

Freedom From Sin

Jeff Rogers / Lamplighter Bible Study

Romans 6:1-2

- **Outline Overview of Romans**

- Introduction and Summary of Redemption (Romans 1:1-17).
 - **Romans 1:15–17**, *So I am eager to preach the gospel to you also who are in Rome. 16 For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. 17 For in it the righteousness of God is revealed from faith for faith, as it is written, "The righteous shall live by faith."*
- The Transgression of Man (Romans 1:18-3:20)
 - **Romans 3:9–10**, *What then? Are we Jews any better off? No, not at all. For we have already charged that all, both Jews and Greeks, are under sin, 10 as it is written: "None is righteous, no, not one;*
 - Devastatingly sinful, guilty, without hope, and doomed for severe judgement apart from God's intervention.
- The Justification of Man (3:21-5:21)
 - **Romans 5:20–21**, *Now the law came in to increase the trespass, but where sin increased, grace abounded all the more, 21 so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord.*
 - The gracious work of the Lord Jesus Christ is so complete that it covers the vilest of sin and the breadth of sin in any life.
- The Sanctification of Man (Romans 6:1-8:39)
 - **Romans 6:22–23**, *But now that you have been set free from sin and have become slaves of God, the fruit you get leads to sanctification and its end, eternal life. 23 For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.*
 - Paul develops the reality of the believer's holiness as a result of the transforming work of Jesus Christ in the person's life. Holiness is the result of a person forsaking their sin and coming to God.
- How Israel fits into God's future (Romans 9:1-11:36)
- Practical Examples of Sanctification (Romans 12:1-15:13)
- Closing Matters (Romans 15:14-16:27)

I. **Barriers to Freedom**

A. The Bondage of Legalism

1. Salvation by grace was opposed by many Jewish listeners.
 - a) Imagined it to lead to antinomianism – a disregard for any law of God.
 - b) The more I sin, the more grace I receive, so let sin abound so that God may have more glory.
2. Opposed because it was believed you earned favor with God through good works
 - a) They strictly followed the law to earn God's favor
 - b) They knew the law of God, but they did not know the God of the law
 - c) Groups such as the Pharisees expanded regulations
 - d) Paul was accused of antinomianism by religious leaders. **Romans 3:8**, *And why not do evil that good may come?—as some people slanderously charge us with saying. Their condemnation is just.)*
3. People echo the same belief today in regards to eternal security. It is said that eternal security opens to gateway to unbridled sin and why not? God will forgive anyway.

B. The Boldness of the Libertines (antinomians)

1. Welcomed Paul's message as justification for their own evil lifestyles. Happily abandoned any obedience to God under the guise of grace.
 - a) Illustrated by Rasputin – evil monk who influenced the Romanovs. He taught and exemplified the antinomian view. If you are an ordinary sinner, you are not giving God an opportunity to show His glory, so you need be an extraordinary sinner.
 - b) Characterized by the Corinthians

- (1) Division (1 Corinthians 1:10-11)
- (2) Carnality (3:1-9)
- (3) Incest (5:1-8)
- (4) Worldliness (5:9-13)
- (5) Lawsuits (6:1-8)
- (6) Fornication (6:12-20)
- (7) Abuse of liberty (8:1-13; 10:23-33)
- (8) Demon worship (10:19-22)
- (9) Insubordinate women (11:2-16)
- (10) Abuses of the Lord's supper (11:17-34)
- (11) Abuses of spiritual gifts (12:1-14:40)

C. The Balance of Liberty

1. It is imperative that we view grace in the life of a believer correctly not to accommodate the legalists or to satisfy the advocates to total liberty.
2. True salvation is linked to sanctification. Sanctification will not occur without salvation.
3. Chapters 3-5, deal with how a person is justified before God. Chapters 6-8, deal with how you live after you are saved (sanctification).
4. In sanctification, we see the divine transformation of a believer as the result of God's work in his life.

II. The Antagonist (Romans 6:1)¹

A. The Quandry ("What shall we say then?")

1. **Acts 21:26–28**, *Then Paul took the men, and the next day he purified himself along with them and went into the temple, giving notice when the days of purification would be fulfilled and the offering presented for each one of them. 27 When the seven days were almost completed, the Jews from Asia, seeing him in the temple, stirred up the whole crowd and laid hands on him, 28 crying out, "Men of Israel, help! This is the man who is teaching everyone everywhere against the people and the law and this place. Moreover, he even brought Greeks into the temple and has defiled this holy place."* Paul was accused of disregarding the law and embracing libertine teaching.
2. **Galatians 2:16**, *Yet we know that a person is not justified by works of the law but through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified. Galatians 2:19*, *For through the law I died to the law, so that I might live to God.* Paul was opposed that taught circumcision was necessary for salvation.
3. **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.* False teachers who live in a habitual sin.

B. The Question ("Are we to continue in sin so that grace may increase?") In other words, what is the point of pursuing holiness when God will accept us anyway?

1. Continue (*epimeno* – "to abide," "to remain," or "to stay." It is a picture of remaining inside a house) Shall we *continue* to live in the house of sin?
2. Theological considerations:
 - a) Are justification and sanctification linked?
 - b) Can a person be saved yet continue in the same patterns of sinfulness?
 - c) Can there be salvation without any impact in the believers life? Is that possible?

III. The Answer (Romans 6:2)²

A. The Response ("May it never be! By no means! God Forbid!) it is the strongest possible denial.

1. The view that believers can continue in sin is abhorrent to Paul
2. Barnhouse, "Holiness starts where justification finishes; and if holiness does not start, we have the right to suspect that justification has never started."

¹ MacArthur, John, *Freedom from Sin*. Grace to You, Valencia, CA. 2022. (7)

² Ibid

B. The Reality (*"How shall we who died to sin still live in it?"*)

1. The principle of salvation
 - a) We have "died" to sin – cannot live in it.
 - b) Death and life are incompatible
 - c) **1 John 3:9**, *No one born of God makes a practice of sinning, for God's seed abides in him; and he cannot keep on sinning, because he has been born of God.*
2. The permanence of salvation (we no longer live in the realm of sin, in other words: salvation is transformational)
 - a) *"A believer cannot therefore live in sin; if a man lives in sin he is not a believer. If we view sin as a realm or sphere then the believer no longer lives in that realm or sphere. And just as it is true with reference to life in the sphere of this world that the person who has died "passed away, and lo, he was not: yea, I sought him, but he could not be found" (Psalm 37:36), so it is with the sphere of sin; the believer is no longer there because he has died to sin."*³
 - b) **Colossians 1:13**, *He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son,*
 - c) **2 Corinthians 5:14–17**, *For the love of Christ controls us, because we have concluded this: that one has died for all, therefore all have died; 15 and he died for all, that those who live might no longer live for themselves but for him who for their sake died and was raised. 16 From now on, therefore, we regard no one according to the flesh. Even though we once regarded Christ according to the flesh, we regard him thus no longer. 17 Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come.*
 - d) **Colossians 3:1–3**, *If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. 2 Set your minds on things that are above, not on things that are on earth. 3 For you have died, and your life is hidden with Christ in God.*
 - e) No Christian is perfected (sinless) in this lifetime. However, neither is the Christian the same after salvation. He is awaiting glorification in the end.

³ Murray, John. *The Epistle to the Romans. The English Text with Introduction, Exposition, and Notes*. Westminster Seminary Press. 2022. (213)