

8/1/10

Deliverance From Sin Nature's Power

Rom. 6:1-14

Paul the apostle opened the book of Romans declaring the only provision for the justification of sinners to be saved, "I am not ashamed of the gospel of Jesus Christ, for it is the power of God unto salvation, for everyone who believes, for the Jew first and also for the Greek. For in it the righteousness of God revealed from faith to faith; as it is written, "The just shall live by faith." Rom. 1:16-17

1. The entire world is depraved and guilty before God and under His wrath. Rom. 1:18-3:20
 2. The justification of a sinner by faith in Jesus Christ, results in having peace with God. Rom. 3:21-5:11
 3. The two Federal headship of Adam and Christ serves as a transition from justification to sanctification in order to show the two possibilities for the human race, man is either lost or saved, condemned or justified. Rom. 5:12-21
 4. Paul, now is going to deal with the sanctification of the believer, through the new divine nature imparted to him by faith in Christ. Rom. 6:1-8:39
- * The federal headship of Christ, as the position of the believer beginning of what is, "Reckoning the old man to be dead". Rom. 5:12-8:39

Now we must never confuse justification with sanctification.

1. Justification deals with our position before the Father through imputed righteousness, based on what Jesus did for us.
2. Sanctification deals with our practice before God, through imparted righteousness, based on what we are in Christ.
3. Justification removed the penalty and guilt of sin, through Christ.
4. Sanctification removes the power and dominion of sin nature, through Christ.
5. Justification is a one time event trusting the work of Christ.
6. Sanctification is a process through out life, abiding in Christ.

A simple outline for the section of sanctification might be viewed in the following way.

1. Our position, through Christ. Rom. 5
2. Our practice, in Christ. Rom. 6
3. Our problem, apart from Christ. Rom. 7
4. Our power, through the Spirit of Christ. Rom. 8

The chapter divides naturally in two parts by two rhetorical questions, followed by the answer.

1. The first deals with the idea that if grace abounds so much over *sin nature*, then should we continue yielding to our sin nature, in order that the grace of God may overflow? vs. 1

* The answer deals with the breaking off of **the old sin nature** by the new nature, the old man who was crucified needs to be reckoned dead by faith. vs. 2-14

2. The second question deals with the idea that if we are under grace then we shouldn't hesitate or worry about the **bi-product of our sin nature**, sins, for grace will cover sin.

* The answer deals with presenting our bodies as obedient slaves to holiness, rather than acts of sin abusing the grace of God. vs. 15-23

We want to take the first, the sanctification of the believers from the old sin nature, characterized by:

- I. The proclamation regarding our sin nature. vs. 1-7
- II. The exhortation regarding our sin nature. vs. 8-11
- III. The application regarding our sin nature. vs. 12-14

I. The proclamation regarding our sin nature. vs. 1-7

A. The apostle Paul posed a question knowing the mind of those rejecting the grace of God.

1. The question was prompted by the closing statement. vs. 1a

* "What shall we say then?"

a. The apostle Paul had declared, that where sin abounded, grace abounded much more. And sin nature reign in

death, in Adam, but not a new nature, to those in the Last Adam. Jesus Christ. Rom. 5:20-21

b. This truth could lead to certain errors about grace, so Paul anticipating these wrong ideas or conclusions, dealing with the believer's sanctification.

* Some already twisting the writings of Paul. 2Pet. 3:16

2. The question is a rhetorical one. vs. 1b

* "Shall we continue in sin that grace may abound?"

a. The question is whether the believer is to continue "epimeno", abide or persist habitually in a life dominated by his sin nature.

1) The word sin "hamartia", has the article, referring to our sin nature, not acts of sin.

2) Every time the word sin "hamartia", appears as a noun, it refers to sin nature. vs. 1, 2, 6, 10, 11, 13, 14, 16, 17, 18, 20, 22, 23

3) Every time the word appears other than a noun it refers to acts or deeds of sin. (West)

b. Paul has in mind a person who would pervert the grace of God, as a license to sin. Rom. 3:8

* "And why not say, "Let us do evil that good may come"?--as we are

slanderosly reported and as some affirm that we say. Their condemnation is just.”

- 1) Called antinomianism, no law.
- 2) The question implies an obvious answer. Rom. 2:3, 3:3, 3:5

B. The apostle Paul answers the question. vs. 2

1. The response is exclamatory and emphatic, in the negative. vs. 2a
 - * “Certainly not!”
 - a. Perish the thought, by no means, in no way, God forbid!
 - b. The tone of voice, itself would communicate the absurdity of such a thought or belief.
2. The statement that follows is another rhetorical question to reject such a ludicrous idea. vs. 2b
 - * “How shall we who died to sin live any longer in it?”
 - a. The obvious answer is, no.
 - * The word died “opothnesko” is an indicative aorist active, it happened at a point and time.
 - b. The question is expresses abhorrence of the thought that a person justified in Christ, would think they could continue to live under sin nature.
 - c. The question reveals the shock that one would consider such a thing

possible with God’s approval, in view of all that has been declared about the wrath and judgment of God against all the unrighteousness of man.

- d. The question communicates an inconsistency with one having received forgiveness through grace and desire to live that way.
- e. The rhetorical question is not saying a believer can live in sinless perfection.

C. The apostle Paul stated the common knowledge of a Christian. vs. 3

- * “Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death?”
1. The common knowledge is presented in a question.
 - a. It communicates surprise, at the ignorance of such knowledge.
 - b. The phrase not know “agnoeo” means not to know or understand.
 - 1) It is used for the ignorance about the gifts of the Spirit. 1Cor. 12:1
 - 2) It is used for the ignorance of dead love ones being with Christ at death. 1Thess. 4:13
 2. The question communicates spiritual truth, as fact not opinion, that as many as were baptized into Christ Jesus were baptized into the sphere of His death.

- a. The ritual is identification with Christ, but true incorporation into the body of Christ, the church, is through the Spirit of Christ, one is public and external, the other private and internal. 1Cor. 12:13. Gal. 3:27
 - b. The focus and emphasis of baptism is to illustrate the atoning death of Christ, not to teach about baptism.
 - c. The word baptism “baptizo”, in classical Greek was used of a smith who dipped a piece of hot iron in water, tempering it.
 - d. The ceremonial ritual was an introduction or placing of a person into a new environment or into union with something else, so as to alter their condition or relationship to the previous environment. (Wuest)
* For you are dead, and your life is hid with Christ in God. Col. 3:3
3. The ritual does not in of itself remove any sin nor does it in any way complete salvation. 1Pet. 3:21, Jn. 19:30
- a. The antediluvian flood was a type of judgment and death to sinful man, looking to an anti-type, baptism, putting to death the old sin nature
* ***The anti-type is always greater than the type!***

- b. The ritual is a type of death, in union with the atoning death of Jesus, as a witness to a good conscience towards God through the resurrected power of Jesus Christ, not the putting away any sins of the flesh.
- D. The apostle Paul stated the obvious conclusion of a Christian. vs. 4
* “Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.”
1. We who are baptized were buried with Christ into the sphere of His death.
* What happened to Christ happened to me!
 2. The purpose being that as Christ was raised from the dead by the power of the Father, to life.
* The very same power that raised Jesus from “ek” the dead, means out away from the dead, the very same power available to the person justified, to walk in the newness of life, no longer bound to the dominion of sin nature, but a new creature. 2Cor. 5:17
 3. Even so we also should walk in newness of life.

- a. The teaching is a comparison, “Just as Christ was risen by the Father’s power, so the believer can walk in the new life by the very same power”.
 - 1) The teaching is from past evidence that can not be denied, to the present need, not to be rejected.
 - 2) Walk “peripateo”, is to order one’s behavior, to conduct one’s self.
- b. The word newness “kainotes”, means a new state of life, bringing death to the old sin nature by the new nature.
- c. The death does not mean eradication, but the breaking of it’s dominion.

E. The apostle Paul stated the clear implications to a Christian. vs. 5-7

- 1. The believer is united, one with Christ. vs. 5
 - * “For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection.”
 - a. The word united “symphytos”, means to grow together, to graft onto, a past completed act, “in view of the fact”.
 - b. The word likeness “homoioma”, means resemblance, we died to sin nature just as He died vicariously for us, so we are to live in the power of

- His resurrection in our new life, now. vs. 10b, Phil. 3:10-13
- 2. The reason we can do this is due to the death of Christ on the cross for us, no longer being slaves to sin nature. vs. 6
 - * “knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin.”
 - a. The old man is synonymous with the old sin nature.
 - 1) Was crucified with “sunestauroo”, is in the indicative aorist passive, the provision was made when Jesus died for me, but made affective when I died with Christ.
 - 2) The word old “palaios”, means old in point of use not in time, emphasizing worn out and useless.
 - b. The body “soma” of sin refers to the physical body, the instrument or channel of the fruit of sin nature, but the body is not sinful in and of itself.
 - c. The sanctified person is no longer a slave of sin nature, the new nature through the power of the Holy Spirit doing away with “katargeo”, making it inoperative, rendered idle, out of business. 2Pet. 1:3-4, Gal. 6:14
- 3. The person who has died has been freed from sin. vs. 7

- * “For he who has died has been freed from sin.”
- a. He who has died “apotesko” is the aorist tense, once for all action.
 - b. Dead men do not respond to pleasure, temptation or anything for that matter.
 - b. Men who have died to their sin nature have been enabled to be freed from the bondage of sin nature and its acts and deeds of sins
 - * The word free “dikaioo”, is the same word for justified, acquitted, declared righteous. Rom. 5:1

Illustration

The man that told Spurgeon that he had never sinned since he was born-again, so he asked him out to lunch. While conversing at lunch Mr. Spurgeon threw his glass of water on the man’s face, across the table and He began to swear. Mr. Spurgeon replied, aha, I knew the old man wasn't dead but only fainted!

* A plane flies by making the law of gravity inoperative by a greater law, that of aerodynamics.

Application

1. Every Christian can and is to put off the old sin nature.
 - a Paul says, “that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts, and

- be renewed in the spirit of your mind, and that you put on the new man which was created according to God, in true righteousness and holiness.” Eph. 4:22-24
- b. “But now you yourselves are to put off all these: anger, wrath, malice, blasphemy, filthy language out of your mouth. Do not lie to one another, since you have put off the old man with his deeds, and have put on the new man who is renewed in knowledge according to the image of Him who created him.” Col. 3:8-10
2. Every Christian will fall short and sin at times.
 - a. Our sin nature is present with us till the Lord takes us home and if we deny it, we deceive ourselves and the truth is not in us. 1Jn. 1:8
 - b. Our sin nature is the root of our evilness and the acts and deeds of sin are the fruit of that root, which if we deny we make God a liar and His word is not in us. 1Jn. 1:10
 3. Every Christian is to please God.
 - a. “Finally then, brethren, we urge and exhort in the Lord Jesus that you should abound more and more, just as you received from us how you ought to walk and to **please** God.” 1Thess. 4:1
 - b. “No one engaged in warfare entangles himself with the affairs of this life, that he may **please** him who enlisted him as a soldier.” 2Tim. 2:4

- c. “But without faith it is impossible to **please** Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.” Heb. 11:6

The proclamation regarding our sin nature is, that it no longer has to have dominion over us!

II. The exhortation regarding our sin nature. vs. 8-11

- A. The apostle Paul declared the believer is alive with Christ. vs. 8
 - * “Now if we died with Christ, we believe that we shall also live with Him.”
 - 1. The believer died with Christ by faith.
 - a. When he or she recognized they were sinners under the wrath of God.
 - * The tense is the indicative aorist active, indicating the one act.
 - b. When he or she repented and believed by faith in the only provisions for their justification, Jesus Christ.
 - * The death of the believer again is with Christ to sin nature.
 - 2. The believer shall live with Jesus by faith.
 - a. The phrase shall live with “suzao”, indicative future active, means to live united together with Christ from the

- point of faith and repentance forward in life by the power of God. vs. 4-5
 - b. The long-term by implication, would be eternally with Him.
- B. The apostle Paul declared that death has no claims on Jesus by the resurrection. vs. 9
 - * “knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him.”
 - 1. The evidence for the resurrection of Jesus is overwhelming, the power of death broken. vs. 9a-b
 - a. He was seen by the women at the tomb and by the disciples, at different occasions and for forty days.
 - b. He was seen by the men on the road to Emmaus and by 500 at one time.
 - c. He was seen by Paul.
 - 2. The evidence of the resurrection of Jesus in His glorified body demonstrated His victory over death. vs. 9c
 - a. His body was able to eat food.
 - b. His body could travel from one location to another instantly.
 - c. His body passed through walls.
 - d. His body still bore the marks of his crucifixion.
 - e. His body was not subject to death, as He ascended up from the Mount of Olives to the Father.

- C. The apostle Paul declared the death of Jesus was efficaciousness over sin nature. vs. 10
1. Jesus died on the cross for our sins that is why death had a claim on Him and He indeed died. vs. 10a
 - * “For the death that He died.”
 - a. He became sin for us. 2Cor. 5:21
 - b. He paid the penalty of sin, death. Rom. 3:25, 1Jn. 2:2
 - c. He does not have to repeat His death.
 2. Jesus in dying for our sins also affected the power of our sin nature that was introduced by Adam to all of mankind. vs. 10b
 - * “He died to sin once for all.”
 - a. Not only did Jesus die for our sin once and for all, but He also destroyed the potential dominion and power of sin nature over fallen man, it is finished.
 - c. The justified sinner would not have to live, as a slave to sin nature.
 3. Jesus at the present is living to God. vs. 10c-d
 - * “but the life that He lives, He lives to God.”
 - a. Jesus is sitting at the right hand of God the Father. Acts 2:23, 5:31, Heb. 1:3, 13, 8:1, 10:12, 12:2

- b. Jesus is making intercession for the believers. Heb. 7:25
 - c. Jesus after the resurrection was not bound or obligated to the dominion of sin and death, it was finished.
- D. The apostle Paul declared the believer is to appropriate this benefit accomplished by Jesus, through His death on the cross, to walk in the newness of life. vs. 11
1. Paul by using the word likewise “houto”, means in the same manner, after the same order and example. vs. 11a
 - * “Likewise.”
 - a. He was raised by the power of God.
 - b. He is living to God.
 2. The command is two-fold. vs. 11b-c
 - a. The believer is to reckon himself to be dead indeed to sin nature. vs. 11b
 - * “you also reckon yourselves to be dead indeed to sin.”
 - 1) The phrase you also reckon “logizomai”, is emphatic and means to consider, to put to one’s account, it is a word of “faith”.
 - 2) The word is used in chapter four, to identify the faith of Abraham to account him righteousness before God, no less than fourteen times.
 - 3) The believers reckons the old sin nature dead by faith, the very same

way they are saved, believing what God has done, knowing that they can not do it themselves.

- 4) The death of Christ removed the penalty of sin, while the resurrected life of Christ removed the power of sin nature.
- b. The believer is to reckon himself alive to God. vs. 11c
 - * “but alive to God in Christ Jesus our Lord.”
 - 1) The word “but” “de” is a contrasting conjunction, marking the sharp contrast.
 - 2) The life now being lived is to God the Father.
 - 3) The sphere that makes this quality of life possible is “in Christ” Jesus our Lord.

Illustration

The way Eskimos hunt wolf is interesting. They take a knife and coat it with many layers of blood and then in the middle of the night they bury the handle so that the blade sticks straight up. As the wolf smells the blood he comes and begins to lick the knife repeatedly tasting the blood until he is unable to discern between the blood on the knife and his own blood, thereby bleeding to death. A vivid picture of man's sin nature if yielded to.

Application

1. The power of the gospel makes sinners alive from the dead.
 - a. “But God, who is rich in mercy, because of His great love with which He loved us, even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), and raised us up together, and made us sit together in the heavenly places in Christ Jesus, that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus.” Eph. 2:4-7
 - b. “And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses, having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross.” Col. 2:13-14
2. The believer understands that physical death ushers him before the presence of God.
 - a. Jesus tasted death for every man. Heb. 2:14
 - b. Jesus destroyed the birth pangs of death, as it was not possible that He should be held by it. Acts 2:24, 1Cor. 15:55-56
 - c. Jesus holds the keys of hell and death. Rev. 1:18
 - d. Paul says, “For we know that if our earthly house, this tent, is destroyed, we have a

building from God, a house not made with hands, eternal in the heavens.... We are confident, yes, well pleased rather to be absent from the body and to be present with the Lord.” 2Cor. 5:1, 8

3. The believer owes all to Jesus.

- a. “Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love.” Eph. 1:3-4
- b. Paul said, “But of Him you are in Christ Jesus, who became for us wisdom from God--and righteousness and sanctification and redemption-- that, as it is written, “He who glories, let him glory in the LORD.” 1Cor. 1:30-31
- c. Jesus sanctified us by His body. Heb. 10:10, 14

4. The believer must live life in the Spirit, in contrast to the flesh.

- a. Paul told the Ephesians, “And do not be drunk with wine, in which is dissipation; but be filled with the Spirit.” Eph. 5:18
- b. Jesus demonstrated the ability of every believer to live above the dominion of sin nature, as He depended on prayer, the Holy Spirit and the word of God, when He was

tempted in the wilderness, defeating Satan. Lk. 4

- c. Paul said, “I have been crucified with Christ; 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 gave Himself for me.” Gal. 2:20

The exhortation regarding our sin nature is that Christ has made it all possible by a new nature to live to God!

III. The application regarding our sin nature. vs. 12-14

- A. The apostle declared the believer is not to yield or cater to his sin nature any longer. vs. 12
 - * “Therefore do not let sin reign in your mortal body, that you should obey it in its lusts.”
- 1. Paul comes to the only obvious conclusion.
 - a. The word therefore “oun”, as we have seen is a concluding word.
 - 1) It is the sum total of what precedes.
 - 2) One might say, accordingly and consequently, these things being so.
 - b. The conclusion is one of logical and rational progression.

- 1) In view of the fact that we were buried with Jesus through baptism into death, that just as Jesus was raised from the dead by the glory of the Father, even so we also should walk in the newness of life. vs. 4
 - 2) In view of the fact that we are to reckon ourselves to be dead indeed to sin nature, but alive to God in Christ Jesus our Lord. vs. 11
 - 3) Therefore we are not to let sin nature reign in our mortal body to obey it in its lust. vs. 12
2. Paul presents the old sin nature as a ruling king over the mortal body.
 - a. The word reign “basileuo”, means to be king or exercise kingly power.
 - b. The word is key to the section of the two Federal heads , appearing 5 times. Rom. 5:14, 17 (2 times), 21 (2 times).
 - c. The word pertains to the realm of the First Adam, the old man that has been crucified. vs. 6, 12
 - d. The mortal body means this physical temporal body that is the mere vehicle of sin, not evil in itself.
 3. The command is in the imperative, to not obey the old sin nature in its lust.
 - a. The word obey “hupakouo”, means to listen and harken to.

- b. The word lusts “epithumia”, is in the plural and means desires, cravings that are forbidden by God, out of their proper and God given use and purpose, appearing 38 times.
4. The sin nature is ever present, in our lives, along with the new nature.
 - a. Sin nature can only operate, if we allow it.
 - b. Sin nature desires to reign supremely, as king.
 - c. Sin nature is manifested, in and through our bodies.
 - d. Sin nature makes it’s appeal to be obeyed through strong desires.
 - e. The source of our sin nature is our hearts.
- B.** The apostle Paul declared the believer is not to yield any of the parts of his body, to be the vehicle of sin nature. vs. 13
1. Paul clearly implies that the believer has the capacity to disobedient to God still.
 - * “And do not present your members as instruments of unrighteousness to sin.”
 - a. Our free will must be exercised to not present or yield our body members as instruments of acts and deeds of sins of unrighteousness.

- b. The word for instruments is translated armor and weapons 4 of the 6 times it appears in the New Testament. Jn. 18:3, Rom. 13:12, 2Cor. 6:7, 10:4
- c. The presenting of the members of our bodies to sin nature, makes them weapons to our own destruction, immediately and long term-wise.
 - 1) Destroys fellowship with God.
 - 2) Destroys fellowship with man.
- 2. Paul clearly implies also, that the believer has the capacity to obey God.
 - * “but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God.”
 - a. The word present “parisemi” is an imperative, the believer is not to yield to sin nature, but to God because he can being alive from the dead.
 - b. Our free will can be exercised to present our body members as instruments and weapons of righteousness to God.
 - 1) It is the greatest evidence of true freedom. Jn. 8:36
 - 2) It is a mark of sonship, resemblance and faithful love. Jn. 14:23

- C. The apostle Paul declared a promise regarding this incredible potential by the believer. vs. 14
 - * “For sin shall not have dominion over you, for you are not under law but under grace.”
 - 1. Paul says, sin nature has no dominion over a Christian. vs. 14a
 - a. The word dominion “kurieuo” means to be lord and have power over.
 - b. The word appears two times.
 - 1) For Christ, “Death no longer has dominion over Him”. vs. 9c
 - 2) For sin nature in our text.
 - 2. Paul says sin nature has been made inoperative by the work of Christ. vs. 9b
 - a. The law demands perfect obedience, but does not empower one to obey.
 - b. The grace of God through the provisions of Christ, provides the power to obey God.
 - c. Our doing is based on what God has done for us.
 - 3. Paul says sin nature is not more powerful than grace to overcome it. vs. 9b

Illustration

Some people think God has asked them to slow down their sinning. It’s like the country boy who got pulled over for running stop signs by the good old country sheriff. “Let me see your license boy

and get out of the car! Do you know what you did boy? No sir! Well, you been ran the stop sign! but I looked both ways and besides no one was coming as far as I could see, besides what is the difference if I sow down or stop?”. About that time the country sheriff took out his night stick and grabbed the boy in a headlock and proceeded to beat him in the head and then asked him a question. “Sow do you want me to slow down or stop?”

Application

1. The believer is born into warfare, without one exception.

* Paul clearly identifies it, “I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh. For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish. But if you are led by the Spirit, you are not under the law.” Gal. 5:16-18

2. The entire world system is fallen and corrupt.

* “For all that is in the world--the **lust** of the flesh, the **lust** of the eyes, and the pride of life--is not of the Father but is of the world.” 1Jn. 2:16

3. The believer is to live at the throne of God, in order to not yield to His old sin nature.

a. We are to come boldly before the throne of grace, that we may obtain mercy and find grace to help in time of need. Heb. 4:16

b. We are promised that there is no temptation that has overtaken us except such as is

common to man ; but God is faithful, who will not allow us to be tempted beyond what we are able, but with every temptation will also make the way of escape, that we may be able to bear it. 1Cor. 10:13

The application regarding our sin nature is that we not present our bodies for sin nature to reign as king, but rather to God by his GRACE!

Conclusion

We have looked at the sanctification of the believers from the old sin nature, characterized by:

- I.** The proclamation regarding our sin nature is, that it no longer has to have dominion over us!
- II.** The exhortation regarding our sin nature is that Christ has made it all possible by a new nature to live to God!
- III.** The application regarding our sin nature is that we not present our bodies for sin nature to reign as king, but rather to God by his GRACE