

## Shall We Sin that Grace May Abound? Romans 6:1-4

### Review

*Theme of Romans:* The gospel of God (1:16-17)

1:18-3:20 The universality of sin and condemnation (the universal need for the gospel)

3:21-4:25 The gospel (good news) as the righteousness of God by faith

Chs 5-8 The gospel and \_\_\_\_\_.

5:1-11 Blessed results of justification

5:12-21 God's grace toward us in the second Adam is greater than our sin in the first Adam, and reigns through the second Adam's righteousness

Ch 6 The triumph of grace over the power of sin

*Question:* This passage begins the teaching in Romans on sanctification. What makes sanctification challenging?

### The question of continuing in sin that grace may abound (1)

Related to **5:20-21**

“Are we to continue in sin...?”

- Are we as converted sinners to stay in our sinful ways?

“...that grace may abound?”

- That God would be glorified for His abounding grace

Appears to have been an objection repeatedly voiced by the enemies of the gospel

- **3:8** “And why not do evil that good may come?—as some people slanderously charge us with saying. Their condemnation is just.”

False teachers pervert the gospel of grace in this way

- **Jude 4** “For certain people have crept in unnoticed who long ago were designated for this condemnation, ungodly people, who pervert the grace of our God into sensuality and deny our only Master and Lord, Jesus Christ.”

Paul appears to raise this question, not only for apologetic purposes, but even more so to teach the outworking of the gospel of grace in the life of the believer

### The incongruity of dying to sin and then living in it (2)

“By no means!”

“we who died to sin”

1. With Christ (**vv 8a, 10a**)
  - Dying “to” sin is different from dying “for” sin
  - Because Christ died to sin He will never bear it again
2. By virtue of union with Christ
3. A declaration of good news that the Christian must believe moment-by-moment

“How can we who died to sin still live in it?”

Union with Christ in His death to sin has...

- delivered us from the reign of sin, so that sin no longer has power over us
- brought our old life to an end
- brought about a decisive break with sin

Does not mean the Christian will reach a point in the Christian life when he no longer sins (6:13; 7:14-15)

Means that Christ’s great act of obedience and grace has delivered the Christian from the power of sin, setting the Christian free from living a life of sin, and making a continued life of sin utterly incongruous

### The purpose of having been baptized into Christ’s death (3-4)

3 “Do you not know...?”

3 “...that all of us who have been baptized into Christ Jesus were baptized into his death?”

1. Has in mind the outward act of water baptism, and the spiritual reality that it symbolizes
2. Baptism “into Christ Jesus” symbolizes being united to Christ
  - The believer has been immersed into Christ
  - **4** “buried...**with** him by baptism into death;” **5** “**united with** him in a death like his;” “**united with** him in a resurrection like his;” **6** “crucified **with** him;” **8** “died **with** Christ;” “live **with** him;” **11** “alive to God **in** Christ Jesus”

- 5:12-21 taught that the second Adam is our new representative head
3. Being “baptized into his death” speaks of being united to Christ in His death
- 4a** “We were buried therefore with him by baptism into death,”
1. Christ’s burial was important, for it made clear He had truly died
    - **1 Cor. 15:3–4** “For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, **that he was buried**, that he was raised on the third day in accordance with the Scriptures,”
  2. Our death with Christ was definitive!
- 4b** “in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.”
1. Here, “the glory of the Father” speaks of His glorious power (Rom 1:4; Eph 1:19-20)
  2. Just as Christ’s death was followed by resurrection by divine power, so God’s purpose in our death with Christ is that we would live a new life
  3. This new life is lived by the same power that raised Christ
    - **Eph. 1:19–20** “and what is the immeasurable greatness of his power toward us who believe, according to the working of his great might that he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places,”
  4. Justification by grace marks the end of our old life in Adam, and the beginning of a new life in the second Adam
  5. We are to live in a new way as a result of dying and being buried with Christ
    - **8:29** “For those whom he foreknew he also predestined to be conformed to the image of his Son,”

## Conclusion

God’s grace given us in Christ, far from enabling us to continue in sin, has delivered us from the bondage and reign of sin, and empowers us to walk in newness of life

- This is the purpose of God’s gift of grace, the purpose of the reign of grace

*Question:* This passage gives us reasons why the believer is not to continue in sin. After understanding these reasons, what has to happen in order for our life to be affected by these truths?

*John Stott:* “A born-again Christian should no more think of going back to the old life than an adult to his childhood, a married man to his bachelorhood, or a discharged prisoner to his prison cell”<sup>1</sup>

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<sup>1</sup> Stott, in James Montgomery Boice, *Romans*, 2:656.