me mightily.*

We see here in this passage, not only that Paul specifically states that he was made a minister of the mystery which God dispensed to him *for us*—and he is the only apostle to make such a claim—but we see elements of the gospel as well.

We were reconciled in the body of His flesh through death in verses 21 and 22; and He did this in order that we would be presented holy and unblameable *if we continue in the faith* and be not moved away from the hope of the gospel in verses 22 and 23. *The faith* is not just that He died for our sins—the book of Romans doesn't stop there. *The faith* is also that we died to sin *with Him*, and we are therefore *risen with Him, quickened with Him*, to new life.

The hope of the gospel is the hope of glory, and our hope of glory, verse 27 says, is *Christ in us*, that is, an entirely new identity that we were freely given when we believed—that we were taken out of Adam and put *into Christ*, and that Adam was taken out of us, and *Christ was put in*. This is the gospel, and in fact this is the gospel we are learning of in Romans.

What we are believing is the total efficacy of Christ's work in our place. This is why Paul can say in Romans 4:5 that to him who worketh not, but believes on Him who justifies the ungodly, his faith is counted for righteousness.

The Hebrew remnant of the "last days" did not believe in the revelation that we now have which is contained here in Romans, they did not have a perfect and complete work done in their place. They believed in *who* Jesus was. Search the gospels, search Acts 1-9, search the Hebrew epistles—you will not find the revelation of Christ's complete and finished work offered as a free gift as you find it in Paul's epistles. You will find the gospel of the kingdom and the revelation of the King, and the requirement to believe on His Name and endure the prophesied time of tribulation as they await the fulfilment of a new and better covenant.

Of course you will find the concept of grace, and of course you will find the concept of His blood—these things are essential for God to save any sinner—but you will not find the preaching of the cross as you do here in Paul's epistles. This revelation reflects a different operation for a different time, the time in which we currently live, during which God is forbearing sinful humanity and offering salvation to all men without Israel, without the law, with works of any kind, and this can legally be done on the basis of the work Jesus Christ did.

The Hebrews did not yet have any such work to trust in.

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God could not have dealt with Israel in this manner because the cross had not happened yet. Consider what the author of Hebrews says:

**Hebrews 11:39-40**

**39** *And these all, having obtained a good report through faith, received not the promise:*

**40** *God having provided some better thing for us, that they without us should not be made perfect.*

After recounting the feats of the Old Testament saints, the author clearly tells us that *they*—the *author* and *audience* of Hebrews—and the Old Testament saints, will be made “perfect” together, at the same time.

What is being referred to here is the fulfillment of their promises to receive a land, a kingdom, and a new and eternal covenant by which their sins will be remembered no more. These things have not yet occurred.

The way in which God operated with Israel before the cross is the way in which He is going to deal with them after the cross—it is covenantal, requiring some act of obedience, and additionally, as I briefly touched on, it will also require faith in who the Messiah was, that is, in Jesus’ Name (John 1:12, John 20:31, 1 John 3:23).

The Old Testament saints had to perform in faith in order to be counted saints, they had no object of faith in the death burial and resurrection as we do, and in fact He had to go into the earth to reveal to them that the Messiah had in fact arrived.

The Hebrews in the last days must also be obedient to what God revealed to them, and to actually confess that Jesus Christ is in fact their Messiah (Matt. 10:32, Matt. 23:39).

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### **1 Peter 5:10**

*But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.*

There is something the Hebrews must suffer prior to their “perfection.” This is why you see in Daniel chapter 12 that Israel’s resurrection does not occur until after the seventieth week of Daniel’s prophecy, after the tribulation.

There is an idea out there that “the church” is composed of all believers of all time. Certainly the family of God is composed of such, and certainly we could refer to all saints as a church, in the literal sense of an assembly of people who have been called out of the world for God’s plan, purpose, and possession.

But we have to be as precise in our language and thinking as the Bible is. When people reason this out, they then assume this “church” of all ages is synonymous with the Body of Christ. But where do you find the phrase “Body of Christ?” You *only* find it in Paul’s epistles, and as we are seeing, to be a part of His Body, His literal body and literal soul as a man had to *first* be offered, that these benefits we are now learning of, namely, a perfect justification and perfect sanctification, could be given to us.

How could someone be baptized into Christ’s death when He hadn’t even died yet, let alone be born at all? There are actual spiritual things we have been made partakers of that required the literally death, burial, and resurrection. This is how we can *know* the Body of Christ is a distinct entity in God’s plan and purpose.

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As we left off last time in the middle of verse 4, it is the resurrection and how it applies to our salvation that we will now consider.

#### **Romans 6:4**

*Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.*

The Christian must understand by the revelation of Scripture not only that Jesus died for him, but that he is also in fact dead with Christ. How could we, as sinners by nature, who were an abomination to God, be made acceptable to God? The answer is we couldn’t—we had to die.

But God did not intend for us to simply die. *Through* death He intended to free us from the power of sin itself, that we would then be free to live unto Him. We are buried with Jesus Christ by a process of identification with Him into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

We *should* walk in newness of life, it says. This is not an automatic process, but one that requires faith—it requires the effectual working of God’s word. We will see in this chapter the concept of *yielding*. Paul will specifically use the word yield. And so we see a process described in this chapter: knowing, reckoning, and yielding. When one gets an understanding of these

truths, and yields to them and allows them to effectually work in their inner man, newness of life is the invariable result. It's not a work of man's effort, it's a work of God.

But in order for this newness of life to be realized, the christian must first understand and reckon the death of their old man with Christ.

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Paul makes this abundantly clear in the very next verse:

#### **Romans 6:5**

*For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection...*

For *if*, he says. If we have been planted in the likeness of His death, we *shall* be also in the likeness of His resurrection. We looked some time ago at the word *shall*, and how it's used in a legal sense to express that something is mandatory. What we are seeing here expressed in Romans 6:5 is a *law*. Paul will come along later in Romans 8 and use the actual phrase, *the Law of the Spirit of life in Christ Jesus*, and he is going to offer *no explanation of it there whatsoever*. This is because it is expected that you already understand what that specifically is and how it works.

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The natural result of our union with Christ into His death is resurrection. Consider what Jesus says in John 12:

#### **John 12:23-24**

**23** *And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.*

**24** *Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.*

Notice that the result of His death was to *bring forth much fruit*. As we are united and identified with Him, the natural result of our dying with Him is to *bring forth much fruit*. In fact, Paul in Romans 6:22 is going to call this our *fruit unto holiness*.

You cannot force fruit to grow on a plant—all that you can reasonably do is ensure that all the conditions are right and nurture the plant. The fruit then is the natural result. In the same way, your responsibility is to ensure all the conditions are right—that you are sufficiently meditating upon the word of God and placing your implicit faith in what it says—and God Himself will give the increase (1 Cor. 3:7).

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#### **Romans 6:6-7**

**6** *Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.*

**7** *For he that is dead is freed from sin.*

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Verse 6 is the second of three statements made in this section regarding us *knowing* something pertaining to our union with Christ. All three of these statements, made in verses 3, 6, and 9, relate to our knowledge of the fact that we are fully *identified* with Christ. We are thus:

- Baptized into Christ's death (v3)
- Our old man is crucified with Christ, that the body of sin might be destroyed, that we should not serve sin (v6)
- Christ, being raised from the dead, dieth no more; death hath no more dominion over Him (v9)

