

LIVING AS CHILDREN OF GOD
STUDY FIVE – LIVING AS PICKLED PEOPLE
OLD NATURE, NEW NATURE / UNION WITH CHRIST

A. INTRODUCTION -

Introduction – Lessons from Previous Weeks.

1. God has adopted us.
2. We should bear a family resemblance.
3. Our motivation for change is our adoption.
4. Our aim is God's character.
5. To change, we need to reflect deeply on truth about God and ourselves.
6. Christians change by a relationship of dependent responsibility with the Holy Spirit.
7. Mature Christians recognize the goodness of God's Law.

Life Story – Bill Kratz

B. OUR CONDITION BEFORE SONSHIP – WORSE THAN ORPHANHOOD?

⁶Because you are sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, "Abba, Father." ⁷So you are no longer a slave, but a son; and since you are a son, God has made you also an heir. *Romans 8*

³⁴Jesus replied, "I tell you the truth, everyone who sins is a slave to sin. ³⁵Now a slave has no permanent place in the family, but a son belongs to it forever. ³⁶So if the Son sets you free, you will be free indeed..." *John 8.*

You may be an ambassador to England or France
You may like to gamble, you might like to dance
You may be the heavyweight champion of the world
You may be a socialite with a long string of pearls.

But you're gonna have to serve somebody, yes indeed
You're gonna have to serve somebody,
It may be the devil or it may be the Lord
But you're gonna have to serve somebody.
Bob Dylan, *Gotta Serve Somebody*

C. MORE ABOUT THE TOOLS FOR CHANGE FROM ROMANS SIX.

1. Understanding the Big Picture of Romans Six.

The chapter breaks down into two overall sections, verses 1-14 and verses 15-23. The two sections contain repeated patterns.

The Repeated Cycle of the Sixth Chapter of Romans

a. A Repeated _____

"^{6:1}What shall we say, then? Shall we go on sinning so that grace may increase? ²By no means!"

"^{6:15}What then? Shall we sin because we are not under law but under grace? By no means!"

"By no means!" can be translated as: _____.

b. A Repeated _____

"^{6:3}Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death?"

"^{6:16}Don't you know that when you offer yourselves to someone to obey him as slaves, you are slaves to the one whom you obey—whether you are slaves to sin..., or to obedience...?"

Paul thinks _____. *This is a challenge to us - do we know this?*

c. A Repeated _____

"^{6:8}Now if we died with Christ, we believe that we will also live with him."

"^{6:18}You have been set free from sin and have become slaves to righteousness."

We are in a new condition – we died with Christ, we live with Christ, we have been set free from sin, we are slaves to righteousness.

d. A Repeated _____

"^{6:11}In the same way, count yourselves dead to sin but alive to God in Christ Jesus. ¹²Therefore do not let sin reign in your mortal body so that you obey its evil desires. ¹³Do 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."

"^{6:19}...Just as you used to offer the parts of your body in slavery to impurity and to ever-increasing wickedness, so now offer them in slavery to righteousness leading to holiness."

This is the first _____ in Romans. If we are dead to sin, alive in Christ, set free, we should not continue on as before, we should offer ourselves to Christ and to holiness!

e. A Repeated _____

"^{6:14}For sin shall not be your master, because you are not under law, but under grace."

"^{6:23}For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord."

What has changed as we became Christians?

What we were: 1. _____ and 2. _____

What we are: 1. _____ and 2. _____

THEREFORE: (v. 12-13; 22) _____

What is the big picture, Paul's overall point, in the chapter? _____

R.C. Sproul in *Chosen By God* (p. 66) has portrayed our moral abilities and inabilities by this chart.

Our Spiritual Condition

<i>Pre-Fall Man</i>	<i>Post-Fall Man</i>	<i>Reborn Man</i>	<i>Glorified Man</i>
able to sin	able to sin	able to sin	
able to not sin		able to not sin	able to not sin
Unable to not sin	unable to not sin		
Unable to sin			unable to sin

The significance of this truth is that God has freed us from our bondage to sin - not only has He paid the penalty, but He has freed us to resist temptation and to affirmatively fulfill the spirit of the Law. The power of sin is broken, not only in our legal standing before God, but in our daily lives.

Westminster Confession of Faith

Here is what the Westminster Confession of Faith says about our natures and our inclinations:

“God has given man a will, which by nature is free, i.e., it is not forced or necessarily inclined toward good or evil.

“In his state of innocence man had complete freedom and the natural ability to will and to do what is good and pleasing to God. God also made man so that he could lose that freedom.

“Man fell into a state of sin by his disobedience and so completely lost his ability to will any spiritual good involving salvation. Consequently, fallen man is by nature completely opposed to spiritual good, is dead in sin and is unable by his own strength either to convert himself or to prepare himself for conversion.

“When God converts a sinner and brings him into a state of grace, He frees him from his natural enslavement to sin. By God’s grace alone, freely given, sinful man is enabled to will and to do what is spiritually good. However, since the old sinful nature also remains, the believer cannot consistently or perfectly will to do what is good but also wills evil.

“The will of man is perfectly free and permanently inclined to good alone only in the state of glory.” (WCF chapter 9, paragraph. 1-5)

2. What is behind these changes?

²...We died to sin; how can we live in it any longer? ³ 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.

⁵ 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.

WHY do we move from death to life?

WHY do we move from slavery to sin to righteousness?

We are changed because we are united to Christ.

It is therefore impossible for us to continue in disobedience!

⁶ No one who lives in him keeps on sinning. No one who continues to sin has either seen him or known him. *I John 3:6*

⁹ No one who is born of God will continue to sin, because God's seed remains in him; he cannot go on sinning, because he has been born of God. *I John 3:9*

¹⁸ We know that anyone born of God does not continue to sin; the one who was born of God keeps him safe, and the evil one cannot harm him. *I John 5:18*

⁸ If we claim to be without sin, we deceive ourselves and the truth is not in us. *I John 1:8*

3. WHAT DOES BAPTISM HAVE TO DO WITH THIS?

^{“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.”

Two answers:

a. **Baptism represents a funeral and a resurrection.**

B. Baptism and Some Greek:

Bapto is a dipping, from which there is no change.

Baptizo is a fundamental change. Once done there is going back

WE ARE “PICKLED PEOPLE.” Once united with Christ, we can never be the same!

Romans Six

Dead to Sin, Alive in Christ

¹ 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? ³ 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.**

⁵ 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. ⁹ 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.

¹¹ 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.

Slaves to Righteousness

¹⁵ What then? Shall we sin because we are not under law but under grace? By no means! ¹⁶ Don't you know that when you offer yourselves to someone to obey him as slaves, you are slaves to the one whom you obey—whether you are **slaves to sin**, which leads to death, or to obedience, which leads to righteousness? ¹⁷ But thanks be to God that, though you used to be **slaves to sin**, you wholeheartedly obeyed the form of teaching to which you were entrusted. ¹⁸ You have been set free from sin and have become **slaves to righteousness**.

¹⁹ I put this in human terms because you are weak in your natural selves. Just as you used to offer the parts of your body in **slavery to impurity** and to ever-increasing wickedness, so now offer them in **slavery to righteousness leading to holiness**. ²⁰ When you were **slaves to sin**, you were free from the control of righteousness. ²¹ What benefit did you reap at that time from the things you are now ashamed of? Those things result in death! ²² But now that you have been **set free from sin** and have become **slaves to God, the benefit you reap leads to holiness**, and the result is eternal life. ²³ For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

What we WERE: 1. _____ and 2. _____

What we ARE: 1. _____ and 2. _____

THEREFORE: (v. 12-13; 22) _____

And the **BASIS** for this is: (v. 3-5) _____

QUESTIONS FOR SELF-REFLECTION AND DISCUSSION:

LESSON 8:

A Christian's Union with Christ:

- A. Changes us into a substantially different creation (“pickled people”);**
- B. Moves us from death to life, makes us dead to sin and alive to God;**
- C. Moves us from slaves to sin to slaves to righteousness;**
- D. Results inevitably in change!**

“People will say that being saved by grace alone leads to people sinning all they want to. But being a true Christian means that I **DO** sin all that I want to. In fact, I sin **MORE** than I want to, because now that God has given me a new heart that beats for him, I don’t want to sin at all. Now I love Jesus and I want to obey and please him.” *Adrian Rogers*

DO THESE TRUTHS MAKE A DIFFERENCE IN MY LIFE?

1. Paul says in Romans 6, “Don’t you know” this? Is this Lesson 8 familiar to me? _____

- Do I think of myself as in union with Christ? _____
- Do I think of myself as dead to sin and alive to God? _____
- Do I think of myself as no longer in slavery to sin? _____
- Do I think of life change as inevitable, assured by God’s work in me? _____

When I see something in my life that needs change, do I cling to my union with Christ, my death to sin, my freedom from slavery to sin as reasons for change? _____

2. Is it true for me (as claimed by Adrian Rogers) that I have a new heart that beats for God and I want to obey and please him? _____

3. If God has arranged for my adoption from all eternity and my union with Christ makes me into a new creation, how do I think about this Lesson 8?

- Unmotivated - if change is inevitable, why focus on it? _____
- Frustrated because change in me is so slow? _____
- Questioning whether this can be true? _____
- Confident, motivated to be different, willing to bring new areas to God to change?

- Something else? _____

4. Learning which transforms requires that I think about my place in the cosmos differently. Is this a truth which could transform me? _____.

WHAT DIFFERENCE COULD THIS MAKE IN MY LIFE?

The Repeated Cycle of the Sixth Chapter of Romans (Living as “pickled people”)

A. A Repeated _____ Rhetorical Question

“^{6:1}What shall we say, then? Shall we go on sinning so that grace may increase? ²By no means!”

“^{6:15}What then? Shall we sin because we are not under law but under grace? By no means!”

Teacher’s Notes: “By no means!” is variously translated as:

- “God forbid!” (Wycliffe NT)
- “May it never be! (New American Standard)
- “Certainly not! (KJV)
- “Let it not be! (Young’s Literal Translation)
- “Shut up!” (Elaine Benes)

B. A Repeated _____ Don’t you know?

“^{6:3}Or don’t you know that all of us who were baptized into Christ Jesus were baptized into his death?”

“^{6:16}Don’t you know that when you offer yourselves to someone to obey him as slaves, you are slaves to the one whom you obey—whether you are slaves to sin, which leads to death, or to obedience, which leads to righteousness?”

Teacher’s Notes: What does this mean? Paul tells the church of Rome (which he has never visited) “Everybody knows this! Don’t you?” See verse 19 “I put this in human terms” so as to keep things simple.

Paul apparently thinks this is not hard. This is a challenge to us - do we know this?

C. A Repeated _____ Change of Status through Union with Christ

“^{6:8}Now if we died with Christ, we believe that we will also live with him.”

“^{6:18}You have been set free from sin and have become slaves to righteousness.”

Teacher’s Notes: This is the indicative. Through union with Christ we are in a new condition – we died with Christ, we live with Christ, we have been set free from sin, we are slaves to righteousness.

D. A Repeated _____ Change in Behavior

“^{6:11}In the same way, count yourselves dead to sin but alive to God in Christ Jesus. ¹²Therefore do not let sin reign in your mortal body so that you obey its evil desires. ¹³Do 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.”

“^{6:19}...Just as you used to offer the parts of your body in slavery to impurity and to ever-increasing wickedness, so now offer them in slavery to righteousness leading to holiness.”

Teacher's Notes: This is the imperative, the command. If we are dead to sin, alive in Christ, we should not continue on as before, we should offer ourselves to Christ, to Christ, to holiness

E. A Repeated Conclusion in Contrasts

"^{6:14}For sin shall not be your master, because you are not under law, but under grace."

"^{6:23}For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord."

Teacher's Notes:

What we were = under law (never able to meet the standard)

What we are = under grace (given what we need)

What we were = wages of sin is death (working for what we should get, and what we should get is death)

What we are = gift of God is life (given what we need, life)

Teacher's Notes: James Boice says in his commentary on Romans (page 659) about the baptism reference in Romans 6:

"What is 'baptism?' A good answer starts by recognizing that there are two closely related words for baptism in the Greek language and that they do not necessarily have the same meaning. One word is '*bapto*,' which means "dip" or 'immerse.' The other word is '*baptizo*' which may mean 'immerse' but may have other meanings as well..."

It is the longer word that is used for baptism in the New Testament. So we need to ask next what the precise meaning of the longer word is.

We gain help from classical literature. *Baptizo* always pointed to a change having taken place by some means. Josephus used it of crowds that flooded into Jerusalem and 'wrecked the city.' Other examples are the dyeing of cloth and the drinking of too much wine. In each of these cases there is a liquid or something like it – the crowds were like a human wave, a dye and wine are liquids – but the essential nature is actually that of a change. Jerusalem was wrecked. The dyed cloth changes color. The drinker becomes different: he misbehaves.

The clearest example I know that shows this meaning is a text from the Greek poet and physicians Nicander, who lived about 200 B.C. It is a recipe for making pickles, and it is helpful because it uses both words. Nicander says that to make a pickle, the vegetable must first be 'dipped' (*bapto*) into boiling water and then 'baptized' (*baptizo*) in the vinegar solution. Both verbs concern immersing the vegetable in a solution, but the first is temporary. [The vegetable can be dipped in water and is still the vegetable – there is no permanent change.] The second, the act of 'baptizing' the vegetable, produces a permanent change. [Once the vegetable is 'baptized,' it is changed and can never go back to its original state.]

In the same way, once we have entered into a relationship with Christ we can never go back to being what we were – we must move forward. We are now "pickled people."

QUESTIONS FOR SELF-REFLECTION AND DISCUSSION:

1. A Rhetorical Question. (verse 1)

Why does the question in verse 1 logically follow from all Paul has been telling us in the first five chapters of Romans? What does the question tell us about our understanding of the first five chapters of Romans?

We are saved entirely by grace. Paul is anticipating a reaction to this idea along the lines of “Wait! Hold On! If we are saved entirely of grace, what keeps us from sinning all the time! In fact, that would be a good thing, because it would show God’s grace all the more. Chapter 6 of Romans explains why this is not a problem.

2. What's baptism got to do with it? (verses 2-3)

In what sense is adult baptism both a funeral and a resurrection? What does baptism therefore have to do with answering the question Paul poses?

When we are baptized we die to ourselves, subject our own desires to Christ. If we have died, sin no longer has a hold on us. We are raised to new life. This is shown symbolically in dunking and raising of baptism.

3. United with Christ (verses 5-10)

Where have we read previously about the idea of being united with Christ? Justification and Imputation

What do you think Paul means when he says that we are united with Christ in his death? What thoughts do you have about how this happens? We die to self, subject our own desires to the desires of Christ

Sin reigns over a person until death. How has union with Christ freed us from this tyranny?
We have been freed from the power of sin by our death with Christ.

4. The Consequences of Our Union to Christ? (verses 11-15)

If we realize sin is no longer our master, how should our lives be different? We are freed from slavery to sin.

Verses 11 and 12 contain the first command so far in Romans. (Fill in the blank). Why is this important? It means that we first get our standing right with God (described in chapter 1-5), then we begin to do things in response (Indicative/Imperative).

Is Paul teaching that after we become Christians we should lead perfect lives? After all, if we are dead to sin, wouldn't sin stop being attractive to us? (If your answer is that Paul is NOT teaching perfectionism, how do you know?) The command of verse 12 means that refraining from sin and living perfectly does not happen automatically – it requires a command and our work to finish.