

Glen Park Gospel Church  
**Tuesday Evening Bible Study Group Notes**

Rev Chris Trinham

Studies in Romans Series 4

No 12

## A Wholly New Life.

Scripture Reading: Romans 6.15–7.6

Compare Romans 6:15 with 6:1. Why is Paul repeating his question? The way verse 15 translates doesn't make it fully clear. Let Kenneth Wuest translate for us. *What then? Shall we sin occasionally* (ie tolerate small lapses), *because we are not under law but under grace?* Paul has progressed from dealing with the mechanism by which God delivers us from sin, to the question of making it work in daily life as we see from the context.

Paul uses three illustrations from his daily life to explain his teaching:

### Picture One: Life out of Death

There are two elements to our sin; its guilt and power. Its guilt sends us to hell, but Jesus died for us and took our guilt upon Himself and gave us His righteousness. Its power keeps us sinning. God did not end our guilt only to leave us in it's power. This sin is the sin that Adam passed on to all his children. We are powerless in our sin. It is our old fallen nature and the only way its power can be ended is for us to die (I am crucified with Christ Galatians 2:20). Paul teaches that we died in Christ when we by faith accepted His death for us in our guilt. As the risen Christ was no longer subject to sin, so we by like faith are raised together in Him and freed from the power of sin.

### Picture Two: A Slave in Service

Despite warnings, admonitions, plans or examples sin recurs. It holds us in its grip, we are in its bondage. Knowing the principle of the risen life is thrilling, but how do we apply that principle to daily experience. How do I die in Christ? What do I actually do? Slavery was very common in the ancient Roman society, and once a

slave few could gain release. (Acts 22:28) No doubt many of Paul's readers were slaves. They would serve their masters until death or until they were assigned to someone else. Paul says (v7) that although we were once slaves to *the* sin principle, we were delivered to the instructions that freed us from this sin, teachings about righteousness, including this we are currently studying. These instructions teach us to serve our new master.

Paul teaches us that we can serve either master, Satan through the slave driver sin, or God through righteousness. We must serve one or the other, we cannot serve both. We cannot be neutral. Just as the 'professional slave' had to serve just one master. This is the thrust of this section. If you are not serving Christ through righteousness of life, then you will be serving Satan through sin.

Sin pays its 'wage'. See verse 23. The word for 'wages' in this verse comes from the word in Greek meaning a soldier's support and rations. The pay off of sin is death with its misery and suffering, but the gift God gives His servants is life and right living, v22. The answer to sin in the practical every

day living is to get active in the affairs or righteous living. This teaching is consistent throughout Paul's letters. For example the 'put off -put on' action Romans 13:12, Ephesians 4:22-24 etc Also Philippians:

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which you have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you. Philippians 4:8&9

When you are serving God through holy living, you will not be serving Satan by sin. The slave in Rome could not choose a new master. However we can. When God redeemed us by the cost of His Son's death he purchased our release from our old master. We are now free to serve God by righteous living.

### Picture Three: A Marriage Contract

This portion of Romans is written for the Jewish Christian v1. Keep this in mind or you will misunderstand it. It can apply somewhat to the Gentile. It sees the law dominated Jew freed in Christ. (Note: this verse connects to 6:14, the verses between are in parenthesis.)

Paul used the universally accepted principle that marriage is by law until

death, despite the fact that even in Paul's day divorce did exist. The woman, he says, is bound by law until death. (So also the man, but the Bible speaks more of men divorcing women than women men) The point here is that the law persists. Our death in Christ frees us from our law imposed (or other compulsive) obligation.

Death frees a partner to assume a new relationship. The old is finished and its ties and obligations no longer apply. So in Christ the believer is fully free to respond to the new resurrection life. This is something that previously he was unable to do. The old 'I ought to ...' of the law domination is replaced by 'I delight to ...' of the spirit motivation. See verse 6.

William Newell\* says at this point, "God has here concerning the law, conferred on us the heavenly degree of D.D.: "Dead, Discharged." Beware you do not turn in an LL.D and go about 'desiring to be teachers of the law, understanding neither what you say or whereof you confidently affirm.'"

### Enjoy Your Freedom.

This is not freedom to perform sin, but freedom from sin, to serve the living God as we choose to do.

He breaks the power of cancelled sin,

He sets the prisoner free;

His blood can make the foulest clean,

His blood availed for me.

Wesley

O! What a wonderful Saviour

\* Romans, William Newell, p259

# Welcome

## Glen Park Gospel Church

Lower Road, Eltham North

Sundays 10.30 am

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