

Miraculous 3

## ***“Following Jesus In Baptism”***

Romans 6:1-11

January 15, 2017

**INTRO:** Welcome to week #3 of our series:  
***“Miraculous Metamorphosis”***

### **REFLECT:**

- *What Just Happened?* ( **2 Cor. 5:17** )
- *The Centrality of Christ!* ( **Philip. 1:21** )

### **Today we're going to see what God has to say about**

some glorious **paradoxes and tensions...**

- 1<sup>st</sup> day of kindergarten & college...
- Larry dancing with Lauren at Griffin's wedding...
- The **CROSS** of Christ... (love AND hate epitomized)
- **BAPTISM**... the celebration of both death & life...

### **PRAY:**

### **TIMELESS TRUTH**

*The practice of (water) baptism is the corporate affirmation of the transformation that has taken place in one's life.*

**T/S:** Today we're going to get a biblical blueprint for baptism... in the context of the Gospel

**THE STORY:**      [Romans 6:1-11](#)

*<sup>1</sup> What shall we say then? Are we to continue in sin that grace may abound? <sup>2</sup> By no means! How can we who died to sin still live in it? <sup>3</sup> Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? <sup>4</sup> 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. <sup>5</sup> 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. <sup>6</sup> 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. <sup>7</sup> For one who has died has been set free from sin. <sup>8</sup> Now if we have died with Christ, we believe that we will also live with him. <sup>9</sup> We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. <sup>10</sup> For the death he died he died to sin, once for all, but the life he lives he lives to God. <sup>11</sup> So you also must consider yourselves dead to sin and alive to God in Christ Jesus.*

## **PREVIEW:** [Top 10 truths about biblical baptism](#)

### **I. Miracle**

- 1. Mile-marker**
- 2. Membership**

### **II. MESSIAH**

- 1. Meaning**
- 2. Metaphor**

### **III. Mission**

- 1. Mandate**
- 2. Mode**
- 3. Myths**  
**(Mission)**

**T/S:** Let's begin by setting the context for our text...

### **CONTEXT:**

“In Romans 5, Paul wrote about the doctrine of original sin and defined the root problem as the sinful human condition that exists within everyone. The reason Jesus died on the cross was to reverse the problem of sin that Adam brought into the world, providing the possibility of new life and a right relationship with God. Now Paul wants to ensure that his readers don't misapply what he has been saying.

Three times in [Romans 6:1-10](#), Paul uses the word “know” ([6:3](#), [6](#), [9](#)) to remind his readers that they have been joined with Christ. He is speaking of baptism, which involves a personal identification with Jesus and signifies inclusion into the covenant community of faith. ”

**- Layman's Bible Commentary**

*The repetition of the word "know" in [Romans 6:1](#), [6](#), and [9](#) indicates that Paul wanted us to understand a basic doctrine. Christian living depends on Christian learning; duty is always founded on doctrine. If Satan can keep a Christian ignorant, he can keep him impotent. The basic truth Paul was teaching is the believer's identification with Christ in death, burial, and resurrection. Just as we are identified with Adam in sin and condemnation, so we (true biblical Christians) are now identified with Christ in righteousness and justification.*

**- Warren Wiersbe**

### **[Romans 5:12-21 \(ESV\)](#)**

<sup>12</sup> *Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned—*

<sup>13</sup> *for sin indeed was in the world before the law was given, but sin is not counted where there is no law.*

<sup>14</sup> *Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.*

<sup>15</sup> *But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many.*

<sup>16</sup> *And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification.*

<sup>17</sup> *For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.*

<sup>18</sup> *Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men.*

<sup>19</sup> *For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.*

<sup>20</sup> *Now the law came in to increase the trespass, but where sin increased, grace abounded all the more,*

<sup>21</sup> *so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord.*

# I. Miracle (m)

Baptism initiates & illustrates the **miracle** of  
God's gospel & grace!

See **Ephesians 2:1-5**

*<sup>1</sup> And you were dead in the trespasses and sins <sup>2</sup> in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience <sup>3</sup> among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind. <sup>4</sup> But God, being rich in mercy, because of the great love with which he loved us, <sup>5</sup> even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved—*

## A. Mile-Marker

- Baptism (both w & w) mark a **beginning**
- Timing is important for setting expectations...
- Baptism is a Starting-line vs. Finish-line...
- Justification... Sanctification... Glorification

*Sanctification begins with regeneration, the implanting of spiritual life in a believer. From that starting point sanctification is God's progressively separating a believer from sin to Himself and transforming his total life experience toward holiness and purity. The process of sanctification for a believer never ends while he is on earth in his mortal body. It is consummated in glorification...*

## **B. Membership**

- **Worship Baptism** creates membership into:
  - God's eternal family
  - God's global family
  
- **Water Baptism** symbolizes membership into:
  - God's eternal family
  - God's global family
  - God's local family
  
- Baptism is a biblical **“ordinance”**
  - **Baptism & Communion...**
  - **“a spiritual practice that demonstrates a person's faith in Jesus, the Christ.”**

*The Greek word "newness" (kainotēi) speaks of life that has a new or fresh quality. **The resurrection of Jesus was not just a resuscitation; it was a new form of life. In the same way the spiritual lives of believers in Jesus have a new, fresh quality...***

Baptism celebrates the reality of [\*\*2 Cor. 5:17!\*\*](#)

## **II. MESSIAH (M)**

### **A. Meaning**

#### **1. Water Baptism:**

**Definition:** “baptism is the corporate affirmation of the transformation that has taken place in a disciple’s life.”

#### **2. Worship (Spiritual) Baptism**



### John 1:33-34

<sup>33</sup> ...He who sent me to baptize with water said to me, 'The One on whom you see the Spirit descend & remain, this is **He who baptizes with the Holy Spirit.**'  
<sup>34</sup> And I have seen and have borne witness that this is the Son of God" (Jesus – the Christ).

### Galatians 3:27

<sup>27</sup> For all of you who were **baptized into Christ** have clothed yourselves with Christ.

### John 14:16-17

<sup>16</sup> And I will ask the Father, and he will give you another Counselor to be with you forever-- <sup>17</sup> the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But **you know him, for he lives with you and will be in you.**

### Ephesians 1:13-14

<sup>13</sup> **In him** you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were **sealed with the promised Holy Spirit,** <sup>14</sup> who is the **guarantee** of our inheritance...

See the **reality & centrality** of Christ in baptism!

## B. Metaphor

### 1 Corinthians 12:12-13

<sup>12</sup> *For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. <sup>13</sup> For in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit.*

### **More examples of the baptismal metaphor:**

### Colossians 2:9-13

<sup>9</sup> *For in Christ all the fullness of the Deity lives in bodily form, <sup>10</sup> and you have been given fullness in Christ, who is the head over every power and authority. <sup>11</sup> In him you were also circumcised, in the putting off of the sinful nature, not with a circumcision done by the hands of men but with the circumcision done by Christ, <sup>12</sup> having been buried with him in baptism and raised with him through your faith in the power of God, who raised him from the dead. <sup>13</sup> When you were dead in your sins and in the uncircumcision of your sinful nature, God made you alive with Christ. He forgave us all our sins...*

**(see the Gospel... mMm...)**

*Water Baptism is a symbolic celebration  
of both death & life! - JDP*

**3X “know” & “into” = Christ/Christian “unity”**

**Galatians 2:20**

*"I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me."*

## **III. Mission (m)**

*“Baptism is much more than a celebration or even a commemoration. **Baptism is our first act of obedience as disciples of Christ.** Through baptism, the church bears witness to the world that **disciples have moved their citizenship.** They now belong to Christ and thus are part of the church.”*

**- Disciples Path: The Journey Leader Guide Book**

# A. Mandate

Acts 2:38... *“repent and be baptized!”*

# B. Mode

There are two categories of mainstream debate...

- **Who?**
  - Babies?
  - Believers?
- **How?**
  - Sprinkle
  - Pour
  - Immersion
  - Special...
- **How do you know whose right?**
  - **Biblical definition(s)**
  - **Biblical example(s)**
    - Acts 2:41-42 = How...
      - *Believe*
      - *Baptize*
      - *Belong*
    - Ethiopian & Philip = Now!
    - Cornelius & clan = Who.

- **Biblical symbolism**

- **Underwater** = death & tomb
- **Out of water** = resurrection
  - New life...
  - Death is defeated/powerless
  - New creation / born again!
- **Visual** (object lesson) witness

## C. Myths

- a. **Authorization**
- b. **Regeneration**
- c. **Transformation**
- d. **Insulation**
- e. **Alienation**

- **Baptismal Authorization**

*It is a fact of history that Jesus Christ died on the cross. It is also a fact of history that the believer died with Him; and "he that is dead is freed from sin" ([Rom. 6:7](#)). Not "free to sin" as Paul's accusers falsely stated; but "freed from sin."*

- **Baptismal Regeneration MYTH**
  - (works vs faith)
  - Acts 10:44-48
  - Acts 16:29-33
  - Ephesians 2:8-10
  
- **Baptismal Transformation MYTH**
  - Edification vs Sensationalism
  - Christ-like vs Churchy
  - Passionate vs Perfect
  
- **Baptismal Insulation MYTH**
  - Baptism does not create a "bubble"
  - *Baptism attracts attacks!* - JDP
    - Like baby gazelle on the Serengeti...

Just read the Bible and you'll see this point & principle:

- See **Adam...**
- See **Noah...**
- See **Abraham...**
- See **David...** (have you read Psalm 51?)
- See **Peter...**
- See **Thomas...**

➤ **How about you and me!**

*Baptism is NOT a substitute for ongoing,  
faithful obedience...*

*The reality of spiritual warfare calls for the  
**proactive wearing of God's protective armor...***

*The "**memory**" of a baptism is of little use when  
the "**function**" of the armor is called for & needed."*

-JDP

➤ Even so... see **Paul... (Romans 7...)**

**VIDEO: Mike Aquino**

**(Mike may no longer be my fellow elder...  
but he remains one of my favorite brothers!)**

*Baptisms are the observations, celebrations &  
declarations of a new Christians invincibility  
AND vulnerability at the same time. -JDP*

**T/S:** *Death, whether physical or spiritual, means  
separation, not extinction. Death to sin is separation  
from sin's power, not the extinction of sin."*

**- The Bible Knowledge Commentary**

➤ **Baptismal Alienation MYTH**

**Get ready for some GOSPEL... some good news!**

*Too many Christians are "betweeners": they live between Egypt and Canaan, saved but never satisfied; or they live between Good Friday and Easter, believing in the Cross but not entering into the power and glory of the Resurrection.*

*Justification by faith (that which water baptism symbolizes) is not simply a legal matter between me and God; it is a living relationship. It is "a justification which brings life" - Warren Wiersbe*

○ **Romans 8:1**

*There is therefore now no condemnation for those who are in Christ Jesus.*

○ **1 John 1:9**

*If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from ALL unrighteousness.*

**CLOSE:**



## Remember Miracle, MESSIAH, & Mission

### Matthew 28:18-20

*<sup>18</sup> Then Jesus came to them and said, "All authority in heaven and on earth has been given to me.*

*<sup>19</sup> Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, <sup>20</sup> and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."*

**VIDEO: "Redeemed"**

Amen!

Let's Pray

## ***Romans 7:7-25 (ESV)***

*<sup>7</sup> What then shall we say? That the law is sin? By no means! Yet if it had not been for the law, I would not have known sin. For I would not have known what it is to covet if the law had not said, “You shall not covet.”*

*<sup>8</sup> But sin, seizing an opportunity through the commandment, produced in me all kinds of covetousness. For apart from the law, sin lies dead.*

*<sup>9</sup> I was once alive apart from the law, but when the commandment came, sin came alive and I died.*

*<sup>10</sup> The very commandment that promised life proved to be death to me.*

*<sup>11</sup> For sin, seizing an opportunity through the commandment, deceived me and through it killed me.*

*<sup>12</sup> So the law is holy, and the commandment is holy and righteous and good.*

*<sup>13</sup> Did that which is good, then, bring death to me? By no means! It was sin, producing death in me through what is good, in order that sin might be shown to be sin, and through the commandment might become sinful beyond measure.*

*<sup>14</sup> For we know that the law is spiritual, but I am of the flesh, sold under sin.*

*15 For I do not understand my own actions. For I do not do what I want, but I do the very thing I hate.*

*16 Now if I do what I do not want, I agree with the law, that it is good.*

*17 So now it is no longer I who do it, but sin that dwells within me.*

*18 For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out.*

*19 For I do not do the good I want, but the evil I do not want is what I keep on doing.*

*20 Now if I do what I do not want, it is no longer I who do it, but sin that dwells within me.*

*21 So I find it to be a law that when I want to do right, evil lies close at hand.*

*22 For I delight in the law of God, in my inner being,*

*23 but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members.*

*24 Wretched man that I am! Who will deliver me from this body of death?*

*25 Thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind, but with my flesh I serve the law of sin.*

*Even among people who choose to live for God, slavery to sin can continue to be a problem. The church has recognized this in recent years and has provided help for those struggling with addictions such as drugs or alcohol. Other people struggle with smoking, pornography, sexual promiscuity, and other things that continue to interfere with their commitment to righteousness and holiness. Do you struggle with any old problems that you would like to eliminate from your life completely, yet haven't been able to overcome? If so, spend some time this week formulating a plan for how you might become less enslaved to the habit in the weeks to come.*

**- Layman's Bible Commentary**

**Memory Verse:**

**Romans 6:4 (ESV)**

*<sup>4</sup> 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.*

## STUDY NOTES:

### Setting Up the Section

In [Romans 5](#), Paul wrote about the doctrine of original sin and defined the root problem as the sinful human condition that exists within everyone. The reason Jesus died on the cross was to reverse the problem of sin that Adam brought into the world, providing the possibility of new life and a right relationship with God. Now Paul wants to ensure that his readers don't misapply what he has been saying. If the abundance of sin resulted in an even greater abundance of God's grace ([5:20](#)), why not try to sin so God can continue to lavish us with His grace?

### [6:1-14](#)

#### *Choosing to Sin?*

After everything he had presented up to this point, Paul asks the question he imagines some of his readers would raise ([6:1](#)). And with no hesitation he immediately answers it with an emphatic *no* ([6:2](#)). **Genuine followers of Jesus Christ cannot continue to live in sin without sensing their own guilt and conviction before God and seeking repentance.**

## Critical Observation

The belief that God's grace freed Christians to act however they wished, even if that meant ignoring scriptural (and other) laws, was known as *antinomianism* ("against the law"). It was at the other end of the spectrum from legalism.

Three times in [Romans 6:1-10](#), Paul uses the word "know" ([6:3](#), [6](#), [9](#)) to remind his readers that they have been joined with Christ. **He is speaking of baptism, which involves a personal identification with Jesus and signifies inclusion into the covenant community of faith.**

**Baptism also symbolizes death—burial with Christ, followed by resurrection ([6:3-4](#)). Believers die to themselves and bury the sinful nature so they can rise and live for Jesus.**

**If dead to sin, a person can no longer allow it to control his or her life ([6:11-12](#)). Yet it requires a conscious decision to act in harmony with, and on the basis of, one's new relationship with Christ.**

**When tempted to revert to an old way of living, a believer must consider that person—**

**and those behaviors—dead.** That doesn't mean pretending the old nature has gone away when he knows perfectly well it hasn't. Rather, he must remember that the former identity died with Christ, so he willingly puts an end to its influence on him.

Rather than offering one's body to sin, it should be offered to God ([6:13](#)). **Grace should rule a believer's life.**

**Instead of giving in to sin and letting it rule, Paul suggests that Christians pursue a positive alternative.**

*The entirety of one's life should be offered to God—limbs, organs, eyes, ears, hands, feet, thoughts, and dreams.*

It is inconceivable that Christians should go back to their old way of living by willfully persisting in sin and presuming on God's grace.

### **Take It Home**

Even among people who choose to live for God, slavery to sin can continue to be a problem. The church has recognized this in recent years and has provided help for those struggling with addictions such as drugs or alcohol. Other people struggle with smoking, pornography, sexual promiscuity, and other things that continue to interfere with their commitment to righteousness and holiness. Do you

struggle with any old problems that you would like to eliminate from your life completely, yet haven't been able to overcome? If so, spend some time this week formulating a plan for how you might become less enslaved to the habit in the weeks to come.

## **- Layman's Bible Commentary**

### **GOD'S RIGHTEOUSNESS REVEALED IN SANCTIFICATION**

God's provided righteousness involves more than declaring believers righteous on the basis of faith. In Romans the first clue to this fact is in [5:5](#): "God has poured out His love into our hearts by the Holy Spirit, whom He has given us." The presence of the Holy Spirit within believers and God's reproduction of an attribute of His (His love) in believers speak of their new natures and their new lives. This new kind of life, with the sanctifying ministry of the Holy Spirit, is now discussed at length by Paul in [chapters 6-8](#).

#### **A. Ground of sanctification ([6:1-4](#))**

[6:1-2](#). The questions that open this section demand reflection. A review of God's provision by grace through Jesus Christ should elicit praise to God. But the teaching on God's justification of sinful people ([3:21-5:21](#)) and the statement of [5:20](#) in particular might lead some to suggest



what Paul expressed: **Shall we go on sinning so that grace may increase?** Some may have reasoned that since grace increases "all the more" when sin abounds, then believers ought to sin more so they could experience more grace! The apostle voiced this idea only to reject it vehemently: **By no means!** (*mē genoito*; cf. [comments](#) on [3:4](#)) In no way is the abundance of God's grace designed to encourage sin.

Then Paul explained why such a thought cannot be entertained. The fact is, Christians **died to sin** (cf. [6:7](#), [11](#)). The Greek aorist (past) tense for "died" suggests a specific point when the action occurred, at salvation. **Death,**

**whether physical or spiritual, means separation, not extinction (cf. vv. 6-7, 14). Death to sin is separation from sin's power, not the extinction of sin. Being dead to sin means being "set free from sin" (vv. 18, 22).**

That being true, Paul asked, **How can they live in it any longer?** Obviously believers cannot *live* in sin if they *died* to it.

[6:3-4](#). Paul explained in more detail the spiritual basis for his abrupt declaration, "We died to sin" ([v. 2](#)). Whether the Roman Christians knew it or not, the fact is **that all of us who were baptized into Christ Jesus were baptized into His death.** The question here is whether Paul had in mind Spirit baptism ([1 Cor. 12:13](#)) or water baptism. Some object to taking [Romans 6:3](#) as Spirit baptism because that verse speaks of being "baptized into Christ" whereas [1 Corinthians 12:13](#) speaks of Spirit baptism placing the believer into

Christ's *body*. Of course, both are true: the believer is "baptized" (placed into) Christ and also into the body of Christ, and both are done by the Holy Spirit.

Others take [Romans 6:3](#) to refer to water baptism, but the problem with that is that it seems to suggest that baptism saves. However, the **New Testament consistently denies baptismal regeneration, presenting water baptism as a public attestation to an accomplished spiritual work (cf., e.g., [Acts 10:44-48](#); [16:29-33](#))**. The spiritual reality Paul spoke of is that by faith believers are "baptized (placed) into Christ" and thereby are united and identified with Him. This spiritual reality is then graphically witnessed to and pictured by believers' baptism in water. The one baptism (by water) is the visible picture of the spiritual truth of the other baptism (identification with Christ; cf. [Gal. 3:27](#), "baptized into Christ... clothed with Christ").

This is supported by the statement, **We were therefore buried with Him through baptism into death**. Christ's burial shows that He actually died (cf. [1 Cor. 15:3-4](#)). Christians' "burial" with Christ shows that they in fact died with Him to their former sinful ways of living. The purpose of their identification with Christ in His death and burial is **that just as Christ was raised from the dead** (lit., "out from dead ones"; cf. [Rom. 4:24](#); [8:11](#)) **through the glory** (a synonym for God's power; cf. [Eph. 1:19](#); [Col. 2:12](#)) **of the Father, we too may live a new life** (lit., "so also in newness of life we should walk about").

*The Greek word "newness" (kainotēi) speaks of life that has a new or fresh quality. The resurrection of Jesus was not just a resuscitation; it was a new form of life. In the same way the spiritual lives of believers in Jesus have a new, fresh quality.*

Also, a believer's identification with Jesus Christ in His resurrection, besides being the start of new spiritual life now, is also the guarantee of physical resurrection.

This work of God at salvation in identifying a believer with Christ's death, burial, and resurrection—thus separating him from sin's power and giving him a new quality of life—is the basis of the Holy Spirit's continuing work in sanctification.

## **B. Attitudes for sanctification ([6:5-23](#))**

**Sanctification begins with regeneration, the implanting of spiritual life in a believer. From that starting point sanctification is God's progressively separating a believer from sin to Himself and transforming his total life experience toward holiness and purity. The process of sanctification for a believer never ends while he is on earth in his mortal body. It is consummated in glorification** when that believer through death and

resurrection or through the Rapture stands in the presence of God "conformed to the likeness of His Son" ([8:29](#)).

***A believer's identification with Jesus Christ by faith is both the ground and the goal of sanctification.***

The process of translating that identification into the daily experience of progressive sanctification, however, demands three attitudes of mind and action on a believer's part. These Paul discussed in [6:5-23](#).

1. RECKON ([6:5-11](#))

The first attitude for sanctification demanded of believers is to "count" (pres. imper., "keep on counting") themselves dead to sin but alive to God in Christ Jesus ([v. 11](#)). Being able to reckon something as true, however, depends on knowing and believing certain things. These things to know and believe are stated in [verses 5-10](#).

[6:5-7](#). The first clause should be translated, "Since (not **if**) **we have** become **united** in the likeness of **His death**," because the statement is assumed to be true and is true. It affirms the certainty of the second clause of the sentence, which promises that believers are **united with** Christ **in** the likeness of **His resurrection**. As a result **we know**

(*ginōskontes* suggests experimental or reflective knowing, not intuitive knowledge as in *eidotes* in [v. 9](#)) **that our old self was crucified with Him.** Literally, the last portion of this sentence is, "our old man was crucified together," obviously with Christ. A believer's "old man" is the person as he was spiritually before he trusted Christ, when he was still under sin ([3:9](#)), powerless and ungodly ([5:6](#)), a sinner ([5:8](#)), and an enemy of God ([5:10](#)). ("Old self" or "old man" does not refer to the sin nature as such. The Bible does not teach that the sin nature was eradicated at salvation or is ever eradicated in this life.)

The "old man" was "crucified" with Christ (cf. "baptized into His death," [6:3](#); and "united with Him in His death," [v. 5](#)) **so that the body of sin might be rendered powerless.** The phrase "the body of sin" does not mean that a human body is sinful in itself. It means that one's physical body is controlled or ruled by sin (cf. [comments](#) on "body of death" in [7:24](#)). This was the condition of each believer before his conversion. But now at salvation the power of controlling sin is broken; it is "rendered powerless" or ineffective (*katargēthē*; trans. "nullify" in [1 Cor. 1:28](#)).

The next clause ([Rom. 6:6b-7](#)) in effect explains the first clause ([v. 6a](#)). In his unregenerate state a believer was enslaved **to sin**. But his "old man" was crucified (identified) with Christ, and that is the basis for deliverance from enslavement to sin. **Anyone who has died has been freed from sin. The words "has been freed" are a loose rendering of *dedikaiōtai*, literally, "has**

*been justified or declared righteous."* **The perfect tense of this verb describes a past action with a continuing effect or force. Sin no longer has the legal right to force its mastery and control on a believer, for he has died with Christ.**

**6:8-11.** These verses state much the same truth as [verses 5-7](#) and in the same format, beginning with **if** ("since"). Those who by faith receive Jesus Christ and are identified with Him have **died with Christ** (cf. [vv. 3, 5](#)). Because this is true, **we believe** (pres. tense, "we keep on believing") **that we will also live with Him.** The sharing of the resurrection life of Christ begins at the moment of regeneration, but it will continue as a believer shares eternity with the Lord. Again as a result **we know** (*eidotes*, "intuitive knowledge," perceiving a self-evident truth [cf. [v. 15](#)], not *ginōskontes*, "experimental or reflective knowledge" as in [v. 6](#)) that Christ's resurrection was a removal from the sphere of physical death to an unending spiritual form of life. Having experienced physical death once and having been removed from its realm by resurrection life, Jesus **cannot die again** (lit., "dies no more"). In resurrection Jesus Christ was victorious over death ([Acts 2:24](#)) and **death no longer has mastery** (*kyrieuei*, "rules as lord"; cf. [Rom. 6:14](#)) **over Him** as it does over all other human beings ([John 10:17-18](#)).

Paul summarized this discussion by stating that Jesus in His physical **death... died to sin** (i.e., in reference to sin) **once for all** (*ephapax*; cf. [Heb. 7:27](#); [9:12](#); [10:10](#)). This stands in

opposition to the doctrine and practice of the so-called perpetual sacrifice of Christ in the Roman Catholic Mass. Contrariwise, **the life He lives, He lives** (pres. tense, "keeps on living") **to God. Resurrection life is eternal in quality and everlasting in duration. Furthermore, God is its Source and also its Goal. What is true of Jesus Christ in reality and experience, believers who are identified with Him by faith are commanded to reckon true for themselves.** They are to **count** themselves **dead to** (in reference to) **sin but alive to God.** Since they are dead to its power ([Rom. 6:2](#)), they ought to recognize that fact and not continue in sin. Instead they are to realize they have new life **in Christ**; they share His resurrection life (cf. [Eph. 2:5-6](#); [Col. 2:12-13](#)).

## 2. YIELD ([6:12-14](#))

**6:12.** The attitude of mind that a believer has died to sin must be translated into action in his experience. Paul commanded, **Therefore do not let sin reign** (pres. imper., "do not let sin continue to reign") as it did before salvation. The present imperative negative can also be translated, "Stop letting sin reign." When sin reigns in people's lives and bodies, they **obey its evil desires.** Sin enslaves ([v. 6](#)), making a person subject to his own desires. *Epithymia* refers to "longings" or "desires," which may be either good or evil, depending on how the word is used. Here, in the case of sin,

the desires are evil. **In your mortal body** means that sin manifests itself through one's physical actions in this body. The Greek here stresses that the body is mortal or dying. Perhaps this suggests the foolishness of giving in to the desires of a body that is transitory and decaying. To give in to a dying master is strange indeed.

**6:13.** Actually this verse repeats the command of [verse 12](#) in more specific terms. **Do not offer** (lit., "do not continue to present," or "stop presenting") **the parts of your body** (lit., "your members"; cf. [v. 19](#)) **to sin, as instruments** (*hopla*, frequently in military context, "weapons" or "armor"; cf. [13:12](#); [2 Cor. 6:7](#); [10:4](#)) **of wickedness** (*adikias*, "unrighteousness" in contrasting parallelism with righteousness, later in [Rom. 6:13](#)). On the contrary, in sharp contrast, Paul commanded, **offer** (aorist imper., "present once and for all"; also used in [v. 19](#)) **yourselves to God, as those who have been brought from death to life** (lit., "as if being alive out from dead ones"; cf. [John 5:24](#)) **and offer the parts of your body** (lit., "and your members") **to Him as instruments** (*hopla*) **of righteousness** (*dikaïosynēs*). A related passage is Paul's exhortation, "Offer your bodies as living sacrifices... to God" ([Rom. 12:1](#)). Because they were once dead in sin (cf. [Eph. 2:1](#)) but have been given new life ([Rom. 6:11](#)) believers ought to live for God. Their bodies should be used not for sin ([v. 12](#)) or unrighteousness ([v. 13](#)) but for promoting righteousness (cf. "bodies" and "body"; [7:5, 23](#); [1 Cor. 6:15](#)).

**6:14.** God's design is that **sin shall not be your master** (*kyrieusei*; "shall not rule as lord"; cf. [v. 9](#)). The reason this



should not happen is that **you are not under Law, but under grace**. Paul had already explained that "the Law was added so that the trespass might increase" ([5:20](#)), and elsewhere he declared, "The power of sin is the Law" ([1 Cor. 15:56](#)). If believers were still under the Law, it would be impossible to keep sin from exercising mastery. But since believers are "under grace," this can be done by following Paul's instructions.

**- The Bible Knowledge Commentary:  
An Exposition of the Scriptures by  
Dallas Seminary Faculty.**

## **Dying to Live**

### [Romans 6](#)

During a court session, an attorney will often rise to his feet and say, "Your Honor, I object!" Some of the Roman Christians must have felt like objecting as they heard Paul's letter being read, and Paul seemed to anticipate their thinking. In [Romans 6-8](#) Paul defended his doctrine of justification by faith. He anticipated three objections: (1) "If God's grace abounds when we sin, then let's continue sinning so we might experience more grace" ([Rom. 6:1-14](#)); (2) "If we are no longer under the Law, then we are free to live as we please" ([Rom. 6:15-7:6](#)); and (3) "You have made God's Law sinful" ([Rom. 7:7-25](#)).

**These objections prove that the readers did not understand either Law or grace. They were going to extremes: legalism on the one hand and license on the other. So as Paul defended justification he also explained sanctification. He told how we can live lives of *victory* (Rom. 6), *liberty* (Rom. 7), and *security* (Rom. 8). He explained our relationship to the flesh, the Law, and the Holy Spirit.**

In [Romans 6](#), Paul gave three instructions for attaining victory over sin.

**Know (Rom. 6:1-10)**

**The repetition of the word "know" in Romans 6:1, 6, and 9 indicates that Paul wanted us to understand a basic doctrine. Christian living depends on Christian learning; duty is always founded on doctrine. If Satan can keep a Christian ignorant, he can keep him impotent. The basic truth Paul was teaching is the believer's identification with Christ in death, burial, and resurrection. Just as we are identified with Adam in sin and**

## **condemnation, so we are now identified with Christ in righteousness and justification.**

At [Romans 5:12](#), Paul made a transition from discussing "sins" to discussing "sin"—from the actions to the principle, from the fruit to the root. Jesus Christ not only died for our sins, but He also died unto sin, and we died with Him. Perhaps a chart will explain the contrasts better.

### **Romans 3:21-5:21**

Substitution: He died for me  
He died *for* my sins  
He paid sin's penalty

Justification: righteousness imputed (put to my account)

Saved by His death

### **Romans 6-8**

Identification: I died with Him  
He died *unto* sin

He broke sin's power

Sanctification: righteousness imparted (made a part of my life)

Saved by His life

In other words, **justification by faith is not simply a legal matter between me and God; it is a living relationship. It is "a justification which brings life"** ([Rom. 5:18](#), literal translation). I am in Christ and identified with Him. Therefore, whatever happened to Christ has happened to me. When He died, I died. When He arose, I arose in Him. I am now seated with Him in the heavenlies! (see [Eph. 2:1-10](#); [Col. 3:1-3](#)) Because of this living union with Christ, the believer has a totally new relationship to sin.

*He is dead to sin (vv. 2-5).* Paul's illustration is baptism. The Greek word has two basic meanings: (1) a literal meaning—to dip or immerse; and (2) a figurative meaning—to be identified with. **An example of the latter would be [1 Corinthians 10:2](#): "And were all baptized unto Moses in the cloud and in the sea." The nation of Israel was identified with Moses as their leader when they crossed the Red Sea.**

It appears that Paul had both the literal and the figurative in mind in this paragraph, for he used the readers' experience of water baptism to remind them of their identification with Christ through the baptism of the Holy Spirit. To be "baptized into Jesus Christ" ([Rom. 6:3](#)) is the same as "For by one Spirit are we all baptized into one body" ([1 Cor. 12:13](#)). There is a difference between water baptism and the baptism of the Spirit ([John 1:33](#)). When a sinner trusts Christ, he is immediately born into the family of God and receives the gift of the Holy Spirit. A good illustration of this is the household of Cornelius when they heard Peter preach ([Acts 10:34-48](#)). When these people believed on Christ, they immediately received the Holy Spirit. After that, they were baptized. Peter's words, "Whosoever believeth in Him shall receive remission of sins" gave to them the promise that they needed. They believed—and they were saved!

Historians agree that the mode of baptism in the early church was immersion. The believer was "buried" in the water and brought up again as a picture of death, burial, and resurrection. Baptism by immersion (which is the

illustration Paul is using in [Rom. 6](#)) pictures the believer's identification with Christ in His death, burial, and resurrection. It is an outward symbol of an inward experience. Paul is not saying that their immersion in water put them "into Jesus Christ," for that was accomplished by the Spirit when they believed. Their immersion was a picture of what the Spirit did: the Holy Spirit identified them with Christ in His death, burial, and resurrection.

This means that the believer has a new relationship to sin. He is "dead to sin." "I am crucified with Christ" ([Gal. 2:20](#)). If a drunk dies, he can no longer be tempted by alcohol because his body is dead to all physical senses. He cannot see the alcohol, smell it, taste it, or desire it. In Jesus Christ we have died to sin so that we no longer want to "continue in sin." But we are not only dead to sin; we are also alive in Christ. We have been raised from the dead and now walk in the power of His resurrection. We walk in "newness of life" because we share His life. "I am crucified with Christ, nevertheless I live" ([Gal. 2:20](#)).

**This tremendous spiritual truth is illustrated in the miracle of the resurrection of Lazarus ([John 11](#)). When Jesus arrived at Bethany, Lazarus had been in the tomb four days; so there was no question about his death. By the power of His word ("Lazarus, come forth!") Jesus raised His friend from the dead. But when Lazarus appeared at the door of the**

tomb, he was wrapped in graveclothes. So Jesus commanded, "Loose him, and let him go!" He had been raised to walk "in newness of life." In [John 12](#), Lazarus was seated with Christ at the table, in fellowship with Him. Dead—raised from the dead—set free to walk in newness of life—seated with Christ: all of these facts illustrate the spiritual truths of our identification with Christ as given in [Ephesians 2:1-10](#).

**Too many Christians are "betweeners": they live between Egypt and Canaan, saved but never satisfied; or they live between Good Friday and Easter, believing in the Cross but not entering into the power and glory of the Resurrection.**

[Romans 6:5](#) indicates that our union with Christ assures our future resurrection should we die. But [Romans 6:4](#) teaches that we share His resurrection power *today*. "Since, then, you have been raised with Christ, set your hearts on things above.... For you died, and your life is now hidden with Christ in God" ([Col. 3:1, 3](#), NIV).

It is clear, then, that the believer cannot deliberately live in sin since he has a new relationship to sin because of his identification with Christ. The believer has died to the old

life; he has been raised to enjoy a new life. The believer does not want to go back into sin any more than Lazarus wanted to go back into the tomb dressed again in his graveclothes! Then Paul introduced a second fact:

*He should not serve sin (vv. 6-10).* Sin is a terrible master, and it finds a willing servant in the human body. **The body is not sinful; the body is neutral. It can be controlled either by sin or by God. But man's fallen nature, which is not changed at conversion, gives sin a beachhead from which it can attack and then control.** Paul expressed the problem: "For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not" ([Rom. 7:18](#)).

**A tremendous fact is introduced here: the old man (the old ego, self) was crucified with Christ so that the body need not be controlled by sin. The word "destroyed" in [Romans 6:6](#) does not mean annihilated; it means "rendered inactive, made of no effect."**

The same Greek word is translated "loosed" in [Romans 7:2](#). If a woman's husband dies, she is "loosed" from the law of her husband and is free to marry again. There is a change in relationship. The law is still there, but it has no authority over the woman because her husband is dead.

Sin wants to be our master. It finds a foothold in the old nature, and through the old nature seeks to control the members of the body. But in Jesus Christ, we died to sin; and the old nature was crucified so that the old life is rendered inoperative. Paul was not describing an experience; he was stating a fact. The practical experience was to come later.

*It is a fact of history that Jesus Christ died on the cross. It is also a fact of history that the believer died with Him; and "he that is dead is freed from sin" ([Rom. 6:7](#)). Not "free to sin" as Paul's accusers falsely stated; but "freed from sin."*

Sin and death have no dominion over Christ. We are "in Christ"; therefore, sin and death have no dominion over us. Jesus Christ not only died "for sin," but He also died "unto sin." That is, He not only paid the penalty for sin, but He broke the power of sin. This idea of dominion takes us back to [Romans 5:12-21](#) where Paul dealt with the "reigns" of sin, death, and grace. Through Christ we "reign in life" ([Rom. 5:17](#)) so that sin no longer controls our lives.

The big question now is, "I believe the facts of history; but how do I make this work in daily experience?" This leads to Paul's second instruction.

**Reckon ([Rom. 6:11](#))**



In some parts of the United States, "to reckon" means "to think" or "to guess." "I reckon" is also the equivalent of "I suppose." But none of these popular meanings can apply to this verse. The word *reckon* is a translation of a Greek word that is used forty-one times in the New Testament—nineteen times in Romans alone. It appears in [Romans 4](#) where it is translated as "count, reckon, impute." It means "to take into account, to calculate, to estimate." The word *impute*—"to put to one's account"—is perhaps the best translation.

***To reckon means "to put to one's account." It simply means to believe that what God says in His Word is really true in your life.***

Paul didn't tell his readers to *feel* as if they were dead to sin, or even to *understand* it fully, but to act on God's Word and claim it for themselves. Reckoning is a matter of faith that issues in action. It is like endorsing a check: if we really believe that the money is in the checking account, we will sign our name and collect the money. **Reckoning is not claiming a promise, but acting on a fact. God does not command us to become dead to sin. He tells us that we *are* dead to sin and alive unto God, and then commands us to act on it. Even if we do not act on it, the facts are still true.**

Paul's first instruction ("know") centered in the *mind*, and this second instruction ("reckon") focuses on the *heart*. His third instruction touches the *will*.

## - Bible Exposition Commentary

**[6:1-8:39](#)** Paul moves from demonstrating the doctrine of justification, which is God's declaring the believing sinner righteous ([3:20-5:21](#)), to demonstrating the practical ramifications of salvation for those who have been justified. He specifically discusses the doctrine of sanctification, which is God's producing actual righteousness in the believer ([6:1-8:39](#)).

**[6:1-10](#)** Paul begins his lesson on sanctification by arguing that, in spite of their past, all whom God has justified will experience personal holiness (cf. [1 Cor. 6:9-11a](#); [1 Tim. 1:12, 13](#)).

**[6:1](#)** *Shall we continue in sin.* Because of his past Pharisaic experience, Paul was able to anticipate the major objections of his critics. He had already alluded to this criticism, that by preaching a justification based solely on the free grace of God, he was encouraging people to sin (cf. [3:5, 6, 8](#)).

**[6:2](#)** *Certainly not!* Lit. "may it never be!" Used fourteen times in Paul's epistles (ten in Romans: [3:4, 6, 31](#); [6:2, 15](#); [7:7, 13](#); [9:14](#); [11:1, 11](#)), this expression is the strongest

Greek idiom for repudiating a statement, and it contains a sense of outrage that anyone would ever think the statement was true. ***we... died to sin***. Not a reference to the believer's ongoing daily struggle with sin, but to a one-time event completed in the past. Because we are "in Christ" ([6:11](#); [8:1](#)), and He died in our place ([5:6-8](#)), we are counted dead with Him. This is the fundamental premise of chapter 6, and Paul spends the remainder of the chapter explaining and supporting it.

**[6:3](#) baptized into Christ Jesus**. This does not refer to water baptism. Paul is actually using the word *baptized* in a metaphorical sense, as we might in saying someone was immersed in his work, or underwent his baptism of fire when experiencing some trouble. All Christians have, by placing saving faith in Him, been spiritually immersed into the person of Christ, that is, united and identified with Him (cf. [1 Cor. 6:17](#); [10:2](#); [Gal. 3:27](#); [1 Pet. 3:21](#); [1 John 1:3](#); see note on [Acts 2:38](#)). Certainly, water baptism pictures this reality, which is the purpose—to show the transformation of the justified. ***into His death***. This means that immersion or identification is specifically with Christ's death and Resurrection, as the apostle will explain (see [6:4-7](#)).

**[6:4](#) buried with Him**. Since we are united by faith with Jesus, as baptism symbolizes, His death and burial become ours. ***newness of life***. This is true if, in Christ, we died and were buried with Him, we have also been united with Him in His resurrection. There is a new quality and character to our lives, a new principle of life. This speaks of the believer's regeneration (cf. [Ezek. 36:26](#); [2 Cor. 5:17](#); [Gal. 6:15](#); [Eph.](#)

[4:24](#)). Whereas sin describes the old life, righteousness describes the new.

**[6:6](#) *our old man*.** A believer's unregenerate self. **The Greek word for "old" does not refer to something old in years but to something that is worn out and useless.** Our old self died with Christ, and the life we now enjoy is a new divinely-given life that is the life of Christ Himself (cf. [Gal. 2:20](#)). We have been removed from the unregenerate self's presence and control, so we should not follow the remaining memories of its old sinful ways as if we were still under its evil influence (*see notes on [Gal. 5:24](#); [Eph. 4:20-24](#); [Col. 3:9, 10](#)*). ***body of sin.*** Essentially synonymous with "our old man." Paul uses the terms *body* and *flesh* to refer to sinful propensities that are intertwined with physical weaknesses and pleasures (e.g., [8:10, 11, 13, 23](#)). Although the old self is dead, sin retains a foothold in our temporal flesh or our unredeemed humanness, with its corrupted desires ([7:14-24](#)).

**The believer does not have two competing natures, the old and the new; rather, one new nature is still incarcerated in unredeemed flesh (*see note on v. 12*). But the term *flesh* is not equivalent to the physical body, which can be an instrument of holiness ([v. 19](#); [12:1](#); [1 Cor. 6:20](#)). *done away*. Rendered powerless or inoperative.**

**6:7** *has died*. Through his union with Christ (*see note on v. 3*). *freed from sin*. No longer under its domination and control.

**6:8** *we shall also live with Him*. The context suggests that Paul means not only that believers will live in the presence of Christ for eternity, but also that all who have died with Christ, which is true of all believers, will live a life here that is fully consistent with His holiness.

**6:9** *dominion*. Mastery, control, or domination. Cf. [verses 11, 12](#).

**6:10** *He died to sin*. **Christ died to sin in two senses: (1) in regard to sin's penalty—He met its legal demands upon the sinner; and (2) in regard to sin's power—forever breaking its power over those who belong to Him; and His death will never need repeating** ([Heb. 7:26, 27; 9:12, 28; 10:10](#); cf. [1 Pet. 3:18](#)). Paul's point is that believers have died to sin in the same way. *He lives to God*. He lives for God's glory.

- The MacArthur Bible Commentary.

**Dying and Living with Christ**

SUMMARY—*Death by Sin. Burial with Christ. Rising to a New Life. Those Dead not under the Dominion of Sin. Hence, Consecrated to a New Life. Once the Servants of Sin, but after Baptism the Servants of Jesus Christ. The Wages of Sin. The Gift of God.*

**1, 2. Shall we continue in sin, that grace may abound?** In the last chapter the apostle has shown that the existence of sin called out the grace of God in forgiveness. Now the objection is raised. If that is so, why not continue in sin so that God's grace would more abound?

**2. God forbid.** The answer is emphatic. The thought is abhorrent, and the thing impossible from the very nature of the Christian life. The Christian life begins with a death to sin. **How shall we, that are dead to sin, live any longer therein?** The Revision says, *Who died to sin.* That is correct. The Greek verb is in the past tense. A fact is referred to that occurred in the past. Death is a separation. When we severed our relation with sin, we died to it. If we have cut loose from it, how can we continue in it?

**3-5. So many of us as were baptized into Christ, etc.** The fact that every follower of Christ has died to sin is shown by his baptism. All its symbolism points to death. To be *baptized into Christ* means to enter into a vital union with him, so as to be found in him ([Gal 3:27](#)). But this baptism into Christ implies death, for it is a baptism into the death of Christ. That the subjects of baptism are partakers of his death is shown by the form of baptism. It is a burial.

#### **4. We are buried (Revision) through baptism into death.**

The argument is that a burial implies death. Baptism is a burial, therefore its subject has died. As Christ died through sin, we die to sin; as the Crucified Christ was buried, we who have died to sin through the gospel are buried with him. As death and burial separate from the natural life, so death to sin and burial into Christ should completely sever our relation to sin. **That like as Christ was raised up from the dead.** The glorious power of the Father lifted up Christ from the tomb. So we, too, rise from the watery burial, with death and burial between us and the old life of sin, in order to **walk in newness of life.** “This passage cannot be understood unless it is borne in mind that the primitive baptism was by immersion.”—*Conybeare and Howson*. “That the custom of baptism by immersion is alluded to is generally admitted, but the *emersion* is as significant as the immersion.”—*Dr. Philip Schaff*. “It seems to us very probable that the apostle alludes to the external form of the baptismal rite in the primitive church.”—*Godet*. “The apostle alludes to the ancient manner of baptizing by immersion.”—*John Wesley*.

#### **5. For if we have been planted together in the likeness of**

**his death.** As the seed, planted, buried out of sight, rises again in a new life, so we are planted in the likeness of Christ's death when we are buried in baptism, and rise in the likeness of his resurrection, when we are lifted out of the water, and are found henceforth to have a new life. Compare [Col 2:12](#): “Buried by baptism, wherein ye are also *risen* with him.”

**6-14. Knowing this, that our old man is crucified with him.** The cross of Christ slew our old sinful nature. The gospel was the power that moved us to trample it down, separate from it, and cling to Christ. When this old nature was crucified, we died to sin. Compare [Eph 4:22](#); [Col 3:9](#). **That the body of sin.** Sin is conceived of as a living power, with an organism, reigning over us through out bodily members. Our death to sin destroys this dominion.

**7. For he that is dead is freed from sin.** When a slave died he was freed from his master's service; so when one has died to sin, he is no longer the slave of sin, and is freed from his service. His power over the bodily members should be destroyed.

**8. Now if we be dead with Christ, etc.** This fact has been established. We have been baptized into his death, and are partakers of it. Then, having died with him, we who have risen with him from the symbolical burial to a new life, **shall also live with him.**

**9.** This is certain because, **Christ being raised from the dead, dieth no more.** He now lives eternally, and we who are in him, having shared his death, must share his eternal life.

**10. He died unto sin once.** Once for all. It laid hands on him and slew him, but henceforth it has nought to do with him. **He liveth unto God.** Here on earth his godly life was troubled by the contradiction of sinners, but now he lives in holy union with God.



**11. Likewise reckon ye also yourselves to be dead, etc.** So the Christian, buried and risen with Christ, must be like Christ in life, dead to sin, but living a godly life through Christ.

**12. Let not sin therefore reign in your mortal body.** This must not be, and cannot be, if we are really dead to sin. The body must be mortal, and subject to death, but it must not be subject to sin.

**13. Neither yield ye your members.** The organs and appetites of the body must not be turned over to sin to use as instruments of unrighteousness. These have all been consecrated to God, by our rising to a new life, and we, as alive with the divine life, living to God, should use them all as **instruments of righteousness unto God; i.e.,** as means of glorifying him and doing his will.

**14. For sin shall not have dominion over you.** Hence, has no right to the use of our bodily members. We are dead to sin. **Are not under the law, but under grace.** Paul has shown that law revealed sin. Where law exists, and the sinful nature remains, sin will continually manifest itself. But we are under grace. Our sins were forgiven on the ground that we have died to sin, been buried and risen with Christ. Hence, unless we trample all this under foot, there is no room for the dominion of sin.

**- Johnson's Notes on the New Testament.**

## Romans Chapter 6

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THE argument commenced in this chapter is continued through the two following. The general design is the same-*to show that the scheme of justification which God had adopted does not lead men to sin, but, on the contrary, to holiness.* This is introduced by answering an objection, [Romans 6:1](#). The apostle pursues this subject by various arguments and illustrations, all tending to show that the design and bearing of the scheme of justification was to produce the hatred of sin, and the love and practice of holiness. In this chapter, the argument is mainly drawn from the following sources:

(1.) From the *baptism* of Christians, by which they have professed to be dead to sin, and to be bound to live to God, [Romans 6:2-13](#).

(2.) From the fact that they were now the *servants* of God, and under obligation, by the laws of servitude, to obey him, [Romans 6:15-20](#).

(3.) From their former *experience* of the evil of sin, from its tendency to produce misery and death, and from the fact that by the gospel they had been made ashamed of those things, and had now given themselves to the pure service of

God. By these various considerations, he repels the charge that the tendency of the doctrine was to produce licentiousness, but affirms that it was a system of purity and peace. The argument is continued in the two following chapters, showing still further the purifying tendency of the gospel.

**Verse 1.** *What shall we say then?* This is a mode of presenting an objection. The objection refers to what the apostle had said in [Romans 5:20](#). What shall we say to such a sentiment as that where sin abounded grace did much more abound?

*Shall we continue in sin?* etc. If sin has been the occasion of grace and favour, ought we not to continue in it, and commit as much as possible, in order that grace might abound? This objection the apostle proceeds to answer, he shows that the consequence does not follow; and proves that the doctrine of justification does not lead to it.

(\*) "Shall we continue" [Romans 3:8](#)

**Verse 2.** *God forbid.* By no means. Greek, It may not be. See Barnes "[Romans 3:4](#)". The expression is a strong denial of what is implied in the objection in [Romans 6:1](#).

*How shall we, etc.* This contains a *reason* of the implied statement of the apostle, that we should not continue in sin. The reason is drawn from the fact, that we are dead in fact to sin. It is impossible for those who are *dead* to act as if they were alive. It is just as absurd to suppose that a Christian should desire to live in sin, as that a dead man should put forth the actions of life.

*That are dead to sin.* That is, all Christians. To be *dead* to a thing is a strong expression denoting that it has no influence over us. A man that is dead is uninfluenced and unaffected by the affairs of this life. He is insensible to sounds, and tastes, and pleasures; to the hum of business, to the voice of friendship, and to all the scenes of commerce, gaiety, and ambition. When it is said, therefore, that a Christian is *dead* to sin, the sense is, that it has lost its influence over him; he is not subject to it; he is in regard to that, as the man in the grave is to the busy scenes and cares of this life. The expression is not infrequent in the New Testament. [Galatians 2:19](#), "For I am dead to the law." [Colossians 3:3](#), "For ye are dead, and your life is hid with Christ in God." [1 Peter 2:24](#), "Who-bare our sins-that we, being dead to sin," etc. The apostle does not here attempt to prove that Christians are thus dead, nor to state in what way they become so. He assumes the fact without argument. All Christians are thus, in fact, dead to sin. They do not live to sin; nor has sin dominion over them. The expression used here by the

apostle is common in all languages. We familiarly speak of a man's being dead to sensual pleasures, to ambition, etc., to denote that they have lost their influence over him.

*Live any longer therein.* How shall we, who have become sensible of the evil of sin, and who have renounced it by solemn profession, continue to practise it? It is therefore abhorrent to the very nature of the Christian profession. It is remarkable that the apostle did not attempt to argue the question on metaphysical principles. He did not attempt to show by abstruse argument that this consequence did not follow; but he appeals at once to Christian feeling, and shows that the supposition is abhorrent to that. To convince the great mass of men, such an appeal is far better than laboured metaphysical argumentation. All Christians can understand that; but few would comprehend an abstruse speculation. The best way to silence objections is, sometimes, to show that they violate the feelings of all Christians, and that therefore the objection must be wrong.

(\*) "dead to sin" [Romans 6:6,11](#), [Colossians 3:3](#), [1 Peter 2:24](#)

**Verse 3.** *Know ye not.* This is a further appeal to the Christian profession, and the principles involved in it, in answer to the objection. The simple argument in this verse

and the two following is, that by our very profession made in baptism we have renounced sin, and have pledged ourselves to live to God.

*So many of us*, etc. All who were baptized; i.e. all professing Christians. As this renunciation of sin had been thus made by all who professed religion, so the objection could not have reference to Christianity in any manner.

*Were baptized.* The act of baptism denotes dedication to the service of him in whose name we are baptized. One of its designs is to dedicate or consecrate us to the service of Christ. Thus ([1 Corinthians 10:2](#)) the Israelites are said to have been "baptized unto Moses in the cloud and in the sea;" i.e. they became consecrated, Or dedicated, or bound to him as their leader and lawgiver. In the place before us, the argument of the apostle is evidently draw from the supposition that we have been solemnly consecrated by baptism to the service of Christ; and that to sin is therefore a violation of the very nature of our Christian profession.

*Into.* ([εἰς](#)). This is the word which is used in [Matthew 28:19](#), "Teach all nations, baptizing them into ([εἰς](#)) the name of the Father," etc. It means, being baptized *unto* his service; receiving him as the Saviour and Guide, devoting all unto him and his cause.

*Were baptized into his death.* We were baptized with special reference to his death. Our baptism had a strong resemblance to his death. By that he became insensible to the things of the world; by baptism we in like manner become dead to sin. Farther, we are baptized with particular reference to the *design* of his death, the great leading feature and purpose of his work. That was to expiate sin; to free men from its power; to make them pure. We have professed our devotion to the same cause; and have solemnly consecrated ourselves to the same design-to put a period to the dominion of iniquity.

(\* ) "were baptized", or "are baptized"

(\* ) "into his death" [1 Corinthians 15:29](#)

**[Verse 4.](#)** *Therefore we are buried*, etc. It is altogether probable that the apostle in this place had allusion to the custom of baptizing by immersion. This cannot, indeed, be *proved*, so as to be liable to no objection; but I presume that this is the idea which would strike the great mass of unprejudiced readers. But while this is admitted, it is also certain that his main scope and intention was not to describe the *mode* of baptism; nor to affirm that that mode was to be universal. The design was very different. It was to show *that by the solemn profession made at our baptism, we had become dead to sin, as Christ was dead to the living world around him*

*when he was buried*; and that as he was raised up to life, so we should also rise to a new life. A similar expression occurs in [Colossians 2:12](#), "Buried with him in baptism," etc.

*Into death*, (εις). Unto death; i.e. with a solemn purpose to be dead to sin and to the world. Grotius and Doddridge, however, understand this as referring to the death of Christ in order to represent the death of Christ, or to bring us into a kind of fellowship with his death.

*That like as*. In a similar manner. Christ rose from death in the sepulchre; and so we are bound by our vows at baptism to rise to a holy life.

*By the glory of the Father*. Perhaps this means, amidst the glory, the majesty and wonders, evinced by the Father when he raised him up, [Matthew 28:2,3](#). Or possibly the word glory is here used to denote simply his power, as the resurrection was a signal and glorious display of his omnipotence.

*Even so*. As he rose to new life, so should we. As he rose from *death*, so we, being made *dead* to sin and the world by that religion whose profession is expressed by baptism, should rise to a new life, a life of holiness.



*Should walk.* Should live, or conduct. The word *walk* is often used to express the course of a man's life, or the tenor of his conduct. [Romans 4:12](#); [2 Corinthians 5:7](#); [2 Corinthians 10:3](#); [Ephesians 2:10](#); [Ephesians 4:1](#).

*In newness of life.* This is a Hebraism to denote *new life*. We should rise with Christ to a new life; and having been made dead to sin, as he was dead in the grave, so should we rise to a holy life, as he rose from the grave. The argument in this verse is, therefore, drawn from the nature of the Christian profession. By our very baptism, by our very profession, we have become dead to sin, as Christ became dead; and being devoted to him by that baptism, we are bound to rise as he did to a new life.

While it is admitted that the allusion here was probably to the custom of immersion in baptism, yet the passage cannot be adduced as an argument that that is the only mode, or that it is binding on all Christians in all places and ages, for the following reasons:

(1.) The scope or design of the apostle is not to discuss the mode of baptism, or to state any doctrine on the subject. It is an incidental allusion in the course of an argument, without stating or implying that this was the universal mode even

then, still less that it was the only possible mode. His *main design* was to state the obligation of Christians to be holy, from the nature of their profession at baptism—an obligation just as impressive, and as forcible, from the application of water in any other mode as by immersion. It arises from the *fact* of baptism, not from the mode. It is just as true that they who are baptized by affusion, or by sprinkling, are baptized into his death; become professedly dead to sin and the world, and under obligations to live to God, as those who are immersed. It results from the *nature* of the ordinance, not from the *mode*.

(2.) If this was the mode commonly, it does not follow that it was the *only* mode, nor that it was to be universally observed. *There is no command that this should be the only mode.* And the simple fact that it was usually practised in a warm climate, where ablutions were common, does not prove that it is to be observed amidst polar snows and ice, and in infancy, and age, and feebleness, and sickness. [Acts 8:38, 39](#).

(3.) If this is to be pressed *literally* as a matter of obligation, why should not also the following expression, "If we have been *planted together*," etc., be pressed literally, and it be demanded that Christians should somehow be "planted" as well as "buried?" Such an interpretation only shows the absurdity of insisting on a literal interpretation of

the Scriptures in cases of simple allusion, or where the main scope is illustration by figurative language.

(\*) "buried with him" [Colossians 2:12](#), [1 Peter 3:21](#)

(\*) "like as Christ" [Romans 8:2](#), [2 Corinthians 13:4](#)

(\*) "by the glory of the Father" [Matthew 28:2,3](#)

(\*) "newness of life" [1 John 2:6](#)

**Verse 5.** *For if we have been planted together.* The word here used ([συμφυτοι](#)) does not elsewhere occur in the New Testament. It properly means, sown or planted at the same time; that which sprouts or springs up together; and is applied to plants and trees that are planted at the same time, and that sprout and grow together. Thus the name would be given to a field of grain that was sown at the same time, and where the grain sprung up and grew simultaneously. Hence it means *intimately connected, or joined together*. And here it denotes that Christians and the Saviour have been united intimately in regard to death; as he died and was laid in the grave, so have they by profession died to sin. And it is therefore natural to expect, that, like grain sown at the same time, they should grow up in a similar manner, and resemble each other.

*We shall be also.* We shall be also *fellow-plants*; i.e. we shall resemble him in regard to the resurrection. As he rose from

the grave, so shall we rise from sin. As he lived a *new life*, being raised up, so shall we live a new life. The propriety of this figure is drawn from the doctrine often referred to in the New Testament, of a union between Christ and his people. See this explained [John 15:1](#) through [John 15:2-10](#). The sentiment here inferred is but an illustration of what was said by the Saviour, ([John 14:19](#)) "Because I live, ye shall live also." There is perhaps not to be found a more beautiful illustration than that employed here by the apostle-of seed sown together in the earth, sprouting together, growing together, and ripening together for file harvest. Thus the Saviour and his people are united together in his death, start up to life together in his resurrection, and are preparing together for the same harvest of glory in the heavens.

In the likeness *of his resurrection*. This does not mean that we shall resemble him when we are raised up at the last day-which may be, however, true-but that our rising from sin will resemble his resurrection from the grave. As he rose from the tomb and lived, so shall we rise from sin and live a new life.

(\*) "For if we" [Philippians 3:10](#)

**Verse 6.** *Knowing this.* We all knowing this. All Christians are supposed to know this. This is a new illustration drawn from

the fact that by his crucifixion our corrupt nature has been crucified also, or put to death; and that thus we should be free from the servitude of sin.

*Our old man.* This expression occurs also in [Ephesians 4:22](#), "That ye put off .... the old man which is corrupt according to the deceitful lusts." [Colossians 3:9](#), "Lie not to one another, seeing that ye have put off the old man with his deeds." From these passages it is evident that Paul uses the expression to denote our sinful and corrupt nature; the passions and evil propensities that exist before the heart is renewed. It refers to the love of sin, the indulgence of sinful propensities, in opposition to the new disposition which exists after the soul is converted, and which is called "the new man."

*Is crucified.* Is put to death, as if on a cross. In this expression there is a personification of the corrupt propensities of our nature represented as "our old man," our native disposition, etc. The figure is here carried out; and this old man, this corrupt nature, is represented as having been put to death in an agonizing and torturing manner. The pains of crucifixion were perhaps the most torturing of any that the human frame could bear. Death in this manner was most lingering and distressing. And the apostle here, by the expression "is crucified," doubtless refers to the painful and protracted struggle which every one goes through when his evil propensities are subdued; when his corrupt nature is

slain; and when, a converted sinner, he gives himself up to God. Sin *dies* within him, and he becomes *dead* to the world, and to sin; "for as by the cross, death is most lingering and severe, so that corrupt nature is not subdued but by anguish." (*Grotius.*) All who have been born again can enter into this description. They remember "the wormwood and the gall." They remember the anguish of conviction; the struggle of corrupt passion for ascendancy; the dying convulsions of sin in the heart; the long and lingering conflict before it was subdued, and the soul became submissive to God. Nothing will better express this than the lingering agony of crucifixion; and the argument of the apostle is, that as sin has produced such an effect, and as the Christian is now free from its embrace and its power, he will live to God.

*With him.* The word "with"-(*συν*)-here is joined to the verb "is crucified," and means "is crucified *as he was.*"

*That the body of sin.* This expression doubtless means the same as that which he had just used, "our old men" But why the term *body* is used, has been a subject in which interpreters have not been agreed. Some say that [it] is a Hebraism, denoting mere *intensity* or emphasis. Some, that it means the same as *flesh*; i.e., denoting our sinful propensities and lusts. *Grotius* thinks that the term "body" is elegantly attributed to *sin*, because the body of man is made up of many members joined together *compactly*, and sin also consists of numerous vices and evil propensities joined

compactly, as it were, in one *body*. But the expression is evidently merely another form of conveying the idea contained in the phrase "our old man"-a personification of sin as if it had a living form, and as if it had been put to death on a cross. It refers to the *moral* destruction of the power of sin in the heart by the gospel, and not to any physical change in the nature or faculties of the soul. Comp. [Colossians 2:11](#).

*Might be destroyed.* Might be put to death; might become inoperative and powerless. Sin becomes *enervated*, *weakened*, and finally annihilated, by the work of the cross.

*We should not serve.* Should not *be the slave* of sin, ([δουλεύειν](#)). That we should not be subject to its control. The sense is, that before this we were slaves of sin, ([Romans 5:17](#),) but that now we are made free from this bondage, because the *moral death* of sin has freed us from it.

*Sin.* Sin is here personified as a master that had dominion over us, but is now dead.

(\* ) "body of sin" [Colossians 2:11](#)

[Verse 7](#). *For he that is dead*. This is evidently an expression having a proverbial aspect, designed to illustrate the sentiment just expressed. The Rabbins had an expression similar to this, "When one is dead he is free from commands." (*Grotius*.) So, says Paul, when a man dies he is exempt from the power and dominion of his master, of him who reigned over him. The Christian had been subject to sin before his conversion; but he has now become dead to it. And as when a servant dies he ceases to be subject to the control of his master, so the Christian being now dead to sin, on the same principle, is released from the control of his former master, sin. The idea is connected with [Romans 6:6](#), where it is said that we should not be the *slaves* of sin any more. The reason of this is assigned here, where it is said that we are freed from it as a slave is freed when he dies. Of course, the apostle here is saying nothing of the *future world*. His whole argument has respect to the state of the Christian here; to his being freed from the bondage of sin. It is evident that he who is not freed from this bondage here, will not be in the future world. But the argument of the apostle has no bearing on that point.

*Is freed*. Greek, *Is justified*. The word here is used clearly in the sense of *setting at liberty*, or *destroying the power or dominion*. The word is often used in this sense. Comp. [Acts 13:38,39](#). Comp. a similar expression in [1 Peter 4:1](#), "He that hath suffered in the flesh hath ceased from sin." The design of the apostle is not to say that the Christian is perfect, but that sin has ceased to have dominion over him, as a master



ceases to have power over a slave when he is dead. That dominion may be broken, so that the Christian may not be a slave to sin, and yet he may be conscious of many failings and of much imperfection. See [Romans 7](#).

(\*) "For he that" [1 Peter 4:1](#)

(\*) "freed" "justified"

**[Verses 8-11](#)**. This passage is a confirmation and illustration of what the apostle had said before, [Romans 6:5-7](#). The argument is, that as Christ was once dead but now lives to God, and will no more die, so we, being dead to sin, but living unto God, should not obey sin, but should live only to God.

**[Verse 8](#)**. *Now if we be dead with Christ*. If we be dead in a manner similar to what he was; if we are made dead to sin by his work, as he was dead in the grave. [Romans 6:4](#).

*We believe*. All Christians. It is *an article of our faith*. This does not refer to the future world so much as to the present. It becomes an article of our belief that we are to live with Christ.

*That we shall also live with him.* This does not refer primarily to the resurrection, and to the future state, but to the present. *We hold it as an article of our faith, that we shall be alive with Christ.* As he was raised up from death, so we shall be raised from the death of sin. As he *lives*, so we shall live in holiness. We *are* in fact raised up here, and, as it were, made *alive* to him. This is not *confined*, however, to the present life; but as Christ lives for ever, so the apostle goes on to show that *we shall*.

**Verse 9.** *Knowing.* As we all know. This is assumed as an undoubted article of belief.

*Dieth no more.* Will never die again, He will have occasion to make no other atonement for sin; for that which he has made is sufficient for all. He is beyond the dominion of death, and will live for ever. [Revelation 1:18](#), "I am he that liveth and was dead, and behold I am alive for evermore." This is not only a *consolation* to the Christian, but it is an argument why he should be holy.

*No more dominion.* No rule; no lordship; no power, he is free from its influence; and the king of terrors cannot reach his throne. Comp. [Hebrews 9:26-28](#), [10:12](#).

(\*) "Christ being raised" [Revelation 1:18](#)

**Verse 10.** *For in that he died.* For in respect to the design of his death.

*He died unto sin.* His death had *respect to sin*. The design of his death was to destroy sin; to make an atonement for it, and thus to put it away. As his death was designed to effect this, so it follows that Christians, being baptized into his death, and having it as their object to destroy sin, should not indulge in it. The whole force of the motive, therefore, drawn from the death of Christ, is to induce Christians to forsake sin. Comp. [2 Corinthians 5:15](#), "And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."

*Once.* (εφραπαξ). Once only; once for all. This is an adverb denying a repetition, (*Schleusner*,) and implies that it will not be done again. Comp. [Hebrews 7:27](#), [9:12](#), [10:10](#). The argument of the apostle rests much on this, that his death was once for all; that it would not be repeated.

*In that he liveth.* The object, the design of his living. He aims with his living power to promote the glory of God.

*Unto God.* He seeks to promote his glory. The argument of Paul is this: Christians by their profession are united to him. They are bound to imitate him. As *he* now lives only to advance the glory of God; as all his mighty power, now that he is raised from the dead, and elevated to his throne in heaven, is exerted to promote *his* glory; so should their powers, being raised from the death of sin, be exerted to promote the glory of God.

(\* ) "be dead indeed" [Romans 6:2](#)

(\* ) "alive unto God" [Galatians 2:16](#)

**[Verse 11.](#)** *Likewise.* In like manner. This is an exhortation drawn from the argument in the previous verses. It shows the design and tendency of the Christian scheme.

*Reckon ye yourselves.* Judge, or esteem yourselves.

*To be dead indeed unto sin.* So that sin shall have no influence or control over you, any more than the objects of this world have over the dead in their graves. [Romans 6:2.](#)

*But alive unto God.* Bound to live to promote his glory; to make this the great and sole object of your living.

*Through Jesus Christ.* By means of the death, and resurrection, and example of Jesus Christ. The apostle regards all our disposition to live to God as resulting from the work of the Lord Jesus Christ.

(\* ) "to be dead" [Romans 6:2](#)

(\* ) "but alive" [Galatians 2:19](#)

**- Barnes' Notes on the New Testament.**

MISC. Notes:

In [2 Corinthians 13:5](#), the apostle Paul asks the Corinthian believers a question: "*Or do you not realize about yourselves that Jesus Christ is in you?*" We might find this phrase, "Jesus Christ is in you" surprising, or perhaps we just read over it without thinking too much about its significance. But what does this phrase mean? And what is its importance for our Christian lives today?

In saying, “Jesus Christ is in you,” Paul wasn’t speaking poetically or metaphorically. He truly meant that Jesus Christ is literally, practically dwelling within the believers. Many other verses in the Word of God confirm the fact that the Lord Jesus Christ actually dwells in His believers.

We too, like the Corinthians, need to *realize* this fact about ourselves. Christ is not merely outside of us, a Helper in our time of need, but He dwells in us, living in and with us all the time.

### How can Christ be in us?

Christ is the holy God incarnated as a man, and we are fallen sinners. So how can Christ live in us? To accomplish His desire to dwell within mankind, God took some [tremendous steps](#). First, God Himself became a man named Jesus Christ. This man, Jesus, lived a genuine human life on this earth, yet without sin. In His living, His actions, and His speaking, He fully expressed God.

After living and experiencing everything of human life for thirty-three and a half years, Jesus died on the cross for our sins. Through His redemptive death, we can be forgiven of our sins and brought back to God. But this is not all. After three days He rose in victory from the dead. As the Spirit, He is available to everyone and will enter anyone who biblically-believes in-to Him. Thus, when we biblically-receive the Lord Jesus, God actually comes to [live within us](#) today.

## 8 verses that reveal Christ is in us

Although many verses reveal the wonderful truth that Christ is in His believers, we'll highlight just eight here.

1. *“But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.”—*

### Romans 8:10

We human beings were created by God with a body on the outside and a soul and spirit on the inside. Our spirit is our deepest part, created to contact and receive the Spirit of God. When we received Jesus as our Savior, He cleansed us of our sins and He came into our spirit as life. Thus, **because Christ is in us, our “spirit is life because of righteousness.”**

2. *“Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.”—***2 Corinthians 4:6-7**

The apostle Paul describes the believers as earthen vessels that contain “this treasure.” What is this treasure? It is Jesus Christ, in whose face we see the glory of God. **Christ lives in us earthen vessels as a precious treasure**, revealing to us the glory of God from within.

3. *“But when it pleased God...to reveal His Son in me.”—*

### **Galatians 1:15-16**

We might think this verse should read, “It pleased God...to reveal His Son *to* me.” But in the original language of the New Testament, Greek, the verse reads “to reveal His Son *in* me.” God’s plan is to reveal His Son in us, from within, rather than to us, from without. Or, to put it another way, **God reveals Christ to us from within us.** To those who have Christ in us, God is pleased to reveal in us more of the wonderful Person of Christ.

4. *“I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me.”—*

### **Galatians 2:20**

Here, Paul did not say “I live in a Christ-like way,” or, “I glorify Christ through my behavior.” No, he said, **“Christ...lives in me,”** clearly telling us that Christ lives in His believers. The Christian life is not a matter of behaving like Christ, but of allowing Christ Himself to live in and through us.

5. *“My children, with whom I travail again in birth until Christ is formed in you.”—***Galatians 4:19**



Paul viewed the believers in Galatia as his spiritual children. He had labored to help them receive Christ at their salvation, and in this verse, he continues to labor on them **so that the Christ they received would be fully formed in them.** Christ lives in us [from the time we are saved](#), but He wants to be *formed* in us in a definite way. Day by day, we need to give Him the opportunity to be formed in us. As we do, Christ will be able to express Himself more fully through us in our daily life.

6. *“That Christ may make His home in your hearts through faith.”*— [Ephesians 3:17](#)

When we believed into Christ, He came to live in our spirit, the deepest part of our being. But **Christ also wants to make His home in [the rest of our inward being](#)**: our hearts and our souls. By living in our spirit, Christ is the new source of our new life. But our soul—our mind, emotion, and will—can still choose to ignore Him as our new source and go on just as before. In this case, Christ is in us, but He’s limited in us, kept only in our spirit. So He cannot be *expressed* through us very much. The Lord Jesus wants to make His home not only in our spirit, but also in all the parts of our soul.

7. *“Christ in you, the hope of glory.”*— [Colossians 1:27](#)

This verse shows that **Christ is in us in a particular way: as our hope of glory.** When we believed in

Him, Christ came to live in our spirit. Now He is making His home in our hearts. In the future, when He returns, He will even spread to our body outwardly so that God's glory can shine through us in a full way. The Christ who lives in us is our hope of such glory.

8. *“When He comes to be glorified in His saints and to be marveled at in all those who have believed.”*

—**2 Thessalonians 1:10**

Christ's second coming will surely be a marvel. But according to this verse, the most marvelous thing will not be the outward display of His coming; it will be **His glory revealed from within His believers**. The Christ in us, who lives in us and is being formed in us, will be revealed *from within us*, and even our bodies will be transformed to match Him.