

## Romans 6:12-14

### Our Freedom From Sin Pt.4

#### **Romans 6:12–14** (NKJV)

<sup>12</sup> Therefore do not let sin reign in your mortal body, that you should obey it in its lusts. <sup>13</sup> 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. <sup>14</sup> For sin shall not have dominion over you, for you are not under law but under grace.

## Introduction

### **Ga 5:1–4**

Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage.

- 2** Indeed I, Paul, say to you that if you become circumcised, Christ will profit you nothing.
- 3** And I testify again to every man who becomes circumcised that he is a debtor to keep the whole law.

- 4 You have become estranged from Christ, you who *attempt to* be justified by law; you have fallen from grace.

*The New King James Version*. (1982). (Ga 5:1–4). Nashville: Thomas Nelson.

## Review and Lesson

### Sin shall have:

I. NO Preeminence

II. NO Provision

III. NO Power

## I. NO Preeminence

### Romans 6:12

<sup>12</sup> 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

<sup>13</sup> 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

“<sup>14</sup> 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)

<sup>12</sup> 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)

<sup>7</sup> 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)**

<sup>12</sup> 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)

<sup>19</sup> 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)

<sup>10</sup> 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)

<sup>6</sup> 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.



<sup>7</sup> 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, <sup>8</sup> how will the ministry of the Spirit not be more glorious? <sup>9</sup> For if the ministry of condemnation had glory, the ministry of righteousness exceeds much more in glory.

## B. Direction

### **Galatians 3:23–24** (NKJV)

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

## C. Disclosure

### **Romans 3:20** (NKJV)

<sup>20</sup> ...for by the law *is* the knowledge of sin.

### **Romans 4:15** (NKJV)

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

### **Romans 7:7–10** (NKJV)

<sup>7</sup> 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)

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

### **James 2:10** (NKJV)

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

### **Romans 5:20** (NKJV)

<sup>20</sup> 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)**

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

<sup>21</sup> But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, <sup>22</sup> 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)**

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

## **Acts 13:38–39 (NKJV)**

<sup>38</sup> Therefore let it be known to you, brethren, that through this Man is preached to you the forgiveness of sins; <sup>39</sup> 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)**

<sup>16</sup> 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)

<sup>19</sup> 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
2. The Nature of Grace= underserved
3. The Normalcy of Grace= Salvation, Sanctification

## The Definition of Grace \_\_\_\_\_

**xáris** (another feminine noun from xar-, "favor, disposed to, inclined, favorable towards, leaning towards to share benefit") – properly, grace. 5485 (xáris) is preeminently used of the Lord's favor – freely extended to give Himself away to people (because He is "always leaning toward them").

5485 /xáris ("grace") answers directly to the Hebrew (OT) term 2580 /Kaná ("grace, extension-toward"). Both refer to God freely extending Himself (His favor, grace), reaching (inclining) to people because He is disposed to bless (be near) them.

J I Packer “Knowing God”

"What is *grace*? In the New Testament grace means God's love in action towards men who merited the opposite of love. Grace means God moving heaven and earth to save sinners who

could not lift a finger to save themselves. Grace means God sending His only Son to descend into hell on the cross so that we guilty ones might be reconciled to God and received into heaven.

“(God) hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him” (2 Corinthians 5:21).<sup>1</sup>

Some have defined it with the Acronym

G=God’s

R=Riches

A=At

C=Christ

E=Expense.

These may be helpful but they do not convey the depth of Grace. Grace can only be understood in light of our Depravity and Condemnation.

## **2 Th 1:4–12**

4 so that we ourselves boast of you among the churches of God for your patience and faith in all your persecutions and tribulations that you endure,

- 5 which is manifest evidence of the righteous judgment of God, that you may be counted worthy of the kingdom of God, for which you also suffer;
- 6 since *it is* a righteous thing with God to repay with tribulation those who trouble you,
- 7 and to *give* you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels,
- 8 in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ.
- 9 These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power,
- 10 when He comes, in that Day, to be glorified in His saints and to be admired among all those who believe, because our testimony among you was believed.
- 11 Therefore we also pray always for you that our God would count you worthy of *this* calling, and fulfill all the good pleasure of *His* goodness and the work of faith with power,
- 12 that the name of our Lord Jesus Christ may be glorified in you, and you in Him, according to the grace of our God and the Lord Jesus Christ.

*The New King James Version*. (1982). (2 Th 1:4–12). Nashville: Thomas Nelson.

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

Romans 5:20–21 (NKJV)

<sup>20</sup> Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more, <sup>21</sup> 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)

<sup>3</sup> For we ourselves were also once foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful and hating one another. <sup>4</sup> But when the kindness and the love of God our Savior toward man appeared, <sup>5</sup> 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, <sup>6</sup> whom He poured out on us abundantly through Jesus Christ our Savior, <sup>7</sup> 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, <sup>2</sup> 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, <sup>3</sup> 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.

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

**8** For by grace you have been saved through faith, and that not of yourselves; *it is* the gift of God,

**9** not of works, lest anyone should boast.

[\*The New King James Version\*](#). (1982). (Eph 2:8–9). Nashville: Thomas Nelson.

## **I Tim 1:12-15**

1743 **endynamóō** (from 1722 /en "in," which intensifies 1412 /dynamóō, "sharing power-ability") – properly, to impart ability (make able); empowered.2. The Nature of Grace= underserved

And I thank Christ Jesus our Lord who has **enabled me**, because He counted me faithful, putting *me* into the ministry, διακονιαν

**13** although I was formerly a blasphemer, a persecutor, and an **insolent man**; but I obtained mercy because I did *it* ignorantly in unbelief.

**hybristēs** (a masculine noun derived from 5195 /hybrízō) – properly, someone "damaging" others by lashing out with a nasty spirit. This kind of individual is insolent (delights in wrong-doing) – finding pleasure in hurting others (G. R. Berry). See 5195 (hybrizō).

**14** And the grace of our Lord was **exceedingly abundant**, with faith and love which are in Christ Jesus.

**hyperpleonázō** first position in sentence (from 5228 /hypér, "beyond" and 4121 /pleonázō, "many, being great in number") – properly, to make **exceedingly plentiful (literally "very numerous, numerically abundant")**, beyond counting (what can be numbered).

5250 /hyperpleonázō ("super-abounded beyond numbering") is only used in 1 Tim 1:14. Here Paul testifies of the Lord's grace, causing faith and love in his life to exceedingly increase (be very great in number).

**15** This *is* a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom **I am chief.**

**ΠΡΩΤΟΣ ΕΙΜΙ ΕΓΩ**

**16** However, for this reason I obtained mercy, that in me first Jesus Christ might show all longsuffering, as a pattern to those who are going to believe on Him for everlasting life.

### **1 Corinthians 15:9–10 (NKJV)**

<sup>9</sup> For I am (**εγω ειμι**) the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God. <sup>10</sup> But by the grace of God I am what I am, and His grace toward me was not in vain; but I labored more abundantly than they all, yet not I, but the grace of God *which was* with me.

## **2. The Nature of Grace= underserved**

### **Romans 3:23–24 (NKJV)**

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

### **Romans 6:23 (NKJV)**

<sup>23</sup> 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)**

<sup>17</sup> 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. <sup>18</sup> And having been set free from sin, you became slaves of righteousness.

### **Romans 6:20–23 (NKJV)**

<sup>20</sup> For when you were slaves of sin, you were free in regard to righteousness. <sup>21</sup> What fruit did you have then in the things of which you are now ashamed? For the end of those things *is* death. <sup>22</sup> 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. <sup>23</sup> 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)**

<sup>11</sup> For the grace of God that brings salvation has appeared to all men, <sup>12</sup> teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, <sup>13</sup> looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ, <sup>14</sup> 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.