

Sermon Notes

Romans 6:8-14 – “Living in Christ” – A Sermon Series on Romans – November 12, 2017

Introduction

- 1) How should we live for Christ? Sounds pious, but what does that mean and how do we do it?
- 2) We are going through Romans.
 - a) Chapters 1-8 are the most detailed description of the Gospel in the Bible.
 - b) And we are in the section about sanctification, found in, chapters 5-8.
 - i) **Romans 1:18-3:20** is about how all humanity is lost in sin and under God’s wrath.
 - ii) **Romans 3:21-4:25** is about how we are **justified** (declared right with God) by faith alone in Christ.
 - iii) **Romans 5:1-8:39** is about **sanctification**, our lifelong walk of holiness, following after Christ as one’s Lord.
- 3) Besides being one of the most important theological works in the Bible, Romans is a rhetorical masterpiece.
 - a) The structure of Paul’s argument, and even his choice of words, is very intentional, power, pastoral, artistic and brilliant.
 - b) Remember the basic rules of reading the Bible:
 - i) (*First & foremost*): **Context, Context, Context!**
 - Always seek to understand any verse in the context of its surrounding setting.
 - We are seeking what the author’s intent was, not what we want to hear.
 - ii) **Follow the pronouns.**
 - The “I, you, he/she/it, we, you’ll, they” etc.
 - To know who is talking and to whom.
 - iii) **Note the tense and mood of the verbs.**
 - Is it in the past, present or future tense?
 - Is it a suggestion (subjunctive – “you could do this”), a command (imperative – “you must do this”) or a statement of fact (indicative – “you are this”)?
- 4) When following these rules and hearing Romans in context one begins to appreciate the subtly, depth and power of Paul’s answer on how we should live for our Lord Jesus.
- 5) Sanctification is two things: **Rom 6:4-14**; 7:4; 2Cor 4:10; Gal 5:16-25; Col 2:20; 3:3; 2Tim 2:11; 1Pet 2:24
 - a) **Mortification**
 - i) Which is dying to sin, or killing sin in one’s life.
 - ii) Basically, obeying all those “do not” laws of God.
 - b) **Vivification**
 - i) Which is living for Christ.
 - ii) Basically, all those “do’s” of the moral law.
- 6) Paul doesn’t base our sanctification on some laundry list of good works, however, but in the grace of the Gospel that we have

Rom 1:16-17;
1Cor 1:18,24; 2:2,5;

been justified by faith, which is the power of God.

2Tim 1:8; 1Pet 1:3-5

a) So not only is our justification by grace alone, so too is our sanctification.

b) We are called to die to sin and live for Christ.

c) But this is through the fact the Christ ***has died*** and ***lives for*** us.

Rom 6:10

d) Note the tense of those verbs (it is very important):

Christ "*has died*" is past tense. He "*lives for*" is present tense.

Romans 6:8 – The Foundation of Our Sanctification

1) **Rom 6:8a** – "*Now if **we have died** with Christ . . .*"

a) "*We*" is referring to Christians, those baptized in Christ,
because baptism is the sign we have been put in Christ.

Rom 6:3-5; Col 2:12; 2Tim 2:11

b) "*Have died*" is in the past tense and is a finished work.

i) This is not a suggestion, or even a command, but simply a statement of fact.

ii) (The Greek verb is in the first person, plural, aorist, active, indicative.)

2) So the Gospel is the proclamation of the finished work of Christ.

a) Before we were known by Christ, we were by our fallen nature
dead in sin, an enemy of God and a child of Satan.

Rom 3:9-23; Gal 4:9;
Eph 2:1-3,5; Col 2:13

b) But God has proclaimed to us, through baptism, that . . .

Rom 6:3-5

i) We have received the benefits of His death.

ii) That we are declared righteous by His atoning work on the cross.

Rom 3:21-31

iii) Which we receive by grace alone, through faith alone, on account of Christ alone.¹

3) Because of this good news, there are now great implications.

a) Note, Paul doesn't say . . . "*We believe that we **might** also live **for** Him*". (A suggestion.)
Or even, "*we believe that we **must** also live **for** Him*". (A command.)

b) Instead he writes . . . "*we believe that we **shall** also live **with** Him*" – **Rom 6:8b**

c) Both the "*have died with Christ*" and the "*shall also live with Him*"
are not suggestions, or even commands, but statements of fact.

i) (In the Greek they are both in the first person, plural, active, indicative)

ii) The only difference is that we "*have died with Christ*" is in the past tense (aorist),
and the "*shall also live with Him*" is in the future tense.

d) So "*we*" (the church) have already "*died with Christ*" (past finished act),
therefore "*we*" (the church) "*shall also live with Him*" (future finished act).

e) And note, it isn't "*living **for** Christ*"

i) Which is an okay statement.

Acts 15:26; Rom 14:7-8; 2Cor 5:15

ii) But it turns the attention to ourselves.

f) Instead Paul writes, "*living **with** Christ*," which puts the emphasis & attention on Christ

5) This leads to a big question: When is this living with Christ?

¹ Matt 16:16-17; John 6:28-29; Acts 8:22; 13:39; 15:11; 16:14; Rom 1:16-17; 3:20-21,24,28; 10:3-4; Gal 2:16; 3:11; Eph 2:8-9; Phil 1:29; 3:9; 2Tim 1:9; 2:25; Heb 12:2; 1Pet 1:5.

- a) Is it now in this age, while we walk this earth and follow the Lord in holiness?
 - b) *Or . . .* Is it in the future glory when we are perfected in heaven?
- 6) Theologians are divided on this issue, with many focusing on either option.
- 7) So Pastor Doug falls back on his favor theological answer: “Yes.” (It is both.)
- a) We walk with Christ as our Lord now through all the years the Almighty gives us.
 - b) Which will end when we live and reign with Christ in glory in the next age.

Romans 6:9-10 – Our Confidence

- 1) We have assurance of this good news (having been being buried & living with Christ), because we know that Christ has *“been raised from the dead.”* – **Rom 6:9b**
 - a) Our faith is based not in subjective feelings.
 - b) But the objective historical fact that Christ has risen from the dead.
 - c) And if He has risen and ascended into heaven, we know the battle has been won.
 - d) As Paul puts it, Christ *“is never to die again; death no longer is master over Him.”* Rom 6:9b
 - e) This is why we are baptized only once in our life.
- 2) Because the His death is the perfect sacrifice to cover the sins of the world: *“For the death that He died, He died to sin once for all”* – **Rom 6:10a**
- 3) But it is not just His death that is important to us, but His life.
 - a) *“But the life that He lives, He lives to God.”* – **Rom 6:10b**
 - b) Again, note the grammar . . .
 - i) It is not *“the life that **He lived** (past tense)”*,
 - ii) But *“the life that **He lives** (present tense, statement of fact), He lives to God.”*
 - iii) (In the Greek it is in the third person, singular, present, active, indicative.)
 - c) He is alive now!
 - i) Where does Christ now live? In heaven, enthroned with the Father. 1Pet 3:21-22
 - ii) What is our Lord currently doing? He is interceding for us! Rom 8:26-27; Heb 7:25; 9:24
“Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.” - **Rom 8:34b**
- 4) This good news is staggering:
 - a) We have been put into Christ's death, which fully justifies us and is declared to us in our baptism.
 - b) We have also been put into Christ's life, the life He now lives as He reigns in heaven.
 - i) Our Lord is speaking kindly of us to His Father as He perfectly pleads our case.
 - ii) He has given us Gospel preaching and the Sacraments to graciously remind us of our redemption through Christ.

Romans 6:10-14 – The Implication of This Good News

- 1) So from the knowledge of such mercies, what shall we do?
 - a) **Rom 6:11** – *“Even so **consider yourselves** to be dead to sin, but alive to God in Christ Jesus.”*

- b) Here, Paul now switches from a statement of fact (being buried in Christ and put into His life, which is in the indicative), to the command "*consider yourselves . . .*" (which in the Greek is in the second person, plural, present, middle, imperative).
- c) Here are the twin pillars of sanctification: That we are commanded to die to sin (mortification) and live for Christ (vivification).

2) What is mortification?

- a) **Rom 6:12-13a** – "*Therefore do not let sin reign in your mortal body so that you obey its lusts, and do not go on presenting the members of your body to sin as instruments of unrighteousness*"
- b) Paul is not arguing Christians do not sin.
- c) He is commanding that sin should not reign in our bodies.
- d) Note the focus isn't on wrestling with sin in our minds, but on whether we act on it or not.
- e) But how do we fight those sinful temptations and thoughts?
We should live for Christ.

3) What is living for Christ, or vivification?

- a) **Rom 6:13b** – "*but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God.*"
- b) Another command (imperative) – "*present yourselves to God*".
- c) The focus of our walk is to focus not on the sin but on God, redeeming our mind. Rom 12:2
- d) Remembering His great works: That He gave us life, new life in Christ, and that all of creation is made for His glory.

4) How do we do this?

- a) **Rom 6:14** – "*For sin **shall not be master** over you*"
- b) Once again, Paul switches.
 - i) This is not a command (imperative) or a suggestion (subjunctive), but a statement of fact (indicative).
 - ii) (The Greek is in the third person, singular, future, active, indicative.)

5) How can Paul say this?

- a) "*For you are not under law but **under grace.***" - **Rom 6:14b**
- b) And "under grace" is once again a statement of fact in the present tense. (The Greek is in the second person, plural, present, active, indicative)
- c) For the faithful are under God's grace, therefore we die to this world and live for Christ.

Conclusion

- 1) So, how should we live for Christ?
 - a) It isn't about creating a list of works.
 - b) But knowledge of the works of Christ, which causes faith, encourages hope & produces love.
- 2) To know that **He had died for us** and that **He (now) lives for us**.
- 3) And when we unpack those two simple facts it will bring about a life of **dying to sin** and not just **living for Him**, but also **living with Him**.