

NONSENSE AND SENSIBILITY ABOUT SIN
Romans 6:1-14
01-04-09
ALDERWOOD COMMUNITY CHURCH

BIG IDEA: WHY NOT PLANT MORE SIN TO HARVEST MORE GRACE? (Verse 1)

Verse 1, *What shall we say, then? Shall we go on sinning so that grace may increase?*

SPECIOUS QUESTIONS:

- Def. of *specious*—not genuine.
- Cf. **Romans 6:15** *What then? Shall we sin, because we are not under the law, but under grace? God forbid.*
- **Morris**: *“Let us sin lustily and thus give grace its maximum opportunity!”*¹

NOTE THE CONTEXTUAL TIE-IN: Romans 5:20 *Now the law entered in, that sin might abound. And where sin abounded, grace did more abound.*

KEY IDEA IN THIS PASSAGE IS “DEATH.”—Morris: *Death runs through this passage and is mentioned in every verse up to v. 13.*² [actually up to **verse 12, except verse 1**]

- I. THE “OLD MAN” WAS CRUCIFIED WITH CHRIST [**VERSE 6**, *old self was crucified*]
- A. Baptism Pictures It (**Verses 3-4**, *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.*
1. **Verse 4**, *in order that...we too may live a new life.*
 - a. Baptism is the picture of introduction to a new life.
 - b. *We may perhaps miss something of what he is saying because for us baptized evokes liturgical associations; it points to a comforting and inspiring piece of ceremonial. But in the first century, while the verb could denote this ceremony and Paul certainly means that here, to “baptize” evoked associations of violence. It meant “immerse” rather than “dip”. It was used, for example, of people being drowned, or of ships being sunk.... Josephus used it metaphorically of crowds who flooded into Jerusalem and “wrecked the city”.... It is quite in keeping with this that Jesus referred to his death as baptism (Mk. 10:38; Lk. 12:50).*³
 2. Twenty minutes from the Marcos mansion in Manila is the place where the garbage of 8 million residents is dumped. It's the **Tondo Garbage Dump**, also called Smoky Mountain because of the incessant spontaneous combustion fires, also called home by 800 poor families who live in shacks built on the compressed garbage: 5000 individuals who are dirty, coughing, poorly clothed, malnourished. (The Cross and the Crescent, Phil Parshall, pp.90-91)
Let's pretend you are a missionary who lives in the Philippines. Let's pretend you went for a walk in the dump. Let's pretend you plucked one of those families out of that hell on earth and took them home with you. Let's pretend you told them that they could live with you for the rest of their lives and that everything you owned was theirs as well. Let's pretend that in one act of mercy you have given that family a new life.
 3. That's what Jesus has done for you if you are a Christian. Verse 4 says He has given you a new life. He came down to this garbage dump of a world, walked

¹ Leon Morris, *The Epistle to the Romans* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1988), 244.

² Morris, 247.

³ Morris, 246.

- around in it for 33 years and then invited anybody who would listen to come home with Him to share His riches.
4. Here's how He did it.
 - Step Number 1: He died on the cross for our sins and was buried in the tomb.
 - Step Number 2: He rose from the grave demonstrating that He had defeated the power of sin and death.
 - Step Number 3: He invites us to share in His victory over sin and death. When a person accepts Jesus' gift of salvation, in that instant he is dead and buried to sin and resurrected to a new life.
 1. **Verse 2** *We died to sin; how can we live in it any longer?*
 2. Remember your Filipino family? You snatched them out of the fiery dump and moved them into your house. What would you think if you came home one day and found them and their clothes gone. Lying on the kitchen table is a note. "Thank you for your kind hospitality, but we miss Smoky Mountain and have decided to go back." Go back! Back to the burning dump that blackens lungs with noxious air? Back to the squalor and the child abuse and the hopelessness? They went back to that?!
 3. And you would have one word screaming in your brain: WHY? WHY? WHY?
 4. You are a soul snatched out of the garbage dump of the world. You have been rescued from the power of sin by Jesus and you bask in the spiritual warmth and health of His grace. Then one evening about 8:00 you pick up TV Guide and start thumbing the pages; *Ellen, Seinfeld, Sex and the City*, and you think, "I'd like to wander back to the garbage dump for a few hours tonight. Thanks for the hospitality, Jesus, but I'm checking out for a while." Now, it doesn't have to be TV or other entertainment media. The Devil has paved lots of convenient paths back to the garbage dump of sin:
 - There's the path called forsaking your wedding vows.
 - There's the path called drugs and alcohol.
 - There's the path called be your own selfishness pig.
 - There's the path called play it safe and don't take your Christianity too seriously.
 - There's the path called giving vent to your anger.
 - And there's a 1000 other paths just begging to be walked, back to moral depravity.
 5. And Paul has one word screaming in his brain: WHY? WHY? WHY? Here it is in **verse 2**, "*We died to sin; how can we live in it any longer?*"
 6. Well, why do we go back to the garbage of sin?
 - a. Because sin is attractive.
 - Sin is always fitted with an attractant.
 - Cf. Satan's pitch in Eden: *You will be like God.*
 - **Genesis 3:4-7** "*You will not surely die,*" *the serpent said to the woman.* ⁵ "*For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.*" ⁶ "*When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it.*" ⁷ "*Then the eyes of both of them were opened, and they realized they were naked; so they sewed fig leaves together and made coverings for themselves.*"
 - b. Because sin is disguised. Sometimes we sin and we don't even know it.
 - We get angry and call it righteous indignation.
 - We gossip and call it sharing prayer requests.

- We commit fornication and adultery and call it authentic love [lust].

c. Because our moral sensibilities are dulled.

- **Hebrews 5:11-14** *We have much to say about this, but it is hard to explain because you are slow to learn. ¹² In fact, though by this time you ought to be teachers, you need someone to teach you the elementary truths of God's word all over again. You need milk, not solid food! ¹³ Anyone who lives on milk, being still an infant, is not acquainted with the teaching about righteousness. ¹⁴ But solid food is for the mature, who by constant use have trained themselves to distinguish good from evil.*

B. Freedom Results from It (**Verses 5-8**, *If we have been united with him like this in his death, we will certainly also be united with him in his resurrection. ⁶ For we know that our old self was crucified with him so that the body of sin might be done away with, that we should no longer be slaves to sin-- ⁷ because anyone who has died has been freed from sin. ⁸ Now if we died with Christ, we believe that we will also live with him.*)

1. What am I?

a. Old self/New self? (**Verse 6**)

Eradication View:⁴

"The 'old man' is the man I used to be in Adam.... It is the man I once was, but which I am no longer."⁵

"The Heidelberg Catechism rightly draws a distinction between 'the old man' and 'the flesh.' 'The old man is crucified and buried with Him, so that the corrupt inclinations of the flesh may no longer reign in us.' The 'old man' is not 'the flesh,' he is not the 'corrupt nature;' the old man is the Adamic nature, the old humanity. The 'flesh' is 'the body of sin,' the body in which sin tends to tyrannize still, the body is which sin yet remains."⁶

"The old man is the unregenerate man; the new man is the regenerate man created in Christ Jesus unto good works. It is no more feasible to call a believer a new man and an old man, than it is to call him a regenerate man and an unregenerate."⁷

"Understand that the 'old man' is not there. The only way to stop living as if he were there is to realize that he is not there. That is the New Testament method of teaching sanctification. The whole trouble with us, says the New Testament, is that we do not realize what we are, that we still go on thinking we are the old man."⁸

JOHN ELDREDGE IN WILD AT HEART⁹

Too many Christians today are living back in the old covenant. They've had Jeremiah 17:9 drilled into them and they walk around believing my heart is deceitfully wicked. Not anymore it's not. Read the rest of the book. In Jeremiah 31:33, God announces the cure for all that: 'I will put my law in their minds

⁴ David C. Needham, *Birthright: Christian, Do You Know Who You Are?* (Portland: Multnomah Press, 1979).

⁵ D. Martyn Lloyd-Jones, *Romans, The New Man, An Exposition of Chapter 6* (Grand Rapids: Zondervan, 1973), 62.

⁶ Lloyd-Jones, 79.

⁷ John Murray, *Principles of Conduct* (Grand Rapids: Eerdmans, 1957), 218.

⁸ Lloyd-Jones, 68.

⁹ John Eldredge, *Wild at Heart* (Nashville: Thomas Nelson Publishers, 2001).

and write it on their hearts. I will be their God, and they will be my people.' I will give you a new heart. That's why Paul says in Romans 2:29, 'No, a man is a Jew if he is one inwardly, and circumcision is circumcision of the heart, by the Spirit.' Sin is not the deepest thing about you. You have a new heart. Did you hear me? Your heart is good. [133-134, Italics his]

Later in the book, he takes up this topic again. He says,

To put it bluntly, your flesh is a weasel, a poser, and a selfish pig. And your flesh is not you. [Italics his] Did you know that? Your flesh is not the real you. When Paul gives us his famous passage on what it's like to struggle with sin (Rom 7), he tells a story we are all too familiar with ... (144)

After quoting part of Romans 7 from The Message, he picks up the discussion once again:

Okay, we've all been there many times. But what Paul concludes is just astounding: 'I am not really the one doing it; the sin within me is doing it' (Rom 7:20 NLT). Did you notice the distinction he makes? Paul says, 'Hey, I know I struggle with sin. But I also know that my sin is not me (italics his)-this is not my true heart.' You are not your sin; sin is no longer the truest thing about the man who has come into union with Jesus. Your heart is good. 'I will give you a new heart and put a new spirit in you ...'(Ezek. 36:26). The Big Lie in the church today is that you are nothing more than 'a sinner saved by grace.'" You are a lot more than that. You are a new creation in Christ. The New Testament calls you a saint, a holy one, a son of God. In the core of your being you are a good man. Yes, there is a war within us, but it is a civil war. The battle is not between us and God; no, there is a traitor within who wars against the true heart fighting alongside the Spirit of God in us... . (144-145)

The most common Alternative View:

(1) [T]hat the terms "old man," "old self," "sin nature," and "flesh" are synonyms. Consequently, since the New Testament clearly teaches that a Christian still has the flesh, he still has the old man. (2) And since this is so, the "crucifixion" of the old man in Romans 6 cannot be accepted as actual, but rather positional or judicial.¹⁰

Old man—[A]n expression used twice elsewhere in the Pauline writings (Eph. 4:22; Col. 3:9), in both cases with verbs expressing repudiation.¹¹

Barrett..."It is much more exact to say that the 'old man' is Adam—or rather ourselves in union with Adam and that the 'new man' is Christ—or rather ourselves in union with Christ.¹²

b. Body of Sin? (Verse 6)

1) What is it?

My physical body?

¹⁰ Needham, 239.

¹¹ Morris, 250.

¹² Morris, 252.

*“It means the body, our physical body, of which sin has taken possession.... Here is the vital distinction as I see it, the distinction between ‘I myself as a personality’ and ‘my body.’”*¹³

*“...sin still remains and is left in our bodies; not in us, but in our bodies. As persons, as souls, we have already finished with it, but not so the body.”*¹⁴

*Lloyd-Jones, in commenting on the phrase, “your members” of Romans 6:13, says, “The various members of our bodies, our physical bodies as such, come into this category of ‘members.’ It does not stop at that. The term also includes the mental powers, the power of thought, the power of reason, the power of imagination. It seems to me that in this teaching it is quite clear that the apostle puts all such things under this general heading of ‘the mortal body.’ The natural man has brains, he has understanding, he has mental powers which he can use, he has imagination. All these belong in a sense to the physical man and are parts, therefore, or members of this mortal body. But the term also included the emotions. In other words, the term ‘members’ is a way of describing the functioning of man.”*¹⁵

*“We shall find the apostle saying in chapter 7, ‘It is no more I that do it but sin that dwelleth in me’ (verse 20). Is not that a marvelous thing to be able to say? I am not doing this or that, it is this sin that remains in my members that does so. Sin is no longer in me, it is in my members only. That is the most liberating thing you have ever heard!”*¹⁶

*“What I am asserting is that sin which formerly governed the whole of my personality is now governing—or trying to govern—the bodily part of me. I in spirit, I as a soul, I as a personality am delivered; I am dead to sin.”*¹⁷

Morris: *We may reject without hesitation the view that it means the body is inherently sinful and that it is the source of sin. This is not a New Testament view, and Paul never gives it countenance. But Murray, Lloyd Jones, and others argue strongly that Paul means that the body is dominated by sin. The body is sin’s body; it belongs to sin; sin has made it its own.... Others think that “body” is here used in the fuller sense of the whole man and hold that Paul is saying that man as a totality is a sinner. There is truth in both views, but on the whole it seems that Paul is here referring to the physical body which so easily responds to sinful impulses. As a result of crucifixion with Christ this sinful body is rendered powerless, completely nullified.*¹⁸

¹³ Lloyd-Jones, 72.

¹⁴ Lloyd-Jones, 153.

¹⁵ Lloyd-Jones, 165-166.

¹⁶ Lloyd-Jones, 83.

¹⁷ Lloyd-Jones, 74.

¹⁸ Morris, 252.

Morris on Verse 12: *Paul is not arguing that the body is the cause of sin, but that it is the organ through which sin manifests itself, so that believers obey it.*¹⁹

2) What happened to it?

NOTE the two effects of this death in **Verse 6:**
*so that the body of sin might be done away with
that we should no longer be slaves to sin—*

CRITIQUE OF THE TWO VIEWS: Why I think the eradication view is wrong.

1. It mis-defines the word, “FLESH.”
 - a. VINES: Sarx--*Its uses in the NT may be analyzed as follows:*
 1. *the substance of the body, whether of beasts or men*
 2. *the human body*
 3. *mankind, in the totality of all that is essential to manhood, i.e., spirit, soul, and body*
 4. *the holy humanity of the Lord Jesus, in the totality of all that is essential to manhood, i.e., spirit, soul, and body*
 5. *the complete person*
 6. *the weaker element in human nature*
 7. *the unregenerate state of men*
 8. *the seat of sin in nman (but this is not the same thing as in the body)*
 9. *the lower and temporary element in the Christian*
 10. *the natural attainments of men*
 11. *circumstances*
 12. *the outward and seeming, as contrasted with the spirit, the inward and real*
 13. *natural relationship, consanguine*
 - b. RYRIE: *The Flesh:*
 1. The concept. *The flesh is that principle of sin within all of us. Some equate the sin nature and flesh. The flesh produces works (Gal. 5:19), is characterized by lusts and passions (v. 24; II John 2:16), and it can enslave the believer (Rom. 7:25). In it is nothing good (v. 18), for the presence of the new life in Christ makes all that is associated with the flesh old and useless. This includes blatantly evil things as well as amoral things and sometimes things that might be good in themselves but which bring no pleasure to God because they are works of the flesh.*
 2. The control. *The flesh can only be controlled by actualizing our co-crucifixion with Christ. We have crucified the flesh, that is, been separated from its domination by our association with Christ's dying unto sin (Gal. 5:24). We can experience victory not by eradication of the flesh but by walking in dependence on the Spirit to control it. (v. 16).²⁰*
Flesh. Though flesh sometimes refers to tissue (Luke 24:39) or to the whole material part of man (1 Cor. 15:39; Heb. 5:7), when used of a facet of the immaterial nature it refers to that disposition to sin and to oppose God (Rom. 7:18; 1 Cor. 3:3; 2 Cor. 1:12; Gal. 5:17; Col. 2:18; 2 Peter 2:10; 1 John 2:16). Both the believer and unbeliever possess this capacity.²¹
2. It doesn't adequately account for the exhortation “reckon.” **Verse 11, count yourselves dead to sin but alive to God in Christ Jesus.** If “my self” is already dead to sin, what need is there for reckoning?
3. It doesn't square with the following texts:

¹⁹ Morris, 257.

²⁰ Ryrie, Charles, *Basic Theology* (Wheaton: SP Publications, 1986), 231-232

²¹ Ryrie, 199.

Ephesians 4:22-24 *You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires; ²³ to be made new in the attitude of your minds; ²⁴ and to put on the new self, created to be like God in true righteousness and holiness...*

Colossians 3:9-10 *Do not lie to each other, since you have taken off your old self with its practices ¹⁰ and have put on the new self, which is being renewed in knowledge in the image of its Creator.*

4. It mis-defines the “death” words in this passage:
- a. NIV, **VERSE 6**, *For we know that our old self was crucified with him so that the body of sin might be done away with, that we should no longer be slaves to sin--*
- **“Done away with”= katarge, w fut. katargh, sw; 1aor. kath, rghsa; pf. kath, rghka; pf. pass. kath, rghmai; 1aor. pass. kathrgh, qhn; 1fut. pass. katarghqh, somai;** from the basic sense *cause to be idle or useless*, the term always denotes a nonphysical destruction by means of a superior force coming in to replace the force previously in effect, as, e.g. light destroys darkness; (1) in relation to soil *use up, make barren (LU 13.7)*; (2) as release by removal from a former sphere of control *free from*; passive *be discharged from, be freed from (RO 7.2)*; (3) as destruction by replacement *abolish, destroy, cause to cease, put an end to (1C 2.6; 13.11)*²²
- KJV=destroyed**
NAS and NRS agree with NIV=*done away with*.
Morris: *Not destroyed, but made impotent, nullified.*
- b. **Morris:** *If his word for “old” is used strictly, it brings out the idea of “wornness”, the result of the wear and tear of time, the old as outworn.... And this old man, Paul says, was crucified with. The verb conveys the thought that the old man was thoroughly destroyed. “The old man” is no longer supreme. This does not mean that the believer lives untroubled by the possibility of sinning. There is a sense in which a death has taken place once and for all in the believer, but there is another in which he dies every day (1 Cor. 15:31). It is believers, not the unregenerate, who are urged to put off the old man (Eph. 4:22; Col. 3:9). But it is another vivid way of saying that the power of sin is broken in the believer. To come to Christ means the complete end of a whole way of life. There may be slips, but they are uncharacteristic....²³*
5. It promises too much—At best, it sets up a confusing dualism of body/spirit that yields the same results in how one lives the Christian life.
RANDY STINSON: *Eldredge's explanation that "my sin is not me" only adds to the confusion he began. If it is not you, then who is it? In fact, the Bible, when describing the battle regarding the flesh, typically uses the word "flesh" to describe the unified actions of the physical body along with the emotions, mind, and will. The problem here is not one of passivity (it is not the real me) but one of activity (it really is me), emphasizing our own complicity in the sin that we committed. Only now, through the Holy Spirit, I am able to overcome these sinful inclinations of my flesh. This is not about whether or not my heart is good but about whether or not I will yield to the Holy Spirit (made possible by the new life in Christ) in these various battles with the flesh.*
The distortion of these crucial categories has produced an unbiblical and confusing approach to the Christian life. Men do not need to sense confusion over their identity in Christ and how their sin impacts their decisions and inclinations. The overtones of this book to follow your new and good heart only help to create the "false self" that Eldredge is so intent on destroying. What men need is a clear picture of who God is and the truth about their own sinful tendencies as they attempt to follow him. What they need to know is that their regenerated heart still has an inclination to sin, but they can overcome their inclinations to sin by the power of the

²² Software Bibleworks

²³ Morris, 251.

Holy Spirit who indwells them. They do not need to place confidence in their "good" heart but in the God of the Bible...²⁴

NOTE ON DUALISM:

- a. The folly of asceticism. **Colossians 2:20-23** *Since you died with Christ to the basic principles of this world, why, as though you still belonged to it, do you submit to its rules: ²¹ "Do not handle! Do not taste! Do not touch!"? ²² These are all destined to perish with use, because they are based on human commands and teachings. ²³ Such regulations indeed have an appearance of wisdom, with their self-imposed worship, their false humility and their harsh treatment of the body, but they lack any value in restraining sensual indulgence.*
 - b. The travesty of sensuality. If it's not really me, why worry about what the body does? It will just perish and it can't soil my pure soul.
6. At worst, it tampers with my accountability for my sin before God by affirming that my sin is not really from me.

ELDREDGE: *To put it bluntly, your flesh is a weasel, a poser, and a selfish pig. And your flesh is not you. [Italics his] Did you know that? Your flesh is not the real you. (144)*

2. What happened to me when I got saved?

4. When you become a Christian two big things happen: something dies in you and something is born in you. Now you need to understand that becoming a Christian is not like becoming a Republican or a Rotarian or an environmentalist or a Muslim. Becoming a Christian is much more than buying into a set of beliefs or values. It's not joining a club. The genius of becoming a Christian isn't what **you** do, it's what **God** does. What does God do?

- He **kills** you. That is, He kills your old sinful nature, that **something** inside of you that makes you want to do bad things. Here it is called the "old self", literally, the "old man." Just like the Roman soldiers pounded the metal spikes into the hands and feet of Jesus, God nailed your sinful inner self to the cross. And there on the cross that ugly, writhing old sinful self was killed by the hand of God. God did that when you prayed for Jesus to save you from your sin. And when you were killed, you died to your old sin master.
- He **births** you. God reached into your soul and He plugged a spiritual power cord into your empty, dead heart. A power cord that connects to the very heart of Christ, a power cord through which flows the vitality of the Savior. It makes you alert to God. It makes you hungry to please Him. It makes you able to resist sin. It makes you want to resist sin. Jesus is the one who labeled this being born again. This is so significant, that it is your second birthday. Everybody is born of the flesh. Only Christians are born of the spirit. Only Christians have 2 birthdays. When you were born again, you became alive to your new Master.

NOTE: In what sense is the old self "killed"? It would be nice to be able to say that it was totally eradicated and that it had absolutely no influence in our lives anymore. Such is not the case. The old self is not eradicated, it is enfeebled. Notice the language in verses 6 and 7: the "**body of sin**" is not absent, but it is powerless. "**Sin**" is not gone, but

²⁴ Randy Stinson, "Is God Wild at Heart? A Review of John Eldredge's *Wild at Heart*" The Council on Biblical Manhood and Womanhood website, Accessed 123108.
<http://www.cbmw.org/Resources/Book-Reviews/Wild-at-Heart-by-John-Eldredge>

it is robbed of its authority. In **academic** language: Sin used to be a required subject in my life. Now sin is an elective. Sin has no power in my life unless I give it permission.

There's no biblical idea of a **divine spark** that needs to be fanned into flame...

The Bible says in Ephesians 2:1 *As for you, you were dead in your transgressions and sins, ² in which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient. ³ All of us also lived among them at one time, gratifying the cravings of our sinful nature and following its desires and thoughts. Like the rest, we were by nature objects of wrath. ⁴ But because of his great love for us, God, who is rich in mercy, ⁵ made us alive with Christ even when we were dead in transgressions-- it is by grace you have been saved.*

II. THAT DEATH PROVED TO BE A THE PORTAL TO A NEW LIFE

A. We Are Protected from Death by God's "Fifth Amendment" (**Verses 9-10**, *For we know that since Christ was raised from the dead, he cannot die again; death no longer has mastery over him. ¹⁰ The death he died, he died to sin once for all; but the life he lives, he lives to God.*)

B. We Spurn Sin by an Act of Faith (**Verse 11**, *In the same way, count yourselves dead to sin but alive to God in Christ Jesus.*)

NOTE: *[T]his is the first exhortation of the epistle.... The present tense points to a continuing process...²⁵*

1. This verse is the fulcrum of the passage and indeed is one of the most significant verses anywhere in the Bible on what it means to live a God-pleasing life.

2. And the central word is "RECKON/COUNT."

logi, zomai impf. **evlogizo, mhn**; 1aor. mid. **evlogisa, mhn**; 1aor. pass. **evlogi, sqhn**; 1fut. **logisqh, somai**; from a basic meaning *think according to logical rules*; (1) as an objective reckoning; (a) as keeping a mental record *take into account, keep in mind, count (up)* (**1C 13.5**); (b) *charge or credit to someone's account, reckon to* (**RO 4.11**); (2) as the result of an objective evaluation *consider, look on as, regard as* (**AC 19.27**); (3) as a subjective act of thought *have in mind, ponder, think (about)* (**1C 13.11**); (4) as the result of a subjective evaluation *have an opinion, think, believe*; followed by **o[ti] (that)** (**RO 8.18**); followed by the accusative and an infinitive (**RO 3.28**)

3. I AM A CONSCIOUS CORPSE WITH A CHOICE.

4. **Ortberg (?)**: *We need to so arrange life that sin no longer looks attractive to us.*

5. Cf. that jungle river story from Muggeridge (?)

6. ILLUS: Jewish family holds funeral for relative who converts to Christianity.

7. **Verse 11: Be what you are!**

1. **David Needham** illustrates like this:

You're a sprinter for Madison High. It's Saturday and you're at the track meet with Wilson High. *"The crowd stirs as you walk across the cinders to your starting blocks. Suddenly the prettiest girl from Madison High walks straight up to you with a large, juicy piece of apple pie fresh from the oven and topped with a big glob of ice cream..."*

"Now comes the decision. You're free to do what you want. But what will you do?..."

"Who are you? Are you a skin-wrapped package of taste buds, salivary glands, and sex drives? Or are you aware of something else? A new identity."

²⁵ Morris, 256.

“What is your response as the sprinter you now know yourself to be? With scarcely a second look at her pretty face, you turn to focus on that tape 100 yards away.

“Sorry, Sue. I’m a sprinter. I don’t want that apple pie (not simply I can’t have it). Life for me is touching that tape before anyone else. What you offer just doesn’t fit in. Thanks anyway.” (Birthright, David Needham, pp. 73-74)

2. Do you get the point? When Suzie Sin marches up to you with a sinful temptation, you are supposed to say: “Hey, I’m not stupid. I don’t **have** to do this. I don’t **want** to do this. God says He made me dead to the authority of sin in my life and I’m going to act like it. Take a hike, Suzie!”
3. Every time you are confronted with temptation to sin, you should be hearing two voices. One voice is the voice of sin and it is saying, “Give in. Let me use you. Let me reign over you.” The other voice is the voice of God and He is saying, “Don’t give in. Let Me use you. Let Me reign over you.”
4. In fact the passage is very blunt. It says both sin and God want to have your body parts for tools (“instruments”, vv. 13-14).

Morris: *Count* is a favorite Pauline word (see on 2:23); it conveys the idea of reckoning or **calculating**.... We should not overlook the fact that this is the first exhortation in the epistle; Paul has laid a strong foundation in doctrine and in the recital of what God has done before he turns to the importance of right conduct. The present tense points to a continuing process; this goes on throughout the Christian life.

In other words, Christian, Do the math!²⁶

Paul does not say that sin is dead....But the sin of the unbeliever is the natural consequence of the fact that he is a slave to sin, whereas the sin of the believer is quite out of character.²⁷ —Leon Morris

E.g., Non-Christians behave like non-Christians.

THE TAKEAWAY: **NOW WE’VE GOT A CHOICE!** (Verse 11, *Count yourselves dead to sin.*)

WESLEYAN DOCTRINE OF SANCTIFICATION

“Sanctification is initiated at the moment of justification and regeneration. From that moment there is a gradual or progressive sanctification as the believer walks with God and daily grows in grace and in a more perfect obedience to God. This prepares for the crisis of entire sanctification which is wrought instantaneously when believers present themselves as living sacrifices, holy and acceptable to God, through faith in Jesus Christ, being effected by the baptism with the Holy Spirit who cleanses the heart from all inbred sin.”²⁸

²⁶ We say, *What are my options???*

“Count/Reckon” = **logi**, **zesqe** verb imperative present middle or passive deponent 2nd person plural from **logi**, **zomai**

[GING] **logi**, **zomai**

logi, **zomai**—1. *reckon, calculate*—a. *count, take into account* Ro 4:8; 1 Cor 13:5; 2 Cor 5:19; 2 Ti 4:16. *Credit* Ro 4:3f, 5f, 9, 11; 2 Cor 12:6; Js 2:23.—b. *evaluate, estimate, look upon as, consider* Ac 19:27; Ro 2:26; 9:8; 1 Cor 4:1; 2 Cor 10:2b. *Class* Lk 22:37.—2. *think (about), consider, let one’s mind dwell on* J 11:50; 2 Cor 10:11; Hb 11:19. *Propose* 2 Cor 10:2a. *Reason, make plans* 1 Cor 13:11.—3. *think, believe, be of the opinion* Ro 2:3; 3:28; 14:14; 2

²⁷ Morris: Murray points out that to say to a slave “Do not behave as a slave” is to mock him, but it is a meaningful thing to say to someone who has been set free.

²⁸ 14. Sanctification: Initial, Progressive, Entire

236. We believe that sanctification is that work of the Holy Spirit by which the child of God is separated from sin unto God and is enabled to love God with all the heart and to walk in all His holy commandments

Philippians 3:12 *Not that I have already obtained all this, or have already been made perfect, but I press on to take hold of that for which Christ Jesus took hold of me.*

Verse 13, Do not offer. Morris: *The verb is sometimes used of the sacrifices, with a meaning like “offer,” “present” (cf. 12:1). It is such a meaning that it has here.*

C. S. Lewis: *I find I must borrow yet another parable from George MacDonald. Imagine yourself as a living house. God comes in to build that house. At first, perhaps, you can understand what He is doing. He is getting the drains right and stopping the leaks in the roof and so on: you knew that those jobs needed doing and so you are not surprised. But presently he starts knocking the house about in such a way that hurts abominably and does not seem to make sense. What on earth is He up to? The explanation is that He is building quite a different house from the one you thought of—throwing out a new wing here, putting on an extra floor there, running up towers, making courtyards. You thought you were going to be made into a decent little cottage: but He is building a palace. He intends to come and live in it Himself. –C. S. Lewis, *Mere Christianity* (New York: Macmillan, 1943), 174.*

III. SINNING THEREFORE IS TREASONOUS TOWARD GOD AND SELF-CONTRADICTIONARY

A. We Are Now under the Reign of God (**Verses 12-14**, *Therefore do not let sin reign in your mortal body so that you obey its evil desires.* ¹³ *Do not offer the parts of your body to sin, as instruments of wickedness, but rather offer yourselves to God, as those who have been brought from death to life; and offer the parts of your body to him as instruments of righteousness.* ¹⁴ *For sin shall not be your master, because you are not under law, but under grace.*)

1. There has been a change of “reigns”
 - a. My new King is God
 - b. My old king is sin
 - c. ILLUS: TREASON TOWARD ONE’S COUNTRY
 - d. ILLUS: LOYALTY TO ONE’S SPOUSE VS. ADULTERY
2. Grace put me in the new Kingdom (**Verse 14**)
 - a. Law provokes sin and thus condemns me to the Dark Kingdom (performance-based system)
 - 1) Law empowers sin. If there is no law there cannot be sin. But when there is law, its very presence provokes sin.
 - 2) For example, A dog can’t sin like a man can sin. A dog is under no moral code. When we say, “Bad Dog,” it’s really not a matter of a bad dog—just a violation of the stimulus-response training we have cultivated in the dog. There really is no such thing as a bad dog. There are inconvenient dogs and dangerous dogs and irritating rat-dogs, but not “bad dogs.”

blameless. Sanctification is initiated at the moment of justification and regeneration. From that moment there is a gradual or progressive sanctification as the believer walks with God and daily grows in grace and in a more perfect obedience to God. This prepares for the crisis of entire sanctification which is wrought instantaneously when believers present themselves as living sacrifices, holy and acceptable to God, through faith in Jesus Christ, being effected by the baptism with the Holy Spirit who cleanses the heart from all inbred sin. The crisis of entire sanctification perfects the believer in love and empowers that person for effective service. It is followed by lifelong growth in grace and the knowledge of our Lord and Savior, Jesus Christ. The life of holiness continues through faith in the sanctifying blood of Christ and evidences itself by loving obedience to God’s revealed will.

“The Wesleyan Church” website

<http://www.wesleyan.org/ME2/dirmod.asp?sid=5B7EE5C4A5BA407D93A6AF61EF94B471&nm=Spiritual+Helps&type=Publishing&mod=Publications%3A%3AArticle&mid=8F3A7027421841978F18BE895F87F791&tier=4&id=5464710074024B8BA82C3E55BD140EF8> [accessed June 15, 2007]

- b. Grace satisfies God and inducts me into the Light Kingdom
- B. We Are Dead to Sin (**Verses 1-2**, *What shall we say, then? Shall we go on sinning so that grace may increase? ² By no means! We died to sin; how can we live in it any longer?*)
1. ILLUS of a fish who is given lungs and legs instead of gills and fins. Freed from the water-god and now loyal to the land-god.
 2. How do I compare to Christ?
 - a. Similarities
 - 1) Both dead to sin
 - 2) Both in resurrection life
 - 3) Both experience real temptation
 - **Hebrews 2:17-18** *For this reason he had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people.* ¹⁸ *Because he himself suffered when he was tempted, he is able to help those who are being tempted.*
 - **Hebrews 4:15** *For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are-- yet was without sin.*
 - b. Differences
 - 1) Jesus never sinned.
3. **Verse 2**, *By no means! We died to sin; how can we live in it any longer?*
- In other words, *You're talking like a crazy man!*
The first immortality... was the ability not to die.
The new immortality will be the inability to die.
- The first freedom of choice conferred the ability not to sin*
The new freedom will confer the inability to sin.
 --Augustine²⁹

Now when you got saved, God gave you back something that had been lost in the Garden. He gave you back the **ability not to sin**. Now don't get me wrong here. You **can** sin and you **do** sin, but you don't **have to**, and you **don't want to**, and generally you **sin less** than the common garden variety of sinner.

How did the Christian get this way? God did it!

- **1 Corinthians 6:11** *But you were **washed**, you were **sanctified**, you were **justified** in the name of the Lord Jesus Christ and by the Spirit of our God. [God's Part]*
- **Here's a classic verse: 2 Corinthians 5:17** *Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!*
 Whatever it is that God does when a person gets saved, **it is nothing less than a divine creative act.**
- Jesus said it is such a radical change that it is like getting born all over again—except it's not an instant birthing replay, it's a re-birth not of my body, but of my spiritual nature.

²⁹ **Augustine:** *The first immortality, which Adam lost by sinning, was the ability not to die..., the new immortality will be the inability to die.... In the same way, the first freedom of choice conferred the ability not to sin...; the new freedom will confer the inability to sin...Augustine in Henry Bettenson, Documents of the Christian Church (New York: Oxford University Press, 1963), 57.*

- Whatever it is that happened when I was born again, it took more than a mommy and a daddy. ***It took Almighty God.***
 - It was muscular.
 - It was out-of-this-world
 - It was a defining moment.
 - It was once-I-was-blind-and-now-I-can-see.
 - It was before-I-was-old-man; now-I-am-new-man.
 - It was passed-from-death-to-life
 - It was out-of-the-kingdom-of-darkness; into-the-kingdom-of-light

And God says to us now: *You're mine now. I have planted you in my realm. You breathe my air! My holy energy courses through your veins!*

And God further says, *Don't let the world fiddle with the settings on your control panel.*

Actually, here's how He really says it:

Romans 6:11-14 *In the same way, count yourselves dead to sin but alive to God in Christ Jesus. ¹² Therefore do not let sin reign in your mortal body so that you obey its evil desires. ¹³ Do not offer the parts of your body to sin, as instruments of wickedness, but rather offer yourselves to God, as those who have been brought from death to life; and offer the parts of your body to him as instruments of righteousness. ¹⁴ For sin shall not be your master, because you are not under law, but under grace.*

Did you hear the God's part/Man's part language there?

- God's part: *brought[you] from death to life*
- Man's part:
 - *Do not offer the parts of your body to sin, as instruments of wickedness,*
 - *but rather offer yourselves to God--and offer the parts of your body to him*

Let's get down to cases. Ladies, you open the door under the sink and inform your husband, who is reading the newspaper, that the kitchen garbage is overflowing. He makes some crack about, *What, is your arm broken?* Now your **first thought** is something like, *No, but yours is about to be!* But your **second thought** is a sanctified thought; a "be holy because I am holy" kind of thought. And you come up with one of those *gentle answers that turns away wrath.*

- Now where did that gentle response come from? Was it from God or was it from you? **YES.**
- God made you new and set you apart to be specially His. And you chose to behave as if you were specially His. **You counted yourself to be dead to sin.**

God's part/my part is **LIKE A SANDWICH**—in every bite I get a portion of each slice of bread and I chew them up together—as they get masticated, it's hard to separate them out distinctly.

--TIMOTHY G. WALTON