

Romans 6:1-12

Context

<i>Romans 1:1-5:11</i>	<i>Romans 5:12-8:39</i>
“sin”	“self”
“the blood”	“the cross”
What Christ has done FOR us.	What Christ has done TO us.
Forgiveness for what we have done.	Deliverance from who we are.

The Point

My first calling as a Christian is to be true to myself.

But before I can do that I must know who I am.

I am dead to Adam and alive to Christ.

This means that I should expect to live a life that is free from sin.

Such a life is possible to the extent that I KNOW who I am, BELIEVE in my new self, and take steps to ACT upon it.

Lessons

1.

Justification precedes sanctification.

2.

Our need is not to die but to accept our death.

3.

Walking in the new life that is available to us in Christ is not automatic, instantaneous or everlasting.

4.

Living a life free from sinful behavior is a challenge that involves knowing, believing, and choosing in the context of our new identity in Christ.

ROM.6 GRACE AND THE SIN NATURE.

1. GRACE, SIN & BAPTISM. (6:1-14)

a. The question (6:1) - Should sin continue in our lives so that we will experience more grace?

¹ What shall we say then? Are we to continue in sin that grace might increase?

- A logical question that arises from a proper understanding of Paul’s gospel is, What will keep us from sinning? Or Where grace abounds, so does sin all the more abound.
- It is fair to say that until we feel the logic of this question we have not fully understood the radical nature of Paul’s gospel.

b. The answer (6:2) - No, because we have died to sin.

² May it never be! How shall we who died to sin still live in it?

- Paul’s answer is important. He does not say that grace and law must work together in a balanced way.
- He does not resurrect the Law to curb sin. He rather appeals to our identification (through baptism) with our new life in Christ.
- How are we to deal with the tendency to sin?

<i>What not to do</i>	<i>What to do</i>
Appeal to the Law	Appeal to the finished work of Christ
Focus on discipline techniques	Renew our identification with Christ
Pray for a mystical experience	Know- learn
Create the proper environment	Consider - believe
Despair	Present - choose

Freedom from the Law?

Its curse

Its constraint

Its call

Yes

?

No

c. The explanation

1. Knowing (understanding)

a. The significance of baptism (6:3-5) - We are united with Christ's death & resurrection.

³ Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? ⁴ Therefore we have been buried with Him through baptism into death, in order that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life. ⁵ For if we have become united with

{Him} in the likeness of His death, certainly we shall be also {in the likeness} of His resurrection,

- The significance of water baptism is surfaced in this text. It is best understood, not as a sacrament (means of grace) or simply an outward sign (optional) but rather as a rite of initiation into Christ.

<i>A Sacrament</i>	<i>Rite of Initiation</i>	<i>Sign of Faith</i>
Essential as a means of salvation	Assumed as a part of Saving Faith	Optional to Salvation
“a work”	Not “work”	Not “a work”

- While we are saved by faith apart from works (moral merit) this does not mean that rites of initiation are unimportant. They are not “works” but neither are they optional.
- Baptism is to picture our death and resurrection in Christ. This suggests that emersion is the preferred mode of baptism.

b. The significance of our union with Christ in His crucifixion (6:6-8) - Our "old self" died with Christ.

6 **knowing** this, that our old self was crucified with {Him,} that our body of sin might be done away with, that we should no longer be slaves to sin; 7 for he who has died is freed from sin. 8 Now if we have died with Christ, we believe that we shall also live with Him,

- The effect of our identification with Christ is in the degree to which we really believe and act on the belief that we really are a new person.
- Hypnosis offers an illustration of how altered belief can change behavior.
- There are certain things that are finished works and others that are on going.

<i>Finished</i>	<i>On Going</i>
Christ’s death and resurrection	Knowing
Our identification with Christ	Considering
Our baptism	Presenting

c. The significance of our union with Christ in His resurrection (6:9-10) - We are raised to eternal life with Christ.

9 knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him. 10 For the death that He died, He died to sin, once for all; but the life that He lives, He lives to God.

- The resurrected Christ does not live in fear of death or sin.
- We are to live with the same confidence.

2. Considering (believing)

a. - Ourselves dead to sin (6:11a)

11 Even so **consider** yourselves to be dead to sin,

- “Consider” or “reckon” means to count it as true by faith.
- It is not a feeling that takes over a person’s life. It is not easy. It requires effort.
- There are many things that we can do if we believe we can. The challenge is to actually believe.
- How often does a parent have to encourage a child with the words, “Go ahead, you can do it.” These are the words the Spirit brings to us.

b. - Ourselves alive to God (6:11b)

but alive to God in Christ Jesus.

- Our legal position “in Christ” makes us alive to God in a way we were not before. God’s life and power are available to us.

c. We do not have to sin (6:12)

12 Therefore do not let sin reign in your mortal body that you should obey its lusts,

- If sin continues in our lives it is because “we let it.” We can do something about it because of what Christ has done.
- The desire or temptation to sin (lusts) is not removed.

3. Presenting (acting)

a. - Our bodies not as instruments of unrighteousness (6:13a)

13 and do not go on presenting the members of your body to sin {as} instruments of unrighteousness;

- We have a natural tendency to offer our bodies as tools for sin.
- We must stop offering our bodies to sin.

b. - Ourselves to God as alive from the dead (6:13b)

but **present** yourselves to God as those alive from the dead,

- The present tense of “present” suggests that this is a continual, life long process.
- It is not something we do once and it is over.

c. - Our bodies as instruments of righteousness (6:13c)

and your members {as} instruments of righteousness to God.

- The word “instruments” is the word for “weapons”.
- The idea suggests warfare where we have tools that are used for battle.

d. We do not have to sin (6:14)

¹⁴ For sin shall not be master over you, for you are not under law, but under grace.

- The word “master” is the same word translated “lord” elsewhere.
- When people talk about “making Christ Lord of your life” they are saying, “Do not let sin lord it over you but follow Christ as Lord.”
- This is a challenge directed at Christians. It is very possible to be an authentic child of God and yet struggle unsuccessfully to overcome sinful behavior.
- The question remains, if it is so simple, why do we struggle so? First, we are not the only ones to struggle.
 - **Phil.3:12-14** “Not that I have already obtained it, or have already become perfect, but I press on in order that I may lay hold of that for which also I was laid hold of by Christ Jesus. Brethren, I do not regard myself as having laid hold of it yet; but one thing I do: forgetting what lies behind and reaching forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus.”
 - **Gal. 5:16-17** “But I say, walk by the Spirit, and you will not carry out the desire of the flesh. For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please.”

<i>Spiritual wealth</i>	<i>Spiritual warfare</i>
What we have in Christ	What we must claim by faith
ideal	process