

Congregational handout; outline sermon text on following pages

## Sermon Notes & References

### “Freed Indeed!” Romans 6:12-14

May 10, 2015

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<sup>A</sup> Galatians 2:20

<sup>B</sup> Exodus 16:3; Numbers 11:4-6

<sup>C</sup> Colossians 2:13, 3:1

<sup>D</sup> 1 John 2:16; Romans 10:9-10; Colossians 1:13; John 8:36

A. Immersed – United into Christ

6:1-11

1. Baptism Only a Picture (vv 1-4)

- a. in the previous two messages – each cut short because of shortness of time – we have been looking at the matter of being immersed in Christ
  - (A) Paul uses the baptism picture to illustrate a particular aspect of salvation by grace through faith – the believer’s union with Christ
  - (B) and he uses that illustration not of the relatively innocuous rite through which one passages so as to be added to a local church
  - (C) that is, unfortunately, the way that some churches and some people understand the word, thinking it easier to convey salvation by mere mechanical means than by such a nebulous thing as faith
  - (D) but Paul’s use of the word and picture is one that takes into account the colour of the word as it was used the NT period
  - (E) baptism – a mere anglicization of the Greek word – is, literally, to dip, to plunge, to immerse and it carries with it the undertones of death – a ship that foundered at sea would plunge into the depths carrying her passengers with it into death
  - (F) being united with Christ, you see, is taking that radical, fateful plunge of faith into complete dependence upon Him
- b. so the picture of baptism illustrates salvation in these verses
  - (A) plunging into the water identifies us with Christ and His death on the cross – claiming His death for our sins as our own
  - (B) arising from the water identifies us with Christ in His resurrection – partaking in His resurrection life
  - (C) our union with Christ, then begins at the cross of Calvary and takes effect when by faith we take hold of Him as our Saviour; when we appropriate His salvation for ourselves
  - (D) has its counterpart in our salvation, as the new, eternal, spiritual life we receive by the regeneration of the Holy Spirit – born anew
- c. baptism in water, then is a pictorial confessions of Galatians 2:20 – “I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.”

## 2. "Out of Egypt" (vv 5-7)

- a. we used this title for these verses last week, with perhaps insufficient explanation
  - (A) Egypt was, of course, the place where the descendants of Israel spend long, weary years
  - (B) it was a place of bondage, of suffering, of being dead as a nation
  - (C) whereas the deliverance of the nation of Israel from Egypt by God under Moses is a picture of salvation from sin and death
- b. yet in the wilderness, redeemed Israel repeatedly yearned to return to Egypt – our brother, Gord Struve, spoke of these in his messages,
  - (A) 'The sons of Israel said to them, "Would that we had died by the Lord's hand in the land of Egypt, when we sat by the pots of meat, when we ate bread to the full; for you have brought us out into this wilderness to kill this whole assembly with hunger.'" (Exodus 16:3)
  - (B) '4 The rabble who were among them had greedy desires; and also the sons of Israel wept again and said, "Who will give us meat to eat? 5 We remember the fish which we used to eat free in Egypt, the cucumbers and the melons and the leeks and the onions and the garlic, 6 but now our appetite is gone. There is nothing at all to look at except this manna.'" (Numbers 11:4-6)
  - (C) in just such a fashion, so Christians are tempted to return, 'to enjoy the passing pleasures of sin' as Hebrews 11:25 expresses it
- c. so the lesson of these verses is that by our union with Christ in His death and His resurrection from the dead – we no longer of living in Egypt – slaves to sin – but have been delivered (through the Red Sea, as it were) and are alive, bound for the promised land

## 3. From Death unto Life (vv 8-11)

- a. The Daily Bread of December 4, 1999, tells the story of Bruce Cummins of Arizona, who had an aneurism at the base of his brain. It is like a little balloon that could explode at any time, but with him it would cause immediate death. For such a tricky operation they had to lower his temperature to about 62°F – arresting heart and brain activity to the place of being legally dead, performed a 10-minute operation and then jump-started his heart to bring him back to life. <sup>-{2}</sup>
  - (A) to deal with the deadly aneurism of sin, God bring us to death in our union with Christ, and jump-starts us to new life in Christ
  - (B) Christ's death was for us; in it He bore the punishment of our sin
  - (C) with His resurrection, He was triumphant over both sin and death
  - (D) at some point in time, perhaps the date is unknown, a believer has been raised with Christ to that newness

of life

b. that fact has bearing upon what follows

- (A) Romans 6:9-10 makes clear the finality of Christ's work
- (B) "9 knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him. 10 For the death that He died, He died to sin once for all; but the life that He lives, He lives to God."
- (C) in union with Christ, immersed into Christ by faith, we share in that victory – conclusively and finally
- (D) so that, verse 11 instructs us, "Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus."
- (E) identification with Christ has now freed us to "walk in newness of life" (verse 4), for we have been

B. Immersed into Christ unto Emancipation, by Grace

6:12-14

1. Our New Ruler (vv 12, 14)

a. 12 Therefore do not let sin reign in your mortal body that you should obey its lusts,

- (A) sin is described in this verse as a ruler – the first part of this verse can be literally translated, 'let not sin have its kingdom ...'
- (B) before we come to Christ, that is the true situation of every person
- (C) sin rules – whenever our old fallen nature – the old man; the flesh – gets the upper hand in our life, it seeks to regain its kingdom
- (D) the marks and flags of its kingdom are described in 1 John 2:16 "For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world."

b. sin – continuing, habitual sin – should not be allowed to usurp your life

- (A) Guam is a small (212 mi<sup>2</sup>, 30 mi long, 4-12 mi wide) island in Micronesia, south-east of China, north of Australia.
  - (1) Guam is crawling with snakes. Slithering brown tree snakes are killing the birds of the beautiful island nation and threatening the citizens' way of life. The people, of course, want to keep the snakes out.
  - (2) These snakes are not native to Guam. They came as stowaways on airplanes from Micronesia, and they have multiplied by the thousands. Known for their voracious appetites, the snakes have wiped out 9 of the island's 11 native bird species. <sup>-(3)-</sup>
  - (3) like those snakes, little sins slithering into our lives, kill the beautiful fruit God would have flourish in the believer's life

(B) loyalty to the Lord Jesus is the only defence against this usurper

c. years ago in Sunday School we sang these words

Romans ten and nine,  
Is a favourite verse of mine  
Confessing Christ as Lord,  
I am saved by Grace Divine.  
These little words of promise,  
In golden letters shine.  
Romans ten and nine.

d. or, "9 that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved; 10 for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation." (Romans 10:9-10)

e. our new Ruler is the Lord Jesus Christ – we have previously pointed out that when one accepts Christ and His finished work by faith, he or she immediately becomes part of the church of Christ

(A) as an affirmation of that faith, a testimony to their salvation

(B) many are brought into the fellowship of the local church by the confession of being immersed in water in the Name of the Father, the Son and the Holy Spirit.

(C) this is a public statement of loyalty to our new King, Jesus Christ

f. but the proof of our loyalty, is deposing our old ruler, sin

(A) Therefore do not let sin reign — verse 12

(B) For sin shall not be master over you — verse 14

(C) changing our loyalty means changing citizenship: "For He rescued us from the domain (dominion) of darkness, and transferred us to the kingdom of His beloved Son" (Colossians 1:13)

g. and that change in citizenship and in ruler

(A) has freed us sin: its guilt, its power, and its conquering presence in our lives

(B) and has fulfilled the promise of Jesus Christ, "So if the Son makes you free, you will be free indeed." (John 8:36)

2. Our New Army (v 13)

a. "and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God." (Romans 6:13)

- (A) we have here first a negative, then a positive
  - (B) negative: 'The members, therefore, are not to be surrendered as instruments of unrighteousness'
  - (C) positive: 'the members to be surrendered to God as instruments of righteousness'
- b. what we have here is a military language
- (A) the word for instrument in Greek is hopla – if you studied ancient history, then you may recall that the hoplites were the common, citizen-soldiers of ancient Greece, and hopla, were their arms – each citizen provided his own arms
  - (B) the word translated 'surrender' has also a military connotation, so that maybe the best translation would be 'present' – as on the parade square when the soldiers are called to 'present arms'
  - (C) at one time, our bodies – our hands, feet, heads, desires, ideas, intentions – were presented as weapons of warfare on behalf of sin and Satan to fight his battles against God
  - (D) but then came Jesus Christ our Saviour
    - O come, Thou rod of Jesse, free
    - Thine own from Satan's tyranny;
    - From depths of hell Thy people save
    - And give them vict'r'y o'er the grave. <sup>–{4}</sup>.
  - (1) bringing conversion, the 180° turning about of our lives
  - (2) the translation from Satan's dark domain
  - (3) to release us from that tyranny of sin and Satan
- (E) so that now, those same bodies– our hands, feet, heads, desires, ideas, intentions – are to be presented as arms in the fight and endeavour for righteousness

## C. Conclusion

### 1. Freed from Sin

- a. by no means are these verses saying we are to be sinlessly perfect
- b. no; the question is, "which dominates your life: God or sin?"
- c. if your are outside the body of Christ this morning, never having been united with Him in His death, burial and resurrection through faith
- d. then you can start on the right road by trusting in Jesus for salvation

## 2. Keeping Free

- a. for those who have already taken that first step
- b. there is this word of encouragement
- c. Romans 6:12; (NRSV): **Therefore, do not let sin exercise dominion in your mortal bodies, to make you obey their passions.**
- d. that daily you make sure that Christ is on the throne of your lives
- e. that sin – active, ongoing, deliberate sin– does not separate you from your fellowship with God
- f. but rather that you “**keep short accounts with God**”, as someone has expressed it, through daily confession and cleansing at God’s throne

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NIV      New International Version © 1984 by the International Bible Society  
NKJV     New King James Version © 1979 Thomas Nelson Inc., Publishers

Some of the commentaries and resources used in the preparation of this message are identified as follow:

Barnes – *Notes on the New Testament, et alia*, by Rev Albert Barnes, Gall & Inglis, Edinburgh  
BM – *Biblical Museum*, Editor James Comper Gray, ca 1870  
EBC – *The Expositor's Bible Commentary*, © 1986 Zondervan, Grand Rapids, 49530, Michigan  
EGT – *The Expositor's Greek Testament*, Hodder & Stoughton  
Geneva-- Geneva Series of Commentaries – *Romans* – Robert Haldane  
Gill – *Exposition of the Old Testament, Exposition of the New Testament*, by John Gill, D.D.  
Kerux – The sermon & illustration data base compiled by Rev. David Holwick at the web-site, [www.holwick.com](http://www.holwick.com).  
NICNT – *The New International Commentary on the New Testament*  
RWP – *Robertson's Word Pictures of the New Testament*, by Dr. A. T. Robertson  
TYN – *The Tyndale New Testament Commentaries*

2. The Daily Bread, December 4, 1999 – Kerux illustration #7527.
3. *Keep It Out!* – from Campus Journal, [www.gospelcom.net](http://www.gospelcom.net) – Kerux illustration #23884
4. *O Come, O Come Emmanuel* – Latin Hymn, circa 12<sup>th</sup> century