



## Men Ministering to Men

### Lesson 14 – Just keep on sinning! Romans 6:1-5

What shall we say then? Are we to continue in sin so that grace may increase? May it never be! How shall we who died to sin still live in it? Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life. For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection, What do you think is the main idea in this passage?

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There seems to be a series of contrasts: Sin vs. Righteousness, Sin vs. Death, Slaves of sin vs. Slaves to Righteousness and most importantly YOU vs. WE

#### Greatest Issue in Life for the Christian: **How shall we then live?**

1. One-third of the world is counted as Christian.
2. 70% of the United States population sees themselves as Christian
  - a. 36% of United States attend church at least once a week.
  - b. 25.4% are associated with Evangelical Protestant groups
3. 58% of Evangelical Protestant groups attend church at least once a week
4. 45% of Evangelical Protestants are men
  - a. Of the Evangelical Protestant men, 55% are married,
  - b. Of the Evangelical Protestant men, 18% are single.
  - c. Of the Evangelical Protestant men, 14% are divorced or separated.
  - d. Of the Evangelical Protestant men, 8% are widowed.
  - e. Of the Evangelical Protestant men, 5% are cohabiting.
  - f. Of the Evangelical Protestant men, 31% are parents of children under 18
  - g. Of the Evangelical Protestant men, 70% see their faith as very important
  - h. Of the Evangelical Protestant men, 60% see their religion as the guide for right and wrong.
  - i. Of the Evangelical Protestant men, 50% see absolutes to right and wrong.
  - j. Of the Evangelical Protestant men, 18% seldom or never read scripture.

- k. Of the Evangelical Protestant men, 88% believe in heaven.
- l. Of the Evangelical Protestant men, 82% believe in hell.

By these numbers we must ask the men who call themselves justified, why is there not a greater change?

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Romans 6 addresses one of the greatest issues in the Christian life. Which equates to the greatest issue of life, period. Because the only life that will lead to eternal life is the Christian life. This issue is the Big NUMBER ONE. It matters little whether you call yourself a Christian or not. Muslims, Buddhists, Hindus, Jews, spiritualists, atheists – every person who is descended from Adam needs to know what Romans 6 teaches.

What Paul describes in chapters 1-5 is not provincial or parochial or sectarian or regional or ethnic. It relates to everybody because it describes the only kind of life that leads to eternal life. All of us are sinners and guilty because we are united by the first Adam. We can only be saved, because we are united by faith to Jesus Christ, the second Adam. And there is a kind of life that comes from being united to Christ. That life leads to heaven.

It doesn't matter if you believe in heaven. It doesn't matter if you go to church. It doesn't matter if you are a Catholic or Methodist. It doesn't matter if you handle snakes in church or just don't go at all. It doesn't matter if you wear a hat in church or if you are bald. You are saved by grace to become something more.

### Four Questions that must be answered!

Paul, Chapter 1-5 that justification by faith is the only solution to all the groups in the Church for Unity.

Both to Jew and Gentile, must come through the Messiah, and be received by faith only, but now once you are justified there must be a path, a methodology, a process, by which we shall therefore live. There is a gap between justification and eternal reward. There seems to be something between justification and reward and it is called life.

For Paul he starts his answer to the eternal question. How then shall we live?

Paul comes to remind the Roman Church of the obligations of a holy life, how to live a holy life, and the advantages of a holy life. Paul throws down the gauntlet to anyone who says they have faith and do not exhibit it in his life.

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FAITH is a good thing. It is a great thing. You are saved by it, You become justified by it. But there must be more. You can't stop there and say "IT IS GOOD ENOUGH". Faith will get your foot in the door of eternity. You are justified by faith and faith alone through the grace of Jesus. Faith and Faith alone have rendered the moral law useless. The law was a pointer to get you where you needed to be. But it can't stop there. I cannot come to a grinding halt and say I am saved and that is all that God wants of me. You are justified with Christ by faith. But the Living Holy God now requires more than a good enough faith He requires a changed life.

Romans Chapter SIX, SEVEN, and EIGHT speak to the aftereffects of justification. It speaks of something more. Christian religion absolutely requires a holy heart and a holy life, and God makes the amplest provisions for both.

THERE IS A THEOLOGICAL TERM, SOMETHING CALLED SANCTIFICATION THAT COMES FROM BEING FREED FROM SIN AND ENSLAVEMENT TO GOD.

**We will be addressing this spiritual ideal in subsequent lessons. For a brief background refer to the Appendix.**

## Romans 6:1-5 Shall We Sin So That Grace May Increase?

Quickly here:

1. There is no distinction. Romans 3:22
2. No work is adequate to meet the requirement of heaven Romans 3:20,27,28
3. All have sinned. Romans 5:12
4. We are all connected to Adam and his death. Romans 5:18
5. With Adam comes condemnation. With Jesus comes justification Romans 5:6-8
6. We are all justified by grace through faith. Romans 5:1,2

But the concern becomes, now that I have come to this place of justification, HOW SHALL I THEN LIVE?

## Four Questions were asked.

Paul did not just make up this line of thinking. Romans 16:3 tells us a little about a couple coming from Rome and reporting to Paul what was happening in the Capitol of the World. Priska and Aquilla my fellow workers in Christ Jesus Had visited Paul and many nights they spoke of the Church in Rome. The factions, the attitudes, the actions, the good and the bad.

### Who was asking the question?

It is very likely that these were the words of a believing Gentile, who had yet received but little instruction, a babe in Christ. He was struggling with the life he was to live in his newfound faith.

For simplicity's sake we will call him CHRIS.

If you encountered Chris, you know the type. JUST saved. Chris was filled with excitement and joy. Chris's life was different. Simply by a faithful belief, he was a new creature. Chris wanted all to know that he was different. His reputation was all that others around him had judge him. He needed to show them how he had changed.

He wanted to share all of the terribleness of his past life and how it was all different. And with each retelling came a strange and nagging thought. Each time he told his story he relived the tinge of both the pain and the pleasure of the past. It became ALMOST an inner pride in the terribleness of his transgressions. "LOOK AT HOW BAD I WAS"

Chris asked wanted to be more than his past.

First question: What shall we say then?

What should my testimony be? How should my life be lived to tell everyone around me that will hear that the answer to sin is faith and faith alone?

My past is all I know. I will tell people about that and they will be inspired by my sinfulness that God provided me with a solution to my past through my Faith. When people want to know about God I will tell them about SIN. I will talk about the Grace bestowed. The greater a sinner I was the better the testimony. But the response was not as expected. Those he witnessed to could only see the bad in him.

Second question: ? Are we to continue in sin so that grace may increase? May it never be!

OK, I am here. I have been justified before God. Now what? If grace is God's response to sin, if justification is the result of God's willingness to set me straight, if works have nothing to do with this grace given freely and without measure, if this grace is what God wants to bestow, if where sin increases, grace is increased even more. SHALL WE SAY THEN, "I WILL SIN MORE AND MORE SO THAT GOD WILL HAVE THE OPPORTUNITY AND THE INCENTIVE TO POUR OUT MORE GRACE?"

Logical question. If all my works mean nothing, that I am justified by faith and faith alone, not by works or my effort, DO I NOW HAVE A GREEN FLAG TO CONTINUE IN MY SIN.

Chris had made a giant leap:

Follow his logic:

- God loves me.
- God wants me to justified to Him.
- God was glorified and exhibited his mercy in response to my faith.
- God in his mercy blotted our my sin by my simple belief on Christ.
- God did that know full well that within me I have had a habit of giving way to the evil.
- God knew the propensities of his own heart.
- God took his past and eliminated them.
- God would never hold his past against him again.
- God knows I am a broken vessel, and I will struggle with the very things I have been forgiven for.
- God for me has eliminated all the morality dictated by man which is called LAW.

HERE IS THE GREAT LEAP

- If I BELIEVE, IF I HAVE THAT JUSTIFYING FAITH THEN I AM under no obligation to keep the law.

- I can sin, if by no other reason but to increase the amount of Grace God will bestow.
- I am not only justified by my faith. I am kept by God only by my faith.
- FAITH ALONE.
- I am saved by Faith and therefore if I continue to have faith, I can do whatever I want.
- The more sinning there is, the greater must be the righteousness of Christ to compensate for it. Then would not that grace shine all the brighter if we kept on sinning?

This is the thought pattern for a group that is now called Antinomians. They once flourished in this Christianity. It is a group that still raises its hand when asked if they are Christian, but do not live like it. (For more information on this belief structure see the Appendix at the end of this study guide)

Paul in no uncertain terms says to Chris, “May it never be!” A purposeful and habitual Christian sinner is no Christian at all.

You are not saved to sin the more. People do not need anyone to teach them to do wrong. They do it naturally, from birth. Sinful behavior is only the outward sign of a much deeper problem, and that is a sinful heart, mind, and will. AND THIS NEW CONVERT WAS STILL STRUGGLING WITH THAT PROBLEM.

Why not continue to sin? Why not provide a venue for God to show more grace? Why not provide ample opportunity to exhibit his grace and mercy? If it is faith alone why not keep on sinning? The same question has been asked for hundreds of years. And there have been strong and willful Christian Theologians who have argued for this viewpoint. That believers were under no obligation to keep the moral law of God. That believers by their faith in Christ did something that eliminated the need to live differently.

FAITH ALONE is FAITH ALONE. The thought that “Faith alone has saved me, and faith alone will keep me” simply did not work for Chris. Faith while a great and tremendous thing, it does not excuse Chris to live with purposeful habitual sin in his life.

[Third Question: How shall we who died to sin still live in it?](#)

How can a dead man sin?

Paul is not satisfied by simply saying this idea of a sinning Christianity is “CRAZY TALK”.

He asks Chris an additional question: IF WE WHO DIED TO SIN. All the past stuff that was clogging our view of God, IS DEAD, “**How does a dead man sin?**”

Death in the language of the Greeks, Hebrews, Latins was not the cessation of life. DEATH was not the absence of LIFE. Here it is used as To DIE to a thing or person, is to have nothing to do with it or him; to be totally separated from them: To take it out of our mindset to the point of forgetfulness. To give up the intimate connection of that which you had loved and cherished.

Paul here simply was stating if you are SEPARATED from SIN, if you have nothing to do with it. If you have purposely disassociated yourself from it:

HOW COME YOU ARE STILL TRYING TO BRING IT BACK

WHY ARE YOU STILL DWELLING UPON THE PAST

WHY ARE YOU CARRYING THE HULK OF A DEAD BODY AROUND WITH YOU AND DISPLAYING IT FOR ALL TO SEE?

Fourth question: Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death?

Verse Romans 6:3. DON'T YOU KNOW? Here is something you should know. It is a basic that should have been taught to every believer.

Baptism is important.

Paul here starts showing Chris what is Baptism really means?

There seems to be a contrast here: 6:3 . Baptized into Christ Jesus..... baptized into HIS death

Every man who believes the Christ, and receives baptism as proof that he believes it, has taken up the profession of it, and is bound thereby to a life of righteousness. To be baptized into Christ is to receive the doctrine of Christ crucified, and to receive baptism as proof of the genuineness of that faith, and the obligation to live according to its precepts.

The ritual of profession to all has a spiritual impact. Baptized into his death?

That, as Jesus Christ in his crucifixion died completely, so that no spark of the natural or animal life remained in his body, those who profess Christ should be so completely separated and saved from sin, that they have no more connection with it, nor any more influence from it, than a dead man has with or from his departed spirit.

The moment you are baptized into JESUS, the moment you are also baptized in HIS DEATH. For a moment you are dead to all that went before. NOW God starts a new work in you. SO A new life begins. You are justified by God by faith. But you become part of his death and life in Baptism.

***This is very important:***

Romans 6:4-5

THEREFORE, WE HAVE BEEN BURIED WITH HIM THROUGH BAPTISM INTO DEATH, IN ORDER THAT AS CHRIST WAS RAISED FROM THE DEAD THROUGH THE GLORY OF THE FATHER, SO WE TOO MIGHT WALK IN NEWNESS OF LIFE. FOR IF WE HAVE BECOME UNITED WITH HIM IN THE LIKENESS OF HIS DEATH, CERTAINLY WE SHALL BE ALSO IN THE LIKENESS OF HIS RESURRECTION.

Baptism in the early church was a very special time in the church. Baptism is more than an outward sign of inward grace. It is more than an acknowledgment of what has transpired. It is more than a proclamation of justification.

Baptism is DEATH. We are buried with Him. The moment the millisecond our total body is immersed WE partake of the DEATH of Christ. One early Christian overseer said, "There is

“SIGNIFICANT UTILITY” the very act of baptism. It is more than a celebration of past grace. It is a miracle of GRACE that changes you. At least it should!

Justification is not the end all. Baptism is not the end of the journey to eternity.

Both justification and baptism are the beginning.

GOD is not done with you yet!

Paul was making a comparison between the death and resurrection of Christ, on the one hand, and death to sin and rising to walk in newness of life, on the part of Christians. SIMPLY SAID: If we have been united with him in a death like his, we shall certainly be united with him in a resurrection like His. His resurrection is the proof of LIFE. I serve a risen savior.

Planted, buried. Placed in the ground to decay or grow.

So he raised from the dead from a grave made for HIM for eternity. Firmly planted to rot.

But up from the grave he arose.

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## APPENDIX

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### A biblical understanding of Sanctification:

Jesus had a lot to say about sanctification in John 17. In verse 16 the Lord says, “They are not of the world, even as I am not of it,” and this is before His request: “Sanctify them by the truth; your word is truth” (verse 17). In Christian theology, sanctification is a state of separation unto God; all believers enter into this state when they are born of God: “You are in Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption” (First Corinthians 1:30, ESV). The sanctification mentioned in John 17 is a once-for-ever separation of believers unto God. It is a work God performs, an integral part of our salvation and our connection with Christ (Hebrews 10:10).

To sanctify an object means to wash, cleanse, consecrate or set it aside for a special purpose. Sanctification is a Christian teaching about how God transforms a person, making them fit for a holy purpose. Sanctification includes a change of heart, a desire to love God and other people. It includes a change of mind, seeing the world from an honest perspective. It includes embracing the truth about life, one’s self and others. And in the future, sanctification includes a change in the body, healing, and perfecting what it means to be human.

Sanctification is a particular aspect of the Christian teaching of salvation. It’s a present experience of salvation, a process of transformation. It’s an experience that happens to a person after trusting in Christ for salvation and after God’s loving acceptance of them into His family.

The word SANCTIFICATION is used in four ways:



- **Positional or initial Sanctification:** This is the state of the justified. At salvation, believers are justified, and declared righteous in conformity to the image of Jesus Christ.
- **Crisis or commitment Sanctification:** This is a beginning of a second work of grace. It is the realization of the impossibility of being like Jesus by simply trying to be better. It is a place in the Christian life where this impossibility slams into God's expectation of life. It is the place in a Christian life where only a great work of God can change them. It is characterized well in Romans 12:1 (*Therefore, I urge you, brothers and sisters, in view of God's mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship.*) It is a place where the entirety of a Christian life is set apart for a divine purpose.
- **Experiential sanctification** – spiritual maturity. The goal is Christlikeness, the result of the ministry of the Holy Spirit in producing godliness in the life of the believer. In essence, progressive sanctification is becoming in experience what we already are positionally in Christ. The Holy Spirit operates in believers to free them experientially from the power of sin and death. Romans 12:2 "And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect" (Rom. 12:2 (*Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—His good, pleasing and perfect will*))
- **Eternal or Ultimate sanctification** - The final stage in the salvation process is the ultimate sanctification of the believer—the future glorification of the believer. It is realized at the resurrection when the believer will be transformed into the likeness of Christ and presented to the Lord as holy. The indwelling of the Holy Spirit in the life of a believer is both the promise of and the agency for this future glorification, which includes 1) the redemption of the body, 2) an inheritance undefiled and eternal, and 3) deliverance from the future wrath of God.

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## Antinomianism

The word antinomianism comes from two Greek words, anti, meaning "against"; and nomos, meaning "law." Antinomianism means "against the law." Theologically, antinomianism is the belief that there are no moral laws God expects Christians to obey. Antinomianism takes a biblical teaching to an unbiblical conclusion. The biblical teaching is that Christians are not required to observe the Old Testament Law as a means of salvation. When Jesus Christ died on the cross, He fulfilled the Old Testament Law (Romans 10:4; Galatians 3:23-25; Ephesians 2:15). The unbiblical conclusion is that there is no moral law God expects Christians to obey.

The apostle Paul dealt with the issue of antinomianism in Romans 6:1-2, "What shall we say, then? Shall we go on sinning so that grace may increase? By no means! We died to sin; how can we live in it any longer?" The most frequent attack on the doctrine of salvation by grace alone is that it encourages sin. People may wonder, "If I am saved by grace and all my sins are forgiven,

why not sin all I want?” That thinking is not the result of true conversion because true conversion yields a greater desire to obey, not a lesser one. God’s desire—and our desire when we are regenerated by His Spirit—is that we strive not to sin. Out of gratitude for His grace and forgiveness, we want to please Him. God has given us His infinitely gracious gift in salvation through Jesus (John 3:16; Romans 5:8). Our response is to consecrate our lives to Him out of love, worship, and gratitude for what He has done for us (Romans 12:1-2). Antinomianism is unbiblical in that it misapplies the meaning of God’s gracious favor.

A second reason that antinomianism is unbiblical is that there is a moral law God expects us to obey. First John 5:3 tells us, “This is love for God: to obey His commands. And His commands are not burdensome.” What is this law God expects us to obey? It is the law of Christ – “Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: Love your neighbor as yourself. All the Law and the Prophets hang on these two commandments” (Matthew 22:37-40). No, we are not under the Old Testament Law. Yes, we are under the law of Christ. The law of Christ is not an extensive list of legal codes. It is a law of love. If we love God with all our heart, soul, mind, and strength, we will do nothing to displease Him. If we love our neighbors as ourselves, we will do nothing to harm them. Obeying the law of Christ is not a requirement to earn or maintain salvation. The law of Christ is what God expects of a Christian.

Antinomianism is contrary to everything the Bible teaches. God expects us to live a life of morality, integrity, and love. Jesus Christ freed us from the burdensome commands of the Old Testament Law, but that is not a license to sin. Rather, it is a covenant of grace. We are to strive to overcome sin and cultivate righteousness, depending on the Holy Spirit to help us. The fact that we are graciously freed from the demands of the Old Testament Law should result in our living our lives in obedience to the law of Christ. First John 2:3-6 declares, “We know that we have come to know Him if we obey His commands. The man who says, ‘I know Him,’ but does not do what He commands is a liar, and the truth is not in him. But if anyone obeys His word, God’s love is truly made complete in him. This is how we know we are in Him: Whoever claims to live in Him must walk as Jesus did.”