

Rom. 6:1-6

SINGING ALONG WITH PAUL

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- 1. Paul is explaining how believers who have the riches of Christ bring those riches into their everyday experience, living lives freed from sin and serving God in righteousness.**

- 2. In vv. 3-4, God explains that the first step is knowing that at the moment of salvation, the moment we believed the Gospel, God the Holy Spirit baptized us into Christ, identifying us with the things of Christ, esp., His death, burial, resurrection and crucifixion.**
 - a. This act overwhelms everything we were before, completely changes our state of existence and brings us into a completely new life.**

 - b. This is in the past tense and passive voice—God does everything. We do nothing. It automatically comes to us.**

SINGING ALONG WITH PAUL

- 3. But in Rom. 6:5, Paul changes to the perfect tense, active voice, ie., indicate that something that happened in the past has ongoing results in the present and future, bringing this newness of life into our experience.**

- 4. Paul switches the metaphor from baptism/identification to that of planting/uniting.**
 - a. In vv. 3-4, God identified us with Christ's death, burial and resurrection in the past (when we believed).**
 - b. In v. 5, we participate in the things associated with Christ, having become united, co-joined, to the "likeness" of His death so too we will participate in the things associated with His resurrection having become united, co-joined, to the "likeness" of His resurrection.**

SINGING ALONG WITH PAUL

5. What is the “likeness” of His death and resurrection?
 - a. Just another way of saying His death and resurrection.
 - b. Or, dying as He did.
 - c. But none of these explanations really take full account of Paul’s deliberate use of the “likeness” concept.

6. What was fallen humanity’s main error or sin? It exchanged the GLORY of the uncorruptible God for the image of a “*likeness*” of corruptible things, ie., idolatry, in UNBELIEF (Rom. 1:21-23).
--Use bodies dishonorably for unrighteousness (Rom. 1:21-24).

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- 7. To solve this problem, God supplies His own “likeness” for mankind to embrace in BELIEF (FAITH), the “likeness” of the death and resurrection of Christ.**
 - a. Rom. 8:3—Jesus Christ came in the “likeness” or representation of sinful flesh, to condemn sin in the flesh through His death and resurrection in the past.**
 - b. Rom. 6:5—Believers have become united to the “likeness” or representation of His death and resurrection, bringing its results into the present, into our experience.**

- 8. And where do we find the “likeness” of Christ’s death and resurrection?**
 - In the preaching or proclamation of Paul’s Gospel—Rom. 1:15 -17; 3:21-25; Gal. 3:1; 1 Cor. 1:17-2:2).**

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9. Paul summarizes all of this by explaining that we have been handed over to that “form” (synonym for “likeness”) of doctrine—God’s truth for today revealed to and through Paul. (Rom. 6:17)

Just as Christ, who came in the “likeness” of sinful humanity, was handed over to His death and resurrection (Rom. 4:25) so too are we handed over to the form, likeness, representation of that death and resurrection found in Paul’s writings, which centers on the Good News of the Death, Burial and Resurrection of Christ. (1 Cor. 15:3-4)

10. The Greek word for “likeness” was used to describe a fine piece of music that represents something—when that music is received, believed, embraced it changes the person’s thoughts, feelings and actions.

a. Vivaldi’s Four Seasons Concertos

b. Believers are to sing-along with Paul.

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11. In short: Believing Paul's preaching (Paul's Gospel and the Preaching of Jesus Christ according to the Mystery) not only is what saves us initially. Believing Paul's preaching is what also produces the Christian life that pleases God. (Rom. 16:25).

12. And when all of this comes together, we will have set before our eyes the paradoxical fact that the Christian life is empowered by following the pattern of Paul, which is the pattern of Christ, CHRIST CRUCIFIED. (Rom. 6:6; 1 Cor. 11:1; Phil. 2)

--This is the only way of Agape Love. (Gal. 2:20-3:2)