

## St. Paul's Letter to the Romans

DEARLY beloved, forasmuch as our Saviour Christ saith, None can enter into the Kingdom of God, except he be regenerate and born anew of Water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to this Child (or Person) that which by nature he cannot have; that he may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made a living member of the same.

Father we thank you that you have called us into the state of life and sealed us with thy Holy Ghost may those you have called now be led to live as you would have us live through Jesus Christ our Lord.

**Amen**

Romans 6:1-14

What shall we say then? Are we to continue in sin that grace may abound? By no means! How can we who died to sin still live in it? Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. We know that our old self was crucified with him so that the sinful body might be destroyed, and we might no longer be enslaved to sin. For he who has died is freed from sin. But if we have died with Christ, we believe that we shall also live with him. For we know that Christ being raised from the dead will never die again; death no longer has dominion over him. The death he died he died to sin, once for all, but the life he lives he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus. Let not sin therefore reign in your mortal bodies, to make you obey their passions. Do not yield your members to sin as instruments of wickedness, but yield yourselves to God as men who have been brought from death to life, and your members to God as instruments of righteousness. For sin will have no dominion over you, since you are not under law but under grace.

I. Grace and Sin – The question that begins this section

A. Living in a state of Grace does not inoculate us against sin or the consequence of sin

B. False is the suggestion that if sin lead to Grace we should sin all the more – But Paul is not saying that Grace means a freedom to sin

1. This statement is made to counter the argument that Paul is suggesting a libertine life style – The naïve might make this argument

2. There is also the real change made by those who suggest that living outside the Law, by Grace is blasphemy – Moral Zealots would make this argument

C. The death we die to sin is a real death – we die and so we can no longer under the effect of sin

## II. Baptismal Death

A. Paul is talking o people who have the same knowledge of the Sacrament of Baptism that he taught to the Corinthians. How can this be?

### **The Didache on Baptism 30-70 A.D. Romans 57-58 A.D.**

#### CHAPTER 7

#### CONCERNING BAPTISM

1) *And concerning baptism, baptize this way: After reviewing all of this teaching, baptize in the Name of the Father, Son, and Holy Spirit, in living (running) water.*

2) *But if living water is not available, then baptize into other water; and cold is preferred, but if not available in warm.*

3) *But if neither is available, pour water three times upon the head in the Name of the Father, Son and Holy Spirit.*

4) *But before the baptism, let the overseer fast, and also the one being baptized, and all others who are able; Be sure to instruct the one being baptized to fast one or two days before.*

#### **On the Holy Eucharist**

#### CHAPTER 9

#### THE THANKSGIVING SACRAMENT

1) *Now concerning the Thanksgiving meal, give thanks in this manner.*

2) *First, concerning the cup: We thank You, our Father, For the Holy Vine of David Your servant, Whom You made known to us through Your Servant; May the glory be Yours forever.*

3) *Concerning the broken bread: We thank You, our Father, For the life and knowledge Which You made known to us through Your Servant;*

*May the glory be Yours forever.*

*As this broken bread was scattered over the mountains, And was gathered together to become one,*

*So let Your Body of Faithful be gathered together From the ends of the earth into Your kingdom;*

*for the glory and power are Yours forever.*

5) *But let no one eat or drink of your Thanksgiving, unless they have been baptized; for concerning this is taught, "Do not give what is holy to dogs."*

B. This death to sin may be new material for the Roman Community to understand, but certainly Baptism as the entrance rite, is known to Christians

C This is old material for Paul Galatians 3:27-28 and I Corinthians 12:12-13

Galatians 3:27-28

For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.

I Corinthians 12:12-13

For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For by one Spirit we were all baptized into one body -- Jews or Greeks, slaves or free -- and all were made to drink of one Spirit.

D. What then is Paul teaching? And how is this accomplished?

1. That the Risen Lord has created a "Body" to which the faithful belong through Baptism - this is the Messianic Community
2. That being joined with Christ in Baptism also implied that we enter into the full extent of His actions, dying, burial and Resurrection

E. The Specific Terms to consider:

1. Burial with Christ - the beginning that leads to resurrection, but we are to note that this is a final event an end and a beginning
2. Paul does not speak of an immediate Glory for Believers, rather the beginning of a process – we are to move in and with Christ
3. The Term “We are to walk in newness of life” In the Biblical tradition walking refers to doing something in the sight of God
4. Walking with Christ is the connection between the here and now and forever. We flow from here and now into eternity as we walk with Christ in this place and will continue all our days unto eternal life

### III. Conforming our Lives to Christ Death

- A. This is both an exhortation and statement of Hope
- B. We can only be released from the trial of sin by accepting the Grace that is offered to us
  1. Crucifying our “Old Self” Changing our habits –
  2. Paul actually says in the Greek to put off the Old Man and put on the New and obvious reference to Adam and Christ
- C. Embracing the destiny to share in the Risen Life
  1. Involvement with His death leads to involvement with the New Life
  2. Our hope is to embrace that destiny which began with Baptism

### IV. The new situation for Believers

- A. Dead to sin and alive to God
- B. Making one own body and instrument of righteousness “Ourselves our souls and bodies”
- C. This decision for Christ is not automatic
  1. Members of the Body of Christ have free will

2. Our duty is to prevent Sin from entering into this new existence – the Body of Christ

Romans 6:15-23

What then? Are we to sin because we are not under law but under grace? By no means! Do you not know that if you yield yourselves to any one as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed, and, having been set free from sin, have become slaves of righteousness. I am speaking in human terms, because of your natural limitations. For just as you once yielded your members to impurity and to greater and greater iniquity, so now yield your members to righteousness for sanctification. When you were slaves of sin, you were free in regard to righteousness. But then what return did you get from the things of which you are now ashamed? The end of those things is death. But now that you have been set free from sin and have become slaves of God, the return you get is sanctification and its end, eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord

I. The image for this section is slavery

A. Paul asks us to consider the slave who is transferred from one master to another

B. Slavery in Roman Time

1. Wage Slavery – selling oneself for a definite period
2. Hebrew Culture and the Jubilee Year
3. Not free, but not maltreated – paid for work and given food and housing
4. An inferior status of life

C. The “Life of Grace” is also slavery – but to a different Master – there is no alternative in life – even the free man is still a slave

D. All slavery implies obedience the question is who will you be obedient to?

II. The transfer of Man from the Master of Sin – death to the Master of Life Jesus

A. A fortunate transfer – again the image of the slaver – you have had good and bad masters

B. The past and the present are contrasted

C. Obedience from the heart is now introduced

1. The internal movement “of the heart”

2. The external movement of the body

III. Paul three arguments concerning this teaching

A. We offer ourselves for service - will it be for good and holy pursuits or lawlessness?

B. In the past the people were slaves to sin, but thought they were free because they had not experienced righteousness – they were free because they did not know the Law or Grace

C. Now they are truly free because they have traded the slave’s wages of sin which is death for the wages of the Righteousness – life, because Grace through Christ has come into the World