

April 12, 2009

**THE RESURRECTION OF THE LOVING KING:
HOW LOVE CONQUERS THE DEATH OF SIN
ROMANS 6.1-23**

Romans 6 - Paul speaks about the tyranny of Sin, the King that reigned up until the time of Christ, how that tyranny is broken over us in the death and resurrection of Jesus, and how we are to live because of this new state of affairs.

Where we are in Romans: Paul's concern = how God is accomplishing his purposes in creating one new worldwide, unified family as he intended from creation and promised to Abraham. Specifically relates to Jew-Gentile relations w/in the church.

Romans = extended rationale for how God has faithfully worked out his promises to create this family.

Rom 1.16-17 thematic. God's righteousness here is his faithfulness in fulfilling his promises. To put it crassly, God's reputation is at stake. He has promised one worldwide family. Will he make good on this or has the power of sin conquered God?

How is sin and the divisions it creates in mankind dealt with? Paul tells the story. 1.18–2.16 - the pre-Jew/Abraham/Moses. Begins with Adam's fall and how that is reflected in the Gentile/pagan nations. Some Gentiles obey the heart of the law (which turns out to be faith in Jesus).

2.17ff - Jews were set apart by God to be the answer to sin; i.e., the people/place where sin would be concentrated and dealt with. But the Jews are sinners. Does this end God's purpose? No, God raised up Jesus, the Jew, who deals with sin and fulfills the promise given to Abraham that he would be the father of many nations (ch. 4).

Rom 5-8 - another dense re-telling of the story. Contrasts Adam and Christ. In this he puts the Law in the "in Adam" time. The Law is added to *increase transgressions* (5.20). Sin reigns during this whole time (5.21). This "reigning" theme will continue in ch 6.

Sin rule sin death. Paul brings in the Exodus story. Death and passing through water: Passover & Exodus. Tyrant: Pharaoh. People wanting to return to old master. The "glory" leading them through the waters (cp. 6.4).

"Sin" is not completely equal with "sins" (though the latter is included). Sin is personified as a tyrant. Sin = the world *in Adam*. Good news = that once the tyrant is destroyed-Sin-its subjects will fall as well-sins.

1. RECOGNIZE THAT SIN'S DOMINION HAS BEEN BROKEN (1-11)

Question arises from 5.20-21. Answer in 6.2.

How can "dying to sin" be any kind of victory? Paul answers that. But there is an underlying assumption that there is no escape from the penalty of sin.

Appeal to common knowledge about baptism (6.3). In this baptism God declared something about you. It is that point that becomes important to Paul's entire argument about your present relationship with sin and how you are to act in terms of this new relationship.

One thing declared: you are united with Christ in his death. God unites us to Christ and his cross so that the penalty against sin that was absorbed in Christ there counts for us.

We are buried with Christ through baptism into death *in order that just as Christ was raised from the dead through the glory of the Father even so we also should walk in newness of life*. The purpose of our union in his death is to also be united to his resurrection.

"Life" = eschatological life; i.e., it is the life of God's promised future. Through the resurrection we are brought into this life—life of the age to come—in the present. Our walk is to then be shaped by what we are becoming.

Participation in Christ's is also participation in his resurrection. The two must go together; not only for Christ but for us.

God's purpose is not simply to settle with us on the penalty of sin but to make us what he intended to be from the beginning: creatures who perfectly bear his image, are joined to his family, and who rule his creation.

“Old man” = Adam (not an old nature left behind inside of us). That world in Adam has been completely and decisively cut off.

6.7 - “he who has died is justified/vindicated from sin. Sin has no more legal claim over our lives because that penalty has been satisfied completely.

Assurance comes from what happened to Christ. Death no longer has dominion over him = death no longer has dominion over us.

“Reckon ...” (6.11) - You start believing what God said about you in baptism. Appeals for faith on the basis of baptism.

2. REFUSE TO ALLOW SIN TO REIGN IN YOUR MORTAL BODIES (12-14)

Because this new state of affairs *is* true about us, we must not allow the old master to rule over us.

We certainly participate in the life of the age to come in the present, but we have not arrived at our final destination just yet. We are not in our final resurrection bodies.

“Mortal bodies” - bodies that are still subject to sin, decay, and death. We still deal with the *desires* to sin.

Paul says, “Don’t submit to these things. Don’t allow them to rule over you.” He doesn’t allow for excuses. You have been given what you need.

You must not go on presenting the members of your bodies—hands, feet, mind, eyes, mouth, ears, etc.—to be instruments of unrighteousness. Just stop it! Do go there. Don’t do that. Don’t watch that. Don’t read that. Don’t listen to that.

You are to be pursuing that which is right, good, and just. Make the righteous choices. Pursue righteousness. Watch what is wholesome. Listen to music that is edifying. Go to places that will build you up and not tear you down.

6.14 - “under Law” = in the old Adamic world. “Under grace” = life in the new age brought in through the resurrection of Jesus.

Bottom line: There are no excuses now. We are in a world where Sin is no longer king. So, with this greater privilege and power comes greater responsibility and higher expectations that we should not live that way anymore.

3. REMEMBER THAT LIFE OR DEATH IS DETERMINED BY THE MASTER YOU SERVE (15-23)

So, does not being under the Law mean “lawlessness?” CERTAINLY NOT! What you do reveals the master you serve AND tells you what the end result will be: life or death.

“Sanctification/holiness” - Tabernacle/Temple language; sanctuary access. If you are unclean you are cut off from life-giving presence of God.

But as you yield yourself and your members as slaves of righteousness, it is unto holiness/sanctification/sanctuary access. You are able to come into God’s presence and receive the life that he has promised.

6.20 - “free” from righteousness. What kind of “freedom” do you experience in slavery to Pharaoh.

“ashamed” - He is speaking about how those sinful lives lead to a disintegrating life of death; spiraling you further and further into sin and consequent death.

There is a freedom in slavery, but is not slavery to sin that gives freedom. We are freed from sin to become the slaves of righteousness. God treats his slaves well. He feeds them, gives them rest, wants them to celebrate in his presence, and gives them everything they need and then some to do what he calls them to do. He even makes them sons that inherit what he has.

1. *You have been delivered from that old world under Adam.*
2. *You must not be ruled by Sin but must rule your body.*
3. *You must remember that life and death hangs in the balance.*