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United With Christ

Romans 6.5-11

Series: The Pure Gospel

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The Village Church

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- I. Introduction
 - A. He was acting quite strangely
 - B. He was constantly calling out the names of family members
 - 1. And I mean constantly!
 - a. Repetitively
 - b. Over and over again
 - c. Without waiting for a response
 - d. It was terribly annoying
 - C. When we were trying to have a conversation he wouldn't look at you in the eye
 - 1. In fact, he would look everywhere else in the room but the person who was talking to him
 - a. He would try his best to not be recognized even as you were talking directly to him
 - 2. I even observed him having a conversation with Elmo as if Elmo were a real person
 - D. There were times in which, unprovoked and for no apparent reason, he would run at full speed and try to tackle you
 - 1. Most of the time you weren't expecting to be hit, and it really hurt
 - 2. And occasionally, he would growl like an animal
 - a. I was even afraid he would bite me
 - E. What would you think of a family member like that?
 - 1. Would you even be willing to be seen in public with someone who exhibits those kinds of behaviors?
 - 2. What kind of diagnostic label might you place on such a person?
 - a. To what kind of doctor would you refer him?
 - F. Of course, if I told you that what I've described is perfectly normal behavior, you might wonder if I had all my senses together
 - 1. Until you realized that I was describing the rather typical behavior of my 5 year old grandson, **Ethan** [Pic]
 - G. But what would you say if all those behaviors were displayed by someone who was 15 years old, and not 5
 - 1. You would be wondering to what doctor you would refer him
 - a. Or what kind of diagnostic label you might place on him
 - H. What would you say to someone, who at age 15, who was acting like a 5 year old?
 - 1. Well, you would probably say, "You need to act your age"

- a. You would say, “You’re not a 5 year old, you’re a 15 year old”
 - b. “So, act like it!”
 - c. “Act like who you really are!”
 - 2. “You’re not 5 any longer; you’re 15!”
 - a. “Act like who you really are!”
 - I. We are moving into a portion of the book of Romans in which we explore what it means to live the Christian life
 - 1. Ultimately, this section in Chapter 6 is very practical
 - a. It teaches us what kind of people we are to be as believers in Jesus
 - b. And how to actually fulfill the Bible’s vision of who we are in Jesus
 - 2. And a lot of it comes down to living like the people we are in Christ
 - a. In other words, acting like who you really are
 - J. Here’s our text
 - 1. **Romans 6:5–11** (ESV) —
 - a. 5 For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his.
 - b. 6 We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin.
 - c. 7 For one who has died has been set free from sin.
 - d. 8 Now if we have died with Christ, we believe that we will also live with him.
 - e. 9 We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him.
 - f. 10 For the death he died he died to sin, once for all, but the life he lives he lives to God.
 - g. 11 So you also must consider yourselves dead to sin and alive to God in Christ Jesus.
- II. Context, Context, Context
- A. You’re familiar with the old adage about determining real estate property values
 - 1. Realtors will tell you there are three things to consider
 - a. Location, location, location
 - B. Well, in biblical interpretation, we have pretty much the same principle
 - 1. Only it’s **Context, Context, Context**
 - C. So let’s remember where we are in the book, let’s consider the context
 - 1. Romans is about the Gospel – the good news that in Jesus Christ God was reconciling the world to Himself
 - 2. We learned in Chapter 1 about the need for the gospel
 - a. How human beings suppress the truth about God in unrighteousness
 - b. How the wrath of God is being stored up for those who persist in their rebellion against God, who has revealed Himself with clarity in the world He has created

- c. And how those who are unalterably opposed to God are being judged by God, as God gives them over to do whatever their evil inclinations lead them to do
 - 3. We learned in Chapter 2 that all people – Jews and Gentiles, religious people and secular people – are guilty before this altogether righteous God
 - a. And in Chapter 3 we learned that our sin is both universal and pervasive
 - b. Universal – all have sinned and fall short of the glory of God
 - c. Pervasive – sin infects every human faculty – our minds, wills, emotions, bodies – everything about us
 - d. So that while we are made in the image of God, that image is distorted and corrupted
 - 4. But we also learned in Chapter 3 that God has a remedy for this
 - a. That's called the gospel – the good news
 - b. And the good news is that Jesus Christ, the Son of God, came to this earth to live the righteous life that we could not live
 - c. That He came and died in our place, taking upon Himself the just punishment for our sins
 - d. That He was raised from the dead, ascended into heaven, and sits at the right hand of the Father
 - 5. And that by believing in Jesus, by trusting in Him alone for our salvation, we can be saved from our sin
 - a. Saved from the penalty of sin – the eternal wrath of God
 - b. Saved from the power of sin – its influences and bondage
 - c. And ultimately saved from the presence of sin
 - 6. All of this is by grace, through faith, in Jesus Christ alone
 - 7. In Chapter 4 we were given the examples of Abraham and David
 - a. Who were both justified by faith
 - 8. And in Chapter 5 we began to see the wonderful benefits of faith in Jesus
 - a. How having been justified by faith we have peace with God
 - b. How we have access by faith into the grace of God
 - c. How we can rejoice, even in our sufferings, because God uses them to produce character and hope
 - d. How in Jesus Christ we are saved from the wrath of God
 - 9. We learned in Chapter 5 why this is so – it all has to do with our attachments
 - a. How we are united and with whom
 - b. That as humans we are by nature united with Adam, and are sinners by nature even as Adam was
 - c. But by faith in Jesus, we become instead united with Christ
 - 10. The result, as expressed in the final verses in Chapter 5:
 - a. "... as sin reigned in death, grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord." (Romans 5.21)
- D. And then as Chapter 6 opens Paul begins an extensive parenthesis

1. A parenthesis that includes both Chapters 6 and 7
 - a. After which he will pick up the glorious themes of the benefits of faith in Jesus in Chapter 8
 2. And as we learned last week, the parenthesis deals with some objections that some may raise about being justified, being saved, by grace through faith
 3. One objection is **antinomianism**
 - a. The idea that if we are justified by grace, should we not sin more that grace may abound? (**Romans 6.1**)
 - b. We saw that Paul answered that in no uncertain terms: **“By no means!”**
 - c. And he continues to expand on that answer through the remainder of Chapter 6
 4. The other objection is **legalism**
 - a. If we’re condemned by the law, but saved by faith in Christ
 - b. And if it’s impossible to be saved by obeying the Law of God, what’s the law for?
 - c. And Chapter 7 deals with that issue
- E. I might mention at this point that you need to be careful about this parenthesis
1. Now I’ve had a career in the academic world
 - a. And I’ve learned to read a lot of things, but I learned to read selectively
 - b. Some things I’ll read quickly, and hit the high spots
 - c. And some things I’ll read more thoroughly
 2. But if I’m doing real research on something, I’ve learned that I need to read the text carefully, but also, I need to read the footnotes
 3. A friend of mine at the university once said that you know when an academic book is serious when the footnotes take up as much space on the page as the actual text
 - a. And when that’s the case, when you read the book, you’ve got to read the footnotes
 4. One of my pet peeves as a professor is when they put the footnotes in the back of the book
 - a. So aggravating!
 - b. Got to keep flipping back and forth if you want to read them
 - c. It’s as if they don’t want you to read the footnotes
- F. But here’s the thing about Romans
1. Paul didn’t put the parenthesis in the back of the book
 - a. And he didn’t put it in the fine print
 2. He put it right there where we can read it
 - a. Because he really does want you to read it!
 - b. It’s important
 - c. As important as the main body of his argument!
 3. So even though Chapters 6 and 7 is a parenthesis, you better pay attention
 - a. Because in its own right it holds the key to living the Christian life!

4. So please don't ever think, "Well, Hawkins says it's a parenthesis; we don't need to deal with it; we can just jump back in when he gets to Chapter 8"
 - a. No!
5. These passages are enormously important
 - a. Now if I were speaking to young people I might say they are "hugely important"
 - b. But you are much more sophisticated than that
 - c. So they are enormously important
- G. But that's the context for our passage

III. **Key Terms**

- A. **Romans 6:5-6** (ESV) —
 1. 5 For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his.
 2. 6 We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin.
- B. In order for us to make sense about this text we need to unpack a couple of key terms
 1. Because if we don't distinguish them, we'll get tied up in knots over how to understand the Christian life
 2. These terms include "our old self" and "the body of sin"
 - a. They are not the same thing
 - b. And confusing them has led to a lot of error and dysfunction in the Christian life
- C. **Our Old Self**
 1. **Ego ho palaios anthropos** (Gk) – our old man
 - a. Our old self, or our old man, is said to have been crucified
 2. Our old self is our old way of life
 - a. And it's dead
 - b. Not just mostly dead
 - c. It's all dead
 3. We saw that last week
 - a. "How can we who died to sin still live in it?" (**Romans 6.2**)
 - b. We have died to sin
 - c. We are no longer that person; that person is dead
 - d. "Do you not know that all of us who were baptized into Christ Jesus were baptized into his death?" (**Romans 6.3**)
 - e. Our old self, our old man, is just as dead as Christ was when he was buried; in fact...
 - f. "We were buried therefore with him by baptism into death..." (**Romans 6.4**)
 4. So our old self, our old man, has been killed, crucified

- a. So when preachers say you need to crucify the old man, or the old self – they are wrong
- b. Because – the old man, the old self, has already died
- c. To crucify the old man is to kill a dead man

D. **The Body of Sin**

- 1. On the other hand:
- 2. **Romans 6:6** (ESV) —
 - a. **6 We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin.**
- 3. **Soma ho hamartia (Gk) – body of sin**
 - a. That's not the same thing as our old self
 - b. Because the old self was crucified in order that the body of sin might be brought to nothing
 - c. That is, the old self – which is one thing – has died, so that something else would happen to this other thing, the body of sin
- 4. So the body of sin is our sinful nature
 - a. It is the desires and inclinations that operate in us to fuel sin
 - b. And it primarily resides in our bodies
- 5. Be careful
 - a. Don't say, "Ok, it's not me who sins – it's just my body"
 - b. Or you can't say either, like the gnostics used to say, "The physical body is evil"
 - c. No – it's that our bodies are where sin has taken up residence and has become the base of operation for that which is antagonistic to the things of God
- 6. Let me give some examples
 - a. We need food for our bodies; but when our appetites take us beyond where God intended, we overindulge ourselves, or take our food without thinking of others, or receive food without thanksgiving – our bodies become the expression of sin in us
 - b. We need sleep for our bodies; but when we either neglect sleep, or are undisciplined in our sleep habits, we can either become lethargic and slothful, and find ourselves having others do what we should be doing, or abuse our bodies leading into illnesses due to lack of sleep – and our bodies then become the expression of sin in us
 - c. Our hormones, produced by our glands, given by God for many normal functions; when they awaken, let's say, sexual desires for those God declares off limits for our welfare, our bodies become the expression of sin in us
 - d. And even our minds, a wonderful gift God has given to us, to think, to reason, to respond to others, expressed on our speech and actions – none of which we can do without brains, which is part of our bodies; when our habits of thought and responses are

unbiblical, our brains become the launching pad for sinful expressions

7. So the term, the body of sin, is an appropriate term
 - a. Our bodies become the launching pad for illicit thoughts, speech and actions
- E. So here's what's happened
 1. Our old self has been crucified – dead, and buried
 - a. So that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin
 2. **Katargeo (Gk) – brought to nothing**
 - a. Rendered powerless
 3. So we would no longer be enslaved to sin
 - a. In other words, so that our bodies would no longer have to respond the way they used to before our old self was crucified
- F. Here's what's happened
 1. Your old self has died
 - a. So that what used to compel you to act in sinful ways has been rendered powerless
 - b. It no longer has a controlling influence on you
 - c. It's still there; it can still entice you; it can prompt you to sin
 2. But it doesn't have to any longer
 - a. You are freed from obligation to your bodily influences
 3. Your body says, "Do this illicit, selfish, unrighteous act"
 - a. And you can say, "No, I don't have to do that"
 - b. "You, body of sin, are not in charge of me any longer"
 - c. "You're not the boss of me!"
 4. "You were the boss of the old me"
 - a. "But that old me is dead; I'm the new me"
 - b. "And the body of sin cannot any longer enslave me"
- G. With that in mind, Paul then makes this application
 1. Here's the theme statement of this paragraph – or the topic sentence:
 2. **Romans 6:5 (ESV) —**
 - a. **5 For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his.**

IV. **United in His Death**

- A. Dealt with this last week!
 1. **Romans 6:3–4 (ESV) —**
 - a. 3 Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death?
 - b. 4 We were buried therefore with him by baptism into death...
 2. Baptism – means we have been unalterably united with Christ
 - a. We have been forever changed
 - b. Remember – like a pickle, having been soaked in a brine, is no longer a cucumber

- c. It's a completely different food!
3. We've been united with Him in His death

V. **United in His Resurrection**

- A. **Romans 6:5** (ESV) —
 1. **5 For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his.**
- B. And we were introduced to that great truth last week as well!
 1. **Romans 6:4** (ESV) —
 - a. 4 We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.
- C. So our union with Jesus Christ is first of all a union with Him in death
 1. So that just as Christ died on the cross, we too have died
 - a. Our old self has been crucified and buried with Him
 2. Why is that important?
 - a. So that we would no longer be enslaved to sin, so that our body of sin might be brought to nothing, rendered powerless
- D. But let's not miss the crucial truth in our union with Him in His resurrection
 1. This is not about our resurrection from the dead – which is another great truth, another great benefit of our union with Christ
 2. This is about our lives right now; about our capacity and inclination and desire and ability to live the Christ-life even today
- E. Listen:
 1. **Romans 6:7–8** (ESV) —
 - a. 7 For one who has died has been set free from sin.
 - b. 8 Now if we have died with Christ, we believe that we will also live with him.
 2. We have been set free!
 - a. We can live with Him – that is, we can live the life He lived because of what has happened to us in our union with Him
- F. And hear these words of assurance, confirmation, even proof of that transaction:
 1. **Romans 6:9–10** (ESV) —
 - a. **9 We know that Christ, being raised from the dead, will never die again;**
 - b. **death no longer has dominion over him.**
 - c. **10 For the death he died he died to sin, once for all,**
 - d. **but the life he lives he lives to God.**
 2. Christ was raised to never die again
 - a. Death no longer has dominion over Him
 - b. No longer has any control, any dominating influence over Him
 3. He died *for* sin – paid the penalty for our sin
 - a. But He also died *to* sin – His death confirmed that sin could never control Him, could never influence Him

4. “For the death he died he died to sin, once for all, but the life he lives he lives to God”
 - a. So Christ Himself, in His death and resurrection did two great things
5. He paid the penalty for our sin and was raised so we would be raised at the resurrection of the dead
 - a. But He also went before us in dying to sin, so that just as He lives fully to God, so can we
 - b. Right now

VI. **The Compelling Application**

- A. So what?
 1. What does this all mean to us
- B. Let me start by asking you a question – a quiz!
 1. We’ve been in Romans for the first five chapters – we’ve covered it chapter by chapter, verse by verse
 - a. I know – we’ve had the series interrupted
 - b. Don’t worry, I’ll grade accordingly
 2. But the question will be easy
 - a. I’m sure you’ll be able to answer it
- C. Who can tell me all the commands that Paul gives to the Romans (and to us by extension) in the first five chapters?
 1. That is – all the imperative statements; all the instructions
 - a. All the things that we are to do
 - b. “Do this... do that...”
 - c. That kind of thing
 2. Who can give me any of the commands in the first five chapters?
 - a. Who can give me even one?
- D. What? Is the question that hard?
 1. Ok, I’ll confess – it was a trick question
 - a. You’re having a hard time coming up with a command or an imperative statement in the first 5 chapters because there aren’t any
 - b. That’s right – none!
- E. That really bugs us
 1. We’re Americans – we’re people of action
 - a. We want to do something!
 2. But Paul, in laying out the gospel, thinks it’s more important first that we know something
 - a. That we understand the gospel
- F. But now – finally – here in Chapter 6, he tells us to do something
 1. **Romans 6:11** (ESV) —
 - a. 11 So you also must consider yourselves dead to sin and alive to God in Christ Jesus.
 - b. “Count yourselves dead to sin”
 2. **Logizomai (Gk) – to put into one’s account**

- a. Accounting term
 - 3. So knowing all that we know – consider yourselves, count yourselves dead to sin and alive to God in Christ Jesus
- G. So when the temptation comes, you say “No!”
 - 1. I’m dead to sin!
 - a. I don’t have to obey that nonsense!
 - 2. I’m alive to God
 - a. The only one I have to obey is God!
 - 3. “Get behind me, Satan!”
 - a. “World, get lost! I don’t need you!”
 - b. “Flesh, body of sin – you can just waste away into nothingness!”
- H. “Consider yourselves dead to sin and alive to God in Christ Jesus”
 - 1. In other words – act like who you really are
 - a. You’re not a 5 year old any more; you’re 15 – act like a 15 year old
 - 2. But that’s just an illustration
 - a. For you – you are a new creation in Christ
 - b. The old self has died – been crucified
 - c. You’re now a new man – a new person!
 - d. You’re free from sin – no longer a slave of sin
 - e. So act like it!
 - f. Consider yourself dead to sin and alive to God

VII. Illustration

- A. Once was a career military officer
 - 1. After a long career he retired with an honorable discharge
 - a. He was now a civilian
 - b. He lived near the base, but he didn’t have to go there anymore
- B. Not long after his retirement he went to the grocery store
 - 1. He was walking down the aisle, turned the corner, and literally ran into his former general
 - 2. He immediately stopped, snapped to attention, and saluted
- C. The general just smiled
 - 1. He said, “You know, you don’t have to do that anymore”
 - 2. The retired officer said, “Yeah, I guess you’re right”
- D. That’s what happens when temptation comes
 - 1. Our body of sin wants to snap to attention, salute, and obey the enemy of our souls
 - 2. But we don’t have to do that
 - a. Our old selves have been crucified; we’ve died to sin
 - b. We’re no longer enslaved to sin
 - c. Sin no longer has dominion, command, over us
 - 3. We’re new creations in Christ
 - a. So consider yourselves dead to sin and alive to God in Christ Jesus
 - 4. We’re united with Christ
 - a. Act like who we really are!