
a *Grace Notes* course

The Epistle to the ROMANS

an expositional Bible study

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Lesson 6

Romans 6:1-23

Grace Notes

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Chapter 6

Romans 6:1

What shall we say then? Are we to continue in sin that grace might increase?

Remember what he stated as a historical and logical fact back in Romans 5:20, "And the Law came in that the transgression might increase; but where sin increased, grace abounded all the more."

Now if grace abounded where sin increased, why not continue in sin so there can more grace?

But the one who would come to this conclusion is doing so on a personal level where the statement was made on the historical and logical level.

It is true that in the unfolding plan of God we can see grace abounding when we; but that does not mean we, personally, should aim to sin so grace is made even grater.

As absurd as this sounds to us we often hear this when testimonies are given. The worse a person was as a sinner the greater the grace of God seems to be.

In college I was often called upon to give my testimony because of the riotous living I did up until my salvation at age 20. But I had a good friend who was raised by missionary parents who became a believer at age four or five and had a rather dull testimony. He did not get called upon that often. So occasionally he would make up a testimony. While he did not do the sin he spoke of, the people thought he did and so there was more sin and it appeared that there was more grace.

BUT REALIZE THAT THE AMOUNT OF GRACE IT took to save you or me or anyone was all the same. We all stood on the outside looking in, we were all under condemnation, we were all sinners who had fallen short of the glory of God

The answer begins with a dogmatic NO.

Romans 6:2

May it never be! How shall we who died to sin still live in it?

The exclamation is ME GENOITO and is a aorist, middle, optative.

The optative is the mood of wish or desire. It is Paul's wish that this not be their attitude or thinking. Middle voice speaks of personal benefit for them not to think this.

Then another question: How shall we who died to sin still live in it?

Paul contrasts a past aorist (died) with a future (live) to show the position we have, having died to sin.

So he looks back and then ahead and places us right in the middle and makes an abrupt declaration, we have died to sin.

In verse 11 he will look back to the event that made us dead to sin's power and then at verse 12 he looks ahead to how we need not allow sin to reign in our lives...remember, we are to have the reign of grace in our lives, not sin.

Romans 6:3

Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death?

By saying OR DO YOU NOT KNOW, Paul sets what he is about to say as an established fact true whether or not they know it.

ALL OF US refers to all believers, those who have put faith alone in Christ alone.

BAPTIZED: identified with Christ, this is the Baptism of the Holy Spirit that occurs to every believer at the moment of salvation.

The verb WERE BAPTIZED is an aorist, passive, indicative. This indicates that it was something we received in a passive sense. Indeed for most believing sinners they were not even aware of it. But it happened.

The Holy Spirit identified us with Christ, who he is and all that he did and all that he possesses.

Paul now explains what he means.

Romans 6:4

Therefore we have been buried with Him through baptism into death, in order that, as

Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.

The bottom line of this verse is: that "we too might walk in newness of life."

The word NEWNESS is KAINOTJS, a dative of advantage, and refers to that which is new or fresh in both form and quality.

Our new life in Christ is new, fresh, in its form and quality because, as we will find when we get to Romans 8, it is a life dependent upon the power of the Holy Spirit.

That word for NEWNESS is found only here and in Romans 7:6 where Paul talks of how we are to serve in the newness of the spirit rather than in the oldness of the letter of the law.

And Paul gets to that bottom line through two truths:

Retroactive Positional Truth: Looks to our identification with the death of Christ

Current Positional Truth: Looks to our identification with the resurrection of Christ.

In these verses Paul explains these truth by using the illustration of water Baptism which is a picture of the Baptism of the Holy Spirit.

I cannot say water baptism is not in view because water baptism, to this point in the Scriptures, has not been explained. It is in view but only as a picture of what was done by God to make these truth a true position in our lives.

Romans 6:5

For if we have become united with Him in the likeness of His death, certainly we shall be also in the likeness of His resurrection.

Here Paul begins to look at the attitude we are to have regarding the Baptism of the Holy Spirit, what God accomplished on our behalf.

Notice how easily it goes from BAPTISM to UNITED and that is because they describe the same concept, to be IDENTIFIED with Christ's work and person.

Two truths, two likeness, two identification. One deals with the Sin Nature having its power over us

broken and the other deals with the manner of life we now live, the newness of the life we have.

Relating back to the thesis statement of Romans 5:21, a newness of life in which grace reigns.

Principles:

1. Through faith in Christ, we are placed into union with Christ through the Baptism of the Holy Spirit.
2. This Baptism identifies us and makes us a shareholder in Christ's life and death and life.
3. This identification and sharing of Him occurs in two ways which becomes the foundation for retroactive and current positional truth.
4. The first identification is with Him in His Birth, life, and Spiritual death.

These three resulted in Him being qualified to go to the Cross as the sin bearer and die in our place.

These three resulted in His impeccability, He did not sin and the issue is not whether or not he could or could not (in humanity he could in deity he could not) but that He did not sin.

Hebrews 4:15, "For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin."

5. To be identified with Christ in His death gives us the positional victory over the Sin Nature.

Romans 6:6, "Knowing this, that our old self was crucified with Him, that our body of sin might be done away with, that we should no longer be slaves to sin."

That identification breaks the power of the sin nature over the believer. Any power the Sin Nature has after salvation is given to it by our volition.

6. The second truth, the second identification is with Christ in his physical death, burial, and resurrection, ascension, and present session.

Notice that between spiritual death and physical death, Jesus, on the Cross said "it is finished."

What was finished was the sacrifice for sins and all that was necessary for breaking the power of the Sin Nature over the believer.

But then what??? We need a new life, if the old man, the Sin Nature is no longer the power, now what?

Philippians 3:10, "That I may know Him, and the power of His resurrection and the fellowship of His sufferings, being conformed to His death."

The power by which we live in the newness of life is ours because of the resurrection.

What happened when Jesus ascended? The Holy Spirit descended. And the Holy Spirit is now our power for Grace reigning in our lives and the newness of life we can have.

7. These two identifications provides Retroactive positional truth and current positional truth.

We were with Christ at the Cross, we are with Him now in glory.

The mechanics of positional truth is the Baptism of the Holy Spirit that occurs whenever a sinner believes in Christ.

Romans 6:6

Knowing this, that our old self was crucified with Him, that our body of sin might be done away with, that we should no longer be slaves to sin.

The "old self" has already been explained in this epistle. It is everything we were prior to salvation

1. Romans 3:9 Powerless
2. Romans 5:6 Ungodly
3. Romans 5:8 A Sinner
4. Romans 5:10 An Enemy of God

All that which we were is now past. The old man, the sin nature and its power over us is broken at salvation.

IT POWER OVER US IS BROKEN for a purpose: That our body of sin might be done away with, that we should no longer be slaves to sin.

The BODY OF SIN does not mean that our bodies are essential sinful. That is a Gnostic concept that developed from the Greek paganism and then found its way into the Catholic church and into the reformation and then into Victorian England and then to US fundamentalism.

Godeau, French Bishop, stated: What greater pleasure is there than the distaste for pleasure.

This contempt for the body and for pleasure arose out of neo-platonism and found roots in Gnostic dualism and flourished under Roman Catholicism.

But it has also found its way to the American Church by way of legalism. As someone once told me, if it feels good, it must be sin.

Fundamentalism has embraced the ascetic life that has its source in Roman Catholicism, a system that fundamentalism supposedly refutes.

But that attitude is not what we find in the JOY of living the Christian Way of Life.

The "body of sin" is the control of the sin nature over the body, but that control has been broken so we no longer need to be slaves to sin...

Even in the NASV I see a subtle legalism in their translation of this verse. The word SLAVES is a noun but in the Greek it is the verb DOULEUW and is a present tense of continual action.

And that is the point: Not that we no longer sin but that the continued power of sin over us is broken. We now have an option we never had before, we can now serve Christ.

Let me read to you two other verse that express this same concept:

Galatians 2:20, "I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me, and delivered Himself up for me."

Galatians 5:24, "Now those who belong to Christ Jesus have crucified the flesh with its passions and desires."

Why in our passage in Romans 6 did Paul change from the word DEATH to the word CRUCIFIXION?

TWO REASONS: First, because he wanted us to see that bringing reality out of our position is a process...

1. Death by crucifixion was a process that could last as long as three days.
2. Once a person was nailed to a Roman cross, death was sure but that death was a process.

3. No one ever really died by crucifixion but by suffocation that occurred once the body was so weak it could no longer lift itself up to take in air.
4. In the analogy, the death of the Sin Nature is assured but it is a process we continue in as long as we are alive.
5. Positionally it is dead but experientially it still clings to us gasping for ever breath.
6. II Corinthians 4:10 Always carrying about in the body the dying of Jesus, that the life of Jesus also may be manifested in our body.
7. You cannot concentrate on trying to kill off the Sin Nature, its death and eradication are sure in eternity. The analogy teaches us to do just what Jesus Christ did on the Cross...depend more and more upon the provision of God.

SECOND: Paul wanted us to see that this was something we could not do ourselves.

Donald Grey Barnhouse in his commentary on Romans talks of a murder mystery writer who said there were a 1000 ways to commit murder. A thousand ways, yet Barnhouse says there are then only 999 ways to commit suicide because while you could murder someone by crucifixion you can never crucify yourself.

Hence, the word is used here by Paul to shout loudly that this is not something you can do, it must be and has been done for you.

COUNTERFEIT CRUCIFIXION OF THE FLESH:

1. Self Humiliation: This often takes the form of public confession of sins and telling others how real sinful you are.

In the 1930's this became popular among high society. Great halls were rented for Sunday evenings and after hymns were sung and prayers made people would stand and confess some of the most sordid of sins. Usually the next day a newspaper article would appear listing the confessors and their sins.

A columnist for the LA Times stated that the fault with these meeting was that a pint always became a quart in the telling...

While this was mental catharsis, it has nothing to do with crucifying the Old Man.

2. A group that originated in Russia also taught crucifixion of the flesh through humiliation; but their take on this was to practice nudity. They humiliate themselves by going out in public nude to show their disdain for the flesh. We do not do that but some people do try to show their disdain for the flesh, crucifying the flesh by appearance, or lack of. Unkempt appearance, soiled clothing, unclean bodies. Similar concept and also wrong.
3. Another counterfeit crucifixion of self is through Asceticism. Self denial. The idea that if anything is pleasurable it is sin so deny all pleasure. This is the attitude that, in its extreme form, drives people to monasteries. But in a less extreme form but equally wrong is legalism and the denial of natural desires and longings.
4. Self Abasement: Inflicting harm on the body, whipping the body into submission, starving the body, cutting it, bleeding in the middle ages fell into this category.
5. Attempts at sinless perfection: The attitude that one can discipline himself to the point of eradicating the sin nature and then convincing himself that he has.
6. Pretense: Living a false life that puts across the attitude that there is no sin in the life and then denial that there is even a conflict of sin in the life. Leads to arrogance and usually judging others.
7. Christian activity and service: Crucify self by doing lots of Christian things, join a church, give, sing in the choir, on and on.

BUT ALL THESE ARE THINGS THE BELIEVER DOES.

Romans 6:7

For he who has died is freed from sin.

The sin nature was crucified with Christ, a past reality, something that God did. And it has a purpose: that the body of sin might be done away with.

Some translate this "destroyed", "made inactive", "neutralized".

But the problem with many of those translations is that they imply the absence of sin or the departure of the sin nature or that while the sin nature remains, it no longer effects us. And those ideas are contrary to what John stated in I John chapter 1:

v 8 If we say that we have no sin, we are deceiving ourselves, and the truth is not in us.

v 10 If we say that we have not sinned, we make Him a liar, and His word is not in us.

The fact is the sin nature was crucified with Christ, God did it and it was and continues to be a process.

AND THE FACT OF THE PROCESS IS THAT it has a purpose:

That the body of sin, the Old Sin Nature (Sin Nature), might be KATARGEW

WORD STUDY ON KATARGEW

1. The word is used 27 times in the NT. 25 times by Paul and once by the Lord in Luke 13:7 and once by the writer of the Hebrews.
2. It is a compound of KATA and ARGEW which means to be idle. The KATA prefix makes it both intensive and intransitive.
3. It then is idleness that is according to a set standard or condition.
4. In the passive, as here in Romans 6:6 it can mean that something is caused to cease according to an outside condition. In this case the crucifying of the Sin Nature.

Paul used the word three times already in the book of Romans:

Romans 3:3 What then? If some did not believe, their unbelief will not nullify the faithfulness of God, will it?

Romans 3:31 Do we then nullify the Law through faith? May it never be! On the contrary, we establish the Law.

Romans 4:14 For if those who are of the Law are heirs, faith is made void and the promise is nullified;

In each case, whether it is the faithfulness of God, the OT Law, or the promise of the Saviour, the object is not destroyed, only made idle or ineffective.

5. So when Paul uses the word for the Sin Nature the idea is not one of destroying it, but making it idle, rendering it idle according to a the condition, the standard of the Cross.
6. J.B. Phillips in his expanded translation of this passage states: That the tyranny of sin over us might be broken.
7. The condition for that to occur is a fact, the Old Self was crucified when Christ was crucified, the baptism of the Holy Spirit is the mechanics of that identification, that uniting of us with Christ in His death.

The issue now is: Do you believe it?

Barnhouse says the weapon that Satan held against us has been knocked from his hands, it lies on the ground, there for us to pick up, to claim, to use, will we do it? And only then can we have the practical victory of sanctification.

Back to Romans 6:7, "For he who has died is freed from sin."

We have an aorist active participle for DIED which precedes the main verb, FREED which is a perfect passive indicative.

We have died with Christ at the Cross: This is retroactive positional truth. The tyranny of the Sin Nature over us was broken when we, at salvation, were baptized into Christ and His death.

The word DIED is APOQNJSKW, and looks more at dying off than death itself.

Also used for a natural death, in both cases a process.

This happened, this occurred, the Sin Nature was crucified.

The result is that we are FREED FROM SIN and this is passive, not active, it is not a matter of our self resolve or self discipline that frees us from sin but what God did in Christ at the Cross...

The word FREED is from DIKAIOW

I think it is interesting that the translators chose to use the word FREED for this Greek word.

The word is from the same root as noun and adjective JUSTIFIED or JUSTIFICATION. It means to be declared righteous as a judicial act.

Greek verbs that end in OW, which usually indicates the bringing out of that which is already true.

Here the true fact is that we are justified by faith at salvation. Also at salvation we have been baptized by the Holy Spirit into Christ's death.

We have died to sin and thus we are now declared righteous by God.

This is the main verb and it is PASSIVE

IT IS NOT SOMETHING WE DO!!

This word includes the idea that we are absolved, acquitted, cleared from any charges or imputation of guilt by the justice of God.

PRINCIPLE: When we start to struggle against sin we are trying to justify ourselves, to free ourselves from something that does not have any authority over us.

You are justified, absolved, acquitted in the divine estimation of God. So why do we still struggle with sin?

Look ahead to the end of Romans 7

Rom. 7:24-25 Wretched man that I am! Who will set me free from the body of this death? Thanks be to God through Jesus Christ our Lord! So then, on the one hand I myself with my mind am serving the law of God, but on the other, with my flesh the law of sin.

Romans 8:1-2, "There is therefore now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death."

PRINCIPLE: If you are struggling with sin chances are you are focused on the sin rather than the Saviour.

Romans 6:8-11. Paul includes at this point a few comments about the confidence we can have regarding our eternity with Christ. Then at v 11 he rolls this back to our present manner of life...remember that is the issue, letting Grace reign in you life and walking in the newness of life.

Romans 6:8

Now if we have died with Christ, we believe that we shall also live with Him,

The word "if" is a Greek first class conditional, so it should be translated "since" or "because".

The objective is eternity, we shall also live with Him.

The link is FAITH...we believe.

NOW WHAT PAUL IS GOING TO PULL on us here is that while we are thinking of the sweet bye and bye, eternity really begins for us at the moment we believe in Christ.

You have eternal life right now!

John 11:21-27

Martha therefore said to Jesus, Lord, if You had been here, my brother would not have died.

Even now I know that whatever You ask of God, God will give You.

Jesus said to her, Your brother shall rise again.

Martha said to Him, I know that he will rise again in the resurrection on the last day.

Jesus said to her, I am the resurrection and the life; he who believes in Me shall live even if he dies,

and everyone who lives and believes in Me shall never die. Do you believe this?

She said to Him, Yes, Lord; I have believed that You are the Christ, the Son of God, even He who comes into the world.

Then to John 11:39, 40, 44

v 39 Jesus said, Remove the stone. Martha, the sister of the deceased, said to Him, Lord, by this time there will be a stench, for he has been dead four days.

v 40 Jesus said to her, Did I not say to you, if you believe, you will see the glory of God?

v 44 He who had died came forth, bound hand and foot with wrappings; and his face was wrapped around with a cloth. Jesus said to them, Unbind him, and let him go.

Now the point that is made in the conversation between Jesus and Martha and then with Mary is the same point Paul is making in Romans 6:8:11.

Eternal life begins right now in the very presence of Jesus Christ who was crucified, died, was buried, and is now risen from the dead to be seated at the right hand of God forever.

APPLICATION: Too often we think in terms of what we will have when we are with the Lord. But believer, we are with Him right now.

The Baptism of the Holy Spirit sets us into union with Him in His death and in His resurrection.

Romans 6:8 (again), "Now if [since] we have died with Christ, we believe that we shall also live with Him."

The issue is: Do you believe this? Do you trust in this fact that Paul is stating?

Faith, belief, trust is always based upon knowledge of that which is trusted, so in the next verse.

Romans 6:9

Knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him.

KNOWING is OIDA which looks at the perception of an evident truth. This truth has been stated in the previous verse, Christ died and rose again and we are identified with Him in His death and new life.

HAVING BEEN RAISED: An aorist, passive, participle.

The passive voice indicates that the Father raised him from the dead, this was done to the Lord Jesus by the power of the Father.

John 10:17-18 "For this reason the Father loves Me, because I lay down My life that I may take it again. No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father."

Jesus Christ had the power, the authority, to lay down his life in death and to bring it back in resurrection.

But He did not use this power or authority. He trusted in the Father to raise Him from the dead.

Romans 6:4, "Therefore we have been buried with Him through baptism into death, in order that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life."

Galatians 1:1, "Paul, an apostle (not {sent} from men, nor through the agency of man, but through Jesus Christ, and God the Father, who raised Him from the dead)."

HERE IS THE POINT OF THIS: The Father raised Jesus to His new life...who is going to raise us out of sin and give us a new life. Us? Are we going to do this? NO, it is done by God.

The great truth of this passage is not that we live in a struggle against sin, fighting sin, focused upon sin, but that we live unto God by His will and His power and we focus our attention not on sin but on the Savior.

Along about 787 AD at the Council of Nicea the idea that Christ had to die again and again to cleanse the believer from sin was first introduced. While a few spoke against this error, by 1215 at the Lateran Council the idea was fully adopted.

Transubstantiation is the idea that the Christian must not only confess His sins but again receive Christ, literally receive Him again in the form of the Lord's Supper. The bread and the cup actually become the body and blood of Christ.

No longer a memorial to the life and death of Christ, the Lord's Supper became an act of absolution from sins, crucifying the Lord again and again and again.

After the Reformation and in reaction to the reformers teaching, the Roman church, at the Council of Trent (1545-1563) established their doctrine of the Eucharist. The first of its canons state:

"If anyone deny that the body and blood together with the soul and divinity of our Lord Jesus Christ...are truly and really and substantially contained in the sacrament, and shall say that He is only in it as a sign or in a figure, let him be accursed."

Little did the writer of Hebrews know that what he wrote about believers going back to the Temple to sacrifice in the first century could be so well applied to the heresies of the 16th century.

Hebrews 6:4-6 "For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit, and have tasted the good word of God and the powers of the age to come, and then have fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God, and put Him to open shame."

BUT THERE IS NO re-salvation. You have no need to be saved over and over.

The word MASTER is the verb form of LORD, death, which is the result of the fall, which is the result of sin, no longer keeps on Lording it over Him...nor us!

Romans 6:10

For the death that He died, He died to sin, once for all;

Death to sin is a done deal!

But the Life He lives, and His life we share, goes on and on:

But the life that He lives, He lives to God.

Jesus Christ died once and for all:

Hebrews 7:26-27, For it was fitting that we should have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens; who does not need daily, like those high priests, to offer up sacrifices, first for His own sins, and then for the sins of the people, because this He did once for all when He offered up Himself.

Hebrews 9:28, So Christ also, having been offered once to bear the sins of many, shall appear a second time for salvation without reference to sin, to those who eagerly await Him.

Hebrews 10:10, By this will we have been sanctified through the offering of the body of Jesus Christ once for all.

I Peter 3:18, For Christ also died for sins once for all, the just for the unjust, in order that He might bring us to God, having been put to death in the flesh, but made alive in the spirit.

SO WHERE IS OUR ATTENTION DRAWN, WHERE IS OUR FOCUS. Death is a done deal, our attention is given to His life.

Remember Romans 5:21, As sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.

Romans 6:4, "Therefore we have been buried with Him through baptism into death, in order that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life."

v 10 Continued: Jesus Christ now lives and he lives to God:

This is a present tense verb and a dative of advantage, for Jesus Christ in His resurrected life to live to God keeps on being an advantage to Him.

Throughout the NT we see that this is the emphasis, living with Him:

Acts 17:28, for in Him we live and move and exist, as even some of your own poets have said, 'For we also are His offspring.

II Corinthians 13:4, For indeed He was crucified because of weakness, yet He lives because of the power of God. For we also are weak in Him, yet we shall live with Him because of the power of God directed toward you.

II Timothy 2:11, It is a trustworthy statement: #For if we died with Him, we shall also live with Him;

I John 4:9, By this the love of God was manifested in us, that God has sent His only begotten Son into the world so that we might live through Him.

Romans 6:11

Even so consider yourselves to be dead to sin.

If our focus in the Christian life is to be on the resurrected Christ, what about sin? I mean, after all, a lot of believers spend a lot of time and a lot of Pastors give a lot of sermons about sin and a lot

of believes do a lot of judging of others regarding sins...what about sin?

The word CONSIDER is the same word used in Romans 4 for IMPUTED...As God has imputed us with His Righteousness we are to now see ourselves, consider ourselves, think of ourselves, as dead to sin.

We are dead to it, not by what we do, not by our self discipline, not by our resolve, not by our strength, not by our morality, but by what God has done.

Christian, where is your focus, where are you? Are you struggling to stay dead, rather foolish, or are you alive unto God?

REMEMBER IN Romans 3, we had a choice: Man could try to be justified by a system of Law/Works or be justified by Grace/Faith.

The choice now continue in the Sanctification?

Will you try to grow by Law/Works or by Grace/Faith

AN APPLICATION COMES FROM THIS: How you relate to others will be determined by the choice you make for yourself. If you chose Law/Works you will relate to others by Law and by their Works.

If you chose Grace/Faith you relate to others by Grace (including Spiritual Love) and by their Faith.

Some points of application:

1. Look at verse 14, For sin shall not be master over you, for you are not under law, but under grace."

SIN is singular and looks at the Old Sin Nature (Sin Nature); the verb is future tense indicating an assured outcome.

This is not something we wish for, it is something that is assured by the work of Christ. The reason it is assured is that we are not under the Law but under Grace.

2. In the OT Law there was a lot of grace, a lot of compassion, a lot of fairness, a lot of love. For it revealed the person of God and His righteousness.

3. But when the Law was given to the people they took out the grace and received it as merely God's demands on His subjects.

Exodus 24:7 Then he [Moses] took the book of the covenant and read it in the hearing of the people; and they said, All that the Lord has spoken we will do, and we will be obedient!

4. In the NT we have laws also, lists of standards God presents.

LET'S ASK A HARD QUESTION: WHY???

Answer: To teach us how to maintain two very important relationships...First with God (avoid idolatry) and secondly with others.

PRINCIPLE: God desires that we have a good relationship with Him and that means to avoid at all cost those things that deal with idolatry. And God also desires us to have good relationships with others and that means we avoid the sins that hurt others (gossip, stealing, murder).

5. In the Gospels (like the Sermon on the Mount), Jesus taught where these things began, in the mind.

Mark 7:21, For from within, out of the heart of men, proceed the evil thoughts, fornication's, thefts, murders, adulteries, deeds of coveting and wickedness, as well as deceit, sensuality, envy, slander, pride and foolishness. All these evil things proceed from within and defile the man.

In the epistles we must therefore harness our thoughts by setting our mind on Christ:

Philippians 4:8, Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, let your mind dwell on these things.

Romans 8:5-6, For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit. For the mind set on the flesh is death, but the mind set on the Spirit is life and peace.

And our passage Romans 6:11 Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.

6. Within every list of sins in the NT God the Holy Spirit included sins that would be considered mild by human standards:

Example: Galatians 5:19-21 Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envying, drunkenness, carousing, and things like these, of which I forewarn you just as I have forewarned you that those who practice such things shall not inherit the kingdom of God.

Outbursts of anger (one of those choleric things), disputes, envy, carousing; can anyone say that they will never do these things?

7. With that we then see that the response of the Church Age believer differs little from the response of the Israel 2500 years ago at the foot of Mt. Sinai.

But we add to it: Not only We will do it all, we will be obedient, but now We will demand others obey them also.

So we set up the grace of God that shows us that we are sinners, weak, dependent upon the Lord, as a LAW system. And then try to force it on others.

8. It was not by accident that the OT Law and the Sermon on the Mount was given on a mountain. This was a picture of the Law of God coming from God to man.

It is God centered and not man centered. In order to understand the Word, to live the Word, to be RIGHT according to the Word we must begin with God and end with God. How does God think is paramount in our lives.

God tells us to consider, to think, to use the minds he gave us with the Doctrine His Spirit teaches us to come to His V/pt...not to come to a rational for the reason we are taking this or that action.

9. When we approach God with a Law/Works system we will project into God what we think will impress Him.

When we approach God with a Grace/Faith system we will allow God to project into us His thinking.

THUS THE ISSUE: Do we dwell on sin, on our weaknesses, on our faults, all of which God is very aware of. Or do we dwell upon Him and consider ourselves alive to God in Jesus Christ?

10. God policy towards us is grace, His action is love, His method is forgiveness, the relationship we have with Him is one of acceptance.

At justification He accepted you when you were in the sewer of sin, in the pit of depravity, in dungeon of deception, in the prison of perversity, in the enclave of evil, in stench of self service...and He love you.

That is GRACE, that is LOVE, that is His FORGIVENESS, that is ACCEPTANCE in His beloved Son Jesus Christ.

11. We are not given in the NT extensive policy for our function as believers individually nor corporately (the believer or the church). Some of these are found but do not in anyway cover every situation.

HOWEVER we are given principles that are to be our attitude:

Matthew 26, Mark 14, Luke 22, John 18: Peter denies the Lord three times. There is no greater SIN!!

Less than 40 days later: John 21:15-17 The Lord makes not merely His acceptance of Peter but Peter's ministry and service a single issue...Do you Love Me?

What is the issue we make: Do you love the Lord.

WE MAY WONDER HOW IS THE WORLD GOING to see us, what testimony will we have in the World:

John 13:34-35, "A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. By this all men will know that you are My disciples, if you have love for one another."

When a brother sins what are we to do? Galatians 6:1 ff tells us: Brethren, even if a man is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; {each one} looking to yourself, lest you too be tempted. Bear one another's burdens, and thus fulfill the law of Christ. For if anyone thinks he is something when he is nothing, he deceives himself.

How do we deal with the sins of others?

Proverbs 10:12, Hatred stirs up strife, But love covers all multitude of sins.

12. We are to have the mind and the attitude of our Saviour Jesus Christ:

Philippians 2:3-5, Do nothing from selfishness or empty conceit, but with humility of mind let each of you regard one another as more important than himself; do not merely look out for your own personal interests, but also for the interests of others. Have this attitude in yourselves which was also in Christ Jesus,

Whenever we get involved with the Law/Work approach we are abandoning the freedom we have in Christ and the Grace God has for us:

Colossians 2:20-3:2

If you have died with Christ to the elementary principles of the world, why, as if you were living in the world, do you submit yourself to decrees, such as,

Do not handle, do not taste, do not touch!

(which all refer to things destined to perish with the using)-- in accordance with the commandments and teachings of men?

These are matters which have, to be sure, the appearance of wisdom in self-made religion and self-abasement and severe treatment of the body, {but are} of no value against fleshly indulgence.

If then you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God.

Set your mind on the things above, not on the things that are on earth.

13. Here is a principle then if we are to think like God: You will never go wrong if you take you stand with grace, love, and forgiveness because that is where God stands.

NOW AT VERSE 12 WE BEGIN A NEW PARAGRAPH that is only three verses long. In this paragraph Paul establishes a principle that he will then deal with through Romans 7: To what will you yield? To the sin nature or to God?

Romans 6:12

Therefore do not let sin reign in your mortal body that you should obey its lusts.

Here we have a contrast to the thesis statement of Romans 5:21. We are to have grace reign in our lives.

And thus here we are commanded, as a present imperative, not to let sin, singular, the Sin Nature, reign in our mortal bodies.

AN IMPERATIVE MOOD sets up a decision we are to make. The decision of the believer's volition is to let sin reign or grace reign.

If we decide to let grace reign we will, by faith, recognize that we are dead to the Sin Nature.

If, however, we make a decision to let the Sin Nature reign, we will end up (an infinitive of results) obeying its lusts.

LUST is EPITHUMIA and in some instances it can be a desire for that which is acceptable.

Matthew 13:17, A desire to see prophecy fulfilled

Luke 22:15, Jesus' desire to eat the Passover with His disciples.

Two basic mindsets on this word converge in the NT:

JEWISH CONCEPT:

The Jewish use of the word "lust" in the intertestamental period became a synonym for CHA-MAD, to COVET.

To control LUST the Jew would move towards asceticism, the denial of desires, fasting, meticulously keeping Talmud Sabbath laws, denial of sexual drives.

During this period the Jews also developed a theology of sin that demanded more legalism, denial of desires, and increase ethical reflection.

Self discipline became not merely a virtue but a demand of the Talmud for conquering lust.

The view was eventually reached that desire is the chief sin and the will of God could be expressed in a single formula, not to desire.

HELLENISTIC CONCEPT:

In Greece another track was taken. There the Stoic concept was that LUST was the opposite of RATIONALISM.

Aloofness and separation from the sensual world was the way to conquer LUST.

Zeno grouped together sorrow, fear, sexual pleasure, and lust as the four chief passions.

Each of these arise, in the Stoic idea, out of a wrong attitude to possess and the anxiety that comes when they are not present.

From that position it was easy for the Greeks to put lust as part of the body which is the prison for the soul during one's lifetime.

The Greek Stoic would then struggle against the Lusts of the flesh.

AS IT IS USED IN THE NT some of both elements are brought together:

It can refer to an evil desire that takes one away from God and His Word.

Mark 4:18-19 And others are the ones on whom seed was sown among the thorns; these are the ones who have heard the word, and the worries of the world, and the deceitfulness of riches, and the desires for other things enter in and choke the word, and it becomes unfruitful.

Lust is also seen as that which is promoted by Satan:

John 8:44, You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature; for he is a liar, and the father of lies.

As with the Greek idea, LUST is seen as a desire to possess something or someone else.

Matthew 5:27-28, You have heard that it was said, You shall not commit adultery; but I say to you, that everyone who looks on a woman to lust for her has committed adultery with her already in his heart.

In the desire to possess, control, dominate someone else LUST is the inability to control ones own body:

I Thessalonians 4:3-5, For this is the will of God, your sanctification; that is, that you abstain from fornication; that each of you know how to possess his own vessel in sanctification and honor, not in lustful passion, like the Gentiles who do not know God.

Therefore, it is irrational, lacking sense, lacking the control we should be able to exercise from the mind to the body.

APPLICATION: When we speak of control of the body we must be careful not to think that the solution to this is stoicism or some extreme form of self control. That concept eliminates the freedom we have at times to lose control. To allow, within a proper setting, our emotions to fully express themselves. To have a joy that is unspeakable, and thus unable to be defined with words.

David had this in II Samuel 6 when the Ark of the Covenant was brought to Jerusalem and he, with total lack of control, took off his kingly robes and danced naked before the Ark...and we are told that a legalistic stoic, his wife Michal, criticized him for it.

Some might see Paul's, Peter's, John's use of the words lust of the flesh as a Stoic concept. That the body is the seat of lust while the soul is the seat of rational thinking. However, these writers use FLESH as a description of the Sin Nature, a concept unknown in the Greek world prior to the NT.

While the flesh, the Sin Nature contaminates and the body, it influences the soul.

For the believer the influence is the Holy Spirit ministering to the human spirit:

I Thessalonians 5:23, Now may the God of peace Himself sanctify you entirely; and may

your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ.

I Thessalonians 5:24, Faithful is He who calls you, and He also will bring it to pass.

AGAIN, the emphasis is on what God will do, not what we do.

However, since it is God's desire for us not to be distracted, not to follow Satan's plan, not possess or control another, not to lack control of ourselves, LUST also violates God's will for our us.

SUMMARY OF LUST:

We must not fall into an artificial dualism or even trialism regarding who we are. As believers we are body, soul, and spirit. There three are a connected part of one whole, YOU. The person you are, the person God accepts.

Mankind has desires, there are things in life that we desire. Desire, is not lust.

There are desires of the human spirit:

Ecclesiastes 3:11 He has made everything appropriate in its time. He has also set eternity in their heart, yet so that man will not find out the work which God has done from the beginning even to the end.

Because of what God has done to us at salvation, the spirit yearns for God and desires His approval, closeness, fathership.

There are desires of the soul:

We desire relationships with others, we desire friends, we desire that someone know us, that we are significant. In our soul we desire to be loved.

In our soul we desire what is good for others.

Romans 10:1 Brethren, my heart's desire and my prayer to God for them is for their [Israel's] salvation.

We desire to be with others:

Romans 15:23, But now, with no further place for me in these regions, and since I have had for many years a longing to come to you.

And there are also desires of the Body:

Luke 22:15, And He (the Lord) said to them (the Twelve), I have earnestly desired to eat this Passover with you before I suffer;

Both food and fellowship

And we have a desire for physical intimacy, and sexual contact:

I Corinthians 7:5, Stop depriving one another, except by agreement for a time that you may devote yourselves to prayer, and come together again lest Satan tempt you because of your lack of self-control.

We are a connected whole, body, soul, and spirit. We must not separate or try to set one part against the other assuming God accepts one and not the other or one more than the other.

The only thing that can even pierce as deep as the immaterial part of man is the Word of God. It goes into us as a surgeon would when going into the very bone and marrow, which is not separated, but connected.

Hebrews 4:12, For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.

When a surgeon gets to the bones and marrow, he is deep into the material part of man. The word goes that deep into the immaterial part of man.

The analogy of joints and marrow see the connectedness of the soul and the human spirit, not a separation.

Desire then is not opposed to God (as the Jews would have supposed), nor is it irrational (as the Greeks would have had it be). It is very much a part of who we are and the person God accepts by His grace.

Desire becomes lust when:

- Our desires distract us from the wonderful things that God has for us.
- When it is part of Satan's influence and plan (idolatry).
- When our desire would be hurtful to another, when we would try to possess and control another.

Psalm 139:23-24, Search me, O God, and know my heart; Try me and know my anxious thoughts; And see if there be any hurtful way in me, And lead me in the everlasting way.

- When our desire takes over and we no longer control it but it controls us. We lose self control and we can then so easily hurt others and hurt ourselves.

Romans 6:13

And do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God.

Here are the mechanics for the faith decision that we make to not let sin reign in our mortal bodies but to let grace reign in our lives.

In the KJV the Greek word is translated "yield"...

1. The word is PARISTJMI and is a present imperative, indicating a choice on our part to keep on doing something.
2. The word in its simple form means to stand before or along side.
3. It has a legal meaning in that one would present themselves before a judge.
4. It has a military meaning in that one would put himself under orders to his commander.
5. Another military meaning is found in surrender, the enemy surrenders to one who is the conqueror
6. It described a servant who would present himself to a ruler, to put himself at his Lord's disposal.
7. It had a religious meaning in that one would present his sacrifice at the temple.

Romans 12:1, I urge you therefore, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service [of worship].

SO THE WORD PRESENT or yield sets up a choice. Present yourself as an instrument or tool of

the sin nature for the LUST of the sin nature to reign in your life.

OR PRESENT YOURSELF TO God for Grace to reign in your life.

CONSIDER THIS:

We all know how powerful of a force lust can be. We even have a criminal volition called crimes of passion which would be better termed crimes of lust.

All of us have at times been driven by lust. It is powerful, overwhelming, almost uncontrollable. Yet as powerful as lust is, grace is more powerful.

If God tells us that grace is to reign through the Righteousness that He has imputed to us, then we know that grace is more powerful than lust.

If you want a comparison to help determine how powerful the grace of God is, consider that it is more powerful than any lust of mankind.

AND THE REASON GRACE IS MORE POWERFUL THAN LUST is because of what grace provides:

Galatians 5:16, But I say, walk by the Spirit, and you will not carry out the desire of the flesh.

This does not say that we suppress lust, that we deny it, that we put ourselves under a law system to avoid it. It tells us that the way we will not carry out the lust of the flesh will be by our Walk by the Spirit.

Walking was very common in the old world, something everyone did, a very non-meritorious action.

Galatians 5:17-18, For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please. But if you are led by the Spirit, you are not under the Law.

An extension of the Angelic Conflict. This is the covert, inward warfare. But it is not between you and Satan or even you and the Sin Nature. Here conflict is between the Holy Spirit (indwelling you) and the Sin Nature.

The Lust of the Sin Nature and the Holy Spirit are in conflict. Is the Sin Nature more powerful than

the Holy Spirit or is the Holy Spirit more powerful than the Sin Nature?

This is a middle voice of advantage, so what is the advantage?

In order that you cannot do the things that you prefer.

You now have a more powerful option than just will power or self discipline. These do not always work when it comes to things you prefer or things you wish to do or are driven to do by the lust of the Sin Nature.

But the Holy is more powerful, He is more powerful than the Sin Nature (a thing) and more powerful than Satan (the supreme angel).

I John 4:4, Greater is He who is in you than he who is in the world.

In 6:18 notice how Paul eliminates the law approach: But if you are led by the Spirit, you are not under the Law.

The Jews thought more laws would counteract lust, the Greeks thought the self disciplined life would take care of it. Both are wrong for the believer, we have the grace of God that allows us to be led by the Spirit. He is the victory.

Then in verse 22-23 Paul gives us specifics as what is produced by God in us that will eliminate lust:

But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.

The preposition AGAINST is KATA which looks at a standard set along side the fruit of the Spirit to establish then or define then. And there is not law standard.

THEREFORE: The antithesis to lust is grace which sets us the filling of the Holy Spirit, which then goes on to walking in the Spirit and the production of the fruit of the Spirit.

PRINCIPLE: If you yield to God and walk by the Holy Spirit producing in you love, joy, peace, patience, kindness, goodness, faithfulness, gentleness you will find no need to lust.

Galatians 5:15, If we live by the Spirit, let us also walk by the Spirit.

"And do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God."

The word INSTRUMENT is OPLON and is as weapons and armor (but not as in the full armor of Ephesians 6).

The concept is one that includes the necessity for someone to do something with the instrument or the weapon.

An instrument or weapon is on no value, no use until it is placed in the hand of one who knows how to use it.

The word BODY is not found in this verse. The phrase used is MELJ UMWV, "your members".

Those members are weapons, they are instruments. The members are our total being, not merely the material but the immaterial, our emotions, our temperaments, our minds, the body itself are interments to be placed in the hand of God.

We are ALIVE FROM THE DEAD, Paul has already shown us that, and now we can yield to God as...

Instruments of righteousness: How do we do that?

God has declared us righteous at justification and we continue in His righteousness in sanctification.

Look back over Romans to what Paul has said of Righteousness:

Romans 3:21 through 26

Romans 4:5 and 6

Romans 5:17

Then also consider:

Romans 10:1 through 5 [Paul speaks of Israel]

Romans 14:17, For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

Galatians 2:21, I do not nullify the grace of God; for if righteousness comes through the Law, then Christ died needlessly.

Philippians 3:9, And [that I] may be found in Him, not having a righteousness of my own derived from the Law, but that which is

through faith in Christ, the righteousness which comes from God on the basis of faith.

Also II Corinthians 11:12-15 Satan's counterfeit Righteousness.

HERE IS THE PRINCIPLE: We are not righteous nor do we have righteousness by what we do. We have righteousness because of what Christ did and what the Holy Spirit keeps on doing.

Being righteous is to be RIGHT and when we are right with God, both in relationship and in truth, then His righteousness will be formed in us.

Romans 6:14

For sin shall not be master over you, for you are not under law, but under grace.

Here the line is drawn, it is not drawn in sand to be changed by the whims of man, it is etched in the solid rock of the mind of Christ.

SIN is HAMARTIA and it is singular referring to the sin nature.

So it is the sin nature that shall not be master over you.

The verb is future and should read "shall not lord it over you".

The idea is one of dominion or rulership yet it is not total domination.

That would include the prefix KATA and is used that way when speaking of Satan's rule over one who is demon possessed, the rulers of the Roman Empire, and as a warning in I Peter 5:3 that the Pastor is not to rule over the flock in that manner.

So it is not despotic, absolute rule or lordship and that is because you, as a believer, have as an exercise of your will the liberty to make a decision by faith to consider yourself dead to the Sin Nature and alive unto God.

THEN WE HAVE AN EXPLANATION of why this is a true statement:

For you are not under law, but under grace.

In the Sermon on the Mount we see two models or approaches to God and His Word and to the silence of God that determine whether the believer is on the path of Grace or the path of Law.

MODEL ONE, THE LAW: God is silent on a matter of decision.

Deuteronomy 12:32, Whatever I command you, you shall be careful to do; you shall not add to nor take away from it.

You make the fatal assumption that you have to figure out what God thinks. So you consider this verse, that doctrine, some principle. You bring in culture and societal norms. A conclusion is then made, this is what God thinks.

This model sees the acceptance of God determined by the believers ability to come up with a right answer. Right answer, God approves. Wrong answer, God disapproves.

That conclusion becomes a law not only for self but for others. Laws are then added to the body of Scripture and more laws result in less liberty.

MODEL TWO, GRACE: God's silence on matter of life require us to make decisions.

We depend upon God the Holy Spirit to lead us. We consider the doctrine we have yet know that no specific verse, passage, doctrine, or principle directly applies to the decision we face.

We make a decision that is appropriate for us and us alone.

II Corinthians 3:17, Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty.

Since this a conclusion we have come to we do not impose this upon the thinking of God or upon others.

God acceptance and approval of us is not based upon what we decide in the areas of life in which God has chosen to be silent.

We can then accept others even when they make a decision that is the opposite of the one we might make.

ILLUSTRATION: Do you send you kids private school, a Christian school, a Public school, or do you school them at home?

Nothing in the Word of God on this. I may go into the Word, be lead of the Spirit to make one choice and you may make another. God is silent on the matter so I cannot reject your decision or you.

WARNING: This model deals in those things in which God has chosen to be silent. Where we are given specific direction in the word of God, like

with certain sins, or like with being a part of a LC, we need to, by faith, obey.

WHEN GOD IS SILENT WE also apply what we know of God: His grace, His love, His forgiveness, His acceptance.

You never will go wrong on the side of grace...

LET ME GIVE YOU AN EXAMPLE OF ALL THIS:

1. We have studied in the past the pressing issue of the Corinthian church, to eat or not to eat meat that had been offered to idols.

Paul begins his answer in I Corinthians 6:12, All things are lawful for me, but not all things are profitable. All things are lawful for me, but I will not be mastered by anything.

I Corinthians 8:4, Therefore concerning the eating of things sacrificed to idols, we know that there is no such thing as an idol in the world, and that there is no God but one.

Read I Corinthians 8:7-13

Then in I Corinthians 10:23 he repeats: All things are lawful, but not all things are profitable. All things are lawful, but not all things edify.

Two applications:

1. In Privacy, I Corinthians 10:25-26. Eat anything that is sold in the meat market, without asking questions for conscience' sake; for the earth is the Lord's, and all it contains (from Psalm 24:1).
2. In Public: I Corinthians 10:27-29. If one of the unbelievers invites you, and you wish to go, eat anything that is set before you, without asking questions for conscience' sake. But if anyone should say to you, This is meat sacrificed to idols, do not eat it, for the sake of the one who informed you, and for conscience' sake; I mean not your own conscience, but the other man's; for why is my freedom judged by another's conscience?

PRINCIPLE: We have liberty but also must apply the laws of Love, Expediency, and sacrifice.

NOW PRETEND FOR A MOMENT you do not have this information. You live in Corinth, you got saved just prior to Paul leaving town. This epistle has not yet arrived.

What are you to do? God is silent...

Maybe some fellow believers have invited you over for steaks and you know the only place to get a steak is from the shambles, the pagan temple meat market.

So you begin to search the Scriptures. You have an Old Testament and you read:

Leviticus 19:4, Do not turn to idols or make for yourselves molten gods; I am the Lord your God.

Deuteronomy 11:16, Beware, lest your hearts be deceived and you turn away and serve other gods and worship them.

Exodus 34:14-15, For you shall not worship any other god, for the Lord, whose name is Jealous, is a jealous God--lest you make a covenant with the inhabitants of the land and they play the harlot with their gods, and sacrifice to their gods, and someone invite you to eat of his sacrifice.

Then you remember something you heard about a council in Jerusalem and how the leaders of the church said:

Acts 15:29, You are to abstain from things sacrificed to idols and from blood and from things strangled and from fornication; if you keep yourselves free from such things, you will do well.

But was that just at the temple or did that mean at home too?

Now armed with this information, you make a decision. You decide that God does not want Christians to eat meat offered to idols. God was silent on this matter to this point, but now you think you know what God thinks.

So you start a crusade, you get a banner, get others to march, you picket the temple and the shambles, you chant, you sing, you light candles, you campaign against the sin of eating the idol's meat.

And remember, you have some pretty good verses to use on this matter. You can pull them out and get very dogmatic about what God thinks (or what you think He thinks).

Then you go to Bible Class one day and there the Pastor is reading Paul's first epistle to the

Corinthians. And you find out that God was silent so you could have liberty.

All things are lawful for me, but not all things are expedient.

You were wrong, especially in trying to force your decision upon others.

But you would have even been more wrong in thinking that you had to figure out what God thinks...that is part of the fatal assumption of the Law.

Summary:

1. Jesus Christ is the fulfillment of the Law. Our focus is to be upon Him.
2. In Grace God has given us instructions regarding our relationship with Him.
3. These instructions are both in the area of things we are to do by faith, study His word, pray, assemble ourselves with other believers. And in the area of sins of idolatry that would distract us from our relationship with Him.
4. In His grace God has also given us instructions regarding our relationships with others.
5. These also are both positive, love one another, forgive, have compassion, be accepting of others as He is, encourage one another. And in the negative, do not slander, gossip, steal, harm, devour one another.
6. In His grace God has given us lists of sins that tell us we are sinner and in desperate need of His grace and power.
7. In His grace God has given us the power of the Word and the Spirit to guide our lives.
8. When God declares in His Word that something is right or something is wrong we can say with confidence, Thus saith the Lord.

But when God is silent let us also be silent in love for one another.

SO THEN, WHETHER GOD HAS spoken or God has been silent, it is all grace!

Romans 6:15

What then? Shall we sin because we are not under law but under grace? May it never be!

With the bold declarations of our freedom from the Sin Nature and that we are dead to sin, Paul now heads off a possible wrong conclusion.

Here SIN is a verb, indicating personal acts of sin that originate with the Sin Nature.

Remember, we sin because we are sinners.

This rhetorical question is similar to the one that began this chapter:

Rom. 6:1, What shall we say then? Are we to continue in sin that grace might increase?

There, the issue of continuing in sin, a dative noun. Here, a verb in the aorist tense so it is single acts of sin.

Paul has used in Romans the verb form for sin six times but until now it has been used historically of Adam or the whole human race or describing the unbeliever.

So this is the first mention in all that Paul has said in Romans where specific acts of sins are attributed to a Christian believer.

SINS ARE MENTIONED HERE because of the false conclusion that could be drawn from all that he has said of the believer being dead to the Sin Nature and no longer under the Law but under grace.

Would that mean that we could just engage in acts of sin without any results? He answers, "may it never be"!

This is a very common error made by those who think that removal of a law system and the believer's stand in grace means that we have a license to sin all we want.

That type of thinking, however, is as much a part of the Law system as is legalism. We could also call the law system performance-based Christianity.

And the error of performance-based Christianity begins with a false view of God, or self, and of sin.

REASON: The person who says grace is a license to sin fails to see what sin is all about. They view sin simply in terms of God's absolute and often arbitrary standard.

But certain human attitudes and actions are declared by God to be sin because they harm our

relationship with Him, with others, and even to ourselves in our own self image and self love.

In performance-based Christianity the believer's view of God is that of a judge having decided certain things that man really wants to do are sin for no other reason than His decision.

But sin is defined in the Word because God loves us and wants us to love him, others, and self.

That is grace-based Christianity and sees God wanting His very highest and best for us.

In PBC we see God establishing a list of sins and we have to not do them. It is up to us.

In GBC we do not sin because we want a good relationship with Him, others, and self.

In the OT God was very specific in listing sins as a part of the Law. But even there we see grace. God's desire for His people to have good relationships:

EXAMPLE: The Ten Commandments:

1. Thou shall have no other God before me.
2. Thou shall not make for yourselves idols.
3. Thou shall not take the name of the Lord in vain.
4. Remember the Sabbath and keep it holy.
5. Honor your father and mother.
6. Thou shall not murder.
7. Thou shall not commit adultery.
8. Thou shall not steal.
9. Thou shall not bear false witness.
10. Thou shall not covet.

COMMANDMENTS 1 to 4: Relationship to God

COMMANDMENTS 5 to 10: Relationship to Others

SO THEN, WHAT IS MY MOTIVE is not wanting to sin? I do not sin because the God of all grace has graciously told me what will harm the relationship I have with Him and with others.

Romans 6:16

Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey,

either of sin resulting in death, or of obedience resulting in righteousness?

Paul explains why the reasoning of v 15 is unacceptable.

NOTICE: Paul gives no middle ground. He states only two absolutes. Either the believer has chosen to be a slave to sin or a slave of obedience.

This verse emphasizes the absolute status of the believer of being either in fellowship with God or out of fellowship, either spiritual or carnal.

DO YOU NOT KNOW: This is OIDA, a self evident truth. He is using a simple illustration that they all will understand. They knew about slavery.

You present yourself as a slave. This is volunteer slavery, and you do so knowing you will have to obey the one to whom you present yourself.

TWO ABSOLUTE CHOICES: No Middle Ground,

1. Present yourself as a slave to the Sin Nature which leads to death.
2. Present yourself to as a slave of obedience (to God) which leads to righteousness.

QUESTION: When does this choice take place? While out of fellowship or upon getting back into fellowship? Is this spiritual recovery or is this the first step in walking in the spirit?

Well, this is the first step you take in your walk in the Spirit. Romans 12:1. You cannot present an unholy, filthy sacrifice to God. And that is what we are when we sin. So we confess, depend by faith on the Cross, and then present ourselves to God.

This will LEAD TO RIGHTEOUSNESS...which here is a synonym for sanctification and eternal life (see v 22).

Romans 6:17

But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed, and having been freed from sin, you became slaves of righteousness.

As Paul thinks back to salvation he praises God not man. So often we praise man for their faith in

Christ but Paul shows us a much better perspective...thanks be to God!!

These believers in Rome are perhaps wondering how do they present themselves to God? What are the mechanics of this, it sounds difficult, it sounds like a struggle.

But it is no more of a struggle than when you were saved and by faith believed in Christ.

Colossians 2:6-7, As you therefore have received Christ Jesus the Lord, so walk in Him, having been firmly rooted {and now} being built up in Him and established in your faith, just as you were instructed, and overflowing with gratitude.

Even when they were slaves of sin, they became obedient. How? By faith, by trusting in what God had done.

This faith came literally out of the heart, the soul of the believing sinner.

AND NOTICE THE OBJECT: "That form of teaching".

They received God's Word, His promise of salvation by faith in Christ.

AND NOW THEY ALSO were receiving God's Word, His promise of sanctification by faith in the power of the Spirit (Romans 8)

The word COMMITTED is passive verb that would better be translated DELIVERED or ENTRUSTED WITH.

The idea is difficult to translate but basically states that the teaching they received required a decision on their part.

JUST AS THE TEACHING THEY ARE now receiving requires a decision on their parts.

Will you believe it?

Romans 6:18

And having been freed from sin, you became slaves of righteousness.

That was positional, that was the subject of the first part of Romans 6, now make it experiential not by switching to some works system or performance based Christianity, but in the same manner in which you were saved, by faith.

The prohibition, the struggle that Paul will deal with in Romans 7 is not so much a struggle of sin and righteousness but a struggle of Law and Grace.

So the only way to grow in Christ is by faith, every good thing that comes to the believer comes by way of faith.

Law, works, legalisms, ritual, all these stand as rigid systems that can distract a believer from grace/faith.

Grace and Faith place a demand upon the believer and that demand is Spiritual Love.

Spiritual Love is not a rigid system, it is a grace system. Spiritual Love demands sacrifice and sacrifice is always hard.

Whereas a rigid system is easy, at least easier, it is defined, specified, you can follow it.

Grace/Faith and Spiritual Love are described, but not defined.

But it is only on the basis of Grace and Faith that we can progress towards friendship with Jesus Christ.

Two Promises, both from Philippians:

Philippians 1:5-6, In view of your participation in the gospel from the first day until now. For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus.

How did they participate in the Gospel, by faith and now they continue in faith.

Philippians 2:13, For it is God who is at work in you, both to will and to work for His good pleasure.

At salvation we became, at that moment, slaves of God's righteousness.

That was not merely positional but experiential, and that experience continued until we sinned, quenching, grieving, or lying to the Holy Spirit.

When we did sin and when we sin now, we need to deal with that sin by confession and faith and then present ourselves to God leading to His righteousness in us.

Romans 6:19

I am speaking in human terms because of the weakness of your flesh. For just as you presented your members as slaves to impurity and to lawlessness, resulting in further lawlessness, so now present your members as slaves to righteousness, resulting in sanctification.

WEAKNESS OF YOUR FLESH: Indicating that these are immature believers and in need of analogies and figures of speech to understand spiritual things.

While the unbeliever is in bondage to the sin nature, as a slave the believer is in bondage to God and God's righteousness.

We have freewill, God gives us the freedom of our volition to make the choice to present ourselves to Him.

JUST AS YOU PRESENTED: This looks at a past action, aorist tense.

Slaves to impurity and lawlessness: Things UNCLEAN and things opposed to LAW.

In the Gospels and in Acts, the adjective form of this word, UNCLEAN, is consistently used for unclean spirits or demons.

In the Epistles, the noun form found here, is used for anything that is unclean in the sense that it separates one from the presence of God.

So it is behavior and attitudes that are rejected by God and thus separate man from God.

The word LAWLESS is the word LAW with a negative prefix, opposed to law and thus authority.

Preceding each of these is a dative definite article which not only views these as supposedly beneficial for the one engaged in such activity but also see them as two activities:

Uncleanness and Lawlessness sum up the attitude and actions of the sin nature. One separates from God and the other separates from society.

THESE LEAD TO: INIQUITY: The same word as LAWLESSNESS.

The difference is that while in the first the man is doing this as a dative of advantage for self, thinking such action will be beneficial, here it is a accusative in which God declares this one as

LAWLESS, in INIQUITY, and receiving no benefit from Him.

BUT NOW THE ALTERNATIVE: So now present (aorist tense) your members slaves to righteousness unto sanctification.

Salves to RIGHTEOUSNESS: The faith decision to be in a right relationship with God and to be right according to His Word.

The result is sanctification: HAGIASMOS, a word not found in the Gospels.

Refers to the work of God in the believer as the believer grows in the CCL.

II Thessalonians 2:13, But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you [as firstfruits-justification] with a view towards [eternal] salvation through sanctification by the Spirit and faith in the truth.

All three aspects of our salvation are in this verse and notice how sanctification comes about: By the Holy Spirit and by faith in the Word.

LISTEN TO WHAT ZODHIATES says of this word: It is a process...it is similar to justification, which denotes not only the act of God's free grace in justifying sinners, but also the result of justification upon the sinner in making him just and equipping him to recognize the rights of God on his life. Sanctification refers not only to the activity of the Holy Spirit in setting man apart unto salvation and transferring him into the ranks of the redeemed, but also to the Holy Spirit enabling him to be holy even as God is holy.

WHAT BEGINS ALL THIS? A faith decision to present yourself, surrender to a right relationship with God and to be right by His word.

A DECISION OF FAITH, NOT WORKS, NOT A PROMISE, NOT A PLEDGE TO DO BETTER, NOT LAW, NOT EVEN OBEDIENCE...BUT FAITH IN THE WORK OF THE HOLY SPIRIT AND THE FAITH IN THE WORD OF GOD.

Romans 6:20

For when you were slaves of sin, you were free in regard to righteousness.

The word FREE in the Greek text had a political and social use in that it referred to one who was

independent or free from any obligation or restraint.

Slaves of the Sin Nature have no obligation of righteousness nor the restraint of righteousness.

Romans 6:21

Therefore what benefit were you then deriving from the things of which you are now ashamed? For the outcome of those things is death.

The word BENEFIT is KAROS, fruit. Same as the fruit of the Spirit in Galatians 5 and the fruit of righteousness in Hebrews 12:11.

There was no fruit, no production, no benefit, no advantage in the former life.

ASHAMED is a complex passive with a deponent of the preposition EPI and means in the passive "to receive shame upon one's self".

Paul used this word earlier in Romans 1:16 when he said he was not ashamed of the Gospel.

Here the shame comes to the believer as he looks back at his life as an unbeliever. General rule, some cannot remember when they were not believers. The shame is passive, received, in light of the holiness of God.

It is passive, thus not an active force, a recognition that what was done as an unbeliever would have had an outcome:

FOR THE END OF THOSE THINGS, DEATH: Spiritual death and eventually eternal death.

Romans 6:22

But now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification and the outcome, eternal life.

BUT NOW, address the believer

HAVING BEEN FREED FROM SIN and enslaved to God:

Both aorist, passive, participles: These two participles share a common point in time.

When we put faith alone in Christ alone.

PASSIVE VOICE: God did this. It was not our action that freed us from the Sin Nature and

enslaved us to God but God's action of justification.

NOW we derive benefit: Again FRUIT:

But even the fruit is not the end product, the result of the fruit of righteousness is sanctification and the end of that is eternal life.

The word END or OUTCOME is TELOS, and does not imply a result but rather the finish line or the completion of the process.

In II Thessalonians 2:13 we have all three aspects of salvation, Justification, the passive receiving of God's righteousness, sanctification, glorification.

Romans 6:23

For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

WAGES verse A FREE GIFT...

The word FREE GIFT is CARISMA, from the same root as GRACE, a grace gift from God.

In Romans 8:10 and 13 relates the life we have, and remember that we have eternal life now, to the Holy Spirit.

So the power for this eternal life is the Holy Spirit.

The sphere of this free gift of eternal life is IN CHRIST JESUS.

PRINCIPLES:

1. This verse looks back to the time in which we were unsaved. We were on a course of life in which sin reigned in us and the outcome of that is death.
2. Physical death apart from Christ and the Second Death, eternity in the Lake of Fire.
3. By comparison we now have received a free gift, the Holy Spirit placing us in Christ and there we have eternal life.
4. The eternal life we have allows us to then live with grace reigning in our lives (Romans 5:21) and in the newness of life (Romans 6:4).
5. God has made all this possible for us, it is a real potential of the believer and comes not by works but by faith.
5. The wages of sin being death can be applied to the believer only in that when we do sin, get

out of fellowship, we are in a temporal
spiritual death (being out of fellowship):

**Romans 8:6 For the mind set on the flesh
(carnal mind) is death, but the mind set on
the Spirit is life and peace.**

**I John 5:16-17 talks of sins that lead to death,
a premature death of the believer who is in
reversionism (backslidden).**
