

Shall We Continue in Sin that Grace May Abound?

Romans 6.1 What shall we say then? Shall we continue in sin that grace may abound? 2 Certainly not! How shall we who died to sin live any longer in it? 3 Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? 4 Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. 5 For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection. 6 knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. 7 For he who has died has been freed from sin. 8 Now if we died with Christ, we believe that we shall also live with Him, 9 knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him. 10 For the death that He died, He died to sin once for all; but the life that He lives, He lives to God. 11 Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

* In ch. 6, Paul wants to provide those in Christ with _____, encouragement, and strength to have as a lifelong quest, serving Christ and becoming more and more like him. And he wants to dispel the hideous _____ that Christianity, with its free-grace salvation through Christ, provides a disincentive to holiness, and an incentive to _____.

* **What** does “certainly not” mean? (vs 2)

* **Paul** gives us _____ elements of salvation in Christ that prove we have every incentive, motivation and encouragement to serve God and leave sin behind, and furthermore that we have for the first time the strength to do so, not perfectly in this life, but nevertheless steadily, step by step.

* **The** first element is: Salvation in Christ comes to us through _____ with Christ, so that what is true of him is true of _____ (vs 3, 5).

* **Christ** first identified with us by becoming _____ in the incarnation.

Heb 2.14 Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, 15 and release those who through fear of death were all their lifetime subject to bondage ... 17 Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people.

* **Christ** then identified with us as _____ in his baptism.

Mat. 3.13 Then Jesus came from Galilee to John at the Jordan to be baptized by him. 14 And John tried to prevent Him, saying, “I need to be baptized by You, and are You coming to me?” 15 But Jesus answered and said to him, “Permit it to be so now, for thus it is fitting for us to fulfill all righteousness.” Then he allowed Him.

* **What** we see with Jesus’ baptism and ours is that while it may signify many things—cleansing, death and resurrection, etc—the *main* thing it signifies is _____, identification.

* **Jesus’** going to the cross entailed him voluntarily taking on a certain relationship to _____ and _____ (vs 9; Hb 2.14-17).

* **But** death could not hold Jesus in its _____, for it had no actual claim over him, due to his sinlessness and righteousness.

Act 2.24 But God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power.

* **Jesus** broke the power of death thru his _____, which was his justification, the Father's verdict that he was _____, that he was in fact the Son of God, and that he had accomplished the work he came to do.

1Tim. 3.16 ... God was manifested in the flesh, justified in the Spirit, seen by angels, preached among the Gentiles, believed on in the world, received up in glory.

* **In** this way, Jesus destroyed the power of death, as well as the _____ who wielded the power of death, thus releasing us from bondage (Heb 2.14-15).

* **With** that background, we can see the earthshaking significance of Paul's statement that thru our union with Christ, we have died in his death and have been raised in his resurrection. That, and nothing less, is how _____ comes to us.

* **As** a result, you cannot be united to _____ of Christ (vs 5). You cannot be united to Christ's death without being united to his _____. You cannot have forgiveness of sins from Christ without having newness of _____ from Christ, for without the resurrection, the verdict of the Father justifying Jesus (1Tim. 3.16), there is no forgiveness. (Having newness of life does not mean we are perfect in this life; it means that God's process of conforming us to the image of his Son has begun in us.)

* **There** are verses in the Bible that speak of the righteousness of Christ in accounting or business terms, such as "reckoned"

or "accounted" or "imputed" (Rom 4.5-6; 2Cor. 5.21). But the point of those verses is that the righteousness that saves us is _____ righteousness, not our own.

* **But** when it comes to *how* Christ's righteousness becomes ours, forget the business model, or you'll end up thinking in terms of a bank _____, where Christ is way over there with his account, and we're way over here with our separate accounts. If you think that way, you'll tend to start thinking it's possible to have _____ without newness of life. And you'll tend to have trouble with the idea of exercising effort and discipline to serve Christ and grow in his likeness, because it will seem like you're trying to _____ the bank wire, which is salvation by works. But if you simply remember that the way Christ's righteousness becomes ours is by our being _____ to him, so that we are one, everything will fall into place. Spiritual effort to serve Christ and grow in his likeness is not trying to earn salvation, no more than a spouse expending effort to be a good husband or wife is trying to earn their marriage. No, they are simply trying to _____ their spouse. And we, as members of Christ's Bride, are simply trying to love back the One who first _____ us.

* **The** fact that salvation in Christ comes to us through union with Christ, so that what is true of him is true of us—this is not an incentive to _____ that grace may abound. It is the opposite. It is a compelling incentive, motivation, and encouragement to leave _____ behind, and walk in newness of _____.