

REMNANT CHURCH SERMON NOTES – ROMANS 6: 1 - 4
PREACHED ON FEBRUARY 22, 2026, BY REV. B.B. ANUM-HIGHER

¹ What shall we say, then? Shall we go on sinning so that grace may increase? ² By no means! We are those who have died to sin; how can we live in it any longer? ³ Or don't you know that all of us who were baptized into Christ Jesus were baptized into His death? ⁴ We were therefore buried with Him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.

➤ **INTRODUCTION**

- Last week, we looked at Adam and Jesus Christ, two individuals who lived on this earth like we do today. Adam represented all of humanity; everyone born was credited with the sin he committed in the garden. Jesus Christ, on the other hand, represents the new creation, the new humanity, and His righteousness is created to every man, woman, and child who comes to Him by a personal faith in Him. All human beings who have ever lived and all human beings who live now are either in Adam or in Christ.
- Those in Adam are condemned to eternal damnation because of Adam's sin that was credited to them, but those in Christ are justified; they are saved because of Jesus Christ's righteousness that has been credited to their account. This is all by grace alone. The gospel isn't merely about forgiveness but about being taken out of Adam and placed into Christ.
- One of the key teachings of the 16th-century Protestant Reformation was this: salvation, or justification of sinners, is by grace alone, through faith alone, in Christ alone. It is equally true to say that condemnation of sinners is by justice alone, through birth alone, in Adam alone. In the Bible, the direct opposite of justification (being declared righteous by God) is condemnation or being found guilty. God's justice condemned every man and woman ever born because of Adam.
- In chapter 6, which we will begin to look at today, the apostle will continue to elaborate on what he has been discussing in chapters 1 through 5. In these chapters, Paul has been magnifying the essence of the Christian gospel, which can be called the gospel of free grace. God has lavished upon us without merit His grace in Jesus Christ to deal with our sin. These were the words of the apostle at the end of chapter 5.
- "20 The law was brought in so that the trespass might increase. But where sin increased, grace increased all the more, 21 so that, just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord."
- In summary, the apostle says that whenever sin became great, grace became greater. Grace was always greater than sin. However, Paul knew that his

teaching about grace increasing the more as sin increased could lead to a misunderstanding. Someone might say and even believe that since the grace of God draws out the love of God for the sinner, and since when sin increases, grace and the love of God increase the more, then I will continue to sin so that God's grace will continue to increase the more. It's like doing yourself and God a favor by sinning so that His grace and love will increase more and more for you.

- In other words, Paul deals with the question of whether the doctrine of salvation by grace alone leads to antinomianism or lawlessness. Antinomianism is the false idea that, since God's grace abounds more where sin abounds, Christians can continue in sin to make grace increase. The apostle wrote in verses 1 and 2, "What shall we say, then? Shall we go on sinning so that grace may increase? By no means! We are those who have died to sin; how can we live in it any longer?"

➤ **CHRISTIAN DOCTRINES ARE MEANT TO BE APPLIED.**

- One of my greatest joys in life was when God delivered me from the false Pentecostal theology to the true, biblical, or Reformed Theology. While I acknowledge that having the true knowledge of God is very important, I learned quickly in my own life that having the right theology is not enough; we must live it out. I work with three people who are proud to profess their reformed faith, but are the worst people I have ever supervised or worked with. They are lazy, gossip all day long, and are angry all the time. The right theology must always be accompanied by living it out, and not just professing it.
- It is equally dangerous to try to live the Christian life without the right theology. The Biblical approach to Christian living is by knowing doctrine. It is Scripture that equips the believer to live a new life to glorify God. The whole tragedy about Christian living is that people will rush to the experimental before they have understood the truth. The experimental is the outcome of an understanding of the doctrine and of the truth. Doctrine is always something to be applied, not just to feed our intellect.
- In chapter 5, Paul told us about the blessings of our justification and the position we are in now as God's people because of Christ's righteousness. What do you do with this doctrine? What shall we say to the teaching of salvation by grace alone, not by any work of ours? Shall we then go on sinning so that grace may increase? That is the question before us.
- The apostle responds to this question, saying that any believer who continues to sin and thinks that grace allows him to live the same way he did before becoming a Christian has misunderstood what it means to become a Christian. What happened when you became a Christian? According to the apostle, the change that took place when you became a Christian was like dying and being raised into a newness of life.

➤ HOW HAS THE CHRISTIAN DIED TO SIN?

- Verses 1-2 raise the question of whether we should continue in sin so that grace may abound. The apostle answers with a strong "God forbid!" or "May it never be!" The key phrase in verse 2 is "died to sin" (not "are dead to sin"). This refers to something that happened definitively in the past. "Died to sin" refers to when we ceased to be in Adam and came to be in Christ. In the expression "died to sin," Paul used the aorist tense in the Greek, which refers to a definite event in the past that happened once and forever at a specific point in time. It's not an ongoing process or current state but a completed action that occurred at one unique point in a believer's history - specifically when they ceased to be "in Adam" and began to be "in Christ." This is supported by several other passages, such as Colossians 1:13, Acts 26:18, and Philippians 3:20, which speak of being transferred from the kingdom of darkness to the kingdom of light.
- Men and women are either under the reign of sin or the reign of grace. They cannot be under both. Christians have been taken out from under the reign of sin and placed under the reign of grace. "Died to sin" means we have died to the reign and rule of sin. In what sense has a Christian died to sin? Every person in the world at this minute is either under the reign and rule of sin or else under the reign and rule of grace. The Christian has been taken out of Adam. The Christian has been put into Christ. This is not merely forgiveness, but a complete transfer of citizenship and allegiance. Christians are new creatures in Jesus Christ.

➤ WHY DO CHRISTIANS STILL SIN?

- While believers have been legally and positionally transferred from the kingdom of sin to the kingdom of grace, they don't always recognize or live in accordance with this reality. Like freed slaves who still behave as if they are slaves because they haven't fully realized their freedom. Like children who fear servants even though they outrank them. The believer might fall into sin simply because they didn't realize who they are. They are not applying doctrine to their daily living.
- It is therefore essential for the Christians to know and believe their new position in Christ; they must reckon or consider or count themselves dead to sin and alive to God. This truth means Christians cannot continue living in sin, not because they are trying hard not to sin, but because they are under a new power (grace) that is transforming them. Sin shall not have dominion over the believer because grace is infinitely more powerful than sin. The reign of grace guarantees a Christian's final salvation and victory over sin. Grace is more powerful than sin. The apostle calls on Christians to live in light of the truth of their position, not calling to accomplish these things through their own effort.
- So the first reason people who are believers keep sinning is that they have misunderstood what happened when they became believers. The second reason

why believers sin is that they misunderstood the significance of their baptism. This leads us to the doctrine of our union with Christ.

➤ **UNION WITH CHRIST. (VERSES 3-4)**

- 3 Or don't you know that all of us who were baptized into Christ Jesus were baptized into His death? 4 We were therefore buried with Him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.
- Since Christ is our representative head, every believer shares in His life, death, burial, and resurrection, as illustrated in our water baptism. In our text, Paul primarily speaks of spiritual baptism—the inward, supernatural act of the Holy Spirit uniting a believer with Jesus Christ in His death, burial, and resurrection. Believers throughout church history have conducted water baptism as a symbolic, outward testimony of this inward reality. Paul, in our text, focuses on the spiritual reality that converts have died to sin and are raised to walk in newness of life.
- Being baptized into Christ refers to our union with Christ, where we are joined to Him just as we were once joined to Adam. This means that what happened to Christ has happened to us - specifically, we have participated in His death, burial, and resurrection. This is not something that will happen to us, or should happen to us, or that we must try to achieve - it has already happened to all Christians because of our union with Christ.
- Water baptism is a picture of three things believers have done spiritually with Christ. Water baptism illustrates our dying with Christ when we enter the water. It portrays our death in the death of Christ. When Christ died, He died our death. We are not the same people we once were; our old selves have died. We are not the same. The old unbelieving, rebellious me and the old unbelieving and rebellious you have died. Secondly, our future physical death will not have the same meaning for us that it would have had if Christ had not died our death. Since we have died with Christ, and He died our death for us, our death will not be the horrible thing it would have been. Paul wrote to the Corinthians about death, questioning, "O death where is your victory? O death, where is your sting?" (1 Corinthians 15:55). The answer is that Christ has swallowed up the sting and the victory of death. Death is a great gain for the believer.
- When we are under the water, we are being buried with Christ, which means our death is sealed. Burial proves death has occurred. Our burial with Him shows our relationship to sin is over. This is presumably why God designed water baptism to portray burial. It represents the death that we experience when we are united to Christ. This is why we are immersed, a symbolic burial.
- Thirdly and lastly, when we come out of the water, we are rising with Christ. Nobody stays under the water of baptism. We come up out of the water. After death comes new life. The old I and the old You of unbelief and rebellion died

when we were united to Christ through faith. But the instant the old I and the old You died, a new I and a new You were given life - a new spiritual person was, as it were, raised from the dead. The point is not that baptism does anything to the believer, but that it is a picture of what has happened spiritually when you become a Christian. Baptism represents a spiritual reality. You have died with Christ, been buried with Christ, and been raised with Christ.

- According to Paul, when we realize our position in Christ and understand our union with Christ, we will know that the essence of our union with Christ is that we might live a new life (verse 4). The power to live a new life comes to us from our union with Christ. Jesus gives us the power to live a new life. Paul assumes that all Christians understand this doctrine of union with Christ, as evidenced by his rhetorical question: "Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death?" This shows that union with Christ is fundamental to Christianity; every true believer must know this. Every Christian is united to Christ. There are only two categories: in Adam or in Christ. There is no middle ground. You can't be a Christian without being united to Christ.
- Believers are baptized into Christ Himself, not just parts of Him or His work. Believers are complete in Him. Everything true of Christ is true of all true believers because we are in Him, just as everything true of Adam became true of us because we were in Him. We are in Christ's death, burial, resurrection, and life.
- Again, why do believers sin? Paul did not say that sin died when Christ died or when He was buried and resurrected. Sin is very much alive in this world with us, but Christ in His death and resurrection has dealt with two elements of sin: sin's power and penalty. Paul warned in Romans 6:12, saying, "Therefore do not let sin reign in your mortal body so that you obey its evil desires."
- God has not yet dealt with sin's presence, the third element of sin, and this will happen when He returns in glory. Christ has dealt with sin's power; He has dealt with sin's penalty; yet the presence of sin has not disappeared. This is the present experience of righteous people who still sin. Unlike unbelievers who have no power over sin and may easily be controlled by sinful acts and even love to sin, believers have the power of God in them to say no to sin.
- The true believer who sins is always a frustrated person. Believers are still able to sin, and at the same time are now able not to sin. Christians simultaneously have the ability to sin and not to sin. This frustrating reality of ongoing sin, even with the power to say no to sin in us, makes us groan with anticipation for the day when we will be gloriously not able to sin, when sin will be no more (Romans 8:23). This will take place when Christ returns.
- The very day you became a Christian is the beginning of a battle you must fight every day with the Devil in order not to sin. Saying no to sin is a battle we have to fight every day as believers. When we ignore doctrine about our new position before God and union with Christ, don't pray, fellowship with true believers, and meditate on God's word, we become easy targets of the Devil, and we often sin

in thought, word, and deed, by what we have done and by what we have left undone. Our hearts are sometimes filled with the love of the world; our minds are dark and are assailed by doubts; our wills are too often given to selfishness, and our bodies to laziness and unrighteousness. This is the struggle believers go through with sin, and for this reason, we confess our sins as believers to God.

➤ CONCLUSION

- What are the main points of the apostle in these verses? Just as we were joined to Adam by sinning in him and with him, so we are now joined to Christ, and when Christ died, all Christians died with Him, just as when Adam sinned, we all sinned in him. This means all believers were crucified with Him on the cross. Galatians 2:20.
- Every true believer has been baptized into Christ's death, meaning our relationship to the reign or the power of sin has also ended.
- Every true believer has also been buried with Christ, meaning our relationship to sin is over; we are dead to sin.
- Every true believer has also been raised with Christ to new life. Christ's resurrection shows He could not be held by the power of sin and death. He has conquered sin and put an end to its power in the life of the Christian. He is in a new realm of life. The power of God that raised Christ has raised believers from sin, and likewise, they are in a new realm and life, not the realm of sin.
- Baptism portrays what happened to us when we became Christians. We were united to Christ. His death became our death. We died with Him. And in the same instance, His life became our life. We are now living out the life of Christ in us.
- So the question before us is "Shall we go on sinning so that grace may increase?" Paul says, "By no means! God forbid. We are those who have died to sin; how can we live in it any longer?"
- We have died to sin and are in a new realm, in a new world where all things, including our former position as sinners in Adam, have passed away and all things have become new.
- Our citizenship is now in heaven. If you are a true Christian, you are no longer under the reign of sin, no longer under the control of sin like the unbelievers, but have finished with sin's penalty and power once and forever.
- How can a true believer continue in sin when this is true of him, when this is true of her? Scripture says to us this morning that sin cannot rule over or possess us.
- Let us pray.