

5 QUESTIONS TO ASK OF ROMANS PART 5

QUESTION #4 PART 2

REVIEW:

- 1. What was my condition outside of Christ?
- 2. What did God do to save me from that condition apart from me?
- 3. What did God do in me when He save me?
- 4. How then should I live?
- 5. What does my future look like?
- Today we will continue with question 4, which is a logical response to the first 3 questions, **HOW THEN SHOULD WE LIVE:?**
- Last sermon we looked at many verses in Rom. Describing how a Christian, a Saint should live, I could not finish reading all of them there were so many.
- Today we will concentrate on one area of how a saint should live.
- As I have been reading through the book of Romans with this fourth question in mind I seemed to see an emphasis on a few things, they are,
- Holiness, sanctification, yielding your members to God, and surrender presenting your bodies to God.
- These emphasizes that seem to stand out are certainly hinted at and flow from the opening verses where we read that as Christians we are call to be "Saints." "Set apart ones."
- A saint is a past sinner who in answer to his faith in the Lord Jesus Christ has been set apart by the Holy Spirit for God and His use.
- we are not called to live a holy life in order to be saints, but we are to live a holy life because we are saints and having been called to be saints as a result of the sanctifying power of the Spirit of God.
- A holy life does not make me a saint, being a saint makes me live a holy life.

INTRO:

- So, this week we are going to further our quest in question 4, "how then shall we live," by digging into the teaching of chapters 5 & 6.
- Let's read then **chapter 6**
- You can see the mention of sin is repeated 16X.
- Let us take a closer look into this word with is not seldom mentioned in society if at all, and also somewhat scarce in the churches and even then, seldom identified.
- Technically the word is defined as, "**a missing of the mark.**" A falling short of the glory of God. Rom. 3:23
- It is a position of the heart, an attitude of the heart. A principal or source of action or an inward element producing acts.
- A governing principal or power. (**the body of sin**, Rom. 6:6)

- Here sin is spoken of as an organized power acting through the members of the body.
- Because of this position or mind of the heart, sin is acted out, carried out in our lives.
- It can thus be defined as a revolt, rebellion, a insubordination to God, an insult to His character and holiness. I will not have this Man to rule over me.
- This word sin is used in Romans 39X and in the N.T. 172X
- Now let's see some descriptions of the outworking of sin.
- **1 Cor. 6:9-11**, ⁹ Don't you realize that those who do wrong will not inherit the Kingdom of God? Don't fool yourselves. Those who indulge in sexual sin, or who worship idols, or commit adultery, or are male prostitutes, or practice homosexuality, ¹⁰ or are thieves, or greedy people, or drunkards, or are abusive, or cheat people—none of these will inherit the Kingdom of God.
- **Gal. 5:19-21**. ¹⁹ When you follow the desires of your sinful nature, the results are very clear: sexual immorality, impurity, lustful pleasures, ²⁰ idolatries, sorcery, hostility, quarreling, jealousy, outbursts of anger, selfish ambition, dissension, division, ²¹ envy, drunkenness, wild parties, and other sins like these. Let me tell you again, as I have before, that anyone living that sort of life will not inherit the Kingdom of God.
- The sin mentioned most often is "sexual immorality," then second most mentioned is gossip/slander, third is drunkenness, and fourth is greed idolatry however the father of all sin is PRIDE.
- Because the Romans, and us, have been saved by grace and that God is a forgiving and loving God, why not just enjoy self and sin?
- Paul, as was the Apostle John, was worried about the heresy of something called antinomianism.
 - Antinomianism is the belief or teaching that since believers are saved by grace through faith, there is no further obligation to follow any moral law or command.
 - The word "antinomian" comes from two Greek terms: "anti," meaning "against," and "nomos," meaning "law."
 - At its core, antinomianism proposes that under the New Covenant, Christians are completely exempt from all moral guidelines because divine grace supersedes any need for abiding by commandments.
- Today is still abounds in churches, now clothed in soft and soothing words like, grace, love, etc. That God loves me and you and we are saved by grace, how I live does not matter. God and I are buddies and He does not see my sin, my life style, He sees me through grace filtered glasses.
- To question anyone on this or challenge anyone you would be at risk of being called "judgmental, or critical, or legalistic. God loves everyone just as they are..
- The blessing of Romans 5:21- 6:2 instructs or reveals to us the truth that we have been delivered from the bondage and reign of sin and we have been placed under the reign of grace, righteousness and life eternal.

Now to get a grasp of the truths of Chapter 6 we need to get the context and the message that leads us into it.

- **Paul begins chapter 6 with the question in verse 1;**
- **“What shall we say then, and this question leads Paul to the second question, shall we continue in sin that grace may abound?**
- **What shall we say then, about what? About what he taught in chapter 5 especially vs. 12-21, where he teaches us justification by faith, a justification which guarantees a final climax of salvation and glorification. Our final redemption.**
- **He lays the foundation of the confident assurance that we will be sanctified and glorified. (Rom. 8:30, Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.)**
- **The justified believer knows that nothing can separate him from this wonderful completion of his blood bought salvation.**
- **Then in 5:20-21, being in Christ we see we are no longer under the reign of the law, but under the reign of grace, and being under grace we have the guarantee our future is secure in Christ.**
- **This then brought the questions in 6:1, if we are under the reign of grace can we continue a life of sinning? Does how we live matter?**
- **The summary of 5:12-21 especially verses 20-21 raised 2 great questions.**
 - 1) **Will not this statement of reigning grace and an apparent setting aside the law encourages people to sin?**
 - **One could think, the more I sin the more I will enjoy, experience grace, right? Where sin abounded, grace did much more abound. (20)**
 - 2) **And the second question that would rise in their minds would be; if what the apostle says about the law is correct, was the law then altogether useless? Why establish the law?**
- **Chapter 6 answers the first question, shall we continue in sin?**
- **While chapter 7 answers the second. What use was the law?**
- **If we read closely, we will discover that chapters 6 & 7 are actually a parenthesis between chapters 5 & 8.**
- **Chapter 8:1 is a direct link with the end of chapter 5:21.**
- **So, chapters 6 & 7 were written to clear up the difficulties of these 2 questions.**
- **Now after Paul has dealt with these 2 questions answered in chapters 6, & 7, he is clear to take up again the great theme of the finality of justification which he began in chapter 5 and continues on throughout all of chapter 8.**