

Romans 6:12-14

Our Freedom From Sin Pt.3

Romans 6:12–14 (NKJV)

¹² Therefore do not let sin reign in your mortal body, that you should obey it in its lusts. ¹³ And do not present your members *as* instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members *as* instruments of righteousness to God.

¹⁴ For sin shall not have dominion over you, for you are not under law but under grace.

Introduction

Sin is the most devastating, debilitating, degenerating power that ever entered the human stream. Its evil, in fact, corrupted the entire creation, which “groans and suffers the pains of childbirth together until now” (Rom. 8:22).

Scripture characterizes sin and its effects in many ways. It refers to it as defiling, a pollution of the soul. It is to the human soul what corrosion is to a precious metal or smog is to a beautiful sky. Sin is called “an impure thing” (Isa. 30:22), and it is

compared to “the venom of serpents, and the deadly poison of cobras” (Deut. 32:33). Even things that men consider to be righteous are like “a filthy garment” (lit., “menstrual cloth”) in God’s sight (Isa. 64:6; cf. Zech. 3:3–4). Paul refers to sin as “defilement of flesh and spirit” (2 Cor. 7:1) and to sinners as those whose minds and consciences are defiled (Titus 1:15).

Sin is rebellious, ignoring and even trampling on God’s Word. Someone has called sin God’s would-be murderer, because if sin had its way it would destroy God Himself along with His righteousness.

Sin is ungrateful, refusing to acknowledge God as the source of every good thing. The sinner indulges in God’s gracious provisions that are all around him but fails to credit, much less thank, God for those things. He takes God’s blessings and uses them to serve self and Satan. Every sinner is like Absalom, the undisciplined son of David who kissed his father while plotting to usurp his throne (see 2 Sam. 14:33–15:6).

Sin is incurable by man’s own efforts and power. Even if fallen man wanted to rid himself of sin, he could not do it, any more than “the Ethiopian [could] change his skin or the leopard his spots” (Jer. 13:23). The Puritan writer John Flavel commented on the damning effect of sin by writing that if a

sinner's penitential tears were as numberless as all the drops of rain that have fallen since the Creation, they could not wash away a single sin.

Sin is overpowering, hanging above fallen mankind like darkness over night. It dominates the mind (Rom. 1:21), the affections (John 3:19–21), and the will (Jer. 44:15–17).

Sin brings satanic control, because every sin serves the purposes of “the prince of the power of the air” (Eph. 2:2). Every unredeemed sinner is a spiritual child of the devil (John 8:44).

Although sin promises satisfaction, it instead brings misery, frustration, and hopelessness. Job lamented that “man is born for trouble, as sparks fly upward” (Job 5:7). In fact, because of sin, all “creation was subjected to futility” (Rom. 8:20).

Worst of all, sin damns the unredeemed soul to hell. In his vision on Patmos, the apostle John “saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds. And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, every one of them according to their deeds. And death and Hades were thrown into

the lake of fire. This is the second death, the lake of fire. And if anyone's name was not found written in the book of life, he was thrown into the lake of fire" (Rev. 20:12–15).

With the single exception of Jesus Christ, every human being born into this world has been born with a sinful nature. The natural, unredeemed person is under the tyranny of sin. It controls his thoughts, words, actions—his total existence. Jesus declared that “everyone who commits sin is the slave of sin” (John 8:34), and because every unsaved person is unable to commit anything but sin, every unsaved person is a slave of sin.

MacArthur, J. F., Jr. (1991). *Romans* (Vol. 1, pp. 340–341). Chicago: Moody Press.

Review and Lesson

Sin shall have:

- I. NO Preeminence
- II. NO Provision
- III. NO Power

I. NO Preeminence

Romans 6:12

¹² Therefore do not let sin reign (Imperative) in your mortal body, that you should **obey** (ὕπακούω to hearken. to open the door)

it in its lusts.

II. NO Provision

¹³ And do not **present** your members *as* instruments of unrighteousness to sin, but present **yourselves to God as being alive** from the dead, and your members *as* instruments of righteousness to God.

present—- AORIST ACTIVE IMPERATIVE

(παριστημι), “to place beside or near, to present, to proffer, to put at one’s disposal.”

yourselves to God

as being alive PRESENT ACTIVE PARTICIPLE

I. NO Preeminence

II. NO Provision

III. NO Power

14 For sin shall not have dominion over you, for you are not under law but under grace.

The reason you can present your members to God and not to sin is...

The phrase

“**14** For sin shall not have dominion over you,”

kurieuó: FAI

to be lord of, rule

Original Word: κυριεύω

Part of Speech: Verb

Transliteration: kurieuó

Phonetic Spelling: (ko-ree-yoo'-o)

Definition: to be lord of, rule

Usage: I have authority, rule over.

2961 kyrieúō (from 2962 /kýrios, "lord") – properly, **to exercise rights over one's own property as an owner with full dominion (lordship) over this jurisdiction.**

The Command

Romans 6:12 (NKJV)

¹² Therefore do not let sin **reign (βασιλεύω to rule as king)** in your mortal body, that you should obey it in its lusts.

The Declaration

14 For sin shall not have dominion over you

And this truth is based in the reality that

“ you are not under law but under grace.”

or we could say

14 For sin shall not have dominion over you,”

because

“ you are not under law but under grace.”

Paul states this again in

Romans 6:15 (NKJV)

15 What then? Shall we sin **because we are not under law but under grace?** Certainly not!

So what does Paul mean

“ you are not **under law but under grace.”**

under

hupo: by, under

Original Word: ὑΠΌ

Part of Speech: Preposition

Transliteration: hupo

Phonetic Spelling: (hoop-o')

Definition: by, under

Usage: by, under, about.

5259 hypó (a preposition) – properly, under, often **meaning "under authority" of someone working directly as a subordinate** (under someone/ something else).

First

We need to know what he does not mean.

1. **Not that we do have to obey the Law.**

15 What then? Shall we sin because we are not under law but under grace? Certainly not!

2. Not the the Law is Bad or pointless

Romans 7:7 (NKJV)

⁷ What shall we say then? *Is* the law sin? Certainly not! On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, “*You shall not covet.*”

3. Not that the Law is not Good

Romans 7:12 (NKJV)

¹² Therefore the law *is* holy, and the commandment holy and just and good.

SO what does he mean?

To understand we need to understand the two main terms he uses

LAW = moral law

GRACE.

To Understand Law, we need to know what God intended for the Law to do and Not do.

1. The Purpose of the Law
2. The Potency of the Law
3. The Powerlessness of the Law

To Understand Grace we need to know what God says about Grace

1. The Need of Grace = to do what law can't
2. The Nature of Grace= underserved
3. The Normalcy of Grace= Salvation, Sanctification

1. The Purpose of the Law

A. Death

Romans 3:19 (NKJV)

¹⁹ Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God.

Galatians 3:10 (NKJV)

¹⁰ For as many as are of the works of the law are under the curse; for it is written, "*Cursed is everyone who does not continue in all things which are written in the book of the law, to do them.*"

2 Corinthians 3:6–9 (NKJV)

⁶ who also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

⁷ But if the ministry of death, written *and* engraved on stones, was glorious, so that the children of Israel could not look steadily at the face of Moses because of the glory of his countenance, which *glory* was passing away, ⁸ how will the ministry of the Spirit not be more glorious? ⁹ For if the ministry of condemnation *had* glory, the ministry of righteousness exceeds much more in glory.

B. Direction

Galatians 3:23–24 (NKJV)

²³ But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed. ²⁴ Therefore the law was our tutor *to bring us* to Christ, that we might be justified by faith.

C. Disclosure

Romans 3:20 (NKJV)

²⁰for by the law *is* the knowledge of sin.

Romans 4:15 (NKJV)

¹⁵ because the law brings about wrath; for where there is no law *there is* no transgression.

Romans 7:7–10 (NKJV)

⁷ What shall we say then? *Is* the law sin? Certainly not! On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, “*You shall not covet.*”

2. The Potency of the Law**Romans 7:8–10 (NKJV)**

⁸ But sin, taking opportunity by the commandment, produced in me all *manner of evil* desire. For apart from the law sin *was* dead. ⁹ I was alive once without the law, but when the commandment came, sin revived and I died. ¹⁰ And the commandment, which *was* to *bring* life, I found to *bring* death.

James 2:10 (NKJV)

¹⁰ For whoever shall keep the whole law, and yet stumble in one *point*, he is guilty of all.

Romans 5:20 (NKJV)

²⁰ Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more,

3. The Powerlessness of the Law

Romans 3:20–22 (NKJV)

²⁰ Therefore by the deeds of the law no flesh will be justified in His sight, for by the law *is* the knowledge of sin.

²¹ But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, ²² even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference;

Romans 3:28 (NKJV)

²⁸ Therefore we conclude that a man is justified by faith apart from the deeds of the law.

Acts 13:38–39 (NKJV)

³⁸ Therefore let it be known to you, brethren, that through this Man is preached to you the forgiveness of sins; ³⁹ and by Him everyone who believes is justified

from all things from which you could not be justified by the law of Moses.

Galatians 2:16 (NKJV)

¹⁶ knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified.

So to be under the law, would mean

Romans 3:19 (NKJV)

¹⁹ Now we know that whatever the law says, it says to **those who are under the law**, that every mouth may be stopped, and all the world may become guilty before God.

1. It Condemns
2. It brings Death
3. It shows sin
4. It magnifies sin
5. It intensifies sin
6. It powerless to save
7. It cannot produce Righteousness **KEY**

So we need something else. All the law can do is Condemn, and Confine all under sin.

It cannot Save and cannot sanctify. The Law cannot produce a righteous life.

We need GRACE, Unmerited favor to change us and help us.

To Understand Grace we need to know what God says about Grace

1. The Need of Grace = to do what law can't

Romans 5:20–21 (NKJV)

²⁰ Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more, ²¹ so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.

Titus 3:3–7 (NKJV)

³ For we ourselves were also once foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful and hating one another. ⁴ But when the kindness and the love of God our Savior toward man appeared, ⁵ not by works of righteousness which we have done, but

according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit, ⁶ whom He poured out on us abundantly through Jesus Christ our Savior, ⁷ that having been justified by His grace we should become heirs according to the hope of eternal life.

Ephesians 2:1–5 (NKJV)

2 And you *He made alive*, who were dead in trespasses and sins, ² in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, ³ among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others.

⁴ But God, who is rich in mercy, because of His great love with which He loved us, ⁵ even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved),

2. The Nature of Grace= underserved
Romans 3:23–24 (NKJV)

²³ for all have sinned and fall short of the glory of God, ²⁴ being justified freely by His grace through the redemption that is in Christ Jesus,

Romans 6:23 (NKJV)

²³ For the wages of sin *is* death, but the gift of God *is* eternal life in Christ Jesus our Lord.

3. The Normalcy of Grace= Salvation, Sanctification

Romans 6:17–18 (NKJV)

¹⁷ But God be thanked that *though* you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered. ¹⁸ And having been set free from sin, you became slaves of righteousness.

Romans 6:20–23 (NKJV)

²⁰ For when you were slaves of sin, you were free in regard to righteousness. ²¹ What fruit did you have then in the things of which you are now ashamed? For the end of those things *is* death. ²² But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life. ²³ For the wages of sin *is*

death, but the gift of God *is* eternal life in Christ Jesus our Lord.

Titus 2:11–14 (NKJV)

¹¹ For the grace of God that brings salvation has appeared to all men, ¹² teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, ¹³ looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ, ¹⁴ who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself *His* own special people, zealous for good works.

The Poet says , “... the law commands, but gives me neither feet nor hands. A better word the gospel brings. It bids me fly and gives me wings.”

Wuest, K. S. (1997). Wuest's word studies from the Greek New Testament: for the English reader (Vol. 2, p. 108). Grand Rapids: Eerdmans.