

THE EXCHANGED LIFE, Romans 6:1-13

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INTRODUCTION: God has a practical purpose with every action. There are benefits available for the believer that are often overlooked or not applied to our Christian life. There are personal values in both believer's baptism and worshiping at the Lord's Table. However, it is possible to experience both without the benefits and aid being made personal and practical. Christian living functions on the basis of an exchanged life – Christ took our sins and we are to give Him our lives. He died that we might live – in a healthy, happy holiness!

I. BAPTISM – AN OBEDIENT ACT OF IDENTIFICATION:

A. Baptism and the practice of sin, Text Romans 6:1-13.

1. Text: Romans 6:1-2
2. In this text baptism is connected with continued sin.
3. God's prescription for sin is His gracious payment at Calvary and His willingness to forgive.
4. Some believers assumed that continued sin would best display God's continued grace. In doing so, sin became a "good thing" to do, 6:1.
5. The answer to "shall we continue to sin" is "God forbid!", 6:2. This means, "don't even think such a thought".
6. The teaching of the text is that believers are to be dead to sin and thus cannot live in sin and consistently practice the very acts there are to be dead, too.
7. Believer's relationship to sin is to be dead, co-buried with Christ, to sin. This is different than being stronger than the solicitation and pull of sin. God answers our relationship to sin by not making us stronger than sin. He expects us to be dead to it.

B. Baptism and its confessional meaning, Romans 6:3,4.

1. Baptism is a transliteration of the Greek word, *bapto*, meaning "to cover wholly with a substance".

2. The purpose of believer's baptism is to identify with Jesus in His death and burial, 6:3, 4. As John the Baptist's baptism of repentant Jewish believers who looked forward in anticipation to Christ, the Messiah, so New Testament believers look back to Christ as the Savior.

3. The teaching of the text is that believers who confess their faith in Christ's death as payment for their sins are to also consider themselves as co-buried, planted together, *sumphutos*, immersed for the purpose of dying with Him. Once planted with Christ, we are to "germinate, sprout and grow", *phuo*, into a new likeness, namely like Christ. This is an obligation expected by God to be a part of every believer's experience, Matthew 28:18-20; Romans 6:1-6; Colossians 2:12.

4. The demonstration of this new life is a life lived differently than in the past and now in a manner that brings glory to God the Father, 6:4; II Corinthians 5:14.

5. The believer, once planted with Christ, is to grow again in the same likeness of Christ's new resurrected life, 6:5.

6. The term "old man" in 6:6 is used to describe the pre-conversion life style dominated by a selfish, sinful nature. This nature is to be identified as destroyed at Calvary with Christ in His death.

7. Only by dying to sin can a believer consistently live free from sin and separated to Christ, 6:6,7.

8. The resurrected Christian life is based on identifying with Christ in His death for us and counting on death as the single act that frees one from the domination of sin, 6:8-10.

9. The practical manner in which one dies to sin is explained in verses 11-13. It involves an action of one's will by "reckoning", (reasoning) that particular sin is something we have already died to and because of our living relationship with Christ we have a new life. It may sound simple, but when tempted (to obey lusts) a believer is to respond by one saying, I have died to that and refuse

to obey its claim and power over me. This is more than positive thinking; it is applying the power displayed by God in the resurrection of Christ to our lives. God, not us, provides the power we need for living a resurrected life. Our job is to ask for His aid.

10. Self-discipline, self-determination and self-control are vital characteristics needed by every believer. These ingredients should be areas where we ask for assistance from God. They are needed in personal separation from deceptive areas from which the believer is to guard against by not "yielding" ourselves to "unrighteousness", 6:13.

II. LORD'S TABLE – AN OBEDIENT ACT OF REMEMBRANCE and REMINDING:

A. Text: I Corinthians 11:23-34.

B. Every believer is requested by God to worship at the Lord's Table as an act of remembrance of the substitutionary sacrifice of Christ on Calvary.

1. The Lord's Table is to be a time of looking backwards at the cross, 11:23-25.

2. The Lord's Table is to be a time of looking forward to Christ's return, 11:26.

3. The Lord's Table is to be a time of looking inward at our own lives in introspective examination, 11:27-29.

4. The Lord's Table is to be a time to look around to see if we can assist others in their walk with the Lord, 11:22-34.

C. The Lord's Table is to be a time of reminding us about ourselves, the need for consistent Christian living, confession and correction.

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