

Romans 6:1-14

1 *What shall we say, then? Shall we go on sinning so that grace may increase?*

If God's grace covers our sin then why not sin so His grace is magnified?

-In the early part of the 20th century the Russian monk Gregory Rasputin taught and lived the idea of salvation through repeated experiences of sin and repentance. He believed that because those who sin the most require the most forgiveness, therefore a sinner who continues to sin without restraint enjoys more of God's grace (when he repents for the moment) than the ordinary sinner. Therefore, Rasputin lived in notorious sin and taught that this was the way to salvation. This is an extreme example of the idea behind Paul's question "**Shall we continue in sin that grace may abound?**" (Guzik).

The inherent danger of grace is abuse.

When we were saved we were justified and sanctified. What we became in Christ positionally now we are called to become in practice.

Justification is a two-sided coin and the other side is sanctification. The abuse of Grace with sinful living is a sure sign spiritual dysfunction.

-The phrase "continue in sin" implies habitual sin, living unchanged in sin. This is why there is a different stigma on certain sins, because they are what's considered "lifestyle sins".

2 *By no means! We are those who have died to sin; how can we live in it any longer?*

- Perish the thought, absolutely no! We have died to sin; our salvation changed our relationship with sin. Too often the only difference between the saved and the unsaved is where they park their car on Sunday at 11am. We cannot live in something we have died to.
- We were dead in sin (Eph. 2:1) now we are dead to sin.

3 *Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death? **4** We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.*

- Baptism is an illustration in a physical realm of what Christ did in a spiritual realm. He died and was raised to life by God's power and lives victorious. As we are baptized we align ourselves with this truth, we die to sin as we go under the water and we are raised to life so that we can live new.
- In this regard, baptism is important as an illustration of spiritual reality, but it does not make that reality come to pass. If someone has not spiritually died and risen with Jesus, all the baptisms in the world will not accomplish it for them. (Guzik)

- God does this work.

5 For if we have been united with him in a death like his, we will certainly also be united with him in a resurrection like his.

-United together: This expresses a close union. The phrase “exactly expresses the process by which a graft becomes united with the life of a tree... The union is of the closest sort, and life from Christ flows through to him” (Morris). This fits in with Jesus’ picture of abiding from John 15.

-Phil 3:10-11 10 that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death, 11 if, by any means, I may attain to the resurrection from the dead.

-Q. How are we conformed to His death?

6 For we know that our old self was crucified with him so that the body ruled by sin might be done away with, that we should no longer be slaves to sin

-Bob Utley says concerning this concept “Jesus unplugged the power source but we keep plugging it back in.”

-We are not slaves to sin...we sin willing.

- God gives the believer a new man · The new man, which was created according to God, in righteousness and true holiness (Ephesians 4:24). The new man who is renewed in knowledge according to the image of Him who created him (Colossians 3:10).
- because we are new men we need to live like new men.
- ***Q. Is sanctification a God thing or a Man thing?*** Never has anyone naturally stopped sinning. Romans 7 describes the life long struggle.

7 because anyone who has died has been set free from sin.

- Death breaks the agreement with sin, (marriage).
- The two other places in the New Testament which mention the **old man** remind us to consider him done away with, telling us to *put off* the old man as something dead and gone (Ephesians 4:22 and Colossians 3:9). Strictly speaking, we don’t *battle* the **old man**. We simply reckon him as dead.
- “Evil enters us now as an interloper and a stranger, and works sad havoc, but it does not abide in us upon the throne; it is an alien, and despised, and no more honored and delighted in. We are dead to the reigning power of sin.” (Spurgeon).
- If the Old Man is dead why do I still feel the pull of sin? Sin comes from the flesh which is still alive, the nature of sin is dealt with and the flesh is our daily struggle

- The flesh is influenced by the habit of sin while the old man lived, the world's system which is anti-Christ and the Devil.

8 *Now if we died with Christ, we believe that we will also live with him. 9 For we know that since Christ was raised from the dead, he cannot die again; death no longer has mastery over him.*

-In the 1960 film *Spartacus*, Kirk Douglas played the escaped slave Spartacus, who led a brief but widespread slave rebellion in ancient Rome. At one point in the movie Spartacus says: "Death is the only freedom a slave knows. That's why he is not afraid of it." We are set free from sin because the old man has died with Jesus on the cross. Now a new man, a free man, lives. (Enduring Word).

-As we die with Christ we are raised with Christ and raised no longer slaves

10 *The death he died, he died to sin once for all; but the life he lives, he lives to God. 11 In the same way, count yourselves dead to sin but alive to God in Christ Jesus.*

"If God has given to you and to me an entirely new life in Christ, how can that new life spend itself after the fashion of the old life? Shall the spiritual live as the carnal? How can you that were the servants of sin, but have been made free by precious blood, go back to your old slavery?" (Spurgeon).

The Call of Christ is not "get saved" it is "go serve". He saved us on purpose and for a purpose.

12 *Therefore do not let sin reign in your mortal body so that you obey its evil desires.*

-Stop sinning.

-Jas. 1:14-15 but each person is tempted when they are dragged away by their own evil desire and enticed. **15** Then, after desire has conceived, it gives birth to sin; and sin, when it is full-grown, gives birth to death.

13 *Do not offer any part of yourself to sin as an instrument of wickedness, but rather offer yourselves to God as those who have been brought from death to life; and offer every part of yourself to him as an instrument of righteousness.*

2 step plan to victory:

1. Don't offer your eyes, ears, mouth, hands and feet to sin.
2. Offer your eyes, ears, mouth, hands and feet to God for service. *Exodus 29:20 Then you shall kill the ram, and take some of its blood and put it on the tip of the right ear of Aaron and on the tip of the right ear of his sons, on the thumb of their right hand and on the big toe of their right foot, and sprinkle the blood all around on the altar.*

14 *For sin shall no longer be your master, because you are not under the law, but under grace.*

-Spurgeon said that these words give us a *test*, a *promise*, and an *encouragement*.

It is a *test* of our claim to be Christians. Does anger have dominion over you? Does murmuring and complaining? Does covetousness have dominion over you? Does pride? Does laziness have dominion over you? If sin has dominion over us, we should seriously ask if we are really converted.

It is a *promise* of victory. It doesn't say that "sin will not be present in us," because that will only be fulfilled when we are resurrected in glory. But it does promise that sin will not have *dominion* over us because of the great work Jesus did in us when we were born again.

It is an *encouragement* for hope and strength in the battle against sin. God hasn't condemned you under the dominion of sin – He has set you free in Jesus. This is encouragement for the Christian struggling against sin, for the new Christian, and for the backslider.

-This shows again that a life lived truly under grace will be a righteous life. Grace is never a license to sin. "To treat being *under grace* as an excuse for sinning is a sign that one is not really *under grace* at all." (Bruce)