



**Sanctification
Doing Life in a New Regime
Romans 6:1-11**

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Do we fully comprehend what has happened now when we came to Christ? Do we understand it is actually a realm transfer that has taken place? That we have ceased to be loyal citizens of and living according to the patterns of one realm, the world. And are now subject to a different loyalty standard of living and a totally different way to live, in the realm of the Holy Spirit.



Paul is beginning a discussion about the change that takes place in us at conversion and he will continue this discussion into Romans 7 & 8. But here he begins the idea and does so to show us just how crazy it really is, that we, who are now believers, would remain in sin in order to accentuate grace. Dr. Moo states the following about this idea.

“One way of conceptualizing the contrast between flesh and Spirit in these chapters is to adopt the image of “realm transfer.” All people begin life in a realm dominated by the flesh, sin, and death (Rom. 7:5). But, by God’s grace, we can be transferred from that realm into the realm that is dominated by the Spirit, righteousness, and life. Romans 8:9 makes clear that all Christians now live in this new state. Being “in the Spirit,” Paul says, is true for all people who have the Spirit of God dwelling in them.

Flesh and Spirit are not, then, two conflicting parts within us; they are two conflicting realms in which human beings live. The non-Christian, living in the realm of the flesh, is guided and motivated most basically by the values of this world. His or her decisions are based on what will maximize pleasure in this life. The Christian, on the other hand, living in the realm of the Spirit, is guided and motivated basically by the values of the world to come. We make decisions based on what will maximize God’s pleasure. (Moo, *Living in a New Realm* 2002, 37)

Romans 6:1–2

“What shall we say then? Are we to continue in sin so that grace may increase? Far from it! How shall we who died to sin still live in it?” (NASB 2020)

For you and me as followers of Jesus Christ, the moment we came to Jesus, we died. Our transfer out of the tyranny of sin, the oppression of sin, the slavery of sin, was so incredibly complete, radical and decisive, Paul has found that only the language of death is adequate to describe what has taken place inside of each of us who have come to Christ.

We were removed from that world, that lifestyle, and it is a transfer.

And yes, that initial argument from Paul there in verse 1 sounds totally ridiculous. First of all, his logic is running in reverse and he begins with the end. The reason why he does so is most likely cultural but it is also being driven by a few false ideas he has already had to deal with in his missionary trips. There were and still are those who believe, wrongly, but still do believe that we should increase our sinning once we come to Christ so He can demonstrate even greater grace towards us to forgive us. Talk about warped logic. Per John Stott, we are looking at the beginning of a heresy still extant today.

“They were implying that Paul’s gospel of free grace actually encouraged lawlessness and put a premium on sin, because it promised sinners the best of both worlds: they could indulge themselves freely in this world, without any fear of forfeiting the next. The technical term for people who argue like this is ‘antinomians’, since they set themselves against the moral law (nomos) and imagine that they can dispense with it. Antinomianism has had a long history in the church. We meet it already in the New Testament, in the false teachers Jude described as ‘godless men, who change the grace of our God into a licence for immorality and deny Jesus Christ our only Sovereign and Lord’. While recognizing antinomianism in others, however, we must not be allowed to conceal its ugly presence in ourselves. Have we never caught ourselves making light of our failures on the ground that God will excuse and forgive them?” (Stott 2001, 167)

Since we teach and believe in God’s free grace without the need for religion or anything else to obtain and retain it. Then yes, there will be those who allege this. They have by the way online already.

But that is a good thing, Stott continues “If we are proclaiming Paul’s gospel, with its emphasis on the freeness of grace and the impossibility of self-salvation, we are sure to provoke the charge of



antinomianism. If we do not arouse this criticism, the likelihood is that we are not preaching Paul's gospel." (Stott 2001, 167)

There is more to this, God's grace forgives us, and transfers us permanently to another realm, another world entirely.

Our primary key is here in verse 2.

Romans 6:2

"Far from it! **How shall we who died to sin still live in it?**" (NASB 2020)

We died, and the Greek word is in a form that implies this happened and was completed in the past when we came to Christ. But have you ever noticed we tend to not live that way? But the verb form tells us it is a finished past action tied to the realm transfer which took place at salvation.

This does not mean any of the following has taken place.

The Christian is unresponsive to sin. I wish that was true, many teach that, but that is not what Paul means here (James 1:13-14). Our sin nature still presents temptations to us. Sorry.

The Christian should die to sin. It is obviously correct to urge Christians not to sin. Indeed, that is what Paul himself will do later: "Do not let sin reign in your mortal body" (v. 12) and "Do not offer the parts of your body to sin" (v. 13). But aside from that, everything else about this view is in error. The starting point is wrong; it begins with man rather than with God." (Boice 1991-, 652)

Paul is telling us we have already died.

How about the idea that the Christian is dying to sin day by day. But we are dead to sin. Do we need to grow in holiness and become more like Jesus? Yes. But this is not by dying everyday. We are living sacrifices after all. We are saved, past tense, sanctification is the present tense to this, and it is pointed to an end point called glorification. Our sanctification is not based on our present emotions and experiences, but it is based on who we are in Christ and how we have surrendered to and are living for Him today. It is based on a factual event that took place in the past and is a reflection of how we are doing on appropriating those facts for our day-to-day life today.

Does that then mean we cannot continue in sin since we have renounced it and we have died to it? But remember again where we are in Paul's overall logic, Christ has already died to sin and we are identifying with Him as we come to Him for salvation. I will get to this.

For Paul, "dying to sin" "is not something we do or have done but is something that has been done to us. It is the same as our being joined to Jesus Christ...We did not join ourselves to Christ. Rather, we were in Adam, and then God by his grace took us from that position and transferred us into the kingdom of his Son.

It is because of what has happened to us that we are now no longer to continue in sin. It is because of God's work that our continuing in sin is unthinkable." (Boice 1991-, 653)

Remember, we are saved by grace and even though we recognize that and see it clearly, the desire to put "us" back in the loop and be responsible for what is His work is still showing up. He is the one who is totally and completely responsible for and acts on this realm transfer we are talking about.



Have we died to sin's guilt? I wish. Justification has factually saved us from our sin and removed the guilt of our sin. And we have died to sin as well, as we have already seen. There is no longer any condemnation for our sin, we have seen that as well. But if we have died to sin, why do we still sin? Because we are still in human bodies which have a sin nature.

But we are indeed no longer slaves to sin, we are no longer under control of sin, we have been set free by the Son of God and are free indeed. It is the life of sin, the need to do sin which we have died to.

As part of the transfer, that is now in the past.

Romans 6:1–4

“What shall we say then? Are we to continue in sin so that grace may increase? Far from it! How shall we who died to sin still live in it? Or do you not know that **all of us who have been baptized into Christ Jesus have been baptized into His death? Therefore we have been buried with Him through baptism into death**, so that, just as Christ was raised from the dead through the glory of the Father, so we too may walk in newness of life.” (NASB 2020)

We are also learning that if a transfer of this magnitude has taken place, and indeed it has, then something more than simply being justified and made right with God has taken place.

Yes, we are now indeed saved from our sin but from what Paul is saying here, there is more to it than that, now there is also a need to become the type of people that He wants us to be in this new realm which we have been transferred into.

You see, unlike the realm of the world, the realm of the flesh, there are things in the realm of the Spirit, which are just not done. There are behaviors that must change, there are thought patterns that must be brought into obedience of the Holy Spirit and the word of God.

Yes, we are identified now with Christ, and we are expected to now learn how to live like Him as well.

Welcome to sanctification. Dr. McGee lays it all out for us as we consider the new realm we are in. “Now let me put it like this: justification is an act; sanctification is a work. Justification took place the moment you trusted Christ—you were declared righteous; the guilt was removed. Then God began a work in you that will continue throughout your life. I believe in instantaneous salvation, but sanctification is a lifelong process. In other words, justification is the means; sanctification is the end. Justification is for us; sanctification is in us. Justification declares the sinner righteous; sanctification makes the sinner righteous. Justification removes the guilt and penalty of sin; sanctification removes the growth and the power of sin.” (McGee 1997, 681)

How closely are we now identified by the Father with His Son? Verse 3 makes it pretty clear.

Romans 6:3

“Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death?” (NASB 2020)

We “died to sin” in Baptism. This is intentional, Paul uses this “to summarize our conversion to Christ and our initiation into his body.” (Moo, The Letter to the Romans, The New International Commentary on the New Testament 2018, 379)

Paul is making a logical argument here, but doing so in a way that we tend to rebel at here in the west. Let's look at verses 1 – 10 and then working backwards, summarize what it is Paul is telling us. And what he is telling us in indeed profound beyond all reason.



Romans 6:1–10

“What shall we say then? Are we to continue in sin so that grace may increase? Far from it! How shall **we who died to sin** still live in it? Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? Therefore we have been buried with Him through baptism into death, so that, just as Christ was raised from the dead through the glory of the Father, so we too may walk in newness of life. For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection, knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin; for the one who has died is freed from sin. Now if **we have died with Christ**, we believe that we shall also live with Him, knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him. For the death that He died, **He died to sin once for all time**; but the life that He lives, He lives to God.” (NASB 2020)

Remember, the arguments being presented by Paul are reverse how most here in the west would want to absorb the information

Let’s get the logic embedded and then go back to the text.

1. Jesus Christ died to sin when He died on the cross (Romans 6:8-10).
2. When we come to Christ, we die with Him (Romans 6:3-7).
3. Therefore, we are dead to sin. (Romans 6:1-2)

We are indeed working through all of that, but in reverse. But as we see the logic of what Paul is saying, we realize how overwhelming this realm transfer is and the summary Paul just provided regarding baptism here in verse 3, is predicated on the entirety of his logical argument taking place here.

Because Jesus died to sin, when we come to Christ in faith and say yes to His dying to sin on the cross on our behalf, we are to identify with Him just as He has fully identified with us. Easy to say, hard to do. He became sin on our behalf.

2 Corinthians 5:20–21

“Therefore, we are ambassadors for Christ, God making his appeal through us. **We implore you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.**” (ESV)

Jesus Christ fully identified with us. He didn’t just simply identify with us as He did His work for us on the cross. First, God became a man.

John 1:1–5

“In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was not any thing made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it.” (ESV)

John 1:14

“**And the Word became flesh and dwelt among us**, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.” (ESV)

Now we are talking serious identification with as well as commitment to the mission from the Father, redemption.



God became a man, He became flesh. Gnostics say He was a spirit, but here we read the word became flesh. Some even say that God chose a man to do His mission, but John says the word became flesh. God became a man. Derek Leman, a Messianic Jew, adds the following, “After Yeshua became a man he was just as human as you and I: “This is why he had to become like his brothers in every respect—so that he might become a merciful and faithful cohen gadol [High Priest] in the service of God, making a kapparah [atonement] for the sins of the people” (Heb. 2:17). Yeshua did not, however, cease to be God while he was with us as a man. Yeshua was a bridge between man and God. He had to be fully human or his sacrifice wouldn’t have reached down to our level. He had to be fully divine or his sacrifice wouldn’t have been of enough value to merit forgiveness for all time and all believers.” (Leman 2000, 36-37)

Christ assumed that weakness and frailty when He became fully human. He felt the full force of temptation. But because He did not inherit a sinful nature from Adam, He was able to resist sin. We, however, born as children of Adam, inevitably sin. (Moo, Living in a New Realm 2002, 37)

He took our sin upon Himself and became sin. This does not mean that He actually became sin itself, 1 John 3:5 makes that totally clear since there is no sin in Him. And then there is this as well.

1 Peter 2:22

“He committed no sin, neither was deceit found in his mouth.” (ESV)

Logically speaking, if Jesus Christ is God, and He is, then how could Jesus Christ become sin for us and yet never cease being God. Once again, this brings us full circle back to the doctrine of imputation. He did not become a sinner; He was not guilty of any actual sin.

He was without guilt and had been, prior to going to the cross, even judicially declared to be such by man’s tribunal (Luke 23:22) seconding God’s assessment.

The only proper interpretation here is the doctrine of imputation. On the cross, our sin was placed into the account ledger of Jesus Christ. Meanwhile, on our ledger, His righteousness was placed into the place vacated by the sin we had transferred to Him.

That is how Christ paid our sin debt to God. He had no sin in Himself, but our sin was imputed (attributed) to Him so, as He suffered, He took the just penalty that our sin deserves. At the same time, through faith, Christ’s righteousness is imputed to us. Now we can stand before God sinless, just as Jesus is sinless. We are not righteous in ourselves; rather, Christ’s righteousness is applied to us. (Got Questions Ministries 2014-2021)

When Jesus Christ went to the cross for you and me, although He was sinless, He was treated as if He was not. He remained Holy but was regarded as guilty for the sin of the entire world.

Isaiah 53:3–6

“He was despised and rejected by men, a man of sorrows and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. **But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed. All we like sheep have gone astray; we have turned—every one—to his own way; and the LORD has laid on him the iniquity of us all.**” (ESV)

Paul is showing our BC life, and what that looked like as we were still full members of this earthly fleshly realm. John coins a phrase for it in the book of Revelation when he contrasts earth dwellers versus heaven dwellers. He makes crystal clear the ultimate results of this realm transfer for us.



In the book of Revelation, “The focus of the “earth dwellers” is the earth, and not God’s will, which is issued from heaven and enacted on the earth by His agents. “This fact explains,” notes Garland, “why the events of Revelation include great judgments poured out upon the natural systems of the earth for the earth has become an idol of worship for the earth dwellers.” “In contrast to the faithful who are aliens and sojourners on the earth (Lev. 25:23; Num. 18:20, 23; 1 Chr. 29:15; Ps. 39:12; 119:19; John 15:19; 17:14, 16; Php. 3:20; Heb. 11:13; 1 Pe. 2:11) and whose hope is heavenward (Heb. 11:13–16; Rev. 13:6), these that dwell upon the earth are trusting in man and his environment.” (Ice 2009, 355)

Romans 6:3–4

“Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? Therefore we have been buried with Him through baptism into death, so that, just as Christ was raised from the dead through the glory of the Father, so we too may walk in newness of life.” (NASB 2020)

Is the baptism that Paul is referring to here the actual baptism where you physically identify with Jesus by being obedient and go into the water showing the world and the unseen realm that there is new management? Not exactly.

Again, context is important. Every time we see the word, baptism, it may not mean what we immediately think it means. It is not always water baptism being referred to. First the verse.

Galatians 3:27

“For all of you who were baptized into Christ have clothed yourselves with Christ.” (NASB 2020)

This does not refer to water baptism but to identification. The context of this verse shows us that this verse is about identification with Christ just like a child identifies with its mother. Now the context.

Galatians 3:25–29

“But now that faith has come, we are no longer under a guardian. For you are all sons and daughters of God through faith in Christ Jesus. For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you belong to Christ, then you are Abraham’s descendants, heirs according to promise.” (NASB 2020)

Seeing the context, yep, not water baptism.

I picked on Galatians for this because the context here in Romans is the same. Not water baptism but identification.

A follower of Jesus Christ will do as Jesus says in Luke 9:23.

Luke 9:23

“And He was saying to them all, “If anyone wants to come after Me, he must deny himself, take up his cross daily, and follow Me.” (NASB 2020)

A willingness to follow Jesus anywhere and fully identify with him reckoning the old man done. Pretty much what Paul is telling us here in Romans. When we come to Jesus, we have so identified with Christ that we have died to our past life. Realm transfer has taken place, and we are no longer residents of that realm, and our lives now reflect the truth of that transfer to the realm of the Spirit.



In Luke 9:23, we have died to self and our past life to the degree that we are like someone headed to execution, but when you overlay realm transfer on top as Paul has done here, we are not on our way to be executed, we are already dead and no longer part of that world anymore.

So why does Paul use the term baptism? He is most likely thinking about what happened to the nation of Israel at the Red Sea. On the other side of the Red Sea, the nation was all in, they were now part of what Moses had been charged to do.

We are so identified with Christ now, that the old life is dead.

The old life has been dead and buried along with our sin, dead from the work on the cross. We have transferred to a new realm and as such are now subject to life in the new realm. That means full identification with our Lord and Savior Jesus Christ. Something very real has taken place in the life of the believer and the identification that we enjoy is best communicated with the word, baptism.

But here we also learn what the rite of baptism fully means. I love how the Holy Spirit makes use of His word for more than one purpose.

He fully identified with us, and we are to do so as well.

Almost 2,000 years ago, when Jesus went to the cross just outside Jerusalem, you and I were with Him. I was there with Jesus looking up at Him on the cross because my sin is the reason why He is on the cross. My sin is the reason why He is suffering. My sin is the reason why he was whipped and tortured as He was. It was all my fault. Once you and I get to the point of fully identifying with our Savior understanding just how personal this was to Him as He identified with us, then we are fully identifying with Him and operating as citizens of the new realm we have been transferred to.

But, as we see in verse 4, He did not stay in the grave, He walked out of it.

And because we are identifying with our Lord, and because He walked out of the grave raised to newness of life, we are as well.

We are joined today with a risen and resurrected Savior and Lord. If we are following Him, then He did indeed personally handle our sin problem for us and as far as He is concerned, we are already seated in heavenly places and our sin, they were on Jesus and they have been paid for and are gone forever.

But if you do not know Jesus, then all of your sin is still your personal possession. They still all belong to you and if you die with them like that, then all you have to look forward to is judgment.

You see, there is no other place for them to go. They have either been dealt with by Jesus, or perhaps you think you can deal with them on your own. And that never works.

Romans 6:5–7

“For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection, knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin; for the one who has died is freed from sin.” (NASB 2020)

Here in verse 5, Paul affirms what he just said at the end of verse 4.

I don't know about you, but I like the idea of having resurrection affirmed for us as a reality because of what Jesus has done.



What is Paul saying when he says, “if we have been united with Him in the likeness of His death.” Again, we have a realm transfer, and we have identification with our Lord. He tells us we are to abide in Him, that implies an identification beyond where we become dependent upon the Lord for our spiritual life. Jesus talked about being united with Him with His disciples just before going to the cross.

John 15:1–6

“I am the true vine, and my Father is the vinedresser. Every branch in me that does not bear fruit he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit. Already you are clean because of the word that I have spoken to you. **Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing.** If anyone does not abide in me, he is thrown away like a branch and withers; and the branches are gathered, thrown into the fire, and burned.” (ESV)

We are united with Him. Paul’s point is that the spiritual life of the believer is not self-originated but is derived from Christ, with whom he is now one. The union is of the closest sort, and life from Christ flows through to him. (Morris 1988, 250)

Just as Jesus related, abiding in Him. His death was not the end since three days later He walked out of the grave. With it, He achieved the death of our sin. From death of sin to true life, resurrection life.

Grafted in and abiding, just as He told us we needed to be doing, we are more than identifying, we are allowing His resurrection life to impact our life in the here and now.

Romans 6:6–7

“knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin; for the one who has died is freed from sin.” (NASB 2020)

That person we used to be, the one who was left behind when we transferred regimes, that was crucified with Christ.

When Paul says our old self was crucified with Christ, this is Paul once again talking about the change that has happened in our life because we believe. It still is all intensely personal for each one of us. Now we are once again back the cross and that old man who was a citizen in good standing of the earthly regime is hanging there on the cross with Jesus. Our old man is the one that is a slave to sin.

God, when we come to Christ, considers that our old self died there on the cross with Jesus and now we are being made new as a result of the Holy Spirit now coming inside to be with us forever.

The believer who is “crucified with Christ” is as definitely and finally “dead” as a result of this action as was Christ himself after his crucifixion. (Moo, The Letter to the Romans, The New International Commentary on the New Testament 2018, 397)

That body of sin, that old man, the flesh, the slave to sin from the old earthly realm must be dealt with. In the eyes of the Lord, he cannot be allowed to live in the new realm of the Spirit and since He is making all things new for us as part of our salvation, only death is appropriate.

Before we can truly be rescued by the Lord, the body of sin must be done away with. This eliminates the slavery to sin we all were under prior to it taking place.

God wants us free from the slavery and tyranny of sin. Before that can happen though, the body of sin must be done away with. Only then can the Holy Spirit move in and begin cleaning house. The body of sin



is our old self. It is what we were prior to coming to Jesus. It is our sinful self and all that would go with it. To use a term, we see elsewhere in the scriptures, the flesh is now toast. God wants the flesh to be done away with, καταργηθῆ (katargethe).

This word means “to cause something to be unproductive, use up, exhaust...to cause something to lose its power or effectiveness, invalidate, make powerless.” (Arndt, et al. 2000, 525)

By doing that, the Lord has forever ended for us, the slavery we used to have to sin. Verse 7 tells us why.

Romans 6:7

“for the one who has died is freed from sin.” (NASB 2020)

Romans 6:8–11

“Now if we have died with Christ, we believe that we shall also live with Him, knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him. For the death that He died, He died to sin once for all time; but the life that He lives, He lives to God. So you too, consider yourselves to be dead to sin, but alive to God in Christ Jesus.” (NASB 2020)

Working our ways backwards through Paul’s logic, we have now arrived at the beginning. Jesus Christ died to sin when He died on the cross (Romans 6:8-10).

Because of what we see here in verse 8-11, we have already learned that when we come to Christ, the old sin nature dies, it has to, it can no longer live in the new regime taking over. In fact, as citizens of heaven, we are dead to sin.

We know, for certainty, that we have resurrection life and the reason we know is because that old man has been nailed to the cross with Jesus and died. Again, we identify with Christ who has died to sin and lives to God, we are to be just like Jesus.

Since we talked earlier in Romans about Adam and our being sinners because of Adam’s sin. That union is now history.

In Christ we are no longer joined to Adam, and this is to include the old man part of us. We have instead been joined with Christ, transferred to an entirely new realm and have died to the past. The desire to sin, is no longer the dominate thing in our life. We are no longer slaves but are now free.

We now can enjoy resurrection life here and now. Yes, if we die, there is still a future resurrection, but you and I if we are in Christ, we are citizens of another regime where we have passed from the reign of death to the reign of grace. From the flesh to the Spirit. From slavery to sin, to freedom in Christ.

Once you and I have become united to Christ. Everything has changed. All things are indeed new, and we cease being earth dwellers, citizens of this planet. We are now citizens of heaven, and we are servants of the King, in fact we are considered to be part of His family.

There is no going back. For the one who has come to Christ, there is no returning to the old life. Why is that?

Because we have had the most important, monumental, life-changing experience we can ever imagine and it is only just getting started.



1 Corinthians 2:9

“That is what the Scriptures mean when they say, “No eye has seen, no ear has heard, and no mind has imagined what God has prepared for those who love him.”” (NLT)

In Christ, you and I have a living and real relationship with the one who created everything. And being joined to Him, being citizens of His realm, which we all are now, since He will still be here when heaven and earth pass away, we now know we will be here as well.

Do you have a relationship with Him? Have you experienced regime change in the here and now? You can.

Romans 3:21–24

“But now God has shown us a way to be made right with him without keeping the requirements of the law, as was promised in the writings of Moses and the prophets long ago. We are made right with God by placing our faith in Jesus Christ. And this is true for everyone who believes, no matter who we are. For everyone has sinned; we all fall short of God’s glorious standard. Yet God, in his grace, freely makes us right in his sight. He did this through Christ Jesus when he freed us from the penalty for our sins.” (NLT)

Romans 10:9–13

“If you openly declare that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For it is by believing in your heart that you are made right with God, and it is by openly declaring your faith that you are saved. As the Scriptures tell us, “Anyone who trusts in him will never be disgraced.” Jew and Gentile are the same in this respect. They have the same Lord, who gives generously to all who call on him. For “Everyone who calls on the name of the LORD will be saved.”” (NLT)

ABC’s of Salvation

- A. Acknowledge that you are a sinner, tell Him that.
- B. Believe that Jesus died on the cross for our sin and that He rose from the dead.
- C. Confess that Jesus is Lord. Tell someone about what you have done.

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