

Part 4 – July 4, 2010

We Died to Sin—We Died and are Dying to Live!

Intro

Did you meditate on Romans 6:1-2?

How did we die to sin?

*“For our sake he made him to be sin who knew no sin, so that **in him** we might become the righteousness of God” (2 Corinthians 5:21)*

Shall We Keep On Sinning?

Romans 6:1-14

*(verses 1-2) What shall we say then? Are **we to continue in sin that grace may abound?** By no means! How can we who died to sin still live in it?*

- John Newton's Life
- John Newton's Epitaph
John Newton, clerk. Once an infidel and Libertine,
a servant of slaves in Africa, was,
By the rich mercy of our Lord and Savior, Jesus Christ,
preserved, restored, pardoned, and appointed
To preach the faith he had long labored to destroy

1 Timothy 1:12-13

- How could a sinner like John Newton be able to say, with Paul, that Christ Jesus considered him faithful appointing John Newton (and Paul) to His own service? How is that possible?

1 Corinthians 6:9-11a

1 Corinthians 6:11b

WE NO LONGER HAVE TO SIN!

Objections, Your Honor

- Objection # 1: "That means you believe it is OK to sin"
(the Rasputin excuse)

Donald Gray Barnhouse, *Commentary on Romans*

"Various translators have tried to convey this revulsion of feeling, and when we combine all the renditions we shall be nearer the inner meaning of the phrase. "God forbid!" may be a very exact rendering of the original, but it sounds archaic to all but the most educated ears. Attempts include such phrases as, "Certainly not!" "Not at all!" "By no means!" J. B. Phillips, in his paraphrase, conveys a little of the feeling even though he strays far from the original, when he renders it, "What a ghastly thought!"

We Really Did Die To Sin--But How?

- Objection # 2: "If that is true, why do I still struggle with sin?"

Key: What is it about sin that we died to?

Romans 5:21

2 Corinthians 5:21

- If sin no longer has dominion over us, why do we still feel the temptation to sin?

Colossians 1:13

Philippians 3:20

"How can I say that I am delivered from the rule and the realm and the reign of the devil and of sin, when I still fall to temptation? Look at it this way. Think of two fields with a road between them. The field on the left represents the dominion, the kingdom, the territory, the empire of sin and of Satan. That is where we all were by our natural birth. But as the result of the work of the Lord Jesus Christ for us and upon us through the Holy Spirit, we have been taken hold of, and transferred to the field on the right of the road--'Delivered from the

power of darkness and translated into the kingdom of His dear Son'. I was there on the left, I am now here on the right. Yes, but I spent many a long year in the first field, and the devil is still there with all his powers and his forces. This is a picture of what often happens. As a Christian I am here in the new field and Satan cannot touch me, as we are told in John's First Epistle, chapter 5, verse 18, 'That evil one toucheth him not'. He cannot touch us because we are no longer in his kingdom. He cannot touch us; but he can shout across the road at us. Every Christian who falls into sin is a fool. The devil cannot touch us; why then do we listen to him? Why do we allow him to frighten us? Why do we pay any attention to him? We no longer belong to him, and he cannot touch us. We know that Scripture asserts our freedom as an actual fact; but because of the old habit, the old influence, like the slaves that had been set free, we tend to forget it, and when he speaks to us we listen to him and fall under his spell. We should resist him. 'Resist the devil and he will flee from you'; but we fail to realize it. The whole object of the Apostle in this sixth chapter is to get us to realize it. 'Reckon yourselves to be dead indeed unto sin'. You are therefore to realize it, to reckon it. Realize also that you are 'alive unto God through our Lord Jesus Christ'. It is not true yet, perhaps, in your experience; but though it is not yet true in your experience it is true as a matter of fact. He says, you died to sin as a matter of historical fact. We have got to believe it. That is why the Apostle writes in this way. This is not a matter of experience primarily; he is dealing with a matter of fact. He says, you died to sin as a matter of historical fact. When you became a Christian you ceased to be under the rule and the reign and the realm of sin. That is a fact. He is not talking about experience; he is telling you something that is true of you, namely, that you have been translated by the Holy Spirit from one kingdom to another. 'But I cannot believe that', says someone, 'it is too staggering, it is almost incredible. Here am I on earth, and I listen to that voice of Satan and fall back into sin; and yet you tell me that I am dead to it.' You are! And I ask you to believe it. I know it is staggering; but the Apostle has already dealt with your difficulty in chapter 4...Abraham 'staggered not through unbelief but was made strong by faith'."

D. Martin Lloyd-Jones, Romans, Chapter 6 at pp. 26-27

"Salvation is a transformation, not just a transaction"

"Jesus died for what we did, and, for what we are"

WE NO LONGER HAVE TO SIN!

- Since we are in Christ, we no longer have to sin. When we were "in Adam" we had no choice, we had to sin, but sin no longer has control of God's child.

Cardiac Catharsis--Heart Cleansing by the Gospel--A Cause to Praise!

Romans 11:33

1 Timothy 1:17

Union With Christ--A Representative Union

Galatians 2:20

Ephesians 3:14-19

Sin's Reign And Dominion Has Been Broken For Us

Ephesians 2:8

"We are now slaves to grace!"

Ezekiel 36:26

Ezekiel 18:31

Psalm 40:3

Revelation 2:17

Ephesians 4:20-24

We can now do what Romans 12:1 urges us to do: "present [our] bodies a living sacrifice, holy and acceptable to God...."

Romans 6:19

John Owen:

**"Our sin is a burden that afflicts us,
rather than a pleasure that delights us."**

Hebrews 7:26-27

Hebrews 9:12

Do Not Let Sin Reign--Imperative vs. Indicative--Whassup?

Romans 6:12 "Do not let sin reign" Which is it, Does sin reign or not?

Spurgeon's practical advice:

"Christian, what have you to do with sin? Has it not cost you enough already? Burnt child, will you play with the fire? What! After having already been caught in the jaws of the lion, you still want to walk into his den again? Haven't you had enough of the old serpent? Didn't he poison all your veins once, and will you play upon the hole of the asp, and put your hand upon the serpent's den a second time? Oh, don't be so foolish! So unconscious! Did sin ever provide you with real pleasure? Did you find solid satisfaction in it? If so, go back to your old drudgery, and wear the chain again, if that is what pleases you. But inasmuch as sin never gave you what it promised to give you, but deluded you with lies, don't be snared a second time by the old fowler - be free, and let the remembrance of your ancient bondage forbid you to enter the net again!" **Spurgeon**, *Morning and Evening*, May 30, Evening

Can you believe the words to this old hymn?

A Debtor to Mercy Alone

A debtor to mercy alone, of covenant mercy I sing;
Nor fear, with Thy righteousness on, my person and off'ring to bring.
The terrors of law and of God with me can have nothing to do;
My Savior's obedience and blood hide all my transgressions from view.
The work which His goodness began, the arm of His strength will complete;
His promise is Yea and Amen, and never was forfeited yet.
Things future, nor things that are now, nor all things below or above,
Can make Him His purpose forgo, or sever my soul from His love.
My name from the palms of His hands eternity will not erase;
Impressed on His heart it remains, in marks of indelible grace.
Yes, I to the end shall endure, as sure as the earnest is giv'n;
More happy, but not more secure, the glorified spirits in heav'n.

Augustus Montague Toplady

Sound Doctrine Is Essential--So Is The Application of Sound Doctrine

"Doctrine is always to be applied; it is never to be considered as an end in itself. That is a statement we could elaborate at great length. Speaking very generally, Christian people today can be divided into two main groups. The larger group is not interested in doctrine at all, but devotes all its attention to practical matters. The second group, a much smaller one, is concerned with doctrine only, and tends not to be interested at all in practical matters. Both, of course, are wrong-again speaking generally. But what is emphasized by this word 'therefore' is that, however much we may have been interested in the argument and doctrine we have met in verses 1-11, they will be of no value to us unless we put them into practice. It is as dangerous to take a purely detached, intellectual, theological, academic interest in doctrine, and to stop at that, as it is not to be interested in doctrine at all."

Lloyd Jones, *Romans*, Chapter 6, p. 149

"Christianity can never be only an experience of the secret place; it must be a life in the market place."... "[W]e are faced with the tremendous alternative of making ourselves the weapons in the hand of God, or the weapons in the hand of sin." ... "The inspiration of the Christian comes, not from the fear of what God will do to him, but from the inspiration of what God has done for him."

William Barclay, *Romans*, pp. 87-88

Next Week's Assignment:

1. Read, meditate on, and memorize if possible, Thess 2:11-12
2. Read Chapter 5 of *Discipline of Grace* "Disciplined By Grace"