

**DESIDERATA<sup>1</sup>**  
**NONSENSE AND SENSIBILITY ABOUT SIN—PART II**  
**Romans 6:1-14**  
**JANUARY 11, 2009**

**BIG IDEA: WHY NOT PLANT MORE SIN TO HARVEST MORE GRACE? (Verse 1)--OR: WHY SHOULDN'T CHRISTIANS SIN?**

- 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? <sup>4</sup> 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.*)
- 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. <sup>6</sup> 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-- <sup>7</sup> because anyone who has died has been freed from sin. <sup>8</sup> Now if we died with Christ, we believe that we will also live with him.*)
- 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. <sup>10</sup> 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**, *count yourselves dead to sin but alive...*)
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.”--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. **Verse 11: Be what you are! 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.  
“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.’”*  
Therefore, 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*

<sup>1</sup> *Desideratum: Something considered necessary or highly desirable.*

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!"<sup>2</sup>

6. **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.<sup>3</sup>

7. **In other words, Christian, Do the math!**

8. **Morris:** 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.<sup>4</sup>

### 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.<sup>13</sup> 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.<sup>14</sup> 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

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."

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? <sup>2</sup> By no means! We died to sin; how can we live in it any longer?)

1. *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. --Augustine<sup>5</sup>*

2. 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.

--TIMOTHY G. WALTON

<sup>2</sup> David Needham, *Birthright: Christian, Do You Know Who You Are* (Portland: Multnomah Press, 1979), pp. 73-74)

<sup>3</sup> Leon Morris, *The Epistle to the Romans* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1988), 256.

<sup>4</sup> 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.

<sup>5</sup> *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.

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