

If Saved Then Live Like It (Romans 6:3-14)

I. The Book of Romans Review

- A. The book of Romans is probably the most important book in the Bible, theologically speaking, and it was written by probably the most important person in the Bible, not counting the Lord.
- B. The church in Rome was probably started by converts from Pentecost, and it contained mostly Gentile believers. There was a division in the church between the large Gentile membership and the lesser in number Jewish membership.
- C. The book can be divided into four sections.
 - 1. The court house of Law (Romans 1-5).
 - a. You have a court recorder (1:1-17).
 - b. The trial of the Ages (1:18-3:31).
 - c. Two spokesmen (Abraham and David (4:1-25).
 - d. A summary of the five blessings of justification (5:1-11).
 - 2. The powerhouse of Grace (Romans 6-8).
 - 3. A synagogue which represents Israel (Romans 9-11).
 - 4. The temple of God (Romans 12-16).
- D. The Book of Romans teaches that God is righteous, that He demands righteousness, and that He provides righteousness.
- E. In Romans, chapter 4, Paul showed that Abraham was justified without circumcision and that David was justified apart from the Law of Moses. He was showing their relationship to the Lord based on faith rather than on works.
- F. In Romans 5:1-11, Paul wrote about what we have in Christ.
 - 1. Justification and peace with God (Romans 5:1).
 - 2. Access to God and hope (Romans 5:2).
 - 3. Assurance from God (Romans 5:3-4) in suffering. The will of God will never leave us where the grace of God cannot sustain us. In everything give thanks.
 - 4. We are indwelled by the Holy Spirit (Romans 5:5).
 - 5. Proof of the Lord's amazing unconditional love (Romans 5:6-8).
 - 6. Assurance concerning the future (Romans 5:9-11). He is able to keep us.

II. Review of the roles of Jesus and the Holy Spirit (that we have talked about so far)

- A. Holy Spirit (the third Person of the Trinity)
 - 1. Regeneration and renewing (Titus 3:5, II Corinthians 5:17)
 - 2. Baptism into the body of Christ (I Corinthians 12:13)
 - 3. Indwelling (I Corinthians 6:19)
 - 4. Guides us into all truth about Jesus (John 14:26, 15:26, John 16:13-14).
 - 5. Sealed unto the day of redemption (Ephesians 4:30)
 - 6. Makes intercession for us in our prayers (Romans 8:26)
 - 7. Conforming us to the image of Christ (Romans 8:29)
- B. Jesus (the second Person of the Trinity)
 - 1. Our sin substitute (John 3:14-15)
 - 2. Propitiation (a means of appeasing) with God (I John 4:10)

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3. Reconciliation (a restoration of favor) does not save us but makes us savable (II Corinthians 5:18)
4. An active role in Creation (John 1:1-3, Ephesians 3:9)
- C. Jesus is the Object of our salvation, and the Holy Spirit is the Coordinator of our salvation. Jesus made it possible, and the Holy Spirit makes it happen.

QUESTIONS:

- (1) When does a person become a sinner?**
- (2) What is the eternal fate of very young children that die?**
- (3) In Romans 5:19, how do we know that many really means all?**

III. Jesus and Adam compared (Romans 5:12-21)

- A. Romans 5:12 says that sin and death came by one man and is upon everyone.
- B. Romans 5:19 says that through Adam many were made sinners but through Jesus many will be made righteous (see Romans 3:23).
 1. *hamartolos* – devoted to sin
 2. *dikaios* - observing divine laws, virtuous, keeping the commands of God, approved of or acceptable of God.
- C. Romans 5:21 implies that grace might abound more, through the right standing that we have gained with the Lord when we enter into a personal relationship with Him, if we continue to sin.
- D. How do we actually become sinners? There was an intense debate about original sin and original pollution around 400 AD.
 1. The Pelagian Theory of sin says that Adam's sin only affected him. It set a bad example for everyone, but that's all.
 2. The semi-Pelagian Theory of sin weakened me so that I would sin.
 3. The Augustinian or Federal Theory says that Adam's sin was imputed to everyone. We sin because we are sinners. We are not sinners because we sin.
- E. When children die before the age of accountability (whatever that might be), they go to be with the Lord (II Samuel 12:22-23).
- F. Romans 3:10-11, 23 (all ~~of~~ the whole world), 5:18-19 (many ~~of~~ the many (NIV)).

IV. The Work of Grace

- A. In Romans 6:1-2, Paul questioned whether they (or we) should continue to sin that grace may abound, but then he answered his own question.
 1. It was a rhetorical question intended to make his readers think rather than the suggestion that they (or we) should continue in ungodly behaviors.
 2. Recall Romans 8:29 and that the Holy Spirit wants to conform us to the image of Christ.
 3. Holiness (Romans 6:1-2) versus Service (Matthew 20:20-28) – Christians will sometimes hide behind holiness rather than launch out into the deep to catch

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lost souls (Paul McKissick, 2/3/08). We need to balance holiness and service, and I think the best way to do that is to focus on service.

- B. In Romans 6:3-5. Paul instructed that Christians are baptized into Jesus and into His death. Water baptism is a picture of Romans 6:3-4.
1. The same Greek preposition, eis, was used in verse 3, so Paul was literally saying that Christians enter into Jesus and that they enter into His death.
 - a. In other words, we are partakers in His death.
 - b. We already know about entering into a personal relationship with the Lord (John 3:16), but to what do we die?
 2. The implication in Romans 6:4-5 is that we die to self and to sin. As Jesus was raised from the dead, even so we should be raised to a newness of life in Him (compare II Corinthians 5:17 and Galatians 2:20).
 3. Remember that Paul was writing to a church that was being divided by Gentile and Jewish heritages. He was also writing to a church that had not received formal instruction from any apostles. Thus, he was trying to elevate their thinking beyond petty distractions at the same time that he was teaching them about what they had in Christ.
- C. In Romans 6:6-10, Paul wrote that the old man is crucified with Christ.
1. The aorist tense shows a completed past action; thus, our old person was figuratively crucified with Christ at the point of salvation.
 2. Therefore, from a theological point of view, he concluded verse 6 by saying that we die to sin and are no longer servants of sin. Christian liberty is being free from sin, not being free to sin. Notice I Corinthians 10:13.
 3. In Romans 6:7, “is freed” is in the perfect tense, which shows a completed action in the past that does not need to be performed again. We are free from sin so that we can live for the Lord.
 4. In Romans 6:8, “believe” means to be persuaded or to trust. In this context, we trust in Jesus that we shall live with Him, referring to the new life that we have in Him (see II Corinthians 5:17).
- D. In Romans 6:10-14, Paul emphasized that we are dead to sin.
1. We should not let sin reign in our bodies.
 2. We are under Grace, so sin does not have dominion over us.
 3. However, while still in the flesh, we will always struggle with sin (Romans 7:19 and James 1:12-13).
- V. What happens at the point of salvation?
- A. We enter into a personal relationship with Jesus (John 3:16).
 - B. The Holy Spirit enters into us (I Corinthians 6:19-20).
 - C. The Holy Spirit baptizes us into the body of Christ (I Corinthians 12:13).
 - D. We receive the fruits of the Spirit (Galatians 5:22-23).
 - E. We receive spiritual gifts from the Holy Spirit (I Corinthians 12:28).
 - F. We become justified and achieve right standing with God (Romans 5:1).

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- G. We gain direct access to God (Romans 5:2).
- H. We gain assurance from God in the midst of our sufferings and hardships (Romans 5:3-4).
- I. We die to sin and to self (Romans 6:4-5 and Galatians 5:24).
- J. Our old person is figuratively crucified with Christ (Romans 6:6)
- K. We become free to serve the Lord and are freed from serving sin (Romans 6:6-10)

VI. Why do these things happen? So that we can live for Him.

VII. Next week's lesson: Romans 10:1-15