

Title: Assurance and Motivation

Text: Romans 6: 14-15

Date: August 4, 2013

Place: Sovereign Grace Baptist Church, New Jersey (meeting in Pompton Lakes or a baptism of Debbie Doodnath)

Romans 6: 12: Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. 13: Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. 14: For sin shall not have dominion over you: for ye are not under the law, but under grace. 15: What then? shall we sin, because we are not under the law, but under grace? God forbid. 16: Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? 17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. 18 Being then made free from sin, ye became the servants of righteousness.

This morning, I want to speak particularly to our dear sister who is about to confess Christ in believers baptism. But for every other believer here, as you listen, let today be to you, as it were all over again, the first day that you are entering publicly into the service of our Lord and Savior.

Each time I have baptized someone it causes me to look back over my life since the day I was baptized. Doing so always causes mixed emotions in my own heart.

First and foremost, I am thankful that my Sovereign God has kept me from the first day until now. It is his grace alone and his power alone. God and his grace has made all the difference.

Secondly, I must confess there is a certain sense of regret. Regret over the mistakes I made by which I have dishonored my God and Savior. Oh, to be free from this body of death for good!

Thirdly, it gives me a sense of urgency toward the one being baptized. I say that because if you have not already begun to experience the assaults of Satan, and your flesh, certainly you shall very soon. Before our Savior was baptized and publicly entered the service of his Father the scriptures speak of no temptation from Satan toward Christ. But immediately, after Christ's baptism, the Spirit drove him into the wilderness where God allowed Satan to try him. And Satan began roaring against our Savior any way he could. That does not mean a converted believer will not experience opposition before baptism—it simply means that when a believer takes sides with Christ publicly you can be sure the warfare has begun.

With every step I have taken since God called me that has been the case. So I wish I had the ability to put into your heart the importance of always walking ever so closely to your Savior. I wish I could make you turn a deaf ear to the vain promises of this world and keep your ear open to the gospel of his sovereign grace. I wish I could force you to turn a blind eye to that mirage this world calls happiness and keep your eye upon the Lord Jesus Christ. But knowing I do not have that power only causes me to fall at the feet of our Sovereign and beg him to keep you from the evil.

So I want to speak about some things we, as believers, should begin each day remembering. Every believer would do well to begin each day remembering that you are the child of God our Father, serving as witnesses of Christ Jesus our Lord and Savior, in the midst of a crooked and perverse nation, among whom you shine as lights in the world. That sounds like it carries a lot of responsibility. It does indeed!

Romans 6: 12: Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. 13: Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

Now, note, what assurance God gives for motivation to yield ourselves unto God. He does not use the law and turn us back to the law—but just the opposite. He says,

Romans 7: 14: For sin shall not have dominion over you: for ye are not under the law, but under grace.

Proposition: Believer your motivation to yield yourselves to God, rather than sin, is because of the assurance that sin shall not have dominion over you, because you are not under the law, but under grace.

Title: Assurance and Motivation

Divisions: 1) First, what does God mean when he says the believer is not under the law—v14: sin shall not have dominion over you: for ye are not under the law, 2) Secondly, what does God mean when he says the believer is under grace—v14: sin shall not have dominion over you: for ye are not under the law, but under grace. 3) Thirdly, understanding what this means, what then shall we do?—v15: What then? shall we sin, because we are not under the law, but under grace? God forbid.

I. FIRST, WHAT DOES GOD MEAN WHEN HE SAYS THE BELIEVER IS NOT UNDER THE LAW?—v14: sin shall not have dominion over you: for ye are not under the law,...

The venomous sting that caused our spiritual death is sin. And the strength of sin is the law of God.

1 Corinthians 15:56: The sting of death is sin; and the strength of sin is the law.

It means if the law is satisfied then we are free from the law. If the law has no sin to lay to our charge then we are free from sin. If we are free from sin then we are free from death. But, as long as a sinner lives the law has dominion over him.

Romans 7: 1: Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

Therefore, sin has dominion over him and death has dominion over him.

Be sure to get this: The only way that these three—law, sin and death—can cease having dominion over a sinner is for that sinner to pay the law what it demands because of his transgressions—and that payment is death. So our text says of those born of the Spirit of God and brought to faith in Christ—v14: sin shall not have dominion over you: for ye are not under the law. How can this be?

1 Corinthians 15: 57: But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

On behalf of all the elect of God our representative Head, Christ Jesus has saved his people from the law, from sin and from death.

Concerning the Believer's Sin

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?

“Dead to sin” means before the all-seeing eye of God, those in Christ, died to the guilt and condemning power of sin when Christ died. Believers are not dead to sin's influence, to its presence, or to its effects. But we are dead to the guilt and condemnation of sin. God regards our old man of sin no more. We read in Romans 4: 6: Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, 7: Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. 8: Blessed is the man to whom the Lord will not impute sin.

Romans 6: 3: Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

When Christ was immersed in the judgment of God on the cross, so were all his elect in him.

Romans 6: 4: Therefore we ARE BURIED WITH HIM by baptism into death:...

By water-baptism—being totally immersed—baptized—into the grave of water, we are confessing by this picture, that we believe God that “we are buried with Christ into death.” So first of all, we are dead to sin. Sin shall not have dominion over you—because we are dead to sin.

Concerning the Believer and the Law of God

But what about the law? Remember what we just read in—Romans 7: 1:...the law hath dominion over a man as long as he liveth? But we just saw that our old man died when Christ died under the penalty of the law on our behalf. So the law has its payment from us.

Romans 7: 4: Wherefore, my brethren, ye also ARE BECOME DEAD TO THE LAW by the body of Christ; that ye should be married to another, EVEN TO HIM who is raised from the dead, that we should bring forth fruit unto God. 5: For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. 6: But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

The law is paid in full for all the elect of God by Christ’s death on the cross. That is why our text says most emphatically giving us the utmost assurance, Romans 6: 14: For sin shall not have dominion over you: for ye are not under the law. So we are dead to sin and we are dead to the law.

Concerning the Believer and Death

This brings us to our death. Believers are dead to death. We who are born of the Spirit of God have been sanctified into newness of life and right now we have eternal life.

Romans 6: 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. 5: For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of his resurrection: 6 Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

Here the Spirit of God moves Paul to bring in a word about our sanctification. “The body of sin” is the dead body that our inward man now carries around. The believer’s old man was crucified with Christ, so that the body of sin might be “destroyed”, meaning, it has been made to cease having a reigning power over us like it once did. “That henceforth WE SHOULD NOT SERVE SIN” means we “shall” not serve sin; we shall not be the slaves of sin. Our text says “sin shall not have dominion over you”. Through Christ’s work on the cross, the body of sins of our fleshly man is “destroyed”, that is, circumcised, put off, made of no effect in binding us in slavery to sin. Paul is showing us that our sanctification is through the blood of Christ, the same as our justification. Paul put it this way in Colossians 2:

Colossians 2: 11: In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: [here is how he did it] 12: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. 13: And you, being dead in your sins and the uncircumcision of your flesh, hath

he quickened together with him, having forgiven you all trespasses; 14: Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

Because Christ justified all for whom he died by his death, it means they all must be sanctified of the Spirit. This is important. He says,

Romans 6: 6: Knowing this, that our old man is crucified with him,

Our old man was crucified in Christ on the cross that through his blood we might be sanctified—that is what he means when he says, **“that the body of sin might be destroyed, that henceforth we should not serve sin.”** Now here is the “because” that made it necessary, that made it a must that we be regenerated and sanctified by the Holy Spirit:

Romans 6: 7: For [because] he that is dead is freed [justified] from sin. 8: Now if we be dead with Christ, we believe that we shall also live with him:

This is our doctrine—we believe those justified by Christ must also be sanctified through his blood and made to live with him.

Romans 6: 9: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. 10: For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. 11: Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Our sanctification was a must because Christ justified us. So Christ has taken over in the hearts of his people through sanctification of the Spirit and belief of the truth.

Hebrews 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

Application: So do we understand what it means when we read v14: For sin shall not have dominion over you: for ye are not under the law? The main sin that Paul speaks of here and in every letter—is the sin of turning again to the law for righteousness or for sanctification.

Colossians 2: 16: Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: 17: Which are a shadow of things to come; but the body is of Christ.

The law, sin or death can never say another word to Christ so the law, sin or death can never say another word to us for whom Christ died. We are not under the curse of the law, not restrained by law, not motivated by law, not even ruled by law. The law is not the believers rule of life!

Galatians 3: 11:...the just shall live by faith 12: And the law is not of faith: but, The man that doeth them shall live in them.

The law has nothing to say to our new man for with Christ abiding in us and us in him, our inward man of his creating, is as righteous and holy as Christ is—there is no law against the fruit of the Spirit. The law is as satisfied with us in Christ as it is with our Savior who fulfilled it in precept and in penalty on our behalf.

Now brethren, each of us well know, that after conversion sin is still in us who believe. Sin still has great power. It entices, it traps us and brings into captivity—ask Noah, David, Peter, Moses. Sometimes so much so it seems as it would regain dominion, ask Lot. But God says it shall not have dominion over you. God will see to it!

John Gill wrote, "This is not a precept, exhortation, or admonition,...; nor does it express merely what ought not to be, but what cannot, and shall not be; it is an absolute promise, that sin shall not have the dominion over believers; and respects not acts of sin, [isolated acts]...but its tyrannical, governing power: "it shall not lord it over you,"...for in regeneration, sin is dethroned; Christ enters as Lord, and continues to be so....Now this is a noble argument why saints should use their members as weapons of righteousness for God and against sin; since they are sure of being conquerors, and are secure from the tyrannical government of sin over them."

II. SECONDLY, WHAT DOES GOD MEAN WHEN HE SAYS, YOU ARE UNDER GRACE.

The Saints of God Are in Another Kingdom, the Kingdom of Christ and His Grace. There is not even the slightest possibility that Christ shall ever lose one whom he has redeemed and who has been regenerated by the Spirit of God.

Romans 5: 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 by one, Jesus Christ...20: Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: 21: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

We are under the covenant of grace.

2 Samuel 23:5:...he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire,...

We are under the regenerating, sanctifying, keeping grace of our Lord and Savior. He rules us by grace and mercy, not by law.

Hebrews 8:12: For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

Grace works in us a far more superior motive than those ruled by law.

2 Corinthians 5: 14: For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: 15 And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. 16: Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. 17: Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. 18: And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

Love and grace toward the undeserving is the prevailing power!

1 Peter 2: 15: For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

That is what Christ has done for you and I who now believe him. We were ignorant and foolish men and women. Yet, by doing well to us who did not deserve the least of God's favors, he drowned our flaming enmity with his grace and love! Again we read

1 Peter 2: 19: For this *is* thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. 20: For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable with God. 21 For even hereunto

were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: 22 Who did no sin, neither was guile found in his mouth: 23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously: 24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

What overcame the power of sin but the power of his love and grace toward us when as yet in our minds he was our enemy. Christ endured our grief. He was buffeted for our faults. Christ suffered for us. He was reviled for us. Christ bore our sins in his own body on the tree. He died under the law in our room and stead. **AND BY HIM BEARING THE STRIPES WE DESERVED, BELIEVER, WE ARE HEALED!**

Now, you who he has called—does this grace of your Redeemer make you want to sin against him? God forbid! His grace toward us makes us want to suffer patiently for his sake as he did for us. The love of our Redeemer for us does not make us want to revile again but for the sake of our Savior who on our behalf opened not his mouth but committed it all to God—his grace makes us want to do the same. The power of his grace make us want to do that which is right because by his stripes have healed us.

Sovereign, free, electing, redeeming, regenerating, preserving, resurrecting, glorifying grace—grace from A to Z—is the only reformer of men. Grace works from God down to sinners, from inside out. Grace implants the right motive and gives strength. Grace saves and loses none!

Illustration: Workers sharing a water bottle—all envy—the water may run out. Drinking from a river—there is plenty—that is God’s grace—“of his fullness have all we received grace for grace!”

III. THIRDLY, NOW THAT WE UNDERSTAND WHAT GOD MEANS, WHAT THEN SHALL WE DO?—v15: What then? Shall we sin that grace may abound. God forbid.

First, do not let sin reign.

Romans 6: 12: Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. 13: Neither yield ye your members as instruments of unrighteousness unto sin:

Secondly, and this is how we do the first, yield yourself to God.

Romans 6: 13:...but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

Instead of yielding to the flesh, attend the preaching of the gospel—forsake not assembling together. Rather than yielding to lusts of the flesh, use your members to study the word of God. When the fleshly thoughts attack yield yourself to God by being instant in prayer—thanking God for his grace as much as asking him for grace. Instead of yielding to the covetousness of the flesh, always try to treat others justly and delight in mercy rather than judgment, even when it means personal loss.

Illustration: This country is so divided. Folks choose sides not based on righteousness but on which side will mean more money in their own pocket. “The love of money is the root of all evil.” (1 Tim 6: 10)

Galatians 5: 16: *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. 17: For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. 18: But if ye be led of the Spirit, ye are not under the law. 19: Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness, 20: Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 21: Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God. 22: But the fruit of

the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23: Meekness, temperance: against such there is no law. 24: And they that are Christ's have crucified the flesh with the affections and lusts. 25: If we live in the Spirit, let us also walk in the Spirit. 26: Let us not be desirous of vain glory, provoking one another, envying one another!

Ephesians 4: 32: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. 1: Be ye therefore followers of God, as dear children; 2: And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

Here is a song that describes what it is to yield yourselves to God and your members as instruments of righteousness.

Ever Only All For Thee

Frances R. Havergal

Take my life, and let it be
Consecrated, Lord, to Thee.
Take my moments and my days;
Let them flow in ceaseless praise.
Take my hands, and let them move
At the impulse of Thy love.
Take my feet, and let them be
Swift and beautiful for Thee.
Take my voice, and let me sing
Always, only, for my King.
Take my lips, and let them be
Filled with messages from Thee.
Take my silver and my gold;
Not a mite would I withhold.
Take my intellect, and use,
Every power as Thou shalt choose.
Take my will, and make it Thine;
It shall be no longer mine.
Take my heart, it is Thine own;
It shall be Thy royal throne.
Take my love, my Lord, I pour
At Thy feet its treasure store.
Take myself, and I will be
Ever, only, all for Thee.

Amen!