

Romans 6:1-14
For the week of January 29, 2023

Reflection

1. What were some of the takeaways, for you, from Sunday's sermon?

2. Were there questions, comments, concerns...?

An obvious reaction to the thought that we see God's grace in our salvation and that no merit of our own is involved is to reason that the more we sin the more scope there is for God's grace. Has not Paul just said that an increase of sin means a greater increase of grace (5:20)? Sinners might reason, "Let us sin lustily and thus give grace its maximum opportunity!" Paul repudiates all such approaches with decision. He points out that grace liberates us from sin; it does not bring us more firmly under its bondage.¹

Paul begins with a vehement rejection of the notion that God's grace gives us a license to sin. *What shall we say, then? Shall we go on sinning, so that grace may increase? (1). By no means! (2a). But on what grounds can he be so categorical? At first sight, logic seems to be on the side of the antinomians (Meaning "against the law". This is a belief that divine grace frees Christians from biblical law, church-prescribed behaviors, and moral law), since the more we sin, the more opportunity God will have to display his grace. What counter-logic does the apostle propose? ...Romans 6...*

Observation (vs. 1-2)

3. What is Paul saying?

Interpretation

4. Explain how these verses deal with a heart issue.

5. Define grace.

¹ Leon Morris, [*The Epistle to the Romans*](#), The Pillar New Testament Commentary (Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press, 1988), 244.

Application

6. How have you (and do you) died to sin? (See I Peter 2:24, Gal 2:20, Luke 9:23)

Observation (vs. 3-5)

7. Put these verses in your own words.

Interpretation

8. What is baptism?

Application

9. Take a few moments to discuss in your group why your baptism was so meaningful. (For those of you who are saved and have not been baptized, please do not hesitate any longer to be baptized.)

Observation (vs. 6-7)

10. Summarize these verses.

Interpretation

11. How do you interpret "no longer being enslaved to sin" and "been set free"?

Application

12. How are you intentionally putting off your old self and putting on the new self? (See Eph 4:17-32)

Observation (vs. 8-10)

13. What is being said in these verses?

Interpretation

14. How do you define freedom?

Application

15. How do you live in this freedom?

Interpretation (vs. 11)

16. Describe what Paul is saying.

Interpretation

17. Why does Paul emphasize "consider yourself"?

Application

18. How do you keep your feelings from clouding truthful thinking and impacting your belief in what Christ has done? (See Phil 4:8-9)

Observation (vs. 12-14)

19. Summarize these verses.

Interpretation

20. If sin has no dominion over us, why is Paul commanding us not to sin?

21. How is verse 14 a promise?

Application

22. Believers in Christ have been set free and are to live in that freedom, yet there is still the struggle with temptation. How does Romans 8:1 speak hope into your life?

Something to read and ponder...

Romans 6 is such a tightly packed argument; it may be helpful to outline it in eight steps or stages.

1. We died to sin. This is the foundation fact of Paul's thesis. How can we live in what we have died to (2)?
2. The way in which we have died to sin is that our baptism united us with Christ in his death (3).
3. Having shared in Christ's death, God wants us also to share in his resurrection life (4–5).
4. Our former self was crucified with Christ in order that we might be freed from sin's slavery (6–7).
5. Both the death and the resurrection of Jesus were decisive events: he died to sin once for all, but he lives continuously unto God (8–10).
6. We must realize that we are now what Christ is, namely 'dead to sin but alive to God' (11).
7. Being alive from death, we must offer our bodies to God as instruments of righteousness (12–13).
8. Sin shall not be our master, because our position has radically changed from being 'under law' to being 'under grace'. Grace does not encourage sin; it outlaws it (14).²

² John R. W. Stott, [*The Message of Romans: God's Good News for the World*](#), The Bible Speaks Today (Leicester, England; Downers Grove, IL: InterVarsity Press, 2001), 168–169.

Dietrich Bonhoeffer, *The Cost of Discipleship*

Cheap grace is the preaching of forgiveness without requiring repentance, baptism without church discipline, Communion without confession, absolution without personal confession. Cheap grace is grace without discipleship, grace without the cross, grace without Jesus Christ, living and incarnate.

Costly grace is the treasure hidden in the field; for the sake of it a man will go and sell all that he has. It is the pearl of great price to buy which the merchant will sell all his goods. It is the kingly rule of Christ, for whose sake a man will pluck out the eye which causes him to stumble; it is the call of Jesus Christ at which the disciple leaves his nets and follows him.

Costly grace is the gospel which must be sought again and again, the gift which must be asked for, the door at which a man must knock.

Such grace is costly because it calls us to follow, and it is grace because it calls us to follow Jesus Christ. It is costly because it costs a man his life, and it is grace because it gives a man the only true life. It is costly because it condemns sin, and grace because it justifies the sinner. Above all, it is costly because it cost God the life of his Son: "ye were bought at a price," and what has cost God much cannot be cheap for us. Above all, it is grace because God did not reckon his Son too dear a price to pay for our life but delivered him up for us. Costly grace is the Incarnation of God."