"Let It Not Be" Romans 6:1-14

"Suppose there is a man called John Jones, an elderly Christian believer, who is looking back upon his long life. His career is divided by his conversion into two parts, the old self—John Jones before conversion—and the new self—John Jones after his conversion. The old self and the new self (or the old man" and the new man") are not John Jones' two natures; they are the two halves of his life, separated by the new birth. At conversion, signified in baptism, John Jones, the old self, died through union with Christ, the penalty of his sin borne. At the same time John Jones rose again from death, a new man, to live a new life to God. Now John Jones is every believer. We are John Jones, if we are in Christ. The way in which our old self dies is that we were crucified with Christ...

Our biography is written in two volumes. Volume one is the story of the old man, the old self, of me before my conversion. Volume two is the story of the new man, the new self, of me after I was made a new creation in Christ. Volume one of my biography ended with the judicial death of the old self. I was a sinner. I deserved to die. I did die. I received my deserts [rewards] in my Substitute with whom I have become one. Volume two of my biography opened with my resurrection. My old life having finished, a new life to God has begun." Stott

I. The idea that a believer should "go on sinning" is absurd. We must understand that upon salvation, sin was put to death by the power of the blood of Christ. We died to it. The aorist tense of the verb "died" (i.e., the putting to death of sin) means a finished past action. So, when Paul says that "we died" to sin, he does not mean "we are dying to sin" (ongoing action, present tense), or that "we died and are continuing to die" to sin (past perfect tense) or "we shall die" to sin (future tense), instead he is saying that we died to sin once for all because we are no longer "in" Adam but "in" Christ.

Rom. 5:20-21 Rom. 5:17b Rom. 6:1-2a,10

A. A permanent change took place in our relationship to sin when we *left* the realm of being "*in*" Adam (i.e., united to him) and *entered* the realm of being "*in*" Christ. When we were baptized into Christ (i.e., united to him), we were immersed (*baptizo*) into a new life in which there is no return.

Rom. 6:3-4

Gal. 3:26-27 You are all sons and daughters through faith in Christ Jesus, for all of you who were baptized into Christ have clothed yourselves with Christ.

B. Our burial to sin was absolutely necessary in order for us to resurrected to living a new life in Christ. Paul tells us, "you have not only died to sin, you have been buried to it. To go back to sin once you have been joined to Christ is like digging up a dead body... Anyone who has been united to Christ has died to sin, is on the way to God, and can never return to his or her former sphere of existence" Boice

Rom. 6:5-10 Eph. 2:1-7

II. The resurrected life we are to live to God, involves keeping any potential relationship with our dead enemy sin at bay. We must know our standing as resurrected saints, we must keep the power of sin from enticing and dominating us, and we must we must stay active in our relationship with Jesus, the author and perfecter of our faith (Heb. 12:2). Otherwise, we will end up miserably serving a dead master.

Rom. 6:11-14

1 Cor. 9:24-27 Do you not know that in a race all the runners run, but only one gets the prize? Run is such a way as to get the prize. Everyone who competes in the games goes into strict training. They do it to get a crown that will not last; but we do it to get a crown that will last forever. Therefore I do not run like a man running aimlessly; I do not fight like a man beating the air. No I beat my body and make it my slave so that after I have preached to others, I my self will not be disqualified for the prize.