

# Overcoming Sin: Romans 6

July 26, 2015

## Day One: What does it mean to be "dead to sin?"

*Romans 6:1 What shall we say then? Are we to continue in sin that grace may abound?*

<sup>2</sup> *By no means! How can we who died to sin still live in it?*

<sup>3</sup> *Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death?*

<sup>4</sup> *We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.*

1. Paul opens chapter 6 with a question that essentially asks: If God's grace abounds or increases because of sin, why not sin more so we can have more grace? Our sinful, fallen nature continues to look for ways to justify the selfish acts we want to do.

2. How does Paul answer that question emphatically in verse 2?

3. What does it mean to have "died to sin?" If sin is dead, does that mean we can't or won't ever sin again? If not, what does it mean?

4. Paul then uses the example of baptism to help us establish our identification with Christ's death, burial and resurrection. How does the act of baptism help us understand being dead to sins?

5. Beyond the literal meaning of baptism by immersion in water, what is the symbolic meaning of going under the water and then coming back up again?

6. There is also a figurative meaning to baptism that helps us establish our identity with Christ's death, burial and resurrection. We often say, as someone is being baptized, "Buried with Him in death, and raised to walk in newness of life."

For further study of walking in our new life and being dead to our old sins, read Gal. 2:20 and Col. 3:1-3. What can you do today to "live by faith" while "seeking the things above" to which Paul refers?

## Day Two: From slaves to sin to freed from sin

1. Before we came to Christ, we were driven by our sin nature. When Christ came into our lives, His nature now goes to war with our old sin nature.

*Romans 6:6 We know that our old self was crucified with him so that the sinful body might be destroyed, and we might no longer be enslaved to sin.*

2. What happens to our sin nature when Christ enters our hearts?

a. Our sin nature is called by different names: "old self," "sinful body" (not our physical "body"), and "the flesh."

b. When you read that our old self was "crucified" and that the sinful body might be "destroyed" what do you assume will happen to your sin nature?

c. It's easy to assume that my sin nature will no longer be alive. But, just a few days after coming to Christ we all realize that our sin nature still has traction! This should not be surprising. Why? Look at the end of Romans 6:6.

d. Paul says that when Christ comes into our hearts, our sin nature **no longer acts like a slave master!** The chains of sin that used to enslave us have been snapped. We are **"free" not to have to sin.**

e. When Paul says our body of sin has been "destroyed," or "done away with," he doesn't mean our sin has been annihilated. He means it is "made inactive; made of no effect." There is a basic change of relationship regarding sin.

*Romans 6:7 For he who has died is freed from sin.*

3. Paul uses the analogy of slavery because sin wants to become our master. But the "old nature" is rendered "of no effect." As Christians, our biggest problem is with our flesh. Our flesh is still trying to bring us under its control. There is a battle going on for control of my mind, control of my life. It is a struggle. It is a fight as my body wants to sit on the throne.

<sup>8</sup> *But if we have died with Christ, we believe that we shall also live with him.*

<sup>9</sup> *For we know that Christ being raised from the dead will never die again; death no longer has dominion 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.*

4. Verse 10 reminds us that Jesus paid the price for all our sins, "once for all." Paul goes on to say the life Jesus now lives, "He lives to God." If our old self was crucified with Him on the cross, what does that say about the life we should be living now? Are we living our lives "to God?"

### Day Three: Daily victory over sin

*Romans 6:11 So you also must consider yourselves dead to sin and alive to God in Christ Jesus.*

<sup>12</sup> *Let not sin therefore reign in your mortal bodies, to make you obey their passions.*

<sup>13</sup> *Do not yield your members to sin as instruments of wickedness, but yield yourselves to God as men who have been brought from death to life, and your members to God as instruments of righteousness.*

<sup>14</sup> *For sin will have no dominion over you, since you are not under law but under grace.*

1. It's one thing to at least be freed from not *having to sin*. But every day we still have a choice about *whether or not we will sin*.

2. Paul gives us some applications regarding obedience. Underneath each of Paul's phrases, jot down what strikes you about each point:

a. *"...you must consider yourselves dead to sin..."*

b. *"consider yourselves ...alive to God in Christ Jesus."*

c. *"Let not sin reign in your mortal bodies..."*

Note: "Reign." (This Greek verb in the present imperative) which should be translated, "keep on reigning".

d. *"Do not yield your members to sin ..."*

Note: "Yield" is also in the present imperative. Proper translation is "keep on presenting"

e. *"yield yourselves to God..."*

f. *"...yield yourselves to God as men who have been brought from death to life..."*

g. *"...yield...your members to God as instruments of righteousness."*

3. Victory over sin in our daily life is a choice. What struck you most from these phrases?

## Day Four: Finding freedom from patterns of sin

*Romans 6:15 What then? Are we to sin because we are not under law but under grace? By no means!*

1. Paul asks a question that is very similar to the question in verse 1 that started the chapter. In essence, he asks, "since we are under grace, shall we continue to sin?" The difference is in the tense of the verb. In v. 1, the sin was in a tense that denoted a continuous action: "Shall we continually sin that grace may increase?" Here, it is in a tense that denotes a single act or occasional sin.

<sup>16</sup> *Do you not know that if you yield yourselves to any one as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness?*

2. Our secular world likes to assume that it is "free" to do what it wants. Instead, Paul says that everyone is a slave to something. He gives two alternatives. What are they?

3. The parable of The Prodigal Son is a good illustration of this principle. The son wanted to "find himself" and enjoy himself and his "freedom." In other words, he wanted to indulge his selfish desires and put self on the throne of his life. Instead, he became a slave to his wrong desires and wrong deeds and he ended up losing himself.

<sup>17</sup> *But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed,*

4. Paul says that the Christians in Rome had turned from being slaves to sin to something else. Put the last part of verse 17 in your own words:

<sup>18</sup> *and, having been set free from sin, have become slaves of righteousness.*

<sup>19</sup> *I am speaking in human terms, because of your natural limitations. For just as you once yielded your members to impurity and to greater and greater iniquity, so now yield your members to righteousness for sanctification.*

5. What instruction does Paul give in verse 19 and what result does he promise when we follow that instruction?

6. It has been said that justification is an event that takes place when we accept Jesus Christ. Because of His work on the cross, we are immediately justified. But if justification is an event, sanctification is a process. As we continually do right things and become slaves to righteousness, we move forward in that process of sanctification.

## Day Five: Freed to serve God and find real life

1. Paul closes out chapter 6 by asking us to do a little introspection. Read verses 20-21 and ask yourself the question Paul asks.

*Romans 6:20 When you were slaves of sin, you were free in regard to righteousness.*

<sup>21</sup> *But then what return did you get from the things of which you are now ashamed? The end of those things is death.*

2. Sin offers only a very temporary pleasure at best and that often comes with some very costly and unexpected consequences.

3. An old axiom states, "Sin will always take you farther than you want to go, cost you more than you want to pay and keep you longer than you want to stay."

4. What goes through your mind with this axiom?

5. What is one way you have seen the lingering consequences or misery of sin?

6. Paul turns the corner by giving the wonderful paradox of finding real "freedom" by becoming slaves of God!

<sup>22</sup> *But now that you have been set free from sin and have become slaves of God, the return you get is sanctification and its end, eternal life.*

<sup>23</sup> *For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.*

7. "Eternal life" does not just mean eternal life in heaven. "Eternal" life is also qualitative, meaning "full, meaningful" life.

8. What are some of things of which you are most grateful that God has:

a. Given you?

b. Changed you?

c. Freed you?