

BIBLE STUDY ROMANS 6

Romans 6:1-12: Part I
Sermon 0073a

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By
HENRY T. MAHAN

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Romans 6:1-11:

“What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.”

Tonight’s message from **Romans 6** is going to be such a grain crossing exposition and sermon that it is going to take a truly regenerated individual to find it interesting, let alone to understand it. I boldly declare if you cannot enter in to the spirit of this message I wouldn’t go away questioning the accuracy of it, I’d go away and find the Lord in salvation. I really would. I want you to listen carefully to it. I’m as confident of it as anything I’ve ever preached.

Now, in the preceding chapters (and you stay with me) in the preceding chapters, Paul has presented the universal depravity and guilt of man. He has presented the free salvation and justification of sinners through Christ. That’s clear. That’s what he has dealt with in the former chapters. In this chapter, in chapter 6, the main theme is the intimate connection (now this is the theme) the intimate connection between the justification of

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the believer and the sanctification of the believer. The main theme of this chapter 6 is the intimate connection between our justification and our sanctification.

Now in **verse 1**: “*What shall we say then? Shall we continue in sin, that grace may abound?*”

Paul begins with an objection he knew would be made against the doctrine that he preached. He knew somebody was going to object. He preached that where sin did abound, grace did much more abound. He says that salvation is totally, completely, absolutely by the grace of God through the merits of Jesus Christ and that man is utterly and absolutely passive in the justification of his soul. That salvation is the free gift of God and where sin did overflow (sin with all of its blackness and wickedness and vileness) where sin did overflow to the glory of God His grace did much more overflow. His grace!

He knew that somebody would say, “Well if that’s true, if justification is by grace alone (justification is the free gift of God and the greater the sinner the greater the glory) then let us continue in sin. Let us give ourselves to iniquity to make the grace of God abound more and more. Let’s really open the flood gates of sin. If God gets great glory from putting away great sin then lets open the flood gates of sin that God might get more glory.”

“Now what are we going to say to this,” Paul said. How are we going to answer this objection? Shall we be joined with these men who object to grace? Grace is true whether you understand it or not. Grace is true whether you believe it or not. Salvation is by God’s grace. It’s the gift of God whether a man believes it or understands it. Paul said, “Now how are we going to answer these people?”

Shall we continue in sin that God might get more glory? That grace might abound more? They who are dead to sin. **Verse 2**: “*God forbid.*” Paul uses this expression frequently to express his shock. It’s an expression that is characteristic of Paul. “*God forbid.*” He uses it over and over. When he uses it you can always see his shock and abhorrence of a certain matter. “*God forbid.*”

Now watch this statement. It occurs again and again. “*How shall we, that are dead to sin, live any longer therein?*” How shall we, that are dead to sin, live any longer in sin? Now there is a death for sin. Christ died for our sins. A substitute who paid our debt. There is a death for sin. There is a death in sin. That’s when a man dies in unbelief. Christ said if you die in your sins you cannot come where I am. There is a death to sin. That’s what this chapter is all about. Death to sin. It starts with this and it winds up with this. Death to sin. Our study tonight in **Verses 1-11**; deals with death to sin!

All three of these examples are revealed at Calvary on the three crosses. Christ on the middle cross died for our sins. One thief died in his sins and one man died to sin. He died to sin. Now believers are dead to sin.

This is described back in **Romans 4**. Turn back there just a moment. **Romans 4:7**, David said, “*Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute (charge) sin.*”

He is dead to sin. Now, those who are dead to sin are those (and this is what it means) are those from whom sin’s guilt and are condemning power has been removed through Christ. That’s what that means. Being dead to sin. We are not talking about death to the power of sin. That’s not what that verse means. It’s death to the guilt

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of sin. Now stay with me; I'm going to prove this all the way through this chapter. This is where the lines are drawn, right here. This is where Pharisee-ism and self-righteousness comes out, right here.

“How shall we, that are dead to sin, live any longer therein?”

In other words God remembers our sins no more. God unites us to Christ who is the fountain of life. The condemning power of sin, the penalty of sin, the guilt of sin which separated us from God is removed. We are dead to sin. The curse of sin, the claim that sin had upon us is removed. Sin is abolished totally. Sin is crucified with Christ an end has been put to it. It cannot hurt us. Sin is not our business. Sin is not our course of life. Sin is not our friend. Sin is our enemy. How shall we that are dead to sin; dead to its guilt, dead to its condemning power, dead to its charge, dead to its condemnation, dead to its judgment, how shall we live any longer therein?

People are said to live in sin when they give themselves up to it and when they are bent upon it. People live in sin when sin is their life, their pleasure, and their delight. The believer who is dead to sin may fall into sin but cannot live therein. Living in sin is not only unbecoming to the grace of God, it's contrary to the grace of God. Living in sin is contrary to the grace of God. How shall we that are dead to sin; to its guilt, to its condemning power, live any longer in sin?

Now look at **verse 3**; *“Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?”*

In this verse and the following verse Paul proceeds to give a full answer to the objection in **verse 1** by showing this, now listen to this. This is the key to this whole thing; the sanctification of the believer rests on the same foundation as his justification. The sanctification of a believer springs from the same source as his justification and that is his union with Christ. That is so. The sanctification; the motivating principle, that which makes the believer holy, that which makes him strive after righteousness, that is what makes him want to please God, and that which makes him love the law springs from the same source as his justification, namely his union with Jesus Christ.

We don't begin in the Spirit and wind up in the flesh. We don't begin in the Spirit and become perfected by the flesh. Now this is going to be my theme throughout the whole study because it's the theme of the apostle Paul. That the sanctification of the believer (you know what I'm talking about when I'm talking about sanctification.) I'm talking about godliness. I'm talking about righteousness. I'm talking about holiness. I'm talking about integrity. I'm talking about morality. I'm talking about honesty. I'm talking about the Christian walk. The sanctification of the believer rests on the same foundation as his justification. If it doesn't, he is a Pharisee, if it doesn't, he is a self-righteous hypocrite. It springs from the same source.

Now watch this, listen to this carefully; the expression dead to sin does not relate to your character nor to your conduct but it relates to your state before God. Not to your character. I hope nobody in here will say, “I believe it relates to our character. We are dead to sin in character.” I'll make a liar out of you in two minutes.

To explain the statement, *“We are dead to sin”* as meaning we are dead to the influence of sin and to the love of sin would be hypocrisy when you know you are not dead to the influence of sin, not a single one of you. You had a little encounter with it today didn't you? I thought you were dead to it; dead to the love of sin. You

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had no encounter at all with sin today in any shape, form or fashion? If you were dead to the influence of sin, if you were dead to the love of sin, you would have no temptation to sin.

The only way that you'll ever be dead to the influence of sin is to lie in your casket. The only way you will ever be dead to the love of sin is to lie in your coffin and be buried beneath the ground. "*O wretched man that I am! Who shall deliver me from this body of death?*" Does that talk like a man who is dead to the influence of sin? Who is dead to the love of sin? Who is dead to the power of sin?

You know and I know that we are not dead to the power of sin. We are not dead to the influence of sin and we are not dead to the love of sin. We are dead to sin! That's what it says here. We are dead to sin. It means by that we are dead to the guilt of sin. You say, "Now, if that were true people would just do anything they want." That's exactly what Paul is answering right here. That's the very thing. That's the very thing that these objections to grace are voicing. They have got to have a toe hold. They don't mind if it's just a little toe hold. Just a little finger hold; just somewhere they can get works in this thing of salvation. This is the very objection they are raising right now. The very objection!

Now baptism, there are two kinds of baptism mentioned here in **verse 3 and 4**; "*Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?*"

Baptism into Christ; this is not water baptism here in **verse 3**. There were a lot of people who were baptized into water that weren't baptized into Christ. There are some people who were never baptized in water who were baptized into Christ. The thief on the cross was baptized into Christ.

"*Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?*" That means union with Christ. Believers are one with Christ. They are members of His body. Now watch this. The believer is one with Christ as He was one with Adam. He died with Christ as truly as he died with Adam. Christ's righteousness is mine. It's mine! Christ's holy perfect spotless righteousness is mine! Just as much as Adam's sin was mine! I have a perfect righteousness! A perfect legal standing in Jesus Christ! I was baptized into Christ and being baptized into Christ by the Holy Spirit, I was baptized into His death and all the benefits of His death, every bit of it; if I never lift another finger, I have everything that Christ bought.

Adam's posterity is one with Adam and they are viewed in Adam and they are damned in Adam and they are guilty in Adam. All of the people of Jesus Christ are one with Him and they are redeemed with Him, and they are accepted in the Beloved and they are loved in the Beloved and they are cleansed in the Beloved. They are righteous in the Beloved.

"*Lord we prophesied in your name, cast out devils, did many wonderful works. I never knew you workers of iniquity.*" That's what every religious man out of Christ is. He is a worker of iniquity. That's what every charitable organization out of Christ is. It's a work of iniquity. Is that too strong? That's what Christ said. When Christ died I died, when Christ arose I arose, when Christ ascended into heavenly places, we were seated with Him! Baptized into Christ! Immersed into Christ! Absorbed into Christ! I am complete in Christ! Totally complete! No act of the flesh or thought of the flesh or effort of the flesh can add one thing to that! That's salvation! That's so!

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When there is a chafing against that, it's the same people Paul is answering here. They are objecting to grace! "It can't be that free. It can't be that completely free of human effort! It can't be that free! Man has got to do something!" If he does, he will go to hell; if he is doing something for salvation. You that would be saved by the law, do you know what the law says and what it requires? If you have to do something, you have to do it all! You that are saved by works, Christ died in vain. If justification is by works then Christ died in vain!! "*I do not frustrate the grace of God if righteousness is by the law, Christ is dead in vain.*"

There is another baptism here. **Verse 4:** "*Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.*"

Stay with me; in water baptism we are represented as dying with Christ being buried with Christ and rising with Christ. Right? The death of Christ was the means by which sin was destroyed. The burial of Christ was the proof of the reality of His death. Now, Christians in baptism are represented as dying with Christ. My sin debt is paid. The penalty has already been accomplished. The sentence has already been carried out. I died with Christ. My sin debt is paid. It's paid. I died with Christ. The proof of that execution and the proof of that death is when I'm buried. Christ died for sin. He paid the debt. The atonement was effectual. It was complete. It satisfied God's justice and Christ was buried as proof of His death and I am buried beneath the waters of baptism as proof that I died. My sin debt was paid.

And then the resurrection of Christ when, "*Christ was raised from the dead by the glory of the Father,*" by the glory of God. We are buried with Him in baptism, into His death. You don't bury a living man. You bury a dead man. You don't dare bury a living man. If a man is still living he can't be buried. He can only be buried after he is dead. I'm dead. Sin has no more claim on me. Sin slew me. The law executed me. The penalty of God and the sentence of justice took me out and nailed me to a cross and then they buried me. Dead.

But Christ didn't stay dead. By the glory of God He was raised. The resurrection of Christ was the effect of the power and glory of the heavenly Father. In the same manner and by the same power believers are raised with Christ to walk in newness of life. We are dead to the guilt of sin and if so the ground of our separation from God has been removed. The ground of our enmity, of our warfare, it has been removed and God raised us up to walk with us; to dwell in us and to be our God. His almighty power is engaged to cause us to walk with our risen Lord.

2 Tim. 2:11; turn over there just a minute; "*This is a faithful saying: for if we be dead with him, we shall (not we ought to) we shall also live with him.*"

2 Cor. 13:4; "*For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.*"

It's by the power of God. The same power; the same glory that raised up the dead Christ is the power and the glory that raises the dead believer to walk in newness of life. Not pledge cards that are passed out in the congregation. Not preachers carrying billy clubs. Not rules and regulations that are typed on pieces of paper what our church can do and can't do. It takes the glory and the power of God to raise a dead Christ and it takes the power and the glory of God to raise a dead sinner and engage in giving him the ability and the will and the desire to walk in newness of life; governed by God's law of love.

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Now verse 5: *“For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.”*

That’s true isn’t it? If you died with Him, you’ll live with Him. If you didn’t die with Him you can’t live with Him. There is no way. That’s what it’s based on. That’s what justification is based on. That’s what sanctification is based on. If you died with Him you’ll live with Him. That’s what He said. Here is what it means (listen) if we have become one with Christ in His death we shall also be one with Christ in sharing His resurrection. If I died on the cross with Him and I’m buried with Him. When He came out of the grave is He going to leave me there?

That’s what some preachers preach! They preach, “Well there are spiritual Christians and carnal Christians. The Christians who Christ is their Lord and there are some who Christ is not their Lord. There are some who are saved from hell but they live like hell. Christ left them in the grave.” No, He didn’t either. If we died with HIM! If we have been planted together in the likeness of His death we shall be also in the likeness of His resurrection.

Robert Haldane says, “Here you have a spiritual and a literal resurrection both in this verse.” Believers have already been raised spiritually to walk with Christ. They do walk with Christ.

Barnard used to say he got awfully amused hearing preachers come to hold a revival meeting. Every time one of them would come to hold a revival meeting the first sermon he would preach was, “If my people who are called by my name shall humble themselves and seek my face and turn from their wicked ways, I’ll hear from heaven and heal their land.” He said that isn’t talking about saved people. He said God doesn’t have any proud people. They have all got broken hearts. God doesn’t have any people who don’t seek His face. ALL His people seek His face. God doesn’t have any people who are walking in darkness and wickedness. If we walk in darkness and say we walk with God we are lying and the truth is not in us.

That’s written to a backslidden, materialistic, national people called Israel; whose relationship with God was based on God blessing them materially or taking it away from them materially. Believers have already been raised spiritually. They walked with Christ in newness of life! We are not the same. If we died with Him we are raised with Him. We live a resurrected life! If a man doesn’t live a resurrected life, he is not resurrected! Our affections are on things in heaven. Our affections are not on things of the earth. Love not the world. *“If any man love the world the love of God is not in him.”* That’s what the scriptures say. It’s not in him!

“If you have not the spirit of Christ you are none of His!” Now that’s just being honest. If we are dead with Him we are raised with Him and if a man is NOT raised with Him he didn’t die with Him!! Christ never left His sheep in the grave. He brought every one of them out! That’s true!

But there are a whole lot of unsaved church members. Well that’s a fact too. I’m just being perfectly honest, that’s all. Just being honest with you. If we have been planted in the likeness of His death we shall also be in the likeness of His resurrection. The power that raised Christ from the dead raised us too!

Now look at **Col. 3:1-4**; *“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are*

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dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.” Is Christ your life?

Now watch this, **Romans 6:6**; “*Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.*”

Now brethren listen to this a minute. Knowing this, the old man here is that old man that is crucified with Christ. The old man here is the corruption of nature. It’s called the man because it’s natural to people. It’s called a man because it lives and dwells in the flesh. It’s called a man because it consists of parts and members as a man; that is his will, mind, affection and imagination and these things. It’s called the OLD man because it is derived from the first man, because it’s with us from the day of our birth and because it will abide with us until the day of our death and because it’s older than the new man.

You have to be lost to be saved. You have to be an old man because you can be a new man. It’s called, “*our old man*” because it’s continually in us and with us. It’s our old man. It’s your old man. It’s my old man. Knowing that our old man is crucified with Christ; that old man can no longer exert its damning power over the believer. It can’t do it. It’s crucified. The old man can no longer reign over the believer. It can’t do it. It’s been crucified. The body of sin has been destroyed. That’s what the scriptures said.

It says right here; “*Knowing this* (I’m sure of this Paul said, that our old man) *that body of sin,*” that old reigning power, that old master that kept you under his tongue and under his heel and in servitude is buried, dead and is crucified! He is destroyed and he is crucified with Christ. That we might (look at it) “*That henceforth we should not serve sin.*” He is not challenging you. He is telling you what is so. He is not offering you a little bait here so he can catch you for God. He is telling you what has already happened! That old man has been crucified. That’s right! He has been crucified. The body of sin has been destroyed that the believer should no longer be the slave of sin.

Now men who are not in Christ are the servants of sin. Men who are not in Christ are under sin’s power. Men who are not in Christ are slaves to a master called sin! They can’t do otherwise because they don’t want to. They love their master just like you love yours. They are the servants of sin. They are the slaves of sin. We are not a people who have had a religious experience and are not the bond slaves of Christ. I worry about people who have religious experiences who have never heard any gospel. That’s dangerous. It’s impossible to have an experience in grace without hearing the gospel.

There was a man that came here one time years ago and he had never been under any gospel preacher at all, never. He had heard our radio program a time or two, but he had some kind of experience one Saturday night. I think he had been used to doing a lot of drinking, a lot of carousing. He was ashamed of it. He had an experience. The next morning he came down here to this church and he joined. He had an experience. He had an emotional experience. He had a climatic experience. He had a religious experience and he joined the church. It hadn’t been worth nothing, that experience; what do you get for that? Nothing. That’s what it was worth. He looked back to that experience since that day. He didn’t have any foundation for justification whatsoever. He had an emotional experience. He didn’t want to go to hell.

Now Paul is telling us something that has happened here. Something that through an experience we have gone with Christ. Based on a solid foundation that can’t be shaken! Knowing this! I KNOW this! That our old man

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is crucified with Christ. That the body of sin might be destroyed. Men who are not in Christ are the servants of sin. They are under sin's power. They are slaves to a master. We have been willingly, lovingly, delivered from that bondage. We KNOW who we have believed. We are not saying that sin is not in us. I'm not saying that. I know better and you know better. Sin is in us. There is a battle which we have. There is a conflict but sin is not our master. Christ is our Master. Our delight is NOT to serve sin. Our delight is to serve Him who bought us! Who loved us! Who redeemed us! Who sits on the throne in our heart by our own consent. We wouldn't have it any other way.

He is King and He has got no rival for His throne. No sir. No rival. He has no rival. He is the undisputed King. Absolute Monarch, *"Take my yoke upon you,"* He said. Take my yoke! Bond slaves of Christ! That's what we are. We know this. Our old man is crucified! The body of sin has been destroyed that henceforth we should not serve sin. We DON'T serve sin. A believer does NOT serve sin. He is not a sin server. He is King Jesus' servant. His master is not sin. His Master is the Lord! Sure he has got his problems and he has his conflicts and he has his failures but that old man has been crucified. If that old man hasn't been crucified then the man is not saved. That is being perfectly honest.

Watch **verse 7**; *"For he that is dead is freed (justified) from sin."* Here we come back to it again. Do you know what the word *"freed"* is there? The marginal reference here is justified. That's exactly what it is. You go to your Greek Lexicon tonight and look it up. The word *"freed"* in **Romans 6:7**, is justified. *"For he that is dead is freed (justified) from sin."*

What does that mean? I died under the curse of the law. When Christ died, I died. I paid the full penalty. The complete atonement has been made. Therefore I'm justified. You can't execute a man twice for the same crime. He is justified! Now in justification which is judicial, justification is judicial and justification is unchanging.

It's pronounced by God in two parts. I want you to hear this. There are two parts to justification.

There in is justification, he that died with Christ, now this is the basis for salvation. This is the basis. I'm going to heaven because Christ died for me. I'm holy because Christ died for me. I'm saved from my sins because Christ died for me! I love the law of God because Christ died for me. I want to live a holy life because Christ died for me. You have any other motive, you are wrong. I don't care what your motive is. You are wrong. This is what Paul is saying here. You don't have any other motive for sanctification either.

First of all, justification is a clear, clean, total absolution from guilt. A man that is justified pronounced by God almighty with an unchanging decree, he has a clear, clean, total absolution from guilt! *"There is therefore now NO condemnation to them who are in Christ."*

Second: A man who has died with Christ and is justified possesses a perfect obedience to the law of God. He has a perfect obedience to everything the law demands. If he doesn't, that one failure will send him to hell. When you come and stand before God, if your righteousness has one hole in it, you are going to be cast out of the kingdom of God. *"How did you get in here without a wedding garment?"* If he has one hole in it he will be cast out. So when I was justified when Christ died I was justified and I received a clear, clean, total absolution from all guilt and secondly, I received a spotless, perfect, holy, acceptable righteousness to everything the law demands.

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Now instead of this grace encouraging a man to sin, it leads him to holiness for he is united with a living fountain. Brother, the creek bed ain't going to be dry if the fountain is full and appears at the head. Do you see what I'm saying? Now, if the fountain is dry, the creek bed will be dry. But brother, if there is water coming from the fountain up here, the creek bed is going to have water in it too. If Jesus Christ is your head you are going to have water too. If your head, is holy you are holy! If you're joined and united inseparable with the Vine, the branch will have green leaves on it. If it doesn't have green leaves on it it's not part of the Vine. That's what I'm saying. That's what Paul is saying right here. He that is dead is justified.

Alright, **Verse 8**: *“Now if we be dead with Christ, we believe that we shall also live with him.”*

Now there is no doubt about it. Here is what the whole thing is based on; if you died with Christ. That's what it is based on. If you died with Christ, if we are dead with Christ by union with him as our head and representative and by communion with Him in the benefits of His death and we are dead to the law and dead to sin and dead to the world, we shall live not only a life of justification but we will live a life of holiness. Yes, you will too. We believe we shall live with Him. If we believe we shall live an eternal life of happiness with Him. Not only shall we live with Him now but we shall always live with Him. *“He that believeth on me though he were dead yet shall he live.”* He shall never die. Never die!

Alright **verse 9**; *“Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.”*

Christ is not going to die anymore. He lives! I am not going to die anymore either because I'm one with Him. Do you see what I'm saying? All of it is based on this; Christ is raised from the dead. The prophets foretold it. Christ foretold it. The angels affirmed it. The apostles witnessed it. The Holy Ghost wrote it! Christ being raised from the dead, He will die no more! No need for Him to die. Death hath no dominion over Him. Death is the result of sin. Let me make it plain. If I don't have any sin, how am I going to die?

Christ died once and He died no more! He died under the penalty of our sin. Death hath no more dominion over him. Death did have dominion over Him one time. It sure did. Back yonder at Calvary. Death held Him in its power. He was the lawful captive when He took our place and death slew Him. Sin slew Him. The law slew Him. But no more. Paul said no more. Christ Jesus died once. He will die no more. Death hath no more dominion over Him. I am in Him and death can't touch me unless it touches Him. Sin can't touch me without getting to Him. He said they are in my hand and nobody can pluck them out of my hand! Death hath no more dominion over Him and therefore, death hath no more dominion over me.

(End of **Romans 6 Part 1** recording. The end of **Romans 6 Part 1** may be read below and heard at the beginning of the **Romans 6 part 2** recording.)

Verse 10: *“For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.”*

Now I want you to stay with me right here. Here we have the same declaration concerning our Lord and Savior as we have in **verse 2** concerning the believer. Now will you look at that? Look at **verse 10** first. *“For in that he died, he died unto sin once.”*

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ROMANS 6:1-11, PART I HENRY T. MAHAN

Christ died unto sin. What does **verse 2** say? “*God forbid, how shall we, that are dead to sin, live any longer therein?*” Christ died to sin. We died to sin. Now then, stay with me and listen. Whatever the expression signifies in **verse 10** it signifies in **verse 2**. Christ died to sin. We died to sin. It says here in **verse 10** He died to sin. Death hath no more dominion over Him. He died to sin and He lives unto God. **Verse 2** says we died to sin and we don’t live anymore in sin. We live unto God. So whatever it means about Christ, it means about me doesn’t it? He died to sin. He lives to God. I died to sin. That’s why I live to God.

Let’s see what it means. Most of the Methodist writers and other what we call “free-will” writers say that we died to the power of sin. That’s what they say **verse 2** is. We died to the power of sin. Well, Christ never felt the power of sin. Christ couldn’t die to the power of sin because He never felt the power of sin. Christ felt the guilt of sin. The guilt of our sin was upon Him. He was numbered with the transgressors. He died to the guilt of sin. The guilt of our sin which He took upon Himself. That’s right. Christ died to the guilt of sin. We, dying with Christ, died to sin precisely in the same way that He died to it. He died to the guilt of sins! Death hath no dominion. Sin hath no more dominion! No condemnation. He is free without sin. He that is dead is free! Justified! Our dying with Christ brings us into an entirely different state from that in which we formally were in in respect to our relationship with God. Having been delivered from sin’s guilt being dead to it we are in consequence, delivered from its reigning power.

I want to read you something that **William Romaine** wrote on **verse 11**. “*Likewise reckon ye also yourselves to be dead indeed unto sin.*’

The same way Christ died to sin; He died under the guilt of sin. He died to sin’s guilt. One time. To sin’s condemning power and death hath no dominion over Him. Likewise, reckon yourselves to be dead in the same way but alive unto God. Now I want you to listen to this. It won’t take but a minute to read it but it’s important.

William Romaine said, “True spiritual mortification,” (and that’s what we are after aren’t we? Mortify therefore your members which are upon the earth). “True spiritual mortification does not consist in sin not being in you. To deny that would be to make God a liar. To deny that would be to deceive yourselves. True spiritual mortification is not in sin being crucified daily. There must be something more than this to establish a perfect peace in your conscience. That is the testimony of God concerning the body of sin. God has provided for your perfect deliverance from sin in Christ, everything needful for that purpose was finished by Christ on that cross. He was your surety, your sins were crucified with Him, they were put to death when He died, He was your covenant head, He was your legal representative, the law has no more right to condemn you than it has to condemn Him, justice is bound to deal with you as it has dealt with your risen Saviour.

You are dead to sin. If you don’t see this, if you don’t see this complete mortification in Christ and Christ alone, then sin is going to reign in you. Sin is going to have its way with you. No sin can be crucified either in a heart or a life until it is first pardoned in the conscience. If it is not pardoned in the conscience, if our hearts condemn, us there will be want of faith to receive the strength and power of Christ by whom alone it can be crucified. If sin is not mortified in its guilt, it will never be subdued in its power. If the believer does not see his perfect deadness in Christ, he will open a wide door to unbelief. If he doesn’t see his completeness in Christ and Christ alone, then he will leave room for self-righteousness, legalism, and personal merit. That’s the most dangerous position a man can be in.”

ROMANS BIBLE STUDY

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