

# Does Sin Matter?

(Rom 6:15-16)

- Paul is still addressing objections to his teaching in Rom 5:10-21

## I. Mechanics

### A) New Sub-section- Rom 6:15-23

1. V.15- Objection stated
2. V.16- Objection answered by appeal to general principle
3. V.17-18- Application of this principle to Christians
4. V.19- General appeal/exhortation
5. V.20-23- Appeal reinforced with exposition of v.19b

## II. Rom 6:15- 2<sup>nd</sup> objection/false supposition related to “justification by faith”

### A) This objection is not tautology, the apostle never does that

1. This is a different supposition based upon what was stated in 6:14

### B) Rom 3:8- Paul was accused of this by his opponents

1. 2 types of opponents here:
  - i. Legalist (moralist)- “Teach this and there will be nothing to restrain them from sin”
  - ii. Antinomian (lawlessness)- “Sin doesn’t matter, because we are not under the law therefore God doesn’t see sin and there is no judgment”
    - a) Jude 4- “Turning grace into lasciviousness”
2. True gospel preaching often leads to both of these false conclusions
  - i. These attacks are often confirmation that the gospel has been presented clearly
    - a) Luke 6:26- “Woe unto you when all men speak well of you”
3. True gospel preaching also defends the preacher against these accusations
  - i. Our gospel message must be a full/complete message
    - a) Spurgeon quote on “American Jesus”
    - b) Booth quote on “repent-less gospel”
  - ii. If after going thru Rom 6:1-14, v.15 is our conclusion, then we have not understood that section whatsoever

### C) Terms

1. “Sin”- in the context is meant deliberate and persistent sin, unrepentant, to continue unchanged
  - i. 1 John 3:8- “Commiteth sin”
    - a) False teaching on this point has led many Christians to despair
    - b) If “sin” is any act of sin, then no one is nor ever has been saved
      - 1) 1 John 1:8- “If WE say we have no sin....”

2. “Under law” (moral law)- to be under law in the sense that our salvation and or our sanctification depends upon it
  - i. “Under grace”- Doesn’t mean “license” it means reconciled to God in Christ

### III. Paul’s refutation

#### A) Starts with “God forbid”

1. This is a good test for any Christian, and ought to be our immediate response to the objection raised

#### B) Rom 6:16-18- “Know ye not”

1. This is an appeal to common sense, a rhetorical and sarcastic question
  - i. Notice Paul argues his point, and doesn’t act as a pacifist
    - a) Paul’s motive is clearly love and correction, not hatred or pride
2. All correction begins with right thinking
  - i. “Yield”- Paul begins his defense by this word used in 6:14
    - a) “Yield”- to present, to hand over, to relinquish
  - ii. “Servants”- bond slave (big difference between this word and “servant” in our language)
    - a) Paul’s choice of language is clear in reinforcing the point he will make: how can someone claim to be set free from sin in Christ while still yielding themselves as a slave to it
  - iii. Obedience- Paul sets “sin” on one side in his comparison, and “obedience” on the other
    - a) Why not “faith”, or “grace” or “righteousness”
    - b) Obedience suggests “law” and this is his point entirely:
      - 1) To say a Christian is not “under law” does not mean “lawlessness”
      - 2) 1 Cor 9:21- “Under the law to Christ”
      - 3) James 1:25 & 2:12- Perfect law of liberty
      - 4) James 2:8- Royal law
        - (a) John 13:34- New exposition of moral law- “love”
        - (b) Rom 13:8-10- Paul’s exposition
  - iv. Righteousness- Paul sets “death” on one side in his comparison and “righteousness” on the other
    - a) Why not “life”
      - 1) This again would suggest salvation/life came by works
      - 2) Obedience doesn’t lead to life, life leads to obedience
        - (a) This has been Paul’s entire argument from Rom 5:10 on
      - 3) Rom 6:23- Paul asserts life is a gift from God

### IV. Deductions

- A) If I present myself as a slave to any power, then that power is of necessity my master
1. A slavemaster is a full master, a totalitarian, not simply a “persuader”
- B) There are only 2 “totalitarian powers” according to Paul’s example:
1. “Sin” or “obedience”
  2. “Adam” or “Christ”
  3. “Hell” or “Heaven”
  4. “Devil” or “God”
    - i. Because there is no 3<sup>rd</sup> position, I must be in one of these 2
- C) These 2 powers are utterly opposed and cannot be mingled, just as no 2 slave-masters can be called such
- D) It is therefore impossible to be slaves to both
1. Matt 6:24- “No man can serve 2 masters”
- E) Our master is determined by our obedience, and not by our profession of loyalty
1. Matt 7:16-22- Judgment is by fruit
- F) Because 2 masters is impossible, and my master is known by my obedience, then if I am obedient to sin (unrepentant, deliberate, persistent, unchanged), then “sin” is my master and not Christ
1. John 8:30-44- This is precisely the argument the Lord Jesus Christ makes against the “professing” jews
  2. 1 John 1:6 & 2:4- “If we say we have fellowship with Him, but walk in darkness, we are liars”
  3. Luke 6:43- “Why call ye me Lord” and yet are disobedient
    - i. No matter my profession of faith, my understanding of doctrine, my religious labors, etc., it is of no affect if I am still in bondage to sin, I am lost
    - ii. How can I be “free from sin” if sin still reigns over me?
  4. 1 Cor 13- Paul shows the fruit of love is the proof of salvation, as it is obedience to the Royal Law