

ROMANS

6:1-11



Persist in Sin?

No!

**We Were
Baptized into
Jesus Christ!**

PROLOGUE

Paul now begins his discussion (but not in an academic way) of a Christian's new relationship with Christ Jesus, sin, and the Law. Here, beginning in Chapter 6, Paul will be talking about how one should view their life in Christ Jesus!

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Romans

6:1-8



Our Baptismal Death and Life with Christ Jesus

¹What then will we say? Let us persist in sin so that grace might multiply? ²May it never come to be! We who died to sin, how will we still live in it? ³Or do you not know that as many of us as were baptized into Christ Jesus, [that] we were baptized into his death? ⁴Consequently, we were buried with him through this Baptism into [his] death, so that just as Christ was raised from [the] dead through the glory of the Father, thus also we might walk in life's renewal. ⁵Indeed, since we have become united and grow together with the likeness of his death, we will certainly also be [united in the likeness] of his resurrection. ⁶Knowing this, that our old self was crucified with [Christ] in order that the body of sin might be rendered ineffective, [that is,] that we might no longer be enslaved to sin. ⁷For the one who died has been declared righteous and stands justified from sin. ⁸And since we died with Christ, we believe that we also live with him.

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6:1-8



CHEAP
GRACE
REBUKED
(VV.1-2)

¹What then will we say? Let us persist in sin so that grace might multiply? ²May it never come to be! We who died to sin, how will we still live in it?

In light of the repeated emphasis on grace in Romans 5, Paul asks two very pointed questions in 6:1. These questions are probably posed in response to critics who accused Paul of preaching “cheap grace” (i.e., “go ahead and sin more so that God can forgive you more!”).

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6:1-8



CHEAP
GRACE
REBUKED
(VV.1-2)

¹What then will we say? Let us persist in sin so that grace might multiply? ²May it never come to be! We who died to sin, how will we still live in it?

As in chapter 5, Paul continues to describe the life that God gives in Christ by contrasting it with death. The key theological point of vss. 1-11 is the fact that a Christian has died to sin through his union with Christ in Baptism; even though a Christian continues to sin due to the sinful nature.

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6:1-8



CHEAP
GRACE
REBUKED
(VV.1-2)

¹What then will we say? Let us persist in sin so that grace might multiply? ²May it never come to be! We who died to sin, how will we still live in it?

A Christian no longer lives under the bondage, dominating control, and effect of sin. Thus, in actuality, Paul is encouraging people to look at the Law and to realize just how much they have and do sin; then, confess one's sins to God, and receives His forgiveness.

Romans

6:1-8



**WE DIED TO
SIN: WHEN
AND HOW?
(VV.2-3)**

²May it never come to be! We who died to sin, how will we still live in it? ³Or do you not know that as many of us as were baptized into Christ Jesus, [that] we were baptized into his death?

Verses 3, and also verse 4, testify to the mysterious and powerful things accomplished in Holy Baptism. Only God could and does accomplish such things. Some falsely believe that Baptism is a mere symbolic action. They emphasize that faith must come first and then Christians must show their obedience to God by being baptized.

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6:1-8



**WE DIED TO
SIN: WHEN
AND HOW?
(VV.2-3)**

²May it never come to be! We who died to sin, how will we still live in it? ³Or do you not know that as many of us as were baptized into Christ Jesus, [that] we were baptized into his death?

Such an understanding takes that which is pure Gospel and turns it into Law; it takes God's gracious action and turns it into an action of man. Yet, it is because of God's great love for us that He includes us in His saving work.

Romans

6:1-8



BAPTISMAL
RENEWAL OF
LIFE WITH
CHRIST
JESUS (V.4)

*⁴Consequently, we were buried with him through this Baptism into [his] death, so that just as Christ was raised from [the] dead through the glory of the Father, thus also we might **walk** in life's renewal.*

Paul uses an interesting word in verse 4: **walk** (*peripateó*). This is a word that refers to what one does in life; that is, the things that you do to serve God. Life's renewal or newness of life is a **NEW** existence, a new status before God, which is the context for your new **“walk!”**

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⁵Indeed, since we have become united and grow together with the likeness of his death, we will certainly also be [united in the likeness] of his resurrection.

We must be careful with this verse! At first glance, it seems that Paul is talking about the resurrection of our bodies on the Last Day. Yet, in context, and we will note this again in verse 11, we see that Paul is talking about the resurrection we are enjoying NOW! This is “*life’s renewal*” or “*newness of life!*”

**BAPTISMAL
IMPLICATIONS
(VV.5-8)**

Romans

6:1-8



⁵Indeed, since we have become united and grow together with the likeness of his death, we will certainly also be [united in the likeness] of his resurrection.

Therefore, if you are united with Jesus Christ in death at your Baptism, then it is logical (and it is) that you will also be joined with Him in His resurrection...and you are! This isn't a physical death or resurrection; rather, Spiritual!

**BAPTISMAL
IMPLICATIONS
(VV.5-8)**

Romans

6:1-8



⁶Knowing this, that our old self was crucified with [Christ] in order that the body of sin might be rendered ineffective, [that is,] that we might no longer be enslaved to sin. ⁷For the one who died has been declared righteous and stands justified from sin. ⁸And since we died with Christ, we believe that we also live with him.

The next three verses (6-8) spell out for you what happened to Jesus and also what happened to you since you were joined to Him. Again, simply put, if you have died, you have been freed from sin!

**BAPTISMAL
IMPLICATIONS
(VV.5-8)**

Romans

6:1-8



⁶Knowing this, that our old self was crucified with [Christ] in order that the body of sin might be rendered ineffective, [that is,] that we might no longer be enslaved to sin. ⁷For the one who died has been declared righteous and stands justified from sin. ⁸And since we died with Christ, we believe that we also live with him.

A person who has died is no longer under the Law, nor are you subject to the compulsions of the sinful nature (Old Adam).

**BAPTISMAL
IMPLICATIONS
(VV.5-8)**

Romans

6:9-10



JESUS
CHRIST'S
"ONCE FOR
ALL" DEATH
AND LIFE
(VV.9-10)

⁹Understanding that Christ, after being raised from [the] dead, no longer dies; death is no longer lord over him.

¹⁰For what he died, he died to sin once for all, and what he lives, he lives to God.

This, then, brings us to the final three verses of this section. And we clearly see that the work of Jesus Christ is complete! Jesus conquered sin COMPLETELY! And His victory makes it so that He will never have to die again. Jesus died once, and when He died, He died for all...for each of you!

Romans

6:9-10



JESUS
CHRIST'S
"ONCE FOR
ALL" DEATH
AND LIFE
(VV.9-10)

⁹Understanding that Christ, after being raised from [the] dead, no longer dies; death is no longer lord over him.

¹⁰For what he died, he died to sin once for all, and what he lives, he lives to God.

Now, our Lord Jesus lives to serve God the Father, sitting at His Right Hand, ruling over all, having complete authority in heaven and on earth; all this for the good of the Church (His Holy Bride) and the ushering in of the Great Last Day. On that Great and Glorious Day, Jesus, your King will complete His Divine Work by judging the world and creating a new heaven and new earth.

Romans

6:11



The
Application
(v. 11)

¹¹In the same way, count yourselves dead to sin but alive to God in Christ Jesus.

Thus, this finality, our Lord's final victory over death and a life of ongoing service is now transferred to you! Paul tells us to "count yourselves," that is, to evaluate your situation as children of God and come to the beautiful realization that the same is absolutely true for you! You are "dead to sin but alive to God in Christ Jesus!"

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6:11



The
Application
(v. 11)

¹¹In the same way, count yourselves dead to sin but alive to God in Christ Jesus.

Dearly beloved of God, you died with Christ Jesus, and so you are dead to sin! You were raised to life with Christ Jesus, and NOW you live to serve God! This is very Good News!

Romans

6:11



The
Application
(v. 11)

¹¹In the same way, count yourselves dead to sin but alive to God in Christ Jesus.

This is such Great Good News for you that Paul ends this section with “*in Christ Jesus.*”

Paul is basing his entire discussion of the believer’s life on, and now, “*in,*” “*Christ Jesus.*” The Reverend Dr.

Martin Franzmann summarizes it this way:



January 29, 1907 - March 28, 1976

“If the death and burial of Christ involves us who are baptized in His Name, His resurrection from the dead involves us too; we, too, shall rise from death (cf. v.8). Paul’s first concern here, however, is not our future resurrection; he is intent on bring home to us the fact that through Baptism we share in Christ’s resurrection *now* [italics his]! Christ was raised from the dead “that...we too might walk in newness of life.” The new life, the life beyond the reach and dominion of death, the life of the world to come which Christ inaugurated by His resurrection is a present reality, present at work in the Word and Sacrament of the Gospel. It is a powerful, dynamic reality.” (Franzmann, Martin H. *Romans. Concordia Commentary*. St. Louis: Concordia, 1968, p. 110.)

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In

Summary

Romans 6 provides an excellent foundation for our understanding of sanctification or holiness. We see our death to sin and our new life through union with Christ in Baptism as a daily source of power in the struggle against sin (cf. Luther's Small Catechism on Holy Baptism). Christians sometimes talk a great deal about eternal life at funerals and much too little about the reality of the resurrection as an important aspect of our eternal life now! Christ Jesus redeemed His creation, *including* your body! A vital part of our eternal life is the resurrection of these bodies (cf. 1Corinthians 15: *The Great Resurrection Chapter*).

Simul Iustus Et Pecator



The Christian as Simultaneously Saint and Sinner

