

Sin Shall Not Have Dominion

(Rom 6:14)

- This is the final answer by Paul regarding the objection of this first section- Rom 6:1-14
- I. Rom 6:14- This is in the “indicative” and not in the “imperative (as was v.12)
 - A) Paul is not exhorting us, nor is he making a statement that’s contingent upon anything
 1. V.14 ends this sub-section, and it both summarizes and encourages
 2. V.14 is not a command, it is a fact
 - i. He is not saying “if you perform 12-13, THEN you will have v.14
 - a) There is no “then” in the text, although some commentators seek to add one
 - ii. The command/exhortation came in v.12-13
 - iii. Paul is not simply repeating the same idea again
 - iv. “For”- this is an explanation of the command in v.12-13
 - v. V.14- this is a summary statement based upon Rom 5:12-6:13
 - B) There are two “fors” in v.14, which naturally divides verse into 2 parts
 1. 1st “for”- Gives the reason why we must not allow sin to use our members in its service
 - i. We are to do this not to gain the result of v.14, but because v.14 is already true of everyone in Christ
 - a) To do otherwise is to fight against God and His eternal purpose
 - 1) V.14 is stating God’s purpose in redemption
 - (a) Eph 5:27- Presented faultless and blameless, w/o spot or wrinkle
 - b) This will not be allowed to happen
 - 1) Matt 1:21- Christ came to set us free from sin (in every respect)
 - (a) Thus salvation means we WILL end in the position where sin has nothing to do with us whatsoever
 - (b) 1 John 3:8- Christ came to destroy the works of the devil
 - 2) If the object of salvation is deliverance from sin, then it is absurd to “continue in sin”
 - (a) To say so is to say that God’s purpose in redemption is to promote sinning w/o impunity
 - (b) Thus the 1st “for” says we don’t continue in sin because that is not God’s purpose or plan
 2. 2nd “for”- Explains the 1st “for”

- i. How is it that sin has no dominion over the redeemed child of God?
 - a) Because we aren't "under the law", but "under grace"
 - 1) What does "under the law" mean?
 - (a) "Law" in its entirety, as a principal (not just Moses Law)
 - (1) As in Rom 2:1 and 7:1
 - (2) Either under law on stones or in conscience
 - (b) "Under law" - I must attempt to justify myself by my own works, my own righteousness, my own goodness and actions
 - (c) Adam was placed "under law" and that's all anyone "in Adam" ever can be
 - (1) The principle in every man is either "under law" or "under grace"
- C) The inability of the law to save
 - 1. Rom 8:3- What the law could not do due to the weakness of the flesh
 - 2. Gal 3:21- If there had been a law that could save.....
 - 3. Rom 3:19-20- Law cannot deliver, it can only condemn
 - i. Therefore anyone who is "under the law" must by necessity be "under its dominion"
 - ii. Since the law cannot deliver us, then "under the law" is "under sin" and condemnation; whereas "grace" does deliver, thus "under grace" means no more under sin's dominion, or "delivered"
 - a) Either a man is "in Adam" and "under the law," or he is a new creature "in Christ" and "under grace"
 - 1) Salvation is either "by man" (under law) or "by God" (Under grace)
 - 2) If saved- the "old you" that was under the law is now dead, and the "new you" is under grace
- II. Sin's power to use the law (Rom 6:14 is fully worked out in ch 7)
 - A) Rom 7:7-13- Not only can the law not deliver us, but it actually "excites" us to sin
 - 1. Rom 5:20- "Law entered that sin might abound"
 - i. The law's ability to excite us to sin produces a sense of hopelessness and despair, and this in turn makes us even more susceptible to the power of sin
 - a) Thus it is actually "under the law" that promotes sin, and not "under grace" as Paul was being accused
 - ii. The Law at once shows us God's holiness and our utter weakness
 - a) Thus anyone "under the law" is under it's "dominion" because failure is the only possible outcome
 - 1) Thus sinners are said to be "dead in sin" and "enslaved to sin"

2. The law never had power to save nor promote, not even Adam
 - i. The law could not take Adam to heaven, it could only keep him in the garden
- B) Gal 3:21-24- Law a “schoolmaster” to lead us unto Christ
 1. How does the law do this?
 - i. Col 2:14- The Law’s IOU
 - a) Rom 7:9-11- When the truth of the law comes, then also comes the IOU that cannot be paid
 - b) 1 Cor 15:56- “The sting of death is sin, and the strength of sin is the law”
 - 1) Death is pictured as a monster armed with a sting, and the sting (bite) is sin. If there was no sin, death could inflict no pain. And the strength of the sin (toxin) is the fact that it’s a violation of God’s law
 - c) Thus to be “under the law” is to be under the IOU that cannot be paid by man, thus enslaved and under it’s dominion

III. Under grace

- A) Rom 5:21- Grace stronger than law
 1. Thus to be “under grace” is to be sure of its victorious outcome
 2. Just as certain as the outcome of “in Adam under law”, even more so is the certainty of the outcome of “in Christ under grace”
- B) Grace works by faith, through the introduction of new principles contained in the new covenant (Heb 8:10-13) just as the old covenant condemned through similar process
 1. Law no longer and outward standard, but now an inward desire
 - i. Rom 8:1-4- Law fulfilled in us
 2. No longer strangers, but God’s people and children
 - i. So then we are in His purposes and will
 3. We are not only known of God but know God
 4. We are forgiven!
- C) How does grace work practically?
 1. We receive a new nature
 - i. We are not simply given new instructions, but given new power to perform
 - ii. Law is no longer in the position to excite to sin by the outward command, but becomes true desire through the love of Christ
 - a) It is no longer something I look on and “must do,” but through a changed principle within (new life) it now begins to be something I desire to do out of love
 2. We receive the power of the Holy Spirit indwelling us

- i. Eph 1:18-21, 3:21 & Phil 2:12-13
- 3. We are provided full provision
 - i. Eph 1:3 and 2 Pet 1:3-4
- 4. We are sealed and assured
 - i. Jer 32:40, Eph 1:1-14, 4:30, Rom 4:16, John 6:39, 10:28

IV. Application

- A) How are we freed from sin's dominion, while the lost are still under it?
 - 1. What does a saved person have that the lost person does not?
 - i. The Holy Spirit of God!!!!
 - ii. 1 John 4:4- Greater is He that is in you.....
 - a) I cannot say I believe this and then say I must still sin
 - b) I cannot say I believe the determinate counsel of God and still say I must sin
 - iii. We are commanded to "sin no more" because we have the power and ability, otherwise the command itself is cruel and ungodly
- B) Rom 6:11- Reckon yourselves
 - 1. Realize these truths and realizing them, stand against sin
 - i. 1 John 3:3- He that hath this hope purify himself
 - ii. "I only have a short time and I must stand before my King"
 - iii. Or, "I only have a short time and my wedding day will be here"
- C) Motivation for holiness
 - 1. 1 Pet 1:16- "Be ye holy for He is holy"
 - i. The chief reason for holiness is God's glory
 - ii. If the chief end of man is to glorify God, then we must be called to holiness after being reconciled, otherwise our sins would glorify him
 - a) I cannot believe man was separated from God by sin, and then believe that in reconciliation God's purpose would be my ability to continue in sin
 - 1) Tit 2:14- Redeemed to be zealous of good works
 - 2) Eph 2:10- Saved to perform good works