June 22, 2003 Northwest Bible Church

Worship Service Alan Conner

**Rom. 6:1-10**

Union with Christ

**INTRO**

 In Romans, Paul has taught about the **need** for righteousness (universal sin), the **provision** of righteousness (justification by faith), and now the **practice** of righteousness (sanctification).

 Paul is correcting a common objection to his gospel that it leads to **antinomianism**. Paul’s answer is that this is ridiculous, you **cannot separate justification from sanctification**. Now he begins to explain why this is true and in giving the explanation, Paul also charts for us the pathway to godly living. This is based on three principles:

 1) **Knowledge** of certain facts about the believer (6:1-10).

 2) **Faith** in the truthfulness of these facts (6:11).

 3) The response of **presenting** ourselves to God (6:12-14).

**I. THE BELIEVERS’ UNION WITH CHRIST (1-10).**

 A. The believer is united with Christ in His death, burial and resurrection.

 1) In His death – vv.2, 3, 4, 5, 6, 7, 8.

 2) In His burial – v. 4a. The significance of the burial is that it is proof of Christ’s death.

 3) In His resurrection – Rom. 6:4, 5, 8.

 B. The believer has **died to sin** through our Substitute (Rom. 6:2-3, 5, 10).

 When Christ died, he was our **representative head** (see chapter 5) and He took our place on the cross (vv 9-10). But in what sense did Christ die for sin (Rom. 6:10) for this is what also happened to us? Christ died bearing the **penalty** of our sin and thereby broke the **power** and dominion of sin.

 \*\* Special comment on v. 6 –

 1- “the “**old self**“ is literally “the old man” – links us to Adam in ch. 5. It refers not specifically just to our old sin nature but all that we were in Adam, our whole existence as an unregenerate lost sinner. It is now **dead, and gone**. No longer exists. Col. 3:9-10.

 2- Purpose clause #1 - “In order that our body of sin might be done away with”. Here **“body of sin”** refers to our whole sin nature which is connected to our physical life on earth, our body. This is “**done away with**” does not mean that our whole sin nature is totally abolished so that it no longer exists or has any influence at all, but rather that it is **nullified**, made **inoperative** in the sense that the complete control of our old body of sin is broken so that we are no longer under its dominating control.

 3- Purpose clause #2 - “so that we would no longer be slaves of sin.” The old man was crucified so that our dominating sin nature might be broken, so that we might no longer be slaves to sin. Cf. 1Cor. 6:9-11.

 C. The believer, dead to sin, now walks in **newness of life** (Rom. 6:4, 5, 6, 8).

 This is based on our union with Christ in His resurrection. As Christ was raised from the dead, so are we. Cf. Gal. 2:20.

 The future tense in v. 5 and v. 8 could refer to our future bodlily resurrection, but a number of scholars believe that it refers primarily to the idea of certainty. The point being that if we are united with Christ in His death, we shall most certainly also be untied with Him in His resurrection so that we are both now dead to sin and alive to God. Cf. Eph. 2:5-6; Col. 2:12.

 Thus, believers cannot continue in sin because of our union with Christ. We have died to sin and are alive to God. These are absolute truths about every believer.

**II. BAPTISM AND UNION WITH CHRIST.**

 A. Water or Spirit baptism?

 1) Not the Roman Catholic view.

 2) Both Spirit and water baptism are in view.

 a) The Bible always connects water baptism with **presupposed** conversion and Spirit baptism.

 b) Our union with Christ is accomplished inwardly by Spirit baptism, but illustrated outwardly by water baptism. Water baptism outwardly identifies the believer with Christ and His church. It is a sign of conversion and outwardly seals his faith as he gives profession of his faith before others.

 B. This baptism can only apply to believers, not to infants.

 1) “All of us who have been baptized into Christ have been baptized into His death” (Rom. 6:3). ALL OF US? If Paul baptized infants as an apostolic practice then they too are baptized into the death, burial and resurrection of Christ. They too have newness of life, they are united with Christ, they have been regenerated and are saved, and justified (see v. 7). *This says too much if applied to infants.*

 2) Gal. 3:27 “For all of you who were baptized into Christ have clothed yourselves with Christ.”

 C. This baptism is best expressed by the mode of immersion.

 Notice the baptism here is linked to our death, burial and resurrection with Christ. Baptism by immersion best reflects this truth.

**CONCLUSION**