

Resurrection Day Celebration

Alive to God, Dead to Sin

Sunday April 1st 2018
(Rom. 6:11)

I. The Great Dilemma

- A. Humanities story of redemption is riddled with much rebellion and little repentance. God gave instructions on how to live righteously before Him through Moses (Torah or Law). Additionally, God also gave the offices of prophet, priest, and king to fallen humanity. However, at the end of the day wickedness remained rampant and growing.
1. The bible shows us clearly that the reason for the flourishing of wickedness and sin did not fall upon God and His leadership but rather on humanity itself. Something was fundamentally flawed with fallen man. Even with God daily reaching out in unfailing covenantal love and mercy, there was no possibility of a reciprocal sustainable relationship with His beloved ones.
- B. The dilemma of sin that was facing man was twofold.
1. **Sinful Actions (Guilt)** - The first aspect of sin that kept men estranged from God was the guilt heaped upon them through countless willed transgressions. God's identity as the Just Judge demanded that these offences could not go overlooked. Our guilt in the courtroom of perfect justice legally separated us from Him. (Job 15:14-15, Ps. 53:2-3, 143:2, Rom. 3:10-23 Eph. 2:1-3)
 2. **Sinful Nature (Depravity)** – The second aspect was that deeply embedded in the soul of man was a propensity towards wickedness and corresponding hatred and rebellion against God. Man's propensity towards rebellion and selfishness creates an impossible scenario for lasting peace with the Creator. Depravity is the living condition of fallen man, sin reigns over their lives and they are in bondage to its rule. (Gen. 8:21, Ecc. 9:3, Is. 1:4-6, 64:6, Jer. 17:9, Mat. 7:22)
- C. There were many definitive promises given to men that God would surely repair and restore all that was lost at the fall. The biblical testimony gave us two primary prophetic promises that would bring about the restoration of all things. First, was the catalyst (Anointed One, Messiah "Jesus"), and second, the outcome (Dwelling place restored). The question that remained was how was He going to fix the issue of Sin.
3. What good would it do if the Messiah restored all things and humanity remained depraved and in their sins? The dilemma of sin had to be dealt with first, before Messiah could restore all things or His mission would be in vain.

II. The Death and Resurrection of Jesus

- A. In the work of the Christ on the cross, Jesus became and offered the once for all sacrifice for man's guilt of sinful actions and a new heart was given to man freeing him from his fallen nature of depravity. While it is very important to understand the saving work of Jesus in His death and restoration as a single event, you can say that the problem of guilt is primarily dealt with through His death, and the problem of depravity is dealt with through His resurrection.
1. Death - Sinful Actions, Guilt, legal position. Through His death on the cross Jesus gave His life, His blood shed and body broken, in order that we might receive complete and lasting forgiveness. (Lev. 17:11; Mat. 26:27-28; Rom. 3:23-26; Eph. 1:6-8; 2:12-13; Col. 1:13-14; Heb. 9:11-15; 1 Jhn 4:9-11)
 2. Resurrection - Sinful Nature, Depravity, living condition. In His resurrection we find the gift of a new heart, life unending, and an identity within the family of God. (Jhn. 14:19; Rom. 6:3-4,11; Cor. 5:17-21; Col. 2:11-12, 3:3-4; Gal. 2:20)
- B. By recognizing these two general categories of man's need and the way in which they are answered through the death and resurrection of Jesus many of the themes associated with salvation in the New Testament scriptures become easier to understand.

III. Reckon Yourselves Alive

- A. (Romans 6:1-10) describes our legal position in or through Christ, what we freely received upon belief in Jesus and repentance from sin. Experiencing the benefits of our legal position begins by **knowing** (Rom. 6:3, 6, 9, 11, 16).

*³Do you not **know** that as many of us as were baptized into Christ Jesus were baptized into His death?...⁶**knowing this, that our old man was crucified with Him...**⁹**knowing that Christ...dies no more...**¹¹**Reckon** [see] yourselves to be...**alive to God in Christ...** (Rom. 6:3, 6, 9, 11)*

- B. The key to understanding Roman 6 is found in Romans 5:21. In our legal position in Christ, we are dead to the reign of sin (6:2). We are dead and thus freed from our former position of bondage to the actions and penalty of the power of sin over our thoughts and emotions.

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1. ***Reign of sin***: We were under *condemnation* before God, *powerless* before sin and satanic attacks, and in *darkness*, without the ability to understand God's Word and will.
2. ***Reign of grace***: We are accepted, enjoyed, indwelt, and empowered by God. He delights in relating to us. The indwelling Spirit's love and peace, etc. is now able to empower our spirit. (Gal. 5:22)

²¹ *...as sin reigned in death, even so grace might reign through...Jesus Christ...* ^{6:2} *How shall we who died to sin live any longer in it? (Rom. 5:21-6:2)*

- a) In our legal position, we are now under the reign of grace and dead to the reign of sin (v. 2). Dying to the reign of sin is synonymous with the "old things passing away" (2 Cor. 5:17).
- C. In declaring that we "died to sin" (v. 2), Paul was not exhorting us to do something for God, but to believe in something He did for us. Paul was not saying that "sin died in us" in the sense of sinful desires dying in us, but that we died to the tyrannical reign of sin over us. (Rom. 5:21).
1. Paul gives us details of our legal position with Jesus and of our born-again spirit (Rom 6:1-10). Whatever is true of Jesus' standing before God, as a man, is true of all who are "in Christ." We are to relate to God on the basis of what happened to Jesus in His death and resurrection.
 2. Being baptized into Christ speaks of being "immersed" or "placed into" Christ. We were "placed into" the benefit of His death (v. 3). We were placed into the benefit of His burial (v. 4). His burial speaks of the His death being permanent, thus our death to the reign of sin is permanent.

³*Do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? ⁴Therefore we were buried with Him through baptism into death, that as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. (Rom. 6:3-4)*

3. By an act of God's miraculous power and kindness we were placed into Christ's life and receive the benefit of what He did (1 Cor. 1:30).

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4. We now through His Spirit living in us we are united to the benefits of what Christ did. We died with Him, were raised with Him, and will live forever because He lives forever. (1 Cor. 1:30; Col. 2:12)

⁸Now if we died with Christ, we believe that we shall also live with Him, ⁹knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him. ¹⁰For the death that He died, He died to sin [reign of sin] once for all; but the life that He lives, He lives to God [reign of grace]. (Rom. 6:8–10)

IV. Knowing the Truth and Seeing ourselves Rightly

- A. Transformation in our lives begins by *knowing* who we are in Christ or seeing ourselves in the way God sees us in Christ. Paul exhorted us to reckon ourselves “alive to God” or to see ourselves in the way that God sees us in Christ. We are accepted, and empowered by God through the indwelling Spirit of Jesus.
 1. Reckoning is an accounting term. Jesus put great wealth on our “account,” but we have to make withdraws to access it. Romans 6:1-10 is our spiritual bank account.
 2. Analogy: Imagine a homeless beggar who suddenly inherited great wealth. The announcement of his new inheritance doesn’t stop him from living in poverty. He must take the simple step of withdrawing the money. It only takes a few moments, but it is essential to accessing the wealth and changing his living condition.
- B. **We are transformed by understanding and believing truth , this happens through renewing our minds in the truth in the Word.** In Romans 12, Paul pointed back to the truths that he outlined in Romans 6. As our mind is renewed, our emotions are transformed, and our behavior changes. Our emotions are not transformed by trying harder, but by knowing more and seeing more clearly as we encounter Jesus in the Word. (Rom. 12:2)
 1. When condemnation, shame, fear, hopelessness, lust, etc. rise up in us to challenge us, then we must apply the truth and promises of the Word to our heart and mind by confessing the truth and resisting lies. (Jhn. 8:32; Rom. 12:2)