

OKOTOKS EVANGELICAL FREE CHURCH

IS EVERYTHING PERMISSIBLE? (ROMANS 6:1-14)

APRIL 28, 2019



SERMON OUTLINE

Grace: We gain f_____ because we a_____.

We prove our f_____ by the content of our c_____.

Patronage: We are f_____ because of what we can p_____.

We prove our f_____ by the content of our s_____.

In Community...

...grace is f_____ from s_____, not f_____ to s_____.

...when people f_____, everyone h_____.

...our l_____ are not our o_____.

...we work together towards s_____ and t_____.

...we are not to h_____ from the world, nor b_____ to it.

...we have help to s_____ what we cannot s_____.

Under Grace: We must be h_____ on sin,

but g_____ with one another.

What do I need to do with what I have heard today?

MAIN POINT

Grace does not eliminate justice but elevates righteousness as God's desire for us.

THINKING THINGS THROUGH

Connect the sermon to the study.

1. Why are we prone to take sin lightly in view of God's forgiveness?

2. What does that say about our view of grace?

Leader: A true understanding of God's grace will never take sin lightly. When we take God's forgiveness for granted and view our sin lightly, this indicates that we have not properly felt the weight of our sin and the grace of God that has been shown to us in Christ. In Romans 6, Paul reminded believers that those who have received grace are no longer ruled by sin, but have been set free for righteousness by Christ.

DIGGING DEEPER

Unpack the biblical text to discover what the Scripture says or means about a particular topic.

> HAVE A VOLUNTEER READ ROMANS 6:1-4.

3. What is it about grace that would create a situation where Paul would even need to ask the question in verse 1?

4. How might someone reason that ongoing sin makes grace appear even greater? Why is this flawed?

Leader: The basic question that Paul asked is, "Should I keep sinning so that I will experience more grace?" At first this may seem like a good question, but it is one that is ignorant of the depth of our redemption. For many of us, this kind of reasoning works out in our lives when we sin because we know Christ will forgive us. Without question, this is the wrong way to apply redemption to your life. Jesus did not redeem you simply to free you from the consequences of sin; He died to free you from sin itself. When a believer

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comes to faith, his or her desires change. A believer should never willingly sin, because he or she has the choice to obey God. We are not slaves to sin, but children of God.

5. What are some other ways we might try and justify sin in our lives? Why should we be careful not to approach sin so casually in our lives?

Leader: We may seek to justify our sin by saying we are simply “born this way.” Yet, that is not the reality for those who have been transformed by God’s grace. A true experience of God’s grace leads to a fundamental change in status. The reason we don’t sin is because we don’t have to. Whereas before we were compelled to sin by our nature, we can now choose Christ. This is meant to be life giving. This is what is pictured in baptism. We have died to our old sinful nature, and are now alive to the work of Christ in our lives.

> HAVE A VOLUNTEER READ ROMANS 6:5-14.

6. What does Paul mean that our old selves were crucified with Christ? How does being crucified with Christ free us from sin’s claims?

7. What does it mean that Christ’s death brings us new life? How do we often minimize the effect of this new reality in our daily lives?

Leader: Jesus willingly took on our sins and was punished for our transgressions. Jesus not only removed our sins, but also gave us a new way of life. To be redeemed is to be fully alive in the way that Jesus is alive. Too often we think of redemption as a “get out of hell free” pass rather than as a way to live a new life. Redemption is the present reality of every Christian. We are free from sin’s claims and from the accusation of our enemy Satan (v. 7).

8. Why is it important to consider ourselves both dead to sin and alive to God? Why does Paul present this as an act of effort on our part?

9. In verses 5-14, Paul explained what he meant by the new life mentioned in verse 4. How would you describe this new life and what does it look like for you personally?

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Leader: Jesus lives, so we live. Not only that, but the character of the life we live should be the character of His life. This is only possible for the redeemed person. Paul goes on to say that we should “consider [ourselves] dead to sin, but alive to God” (v. 11). “Consider” in the original language of the New Testament means to give careful consideration. Our redemption not only changes our position before God, but also changes the way we think about ourselves. We are free, fully alive people. Paul says we should live like it.

DOING LIFE TOGETHER

Help your group identify how the truths from the Scripture passage apply directly to their lives.

10. How does grace help us face the challenge of dealing with the sin in our lives as God’s children? What is different about how we deal with sin in our lives now compared to our attempts to deal with sin prior to receiving God’s grace?

11. How does being part of a community of faith (in a church family or small group) help us focus our attention and energy on the new life we have found in Jesus and a right understanding of His grace?

PRAYER

Spend a few moments in reflection thanking God for what He has accomplished in your life. Praise God for your redemption, for giving you life, and for freeing you from death. Pray that you would honor this redemption by living in a way that is full and pleasing to God.

MEMORIZE

¹ What shall we say, then? Shall we go on sinning so that grace may increase? ² By no means! We died to sin; how can we live in it any longer? Romans 6:1-2

SPOTLIGHT ON THE PASSAGE

ROMANS 6:1-14

6:1-23 Can a justified person live the same way as he did before justification? This was a major question in the debates of the Reformation. If as sin abounded, grace super-abounded, why not commit more sin to receive more grace? Some false teachers in church history have actually argued that you can experience more grace by committing more sin. This chapter explains why this is not possible.

6:2 Paul rejected the invalid inference (v. 1) with the strong expression absolutely not. Phillips

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aptly translated it, "What a ghastly thought!" Paul argues that believers have died to sin. He does not mean that our sin nature was eliminated at the cross or at the moment of our conversion or baptism. Instead, as he says elsewhere, God "rescued us from the domain of darkness and transferred us into the kingdom of the Son He loves" (Col 1:13). Having experienced such a transfer, dare we go on living in sin?

6:3 In defense of his claim that believers have died to sin, Paul points out that through baptism we were baptized into Christ Jesus and His death. As R. Mounce put it, "Christ's death for sin becomes our death to sin" (Romans, 149).

6:4 Believers are symbolically buried with Christ through baptism and raised with Him from the dead in order that we may walk in a new way of life. This makes clear the absurdity of the idea that we can "continue in sin so that grace may multiply" (v. 1).

6:5 Though believers have not yet experienced resurrection, we are assured this future reality by the fact that Christ, in whose death we share, has been raised from the dead.

6:6 Our old self (Gk *palaios anthropos*; lit "old man") is everything that we were before we became Christians. By contrast, the new self is what we are once we become Christians (Eph 4:22-24; Col 3:9-10). The new self is not perfect. We still sin because we have indwelling sin in our mortal bodies (Rm 7:13-25), but we are in the process of renewal (Eph 4; Col 3). Thus we have the answer to the question about whether a Christian can still live in sin. We cannot live as we once did because the "old self" was crucified with Him (Christ). In Christ the believer is a "new creation" (2Co 5:17).

6:7 Sin (personified) has no claim over a dead person and can claim no loyalty from him.

6:8-9 It was because of our sin that death fixed its grip on Jesus, but He arose to live forever. Death no longer rules the believer, for we died with Christ who no longer dies.

6:10 Jesus went through an irreversible transformation in His death and resurrection. Believers also undergo an irreversible transformation: we die to the "old self" (v. 6) at conversion and thereafter live as new creatures (2Co 5:17). Like Jesus, the believer lives to God.

6:11 This is the first command in the book of Romans.

6:12-13 The believer, as a member of the new kingdom, must not offer any help to the old king (Satan, sin, death) and his kingdom. We are still slaves, but now we have a new Master. Note that Paul continues the personification of sin as a king (complete with a kingdom and subjects) who seeks to extend his rule. There is a spiritual war between these two kingdoms. We must give ourselves as weapons to be used in this warfare on the side of the rightful King. Aiding and abetting the enemy is treason.

6:14 Sin personified has been in view since 5:20-21. Sin is no longer the believer's ruler. Sin gained its power by using the law, but the Christian is under the rule of grace rather than law.