

SHOULD WE CONTINUE IN SIN? ROMANS 6:13

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Greetings... It is a great blessing for me to come to you in this webcast today of dynamic love ministries where we faithfully bring you the gospel of His grace. Grace is the divine influence of God upon the lives of human beings bringing them to the very life of God. Wherein who God is, is our inheritance and where we share in the fulness of who He is. Where holiness and love and kindness and goodness come forth as the result of His life in us and not our own works. Glory to God!

Today I am going to be preaching from a couple of verses from Romans chapter 6 and explain that in the light of the last verses of Romans chapter 5. We are in a series where we are going through Romans, verse by verse. Before we get into that, let us just pray together.

Father, I want to thank You so much that we can be here together. Thank You so much for Your love and Your kindness and Your goodness. Thank You that I can come to the end of this year and look back and see how You have, once again, just been faithful in sharing Your life with us. Where everything that came forth is a result of Your grace and Your goodness and Your kindness, and not our works. Thank You for Your faithfulness, oh God! In this message, today, thank You that You empower me to preach powerfully and bless people's lives greatly. Amen and amen

Today I am going to preach from Romans chapter 6. Because my next message will be in January, I feel that we will lose context so I thought that we should just get into one or two verses of Romans chapter 6 for now.

Romans 6:

1 What shall we say then? Shall we continue in sin, that grace may abound?

2 God forbid. How shall we, that are dead to sin, live any longer therein?

3 Know you not, that so many of us as were baptized into Jesus Christ were baptized into his death?

4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

When we read this passage, many times we just brush it down as, well, Paul has just said some wonderful things in Romans chapter 5 about through the obedience of one many shall be made righteous, and so forth. Now he comes in Romans chapter 6 verse 1 and he says, "Shall we continue to sin, that grace may abound?", simply as a thing of, "Well, shall we now continue to go and misbehave so that grace may abound? Then, God forbid." Then we basically, as preachers, explain it this way: "Those who are under grace don't want to sin anymore. You don't want to do the bad anymore. You want to do the good now." That is a very shallow understanding of the passage and completely out of the context of what is written although it includes a holy life. Paul is talking about something a little bit different here and I would like to explain it in its context.

I'm going to come with a punch line right away and say to you what I am going to say today. **Romans 6:1** says, ***What shall we say then? Shall we continue in sin, that grace may abound?***

We will see that it doesn't say, "to continue to sin." It says, "to continue in sin." In the Afrikaans it says, "Shall we remain under sin?" It's talking about a rulership and a power that is over us. It is not talking about what we are doing every day in committing sins. It talks about the oldness of the letter and then the newness of life. What this passage actually means is Paul is having the whole Jew/Gentile thing in mind and if you have followed our teachings from Romans chapter 1 all the way up to Romans chapter 6, you will see that Paul had a massive task in showing the Jews that they were not the "special" people of God but they were actually a message to ALL the people which are the people of God and that they are also included into the people of God. What Paul was doing all the time, from Romans chapter 1, verse 17, he was using the wrath of God to explain that grace is for **all** people. He went on to chapter 2 into chapters 3 and 4, talking about Abraham and how grace came. Chapter 5, which we are busy with now, talking about how this grace abounds and to many. Many means not just one nation but all nations.

But the question then is, shall we then continue as Jews? Shall we continue to be people that Judaize the Gentiles? Then he basically calls that, "Shall we continue under sin?" When he talks about continue in sin, he's saying, "Shall we continue to identify to God from the perspective of the flesh?", which is Jew/Gentile. What this would have meant to many preachers of that day is, "Shall we continue to circumcise the Gentiles and shall we continue to teach the law wherein sin abounds, wherein it is shown, by the law, that man cannot live by his own power and that there is a greater problem than the disobedience of a commandment. But the underlying problem is actually mortality. Shall we continue in that place? Another way of saying this is would be, as Paul could just have said, "Shall we continue under the Jew/Gentile system? Shall we continue to say that the Jews are the light of the world and not the Gentiles... and Judaize the Gentiles? Shall we continue in that system?" It says, "No". Paul, basically calls the system of the law a system of sin where we are living under the power of sin. That I can say in the light of the following chapter 7 where Paul talks about being married to death through the law and bearing the fruit of death in the body where he explained what he is saying in chapters 5 and 6 and clearly in Romans chapter 7. We will still get there.

What I believe Romans chapter 6 says, “**What shall we say then?**”, shall we continue with finding the Jews as the special people of God and we look up to them and they are the light of the world and that old system, **that grace may abound?**” We are going to look at what that truly means in the scripture when it talks about the abounding of grace or we can say that grace may abound means that we can see that the influential power of God is greater than the inability of man. He says, “God forbid.” God is ending the old law system! There is no room for it anymore! “Shall we continue under the law or shall we bring more people in under the law? :2 **God forbid. How shall we, that are dead to sin, live any longer therein?**”

When Paul comes and talks about people being dead to sin, he is referring to the resurrected Jesus. He is referring to not seeking identity by ethnicity or by your “people group”. What he is saying here is, “How can we, who have been baptized into Christ, which means that all people are equally bound by sin and death, how shall we now continue to embrace a system of sin and death which is to find “specialness” in the flesh. That’s what he says in **verse 3, Know you not, that so many of us as were baptized into Jesus Christ were baptized into his death?**”

Last week we clearly spoke about this talking about the communion as well. Please do yourself a favor and listen to last week’s message, during this whole holiday time in December. If you have some time, go and listen to last week’s message. Go and see what I said there and say to God, “God, I want understanding.” What he is saying here is that when we were baptized into His death, it simply means that the Jew and Gentile, whoever we are when we came to believe in Jesus, we became disciples of the death of Jesus. Baptized into means that he became disciples of the death of Jesus and when we take communion, when we drink the communion, our communion is, in the fact that all groups of people, both Jew and Gentile, have the ruling power of death over them in the flesh and there is no one good as pertaining to their ethnicity as pertaining to the culture group or any of that.... No one is good! The only good thing unto life is God! By that, I am not saying that people aren’t valuable. All people are valuable but they are not able to produce eternal life. Nobody can produce eternal life without God!

Let me try to summarize this. The point that I am making is that Paul is saying that we shall not continue to live under the law where the ruling power of death is shown as the true power under which both groups of people are. We who have been baptized into Christ have now already acknowledged that there is no life in the flesh. if you are a Jew or a Gentile, there’s no life in it. So, what he is saying is, “Why shall we continue under the old system that only shows forth our inability?” He says that we shall not continue because we now have, when we were baptized, acknowledged that in our flesh is nothing good and nothing unto life. It is only unto death! Jesus entered our death and when He was raised from the dead, we have the hope of the newness of the rule of life where we lived under the old rule of death. This is what this passage means.

So many times, we looked at this passage thinking it says that under grace we don't want to sin anymore. Grace didn't bring to believers, "I don't want to sin anymore." That is not true. Paul says that even when he was under the law, the good that he wanted to do, he could not do. He could not. It is just impossible.

So, that means that even when people were not under grace, they want to do good. The problem is that they don't know how to do good. They cannot reach it by the law. So, to say that grace means you now want to do good is not truly true. You can go to any person under the law, you can go to Buddhists, or to those who are in Islam, or Hindus or you can go to atheists and ask them and even if you put them on a lie-detector, a polygraph, you are going to see that they want to do good but they don't know how to perform it. That is the problem.

So, to say that Romans 6:1 says, ***What shall we say then? Shall we continue in sin, that grace may abound?*** simply means that well, now that we are under grace, you would not want to do any bad. I wouldn't even say that is a shallow representation of that passage. That is not a representation of what is written in that passage at all! The context is the law. The context is different nations and people groups that are all found in death and sin and Paul is simply saying here in a different way, using different words, but what he is simply saying is, "Now that we know all these things, now that one is through the obedience of One, all people have access to eternal life by obedience to Christ which is faith. What should we then say? The context now would be about the law and about what we came out of. All that we can say is, "Shall we continue with the old law and Judaism and honoring the Jews and all that? Shall we continue with that?" He says, "God forbid! God forbids that. God stops that! God stops that whole thing. And because God is stopping that whole thing God is also stopping and forbidding the fruit of the flesh in our lives", which I've preached on in previous messages as well. I don't want to get too much into that right now but, we will get a little bit into that later in the message.

But, we can see here that the true context of this passage, in the light of Romans 4 and 5, is not, "Shall we continue to go and smoke a cigarette or drink wine?" No, the context is, "Shall we continue to live with the law system? Shall we still honor the old, the way we used to be?" He says, ***God forbid. Don't you know that those who have died to sin cannot live any longer therein?*** When we were baptized in Christ, we've said that the fruit of the flesh and living by the law, be you a Jew or a Gentile, amounts to nothing. And we are baptized into what Christ is baptized into, meaning at the end of all that is just death. So, we are saying that is just death and we are entering into the death of Christ so that as Christ was raised from the dead, not by obedience to the law but by the Holy Spirit raising Him, that we can now have the newness of the rule of the power of the Resurrection which is the rule of life. It is a little bit technical but I'll give it my best shot.

I am going to start off by taking Romans 5:12 and going verse by verse. Let me just summarize this again: If you just get this, you're going to get the punchline of today's whole message. All I want to say today is that Romans 6:1 simply says, "Shall we continue under the law and under the old Jew/Gentile system as what many of the church people today are continuing ... even grace people.

It is sad to say that there are still grace people today that are honoring Israel as a nation. Before you switch off, let me say this: I do believe you can honor a nation. I can honor the Afrikaner. I can honor the English. I can honor the German. I can honor the Russian. I can honor a nation. I can even feel called towards a certain group of people. That I don't have any problem with. If you, as a church, as a grace church say, "Let us honor Israel because God has put in our heart to honor that nation to help them in the very same way people can have another vision for another nation, But, if that is what you have because you feel it laid upon your heart, good for you! Glory to God! We will even support that. Where I have a problem is if you say, "We are going to honor Israel as a nation because if we honor Israel as a nation, there is a special blessing in that and a special honor in that, and that they are actually the true people of God and we are now engrafted into them and that is how they are the true people of God. We are not the true people. We are now also seen as the true people but we are the extended family but we are not a true family." If you say that, I want to say to you that you are continuing to live in sin. That is what I am trying to communicate.

Romans 6:1 basically says, "Shall we continue to live in a place where we honor certain groups of people?" No, we shall not! I say that because of Romans 5 and the whole context of Romans 5, which says that the disobedience of one brought death to all nations. So, the obedience of One brings life to ALL nations making of the all, one new man. The new man that stands before God is the man that is just a sinner that cannot live by his own power. There was a group, the Jews, that said, "I can live by my power", and in another group which tried to live by foreign gods and whatever. God said, "Both of these are sinners. Let Me become sin." The Messiah dies the sin of people away and was raised up so that these two people, Jew and Gentile, can just become one new man. And the new man is not, "I'm a Jew" or, "I'm a Gentile." The new man is, "You are a sinner. All of you and this new man is now reconciled to God by the work of Christ and not his own works." That is what this whole thing is all about. You'll have to listen to this again to see the depth of this.

But now I want to say this: I have found that it is very easy to put a short message on Facebook or on YouTube that gets you through the day and get a lot of people liking that. But that is like changing diapers every day, you know, giving you hope for the day. I'm not trying to give you hope for the day. I want you to understand the depth of the gospel so that you have hope for all your life so that wherever you go, if you never get a "blessing word of the day", that you carry the life of God inside you from the foundation of understanding. That is the purpose.

Romans 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

By one man, all humans, including the Gentiles, were placed under the rule of death and it could be seen by the sin manifesting in all people groups leading them to death. In other words, what he is saying is, ***as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:***

For so many years, we have read that passage wrong. We have said, "See, everybody has sinned. Therefore, death has passed upon everybody." If you study the structure of the sentence and the words, what is being said after Romans 5 and 6 and further explained in Romans 7 and 8, we find that, what he is actually saying here is, that by the disobedience of one man, sin, which is man living by his own fleshly system, entered the world. And so death, which is behind all of this, has now passed upon all men for sin is manifesting in everybody. So I would have translated this sentence from the Greek, completely differently. I am going to quickly just paraphrase it this way:

"Wherefore, as by one man, who came under the rule of death, sin manifested and entered the world, and this death, eventually then, manifests in all people; and so death has enforced its rule on all and we can see it because all people are having sin in their lives." We find that in Romans chapters 3-5. He is saying that when people, the Jew and the Gentile, are both sinners, why are they sinners? They are sinners because they are under the rule of death. That is what he is saying.

Rom. 5:13 "For until the law sin was in the world: but sin is not imputed where there is no law." Until the law, sin was already in the world because death reigned from Adam to Moses. Sin was already in the world but this sin that was committed was not imputed to death. It was not said that the reason why people sin is because they are dying. It was not imputed. Neither was the weakness of the flesh imputed to man as 'you solve it now'. Please try and stick with me here. I'm giving it my best shot to explain this. He is saying that man, when Adam disobeyed, what did God say to Adam? "Adam, don't eat of this tree because you will die." So, what was He saying? "If you eat of this tree, you will be under the rule of death." What would death bring forth? Death would bring forth the inability of the flesh, called sins and these sins will then lead people to eventually physically die.

Again, the rule of death... you're under the power of your own mortality. Your own mortality brings forth fruit of mortality. As you live in this fruit of mortality, you eventually see the mortality coming forth. That is what he is basically saying in Romans 5:12 and he's saying that is true for both Jew and Gentile. Death reigned from Adam to Moses and sin was already there but sin was not imputed to the true origin of the sins. The true origin of the sins was man's mortality, his death, his ability not to live forever, his temperalness, was the true problem. That's also very important to understand. We are going to see that when you get down to verse 21, ***by the law was added that sin might abound.***

:13 "For until the law sin was in the world: but sin is not imputed (unto death or sin is not reckoned as the manifestation of death in us. That's it in the context we explained in chapter 7.) ***when there is no law."***

Romans 5

:6 For when we were yet without strength, in due time Christ died for the ungodly.

:8 But God commended his love toward us, in that, while we were yet sinners, Christ died for us.

So, he says that sin is living in your strengthlessness...your lack of strength. So we are mortal which means that you don't have the strength to produce eternal life. , while were strengthless, not having the ability to produce eternal life, while we are not good by our own works, which is also called sinners or people living in sin which is under the rule of death. That means that you are married to death in Adam and now you are seeing the fruit of being under the power of mortality manifesting in you. That is what it is. While we were in that condition, God entered that condition to save people that cannot help themselves. That is what he is saying.

5:14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

Paul is actually saying here then he is annihilating every form of Judaism here. He is saying that death reigned from Adam to Moses even over them that have not sinned in the similitude of Adam's transgression. Who did not sin in the similitude of Adam's transgression? It was Abraham and some of the old faith gurus did not. I would believe the focus here would especially be Abraham because the Jews would have found a loophole and they would have said, "Well, you know, Abraham was before the law and because he was before the law and the law is now bringing forth and manifesting in the power of sin, we are excluded as Jews because we are sons of Abraham." But what Paul is saying is that death reigned from Adam to Moses even over them that have not sinned in the similitude of Adam's transgression meaning that Adam was walking in unbelief but these people believed God. Abraham believed God but he was still physically dying. That means he believed God. He trusted that God would bring forth the Messiah. It was accounted him for righteousness but now the Jews come and they cling on to the fact that they are sons of Abraham, descendants of Abraham. Therefore, they say, "Well, we are qualified because we are Jews." But Paul is saying, "Whoa, whoa, whoa, whoa... death also reigned over the physical flesh of Abraham and if you are his descendants, it means that you are also born of corruptibility. You need salvation. You're in the same sinking ship as all the Gentiles." That is what he is saying there.

You can see the very same thing in John chapter 8 where these people call themselves the seed of Abraham. And Jesus said to them, "You're basically the seed of the devil, because you want to kill Me, but the physical descendants of Abraham." That means that they said that they've got Abraham as their father but they still had the fruit of the devil in them in wanting to kill Jesus. (John chapter 8) Jesus said, "If you were true children of Abraham, you would have believed in Me. But now because you make your boast in the physical descent of Abraham, you just find the death of the devil even in you. You are opposing life."

Let us just take this together: Romans 5:12-14 is simply saying one little thing: It is saying that death reigned from Adam to Moses. The fruit of being under the rule of death is sins and these sins lead to the full accomplishment of death in our lives. So, what needs to change is the rule of death needs to be taken away. We need to now be under the rule of life. Then this rule of life needs to bring forth fruit in our lives.

:15 But not as the offence, so also is the free gift. For if through the offence of one many die, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, has abounded unto many.

He is saying, in verse 15, that if death could reach both Jew and Gentile, through Adam, much more can God's grace reach all groups of people. That is all that verse 15 is trying to say. I found that in Romans 5 and 6, we try to read deeper things into this because of our definitions of sin and we are missing what Paul is simply saying. The simplicity of this is... Let me take verses 12 to 14 and then verse 15. Verses 12 to 14 says this: Death became the ruler through Adam and that passed to all groups of people from Adam to Moses, even over old Abraham. So, we cannot have any life in ethnicity, physical descent or any of those things.

But, let me give you some good news. As death or what's able to reach all people groups, how much more don't you think the grace of God will reach all groups of people. Now you want to say it can only reach the Jews and we need to Judaize people. If death could reach Jew and Gentile, how can grace not also reach all groups of people? That is what Paul is saying.

:16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.

He is saying in this verse that under Adam, there was judgement under condemnation. That meant that death could take place when you were under the rule of the disobedience of Adam. But he says that it was not that way under Christ. It means that under Christ you can never be condemned to death. Christ can never bring forth sins in your life. Christ can never bring forth the fruit of the flesh in your life... none of that! So, under Christ, it's not as under Adam. Under Adam there was condemnation unto death. Under Christ there is blessing unto life.

:17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life (or reign because they now have the resurrection life of God) by one, Jesus Christ.)

All he is saying is, "if Adam could bring you death and you are now in Christ, there's a greater opportunity to have the fruit of life in you then what there was to have death in you.

:18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

What is he saying? In all these verses he is saying just one thing. He is not trying to get technical into how life works. He is actually just saying one simple thing which any person can understand and this is it: If death could bring forth all the fruit of the flesh in all nations, then Christ, in His life, how much more can He now, that he has conquered death, bring forth in all nations and in these all nations, whosoever believes, how much more can He not bring forth life into those people's lives?

:20 Moreover the law entered, that the offence might abound.

I want to stand still at this passage. The law entered that the offence might abound. Now, the way that I understand that in the light of Romans 7: Paul says, "I was alive without the law." That means, "After I received Jesus, I was full of life but when I became legalistic then I found sin reviving me. And then I came to the conclusion that the problem is not me not doing the law. I thought the problem was me not doing the law but then I realized that the problem is much bigger. The problem is not me not doing the law. The problem is that I am mortal! So, sin abounded. It became bigger. I thought the transgression was me not obeying the law. But now I found that my problem, the missing the goal, I thought that I was missing the goal by not obeying the law. But I found that I was missing the goal by being mortal. That makes the problem much bigger!

So, the law entered so that the Jews could see that their flesh is mortal and the true problem is mortality and that from the flesh life cannot produce because wretched man that I am, I need salvation from the body of death. So, the problem is not, according to Paul, sexual lust. The problem is not desire, according to Paul, where you are not obeying the law. The problem is, "I am mortal and I need salvation from death. So, sin abounded through the law. That means that it became a bigger problem. But, where sin became bigger, meaning it was defined as death as the root of it, grace abounded even more. How? By raising Jesus from the dead. Glory to God! I hope that I can hear, in the spirit, people clapping their hands as they hear this revelation straight from heaven. Glory to God!

So what is the abounding of sin? As I study these things, I start to understand more. How does sin abound under the law? It's not just me not obeying. It abounded unto a bigger problem... I'm a mortal. But where sin abounded and it was now imputed, the sin was imputed unto death meaning that death is the real issue, God's grace abounded even more. How did it abound even more? It conquered the problem by the resurrection of Jesus and then putting Him at the right hand of the Father from where He now rules over all sin and death. Where it is Jesus now taking the manifestation of all the fruit of the flesh, ending the manifestation of all the fruit of the flesh by His resurrected flesh and so bringing life and immortality to light through Jesus. Hallelujah!

21 That as sin has reigned unto death (The inability of man has reigned, had a rule in this life unto death--- not unto just as leading unto but also unto or ruling under the power of death, which would eventually lead unto death.) **even so might grace reign through righteousness** (the righteous act of God... In other words, the divine influence of God might reign through the righteous act of God bringing forth holiness in our lives, being under the rule of eternal life.) **unto eternal life by Jesus Christ our Lord.**

I end with this: **Romans 6:**

1 What shall we say then? Shall we continue in sin, that grace may abound?

Shall we therefore continue under sin? Shall we therefore continue under the thing where it shows what the true problem is so that we would need a resurrection? Shall we continue under the old? God forbid! God has stopped the legalistic system. Don't you know that you who were baptized into Christ were baptized into, "I'm no more Jew and no more Gentile!"? Glory to God!

Thank you so much for letting me serve you with this message. Please watch this message several times. Also, do it prayerfully, reading the scripture, studying the scriptures, seeing if what I said is true or not. Thank you so much for your love.