

ROMANS From Wretchedness to Righteousness

Study 9

Romans 6:1-14

Freedom from Sin by Union with Christ

1) a) Fill in the blanks. There are three tenses of salvation according to the video lecture, based on answers in the video, fill in the blanks on the table below.

Sentence	Tenses	Theological Word	Separation From	
"You <u>have been</u> saved"	Past	Justification		of sin
"You <u>are being</u> saved"	Present	Sanctification		of sin
"You <u>will be</u> saved"	Future	Glorification		of sin

b) Reflection question. Reflect on the differences between the 3 states and describe them or give an example to show that you understand the differences.

Theological Word	Description or examples
Justification	
Sanctification	
Glorification	

"Died to sin" (Romans 6:1-2)

Verse 1-2

Rom 6:1-2
 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?

2) a) Objective question, choose the answer(s), can be more than one. Based on verses 1-2 and video lecture, which of the following is TRUE about "Died to sin"?

- A. It means sin is dead
- B. It means sin does not reign even though it remains
- C. The inclination to sin is lost because a dead man cannot sin

- D. There is total immunity to the power of sin
- E. It is dying in God's sight (Juridical sense)
- F. In Baptismal sense that we accepted Christ's death for our sins and "died" with him during baptism
- G. It means freedom to die daily to sin by mortification of sinful nature (moral)
- H. In future after physical death, we will sin no more (eschatological)

b) Discussion question. What are the objections to the view that Christians are "insensitive to sin" because they have "died to sin"?

Point	Incompatible with	Description or examples
1	The meaning of "Death of Christ" (v.11 mentions Christ died to sin)	
2	Paul's concluding exhortation - Not to let sin reign in our body (v.12) - Not to offer our faculties to sin (v.13) - Not to gratify desires of sinful nature (13:14)	
3	The Christian Experience	

Old Realm vs New Realm (Romans 6:3-10)

Verse 3-10

Rom 6:3-10

Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death? 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.

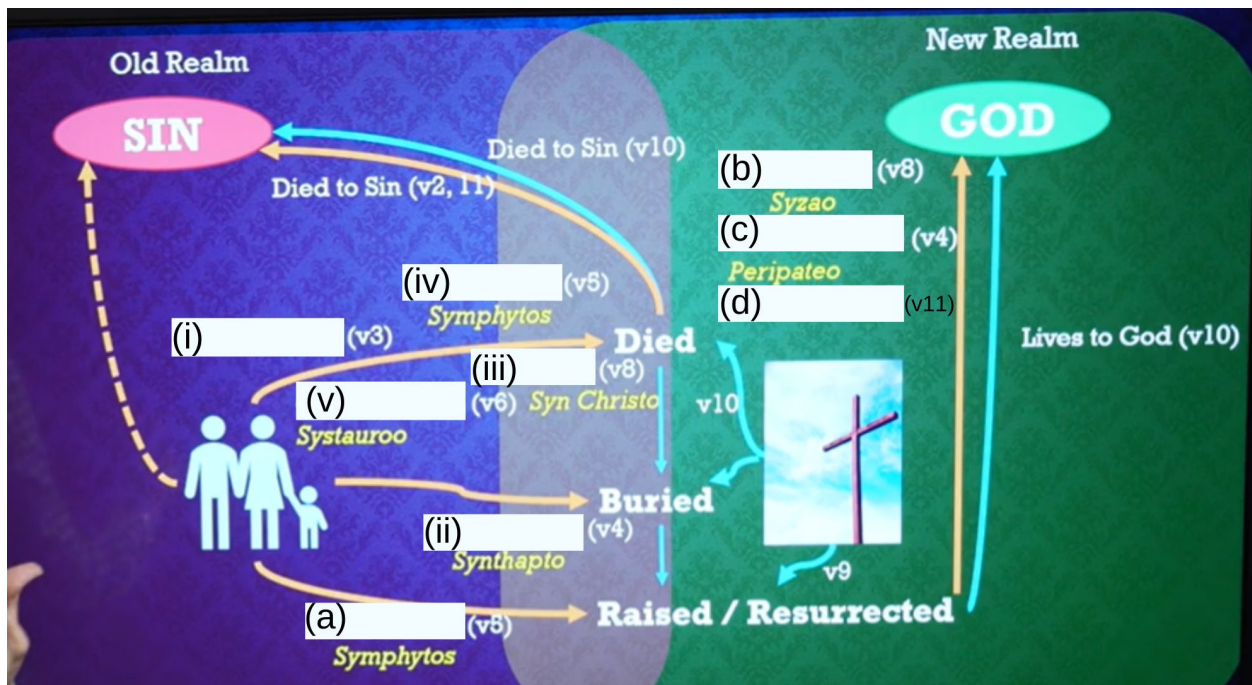
For if we have been united with him in a death like his, we will certainly also be united with him in a resurrection like his. For we know that our old self was crucified with him so that the body ruled by sin might be done away with, that we should no longer be slaves to sin—because anyone who has died has been set free from sin.

Now if we died with Christ, we believe that we will also live with him. For we know that since Christ was raised from the dead, he cannot die again; death no longer has mastery over him. The death he died, he died to sin once for all; but the life he lives, he lives to God.

3) a) Reflect question. Verse 9-10 says “For we know that since Christ was raised from the dead, he cannot die again; death no longer has mastery over him. For the death he died he died to sin, once for all, but the life he lives he lives to God.” Reflect on the fact that death no longer has mastery over Christ and share your thoughts on it.

Background information

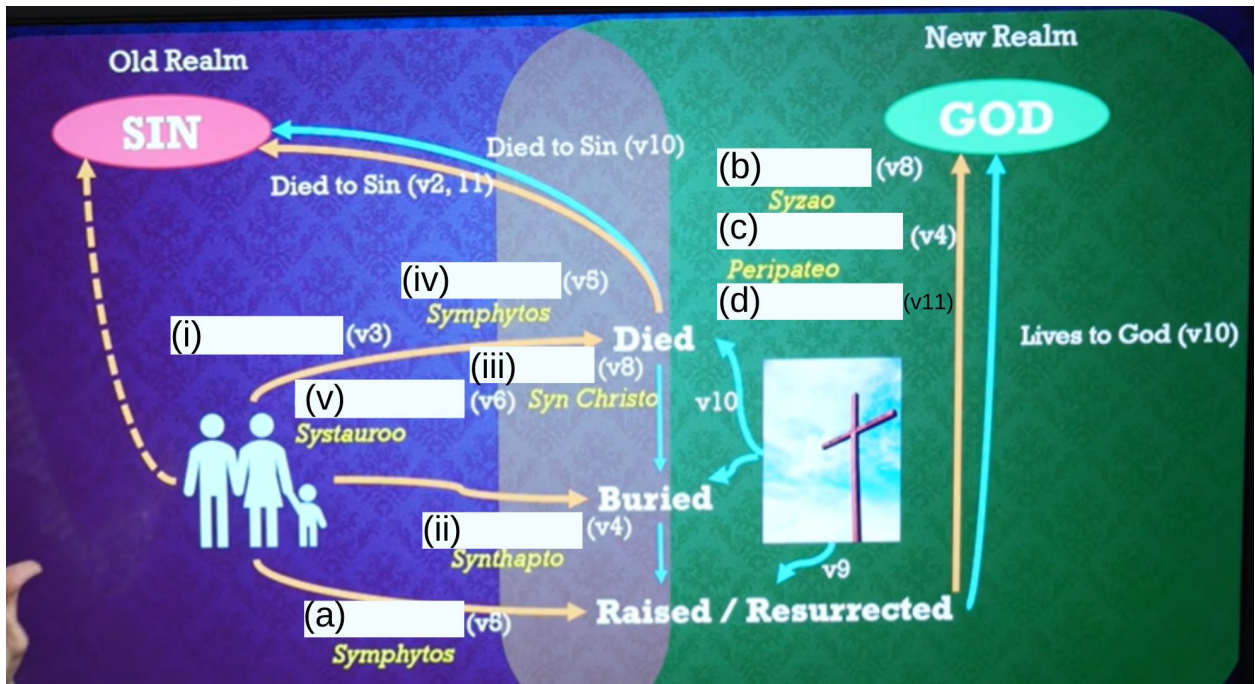
DA Carson’s commentary of Christ dying to sin: “Although Christ was sinless and never succumbed to sin’s power (2 Cor 5:21; Heb 4:15), his full identification with human beings in the incarnation meant that sin’s power affected him. He therefore had to “die” to it. This provides a crucial step in the logic of this section: Christ died to sin (v. 10), and believers died with Christ (v. 6); therefore, believers died to sin (v. 2).”



b) Fill in the blanks. Read the Bible verse in the table below to fill in what happens to Christians when they believe and transition OUT of the old sinful realm. You can refer to the video lecture to help you.

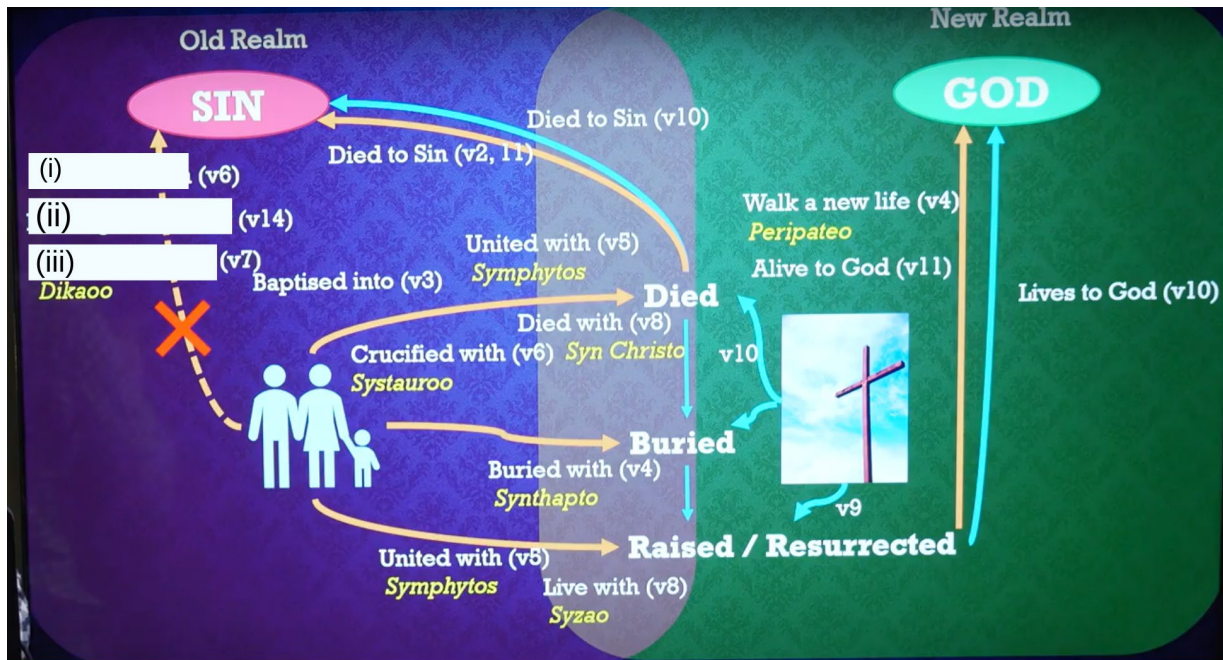
#	Read Verse	Order of actions when transition OUT of the old sinful realm (Death language)
(i)	3	
(ii)	4	

(iii)	5a	
(iv)	6	
(v)	8	



c) Fill in the blanks. Read the Bible verse in the table below to fill in what happens to Christians when they believe and transition INTO the New realm. You can refer to the video lecture to help you.

#	Read Verse	Order of actions when transition INTO the New realm (Life/live/alive language)
(a)	5b	United with Christ in resurrection
(b)	8	Live with Christ
(c)	4	Live a new life
(d)	11	Alive to God



d) Fill in the blanks. Read the Bible verse in the table below to fill in what happens to Christian's relationship to sin. You can refer to the video lecture to help you.

#	Read Verse	Christian's relationship to sin (Master/slave language)
(i)	6	
(ii)	14	
(iii)	7	

Verse 11-14

Rom 6:11-14

In the same way, count yourselves dead to sin but alive to God in Christ Jesus. Therefore do not let sin reign in your mortal body so that you obey its evil desires. Do not offer any part of yourself to sin as an instrument of wickedness, but rather offer yourselves to God as those who have been brought from death to life; and offer every part of yourself to him as an instrument of righteousness. For sin shall no longer be your master, because you are not under the law, but under grace.

4) a) Fill in the blanks. Apostle Paul challenged us on how to live our lives.

(v11) Count yourselves dead to sin but alive to God in Christ Jesus	
Action in v12,v13a-> DO NOT:	Action in v13b-> DO:

b) Reflection question. Reflect on what it means to be an “instrument” and share your thoughts.

c) Discussion question. Why MUST we “count ourselves dead” if we already are?

Background Information

Here is a vital illustration that depicts our condition:

There is all the difference in the world between being in a given position and realizing you are in that position... Take the case of those poor slaves in the United States of America about a hundred years ago. There they were in a condition of slavery. Then the Civil War came, and as the result of that war, slavery was abolished in the United States. But what had actually happened? All slaves, young and old, were given their freedom, but many of the older ones who had endured long years of servitude found it very difficult to understand their new status. They heard the announcement that slavery was abolished and that they were free: but hundreds, not to say thousands, of times in their after-lives and experiences many of them did not realize it, and when they saw their old master coming near them they began to quake and tremble, and to wonder whether they were going to be sold... You can still be a slave experientially, even when you are no longer a slave legally... Whatever you may feel, whatever your experience may be, God tells us here, through his Word, that if we are in Christ we are no longer in Adam, we are no longer under the reign and rule of sin... And if I fall into sin, as I do, it is simply because I do not realize who I am... Realize it! Reckon it!
– D.M. Lloyd-Jones

Case Studies

Case 1

Lim Eng Hock had just attended an Alpha class at the the 3rd Baptist Church and had just heard about salvation by grace based on the work of Christ on the cross. He was absolutely incredulous exclaiming “What, you mean I don’t have to work at it and Christ just gives me the righteousness for free?? In that case, if it doesn’t depend on what I do but on what Christ has done then I can do as I like after all salvation is free by unmerited favour right?”

His Bible study leader corrected him “ You cannot just live or sin as you like”

Eng Hock replied: “But you said salvation did not depend on my own works of righteousness? How can it be free and not free now that you are saying I must live a righteous life?”

12) a) How do you explain to Eng Hock based on Romans 6 that he cannot just simply sin continually secure in the salvation that Christ already has given? (You can also summarize the model answers in the box below)

Model answer

The gospel of “received righteousness” (as opposed to “earned righteousness”) is radical — it says our moral efforts cannot contribute one bit to our salvation. This message is unique and unparalleled among world religions and philosophies. Paul knows from lots of experience that a question immediately comes up in any discussion of this gospel; if our good deeds are “worthless” for earning our salvation, why be good at all? If the gospel says: “You are saved by grace, not by a good life,” won’t that message leave the recipient morally unchanged? In sum: Paul is asking, “**Does the gospel message lead you to change the sinful patterns in your life? And if it does so, how does it do so?** Won’t the message just encourage us to keep on sinning, so grace will keep on covering?”

In one sense, Paul’s answer to this question is not a detour or a digression. In the critics’ objection to justification there is embedded a fundamental understanding of the doctrine. Paul’s essential answer is, “You can only say a thing like that if you do not understand the teaching. If you understood the teaching of the gospel, you would not draw deductions like that.” It leads him to simply re-apply and explain the doctrine of justification and of our union with Christ (5:12-21).

Yet in another sense, this does introduce a new section. It leads Paul to discuss how the gospel does lead to a holy and changed life. In other words, chapters 1-5 explained what God has accomplished for us in the gospel, but chapters 6-8 tell us what God will accomplish in us through the gospel. These chapters tell us how to “experience” the gospel. They tell us **how**

the gospel is dynamite that produces deep and massive changes in our actual character and behavior.

This phrase is crucial to the whole chapter, for Paul re-states it repeatedly.

Typical inadequate answers:

- A. “Died to sin” means **we no longer want to sin**; sin has no more power or influence over us. But if this were the true meaning, Paul would not have had to write 6:12-14. If a Christian doesn’t want to sin, why urge him/her not to? Also, 7:18 shows that a Christian still has lots of sinful desires.
- B. “Died to sin” means **we no longer ought to sin**; sin is now inappropriate to the Christian. But as the first interpretation goes too far, this one doesn’t go far enough. Paul says boldly we died not we ought to die.
- C. “Died to sin” **means we are slowly moving away from sin**; sin is weakening in us. But the term “dead” that Paul uses surely means something stronger than that. Besides, the Greek tense used on this verb is the aorist tense. That refers to a single, past, once-and-done action. Paul is not referring to a continual process.
- D. “Died to sin” **means we have renounced sin**; at some moment (such as our baptism) we disavowed sinful behavior. This is unlikely, because vv.3-5 explain that this “death” is the result of our union with Christ. It is the result of something done to us, not something we have done.
- E. “Died to sin” **means we are no longer guilty of sin**; that our sins cannot condemn us, for they are pardoned in Christ. That is true, but that probably is not the meaning here. The question before Paul is: “If guilt for your sin is totally gone, what incentive does anyone have for living without sin?” So Paul is trying to explain how the gospel affects the way we live. Answer: the moment you become a Christian, you are no longer under the “reign” or “ruling power” of sin. Explanation:

This is the same as saying (6:14) that sin does not have the “mastery” over us because we are “under grace!” This is the same as saying (6:12) that we no longer have to obey sin, and thus it no longer reigns. “Let not sin reign...that you obey its evil desires.” Paul has just said in 5:21 that, “Sin reigned... so also grace might reign.” In other words, sin still has power, but it no longer can force its dictates on you. In 1:18-32 Paul says that outside of Christ we are “given up” to our sinful desires. Previously, those sinful desires so reigned and ruled over us that we could not see them as sinful, and thus we could not resist them. We were completely under their control. Now however, sin no longer can domineer us. We have the ability now to resist and rebel against their dictates.

Case 1.2

Eng Hock then tells of his manager who attends church regularly and is even a deacon in the church. “He has a bad temper and is curt and too direct with the staff, making everyone unhappy. He is also incompetent and always hides his mistakes or blames everyone else ... He is basically a spineless weasel! Are you telling me that a Christian is someone like him? How can I respect him and the faith he represents? “

5) Discussion question. How do you answer Eng Hock?

Background information

We must differentiate between what is true of our position as a fact and our experience... what he says is that 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... It is either one or the other, he cannot have a foot in each position... [Why?] He is either ‘in Adam’ or ‘in Christ’.”

D.M. Lloyd-Jones

Case 2

Ricky Yeung was a Buddhist for many years and had lived a very pure and disciplined life and when he came to faith in Jesus he did not find living a righteous life difficult at all. He said “ I just have to focus and to deny myself and my desires and try my hardest to focus on abstinence”

5) a) Discussion question. Look at Romans 6: 3-10 and hear what Paul has to say about the secret of living a righteous life. Is it based on discipline as Ricky applied? (You can also summarize the model answers in the box below)

Model Answer

All through this passage, Paul repeatedly says, “For we know” or “now... we believe” (vv.3,6,8,9). This shows that any Christian who continues to sin or falls back into sin has failed to “know” or think out the implications of what has happened to him/her in Christ. How can we use this approach on our sin? (This is not stoicism — “just say NO!”) Paul is showing us here that sinning comes from a lack of understanding and rehearsing our position and a lack of reflection and rejoicing. We could think like this:

A. We are bought with Christ's blood, and if we remember that, we will not treat ourselves as if we belong to ourselves. We owe Jesus Christ our lives and salvation, and we cannot live in disregard to his will.

B. We have been delivered out of the "dominion" of sin. This means the Spirit of God is within us and though sin may seem too powerful to resist, that is not the case. We are children of God, and we can exercise our authority over our sinful desires.

C. We were saved by Christ specifically so we would not sin. Titus 2:14 says, "Christ gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good." Now if all the suffering and torture of Jesus was for that reason, any Christian who gives in to sin is forgetting that. We should ask ourselves, "Will I defile the heart Christ died to wash? Will I trample on the very purpose of his pain and will I thwart the very goal of his suffering?"

Paul seems to be saying that if you can see and think about these things and still sin, it shows that you don't understand the gospel, that your "old self" was never crucified, that you are still thinking and looking at life the old way!

So we see that the gospel gives us a new and different incentive for godly living than we had when we were under the law as a system for salvation. When we were using the law to save ourselves, our motive for being obedient was fear and self-confidence. Now, however, we know that Jesus died for us so that we wouldn't sin. When we realize the design of the death of Christ as we think of it in gratitude, we find a new incentive to be holy! (6:13 – "But yield yourselves to God as those who have been brought from death to life.")

b) Discussion question. Can you share with the group how each of you deals with this struggle with sin in your life? Share the breakthroughs and set back each experience and learn to pray and support each other in this.