

Hidden Hills Sovereign Grace Baptist Church
Wednesday Sermon

Date: November 4, 2020

Text: Romans 6:1-13

Scripture Reading: Romans 6:1-13

Subject: Shall we continue in sin, that grace may abound?

In the previous Wednesday services, we studied verses 12-21 of chapter 5 in Romans. In that section, we saw how that it was by one man that both sin and death entered into the world – and that because we were in the loins of Adam, our father when he sinned, we sinned with him. The statement: “For all have sinned” shows us the truth of our sinning in Adam. Praise God that even though Adam’s one sin brought condemnation, sin, and death – the obedience of One, Jesus Christ, brought forgiveness and cleansing of many, many sins – even ALL THE SINS OF ALL THE ELECT AT ONCE, by his one sacrifice of himself for them. Though sin and death reigned in Adam, now, for them who believe in Jesus Christ as their savior and substitute, grace reigns through righteousness unto eternal life by Jesus Christ our Lord. Hallelujah!! Amen and amen!!

Now, let us study the first thirteen verses of the sixth chapter of this marvelous book of Romans.

Romans 6:1 (KJV) *What shall we say then? Shall we continue in sin, that grace may abound?*

This is a continuation of the thought brought to us by the closing verses of chapter five. Let’s read them again:

Romans 5:20-21 (KJV) *Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: 21 That as sin hath reigned unto death,*

even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

What shall we say then – about what? About the fact that where sin abounded, grace did much more abound. The Apostle Paul having finished the part of this letter concerning the doctrine of justification, refutes the charge brought against it as a licentious doctrine, (a doctrine which gives license to men to commit sin). That could be true by those whose hearts and minds have not been changed, but are still carnal and in their sins. But justified persons have the strongest arguments and the best of motives to live lives of holiness and godliness.

Paul saw, that whereas he had affirmed in the preceding chapter, that sin being made to abound by the law, in the condemnation of sinners, the grace of God the more abounded in their justification and pardon; that some (of corrupt minds) would rise up and object, that this doctrine allows men's continuance in sin, and opens a door to all manner of iniquity; and that others would abuse this doctrine, and encourage themselves in a vicious course of life, upon this mistaken notion, that the grace of God would be the more illustrious by it; all which is suggested in [Ro 6:1](#).

Romans 6:2 (KJV) *God forbid. How shall we, that are dead to sin, live any longer therein?*

God forbid.—No, no. May it not be!

How shall we, that are dead to sin, live any longer therein? --

There is a death for sin, a death in sin, and a death to sin.

Consider this with me. When Jesus Christ was crucified, two malefactors (thieves) were crucified with him – one on the one side and the other on the other side. It can rightfully be said that the

one unrepentant thief who dies cursing and berating Jesus, DIED IN SINS. It can also be said that Jesus Christ DIED FOR SINS. And also, that the repentant thief who turned to Jesus and said: "Lord, remember me when thou comest into thy kingdom," DIED TO SIN. All of us who have come to Jesus in repentance as the dying thief did also DIED TO SIN. Therefore, How shall we, that are dead to sin, live any longer therein?

Justified persons are dead to sin, because God does not impute their sins to them; sin cannot exert its damning power over them; Their sin (called the Old Man in verse 6) was crucified, abolished, and made an end of by Christ: Sin is not our business, it is not our course of life; it is no longer a pleasure to us, but is loathsome and abominable; Sin is looked upon, not as a friend, but an enemy; Sin no longer reigns, it has no dominion over them; Sin is subdued in them, and its power weakened.

Romans 6:3 (KJV) *Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?*

This is very searching question. Beloved, we have been delivered from the power of indwelling sin. We have been brought into union with Jesus Christ in death and resurrection. You and I expressed this in our baptism unto Jesus Christ. Consider this: We actually make our confession of Jesus Christ as savior and are pictured dying with him to sin and being resurrected to walk in a new life with him. We were baptized into his death declaring that we are dead with him unto sin. Do not we know that?

Romans 6:4 (KJV) *Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the*

glory of the Father, even so we also should walk in newness of life.

Therefore we are buried with him by baptism into death: --

The manner of baptism and the purpose for it is expressed here. The manner of it, it is a burial in water which is the only manner known in Scripture for baptism. When a person is covered, and buried in water, in the say way a corpse is when laid the earth, and covered with it – this demonstrates our burial with Christ. In other words, it is a representation of the burial of Christ, and of our burial with him as our head and representative. See, it is said to be “into death” showing both Christ’s death for me as a sinner and the death of sin of which baptism is also a token or picture. For us while dipped under water, are like persons who are buried, and so we are dead. This means that we are not only dead with Christ, but also our being dead to sin by the grace of Christ, and therefore ought not to live in sin any longer.

that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.--

The purpose of baptism is not only to represent the death and burial, but also the resurrection of Christ from the dead, which is here said to be “by the glory of the Father”, which speaks of the glorious power of the Father, which was signally displayed in raising Christ from the dead. Therefore, our baptism is intended to represent the resurrection of Christ, which is done by raising the person out of the water. This pictures our resurrection from the death of sin to a life of grace. We are raised to “walk in newness of life” as new creatures because we have new hearts and new spirits given us. We have, by this baptism and burial with Christ, professed and confessed him as our Savior and Lord and ought to

live a new life following the steps of Jesus Christ, so walking even as He walked.

Romans 6:5 (KJV) *For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: 6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.*

For if we have been planted together in the likeness of his death, -- And we were planted together in the likeness of his death in Baptism.

we shall be also in the likeness of his resurrection: -- This is our expectation and privilege for when he comes again, we shall see him as he is and be made like him with a body of glory.

Knowing this,-- Every one of us who believe in Jesus Christ and follow him in Baptism are supposed to know this. Our corrupt nature has been crucified with Christ, or put to death; and that we are free from the servitude of sin.

that our old man is crucified with him, that the body of sin might be destroyed, -- This is what we know or should know – that our old man (the sin nature of us) is put to death with Christ, as if on a cross. If we consider that our Old man died with Jesus on the cross, we see a picture of the corrupt inclinations of our nature represented as "our old man." Consider this picture - this old man, this corrupt nature, is seen as having been put to death in an agonizing and torturing manner. The pains of crucifixion were perhaps the most torturing of any that the human frame could bear. Death in this manner was most lingering and distressing. And the apostle here, by the expression "is crucified," doubtless refers

to the painful and protracted struggle which everyone of us who believe in Christ goes through when his evil inclinations are subdued. When a person come to faith in Christ Sin *dies* within him and he becomes *dead* to the world but as on the cross with Christ that corrupt nature is not subdued but by anguish. As we strive to put to death the deeds of the body, we remember "the wormwood and the gall." We remember the anguish of conviction over sin; the struggle of our corrupt passion for the overcoming of it; the dying convulsions of sin in the heart; the long and lingering conflict before it is subdued, and the soul became submissive to God. Nothing will better express this than the lingering agony of crucifixion; and the argument of the apostle is, that as sin has produced such an effect, and as the Christian is now free from its embrace and its power, he will live to God.

That henceforth we should not serve sin. – Amen! From the time of our profession of faith in Baptism and being buried with him, we shall not – from now on serve sin. We have it in our members, but we shall not serve it.

Romans 6:7 (KJV) *For he that is dead is freed from sin.*

Those of us who are baptized into the death of Christ, and in imitation of him are "freed from sin." We are not freed from the being of it; nor from the burden of it; nor from a continual war with it; nor from slips and falls into it; no, not even freed from it, even in the most solemn services and acts of carrying out the things which our Lord has commanded us observe; but we are freed from the dominion of it, from servitude to it, and also from the guilt of it, and from punishment on account of it.

Romans 6:8 (KJV) *Now if we be dead with Christ, we believe that we shall also live with him:*

Now if we be dead with Christ, -- And we are dead with Christ; we do believe that, do we not? We demonstrated that when we were buried in the likeness of his death in baptism.

We believe that we shall also live with him: -- . Thus must we rise to live to God: this is what he calls *newness of life* ([Ro 6:4](#)), to live from other principles, no longer by the teachings of the world, but by every word of God from the Holy Scriptures. We shall have other aims than we have done. This is a new life. Before, self was the chief and highest end, but now God and his glory is our purpose. We live looking to him and he is the center of all we are and have. And we shall live forever – and we shall die, no never! Hallelujah!!

Romans 6:9 (KJV) *Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.*

Knowing that, -- Hallelujah, we know some new and wonderful things. As we grow and progress, we have new insights and the way of the saints, though a narrow way, grows brighter and brighter as we go on.

Christ being raised from the dead dieth no more; -- Praise God! He died once for all!

Revelation 1:18 (KJV) *I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

Death hath no more dominion over him. – The grave could not hold him and now, death cannot touch him. He has overcome death for us who believe. We, who are now mortals (subject to death), shall become immortal at his coming (no longer subject to death), for we shall be as he is!

Romans 6:10-11 (KJV) *For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. 11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.*

Jesus died once in the end of the world to save His people from their sin. Now he lives forevermore unto God.

Likewise – in the same way, let us reckon (count, impute it to be so) that we are dead indeed (emphatically) unto sin. Sin shall not have dominion over us! Let us reckon ourselves alive unto God through our Lord Jesus Christ and do always those things which please him. Let us give him glory in the church both now and forever more!

Romans 6:12-13 (KJV) *Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. 13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.*

Let not sin therefore reign – It is up to us! Let us mortify (put to death) the deeds of our body and all the member of is.

Romans 8:12-13 (KJV) *Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. 13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.*

Colossians 3:5-11 (KJV) *Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: 6 For which things' sake the wrath of God cometh on*

*the children of disobedience: **7** In the which ye also walked some time, when ye lived in them. **8** But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. **9** Lie not one to another, seeing that ye have put off the old man with his deeds; **10** And have put on the new man, which is renewed in knowledge after the image of him that created him: **11** Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.*

We are alive unto God! We, as Christians should devote every member of the body to God, and to his service.

- **Our tongue** should be consecrated to his praise, and to truth, and kindness, and benevolence;
- **our hands** should be given to useful labor for him and his cause;
- **our feet** should be swift in his service, and should not go in the paths of iniquity;
- **our eyes** should consider his works, to excite us to thanksgiving and praise;
- **our ears** should not be employed to listen to words of deceit, or songs of dangerous and licentious tendency, or to persuasion that would lead astray, but should be open to catch the voice of God as he teaches us his will in the Book of Books, the Holy Bible.