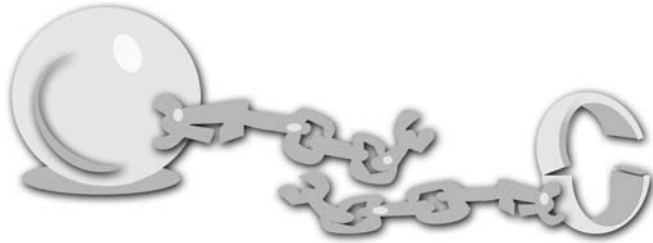


Victory Over Sin



SABBATH AFTERNOON

Read for This Week's Study: *Romans 6, 1 John 1:8–2:1.*

Memory Text: “Sin shall not have dominion over you: for ye are not under the law, but under grace” (*Romans 6:14*).

Having just expounded on justification by faith, apart from the deeds of the law, Paul then proceeds to answer the obvious question: if works can't save us, why bother with them at all? Why not just keep on sinning?

Chapter 6 is his answer to this important question. Paul here is dealing with what commonly is understood as “sanctification,” the process by which we overcome sin and more and more reflect the character of Christ. Yet, the word *sanctification* itself appears nowhere in Romans. (The word *sanctified* occurs once, in Romans 15:16.)

Does this mean that Paul has nothing to say about what commonly is understood by sanctification? Not at all. He simply does not refer to it by that term.

In the Bible “to sanctify” means “to dedicate,” usually to God. Thus, to be sanctified is often presented as a past completed act. For example, “all them which are sanctified” (*Acts 20:32*). The sanctified ones in this definition are the ones who are dedicated to God.

But this biblical usage of “sanctify” in no way denies the important doctrine of sanctification or the fact that sanctification is the work of a lifetime. The Bible strongly endorses this doctrine, but it generally uses other terms to describe it.

This week we'll look at another side of salvation by faith, one that easily can be misunderstood: the promises of victory over sin in the life of one saved by Jesus.

**Study this week's lesson to prepare for Sabbath, August 14.*

Grace Abounding

In Romans 5:20, Paul makes a powerful statement: “But where sin abounded, grace did much more abound.” His point was that no matter how much sin there is or how terrible the results of sin are, God’s grace is sufficient to deal with it. *What hope that should bring for each of us, especially when tempted to feel that our sins are too great to be forgiven!* In the next verse, Paul shows that though sin has led to death, God’s grace through Jesus has defeated death and can give us eternal life.

Read Romans 6:1. What logic is Paul dealing with here, and how, in the verses that follow, does he respond to that kind of thinking?
Rom. 6:2–11.

Paul follows an interesting line of argument in chapter 6 as to why a justified person should not sin. To begin with, he says that we shouldn’t sin, because we have died to sin. Then he explains what he means.

Immersion in the waters of baptism represents burial. What is buried? The “old man” of sin—that is, the body committing sin, the body dominated or ruled by sin. As a result, this “body of sin” is destroyed, so that we no longer serve sin. In Romans 6, sin is personified as a master who rules over his servants. Once the “body of sin” that served sin is destroyed, sin’s mastery over it ceases. The one who rises from the watery grave comes up a new person who no longer serves sin. He or she now walks in newness of life.

Christ, having died, died once and for all, but He is now alive forevermore. Death can no more rule Him. So, the Christian who is baptized has died to sin once and for all and should never again come under its dominion.

Of course, as any baptized Christian knows, sin doesn’t just automatically disappear from our lives once we come up out of the water. *Not being ruled by sin isn’t the same as not having to struggle with it.* We have a daily, moment-by-moment battle to keep reckoning ourselves dead to sin and alive unto Christ. Though the promises of victory are there, we must claim them—by faith. We always must remember, too, that God’s grace abounds, even when we sin. If not, what hope would any of us have, even after being baptized?

What has been your experience with the power of sin in your life, even after baptism? What choices are you making that allow sin the power over you that it shouldn’t have, despite all the promises we have in the Bible for victory over it?

The Lesson in Brief

► **Key Text:** *Romans 6:11*

► **The Student Will:**

Know: Compare and contrast being under the law and serving the master of sin with living under grace and obeying the Master of righteousness.

Feel: Nurture the attitudes and feelings of one alive to God and dead to sin.

Do: Choose to give God your will on a daily basis.

► **Learning Outline:**

I. Know: Obedient to Sin or Grace

A When we share Christ's death in baptism, we die to sin and are raised into life as Christ lives it, obedient to God. Why is it a life we can live only by means of God's grace?

B We can have only one master. Is it possible to live this life of grace but also be subject to the rule of sin? Why, or why not?

II. Feel: Alive to Sin or God

A What does it mean to be alive to sin? Conversely, what does it mean to be alive to God?

B How does serving our sinful natures include feeling and desiring those things that oppose God's way of life? What are those things?

C When we are dead to sin and alive to God, what kinds of feelings and desires do we have?

III. Do: Choose Today

A While we can't change our hearts, how can we choose to submit our wills to God?

B What choices can we make this week that throw us wholeheartedly into a full-time life of living on God's side, giving sin no vote at all?

► **Summary:** If we are baptized into Christ's death and rise to life in Him, filled with His grace and righteousness, He blesses us with holiness and eternal life.

Sin Personified

What admonition is given to us in Romans 6:12?

The word *reign* shows that “sin” is here represented as a king. The Greek word here translated “reign” means, literally, “to be a king” or “to function as a king.” Sin is all too willing to assume the kingship of our mortal bodies and dictate our behavior.

When Paul says “let not sin . . . reign,” he implies that the justified person can choose to prevent sin’s setting itself up as king in his or her life. This is where the action of the will comes in.

“What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice. Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can choose to serve Him. You can give Him your will; He will then work in you to will and to do according to His good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ; your affections will be centered upon Him, your thoughts will be in harmony with Him.”—Ellen G. White, *Steps to Christ*, p. 47.

The Greek word in Romans 6:12 translated “lusts” means “desires.” These desires may be either for good things or for bad; when sin reigns, it will make us desire the bad. The desires will be strong, even irresistible if we fight against them on our own. Sin can be a cruel tyrant, one who never is satisfied but who always comes back for more. Only through faith, only through claiming the promises of victory, can we overthrow this unrelenting master.

The word *therefore* in this verse is important. It goes back to what has been said before, specifically to what has been said in verses 10 and 11. The baptized person is now living “unto God.” That is, God is the center of his or her new life. The person is serving God, doing what pleases God and, therefore, cannot serve sin at the same time. He or she is “alive unto God through Jesus Christ.”

Go back over the quote from Ellen G. White in today’s study. Notice how crucial the concept of free will is. As moral creatures, we must have a free will, the power to choose right and wrong, good and evil, Christ or the world. Over the next 24 hours, try to keep track consciously of how you are using this moral free will. What can you learn about your use, or abuse, of this sacred gift?

Learning Cycle

► **STEP 1—Motivate**

Key Concept for Spiritual Growth: **God’s grace overflows so that it covers every sin and gives us a power that no temptation can overcome.**

Has there ever been a time that God’s grace was needed more than today? Crime rates astound us. If these rates were confined to one region, we might be tempted to lay the blame on inadequate education, poverty, or some correctable condition. The globalization of corruption, however, does not allow such easy excuses. The answer for societal deterioration must lie elsewhere. Greed, corruption, and sexual scandal, at the highest levels of government and society, grab headlines nightly and demonstrate that sin is no respecter of caste or social position. Drug abuse prevails among the wealthy, as well as the poor. The problem is deeper and more pervasive than the politicians understand and the societal engineers are prepared for. Sin reigns. Incompetent human wisdom cannot reverse the drift into chaos and rescue us from the moral abyss.

We need help! Thank God we have it! Jesus defeated sin at the cross, and the Holy Spirit mediates the benefits of that victory to all who desire to conquer the temptation to sin. We have an Ally in heaven who cannot fail!

Opening Activity: Discuss this Charles Spurgeon excerpt: “His [God’s] help is more than help, for he bears all the burden and supplies all the need. ‘The Lord is my helper, I will not fear what man can do unto me.’”

“Because He has already been our help, we feel confidence in Him for the present and the future. Our prayer is, ‘Lord be thou my helper’; our experience is, ‘The Spirit also helpeth our infirmities.’ ”—Charles Spurgeon, *Faith’s Check Book* (Springdale, Penn.: Whitaker House, 1992), p. 14.

Questions for Discussion: What does Spurgeon mean by saying that God bears all the burdens and supplies all the need? How does this understanding help us define grace?

► **STEP 2—Explore**

Bible Commentary

I. Sin Personified (*Review Romans 6:12 with the class.*)

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Under the Law?

Read Romans 6:14. How are we to understand this text? Does it mean that the Ten Commandments are no longer binding on us? If not, why not?

Romans 6:14 is one of the key statements in the book of Romans. And it's one we often hear, usually quoted in the context of someone telling us Adventists that the seventh-day Sabbath has been abrogated.

Yet, that's obviously not what the text means. As we asked before, how could the moral law be done away with and sin still be a reality, because the moral law is what defines sin? If you were to read all that came before in Romans, even in just chapter 6, it would be hard to see how, in the midst of all this discussion about the reality of sin, Paul were to suddenly say, "Besides, the moral law, the Ten Commandments, which defines sin, has been abolished." That makes no sense.

Paul is saying to the Romans that the person living "under the law"—that is, under the Jewish economy as it was practiced in his day, with all its man-made rules and regulations—will be ruled by sin. In contrast, a person living under grace will have victory over sin, because the law is written in his or her heart and God's spirit is allowed to guide his or her steps. Accepting Jesus Christ as the Messiah, being justified by Him, being baptized into His death, having the "old man" destroyed, rising to walk in newness of life—these are the things that will dethrone sin from our lives. Remember, that is the whole context in which this verse appears, the context of the promise of victory over sin.

We should not define "under the law" too restrictively. The person who supposedly lives "under grace" but disobeys God's law will not find grace but condemnation. "Under grace" means that through the grace of God as revealed in Jesus, the condemnation that the law inevitably brings to sinners has been removed. Thus, now free from this condemnation of death brought by the law, we live in "newness of life," a life characterized and made manifest through the fact that, being dead to self, we are no longer slaves to sin.

How have you experienced the reality of a new life in Christ? What tangible evidence can you point to that reveals what Christ has done in you? What areas are you refusing to let go of, and why must you let them go?

Learning Cycle CONTINUED


How does one distinguish between pure and evil desires? The distinction may not be that simple. The Greek word, *epithumia*, often translated “lust,” is simply the word for “desire” and can be neutral (*Mark 4:19*), and even good, as when Paul spoke of his *epithumia* to be with Christ (*Phil. 1:23*). However, translators almost universally consider the *epithumia* of Romans 6:12 to have a negative meaning (*KJV, NKJV, NASB*—“lust”; *NIV*—“evil desires”; *NLT*—“lustful desires”; *RSV, NRSV*, and *MLB* use “passion”; [while technically a neutral term, it can carry the romance-novel connotation of forbidden sexual desire]; *TEV, CEV*, and *NEB* use the neutral term “desire”). Clearly, translators use context to determine the shade of meaning they assign to it. The distinction between pure and evil desire comes down to God’s expressed will. Sexual desire is a God-given instinct, pure until expressed outside of God’s will; hunger is a natural desire, pure until leading to excess; even desire for wealth is not evil of itself until it becomes greed. *Desire* becomes perverted from its original God-intended purpose to some excess or destructive behavior. God gave us the Bible so that we may discern what His purposes are.

Once the Holy Spirit guides our knowledge of God’s purposes, there is good news; we are not left alone nor powerless! Christ’s sacrifice freed us from sin’s reign and empowers us to live holy lives—if we choose. Through his alter ego Geraldine, comedian Flip Wilson carved the expression “The devil made me do it” into international consciousness; but no one legitimately can excuse sin on this basis, for the devil cannot force us to do anything. He stands powerless when we have chosen to allow the Holy Spirit to control our lives. Therein lies the real battle: Will we surrender control to God, or will we wrestle the reins of life away from Him?

Consider This: How does God propose to purify my desires and motives? How do we sometimes get in the way of His divine purposes?

II. Under the Law? (*Review Romans 6:14 with the class.*)

Some commentators assert that Paul is dismissing the Ten Commandments in these verses. How odd that Paul would say something contrary to Christ’s express statement (*Matt. 5:17–19*) regarding the law! If we follow Paul’s reasoning, we will not jump to such erroneous conclusions. Paul’s argument is that the law defines right from wrong, thus teaching us what sin is. The person who violates the law comes under legal jurisdiction. The person who is not violating the law (not sinning) is not under legal jurisdiction (the law).

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Two Contending Masters

Read Romans 6:16. What point is Paul making? Why is his argument very black and white here? That is, it is either one or the other, with no middle ground. What lesson should we draw from this very clear contrast?

Paul comes back to the point again that the new life of faith does not grant liberty to sin. The life of faith makes possible victory over sin; in fact, only through faith can we have the victory that is promised us.

Having personified sin as a king ruling over his subjects, Paul now returns to the figure of sin as a master demanding obedience of his servants. Paul points out that a person has a choice of masters. He can serve sin, which leads to death, or he can serve righteousness, which leads to eternal life. Paul doesn't leave us any middle ground here or any room for compromise. It's one or the other because, in the end, we face either eternal life or eternal death.

Read Romans 6:17. How does Paul expand here on what he said in verse 16?

Notice how, interestingly enough, obedience is linked to correct doctrine. The Greek word for "doctrine" here means "teaching." The Roman Christians had been taught the principles of the Christian faith, which they now obeyed. Thus, for Paul, correct doctrine, correct teaching, when obeyed "from the heart," led to the Romans becoming "servants of righteousness" (*vs. 18*). We sometimes hear that doctrine does not matter, just as long as we show love. That's a very simplistic expression of something that's not so simple. As stated in an earlier lesson, Paul was very concerned about the false doctrine to which the Galatian church had succumbed. Thus, we need to be careful about statements that somehow denigrate the importance of correct teaching.

Servants of sin, servants of righteousness: the contrast is very stark. If, after baptism, we sin, does this mean that we are not truly saved? Read 1 John 1:8–2:1. How do these texts help us understand what it means to be a follower of Christ and yet still subject to falling?

Learning Cycle CONTINUED

An officer arrests me (puts me under the law) when I exceed the speed limit. If I were not speeding, he would not “put me under the law.” Conversely, the fact that I am not speeding does not mean there are no speed limits. The fact that by God’s grace I am no longer under sin’s power does not mean there are no Ten Commandments. Paul never says there is no law; he simply asserts that we are not under it because, by divine power, we need not sin. Sin puts us under the law; when we stop breaking the law, we are no longer “under it.”

Consider This: How would we know what sin is if there were no law? How does God propose to help us get out from under the law (that is, stop sinning)?

► **STEP 3—Apply**

Just for Teachers: Even among those whose belief system teaches that God’s overflowing grace is sufficient to forgive and empower, there is sometimes an emotional disconnect between what we believe and what we feel. How do we make that connection so that belief and feeling are synchronized? Have two volunteers read the following dialogue and discuss:

Activity:

SARAH. Why do I keep falling for these guys? Am I some kind of loser or something?

NINA. Sarah, you shouldn’t be so hard on yourself.

SARAH. I mean, it must be written on me somewhere. . . . Is it on my back, on my forehead, what? “NAIVE GIRL—TAKE ADVANTAGE!”

NINA. Sarah, stop!

SARAH. That’s the problem, I can’t stop. I keep making the same stupid mistakes again and again. What’s wrong with me? Am I ever going to learn?

NINA. You can start over.

SARAH. Uh-oh. I can feel it coming. This is the God-talk, right? “Oh, Sarah, God can forgive anything!” Well, I used up my share a long time ago.

NINA. Don’t think like that. The woman at the well had a half dozen guys and—

SARAH, interrupting. So you’re saying I’ve got some competition, huh?

NINA. I didn’t mean it that way.

SARAH. Well, I mean, why doesn’t God stop me from doing such stupid stuff?

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Fruit Unto Holiness

Keeping in mind what we have studied so far in Romans 6, read the rest of the verses (19–23). Summarize on the lines below the gist of what Paul is saying. Most important, ask yourself how you can make real in your life the crucial truths that Paul is addressing. Ask yourself, too, what are the issues at stake here?

Paul’s words here show that he fully understands the fallen nature of humanity. He talks about the “infirmity of your flesh.” The Greek word for “infirmity” means also “weakness.” He knows what fallen human nature, left on its own, is capable of. Thus, again, he appeals to the power of choice—the power we have to choose to surrender ourselves and our weak flesh to a new master, Jesus, who will enable us to live a righteous life.

Romans 6:23 often is quoted to show that the penalty for sin—that is, the transgression of the law—is death. Certainly sin’s penalty is death. But in addition to seeing death as sin’s penalty, we should see sin as Paul describes it in Romans 6—as a master dominating his servants, duping them by paying them off with the wages of death.

Notice, too, that in his development of the figure of the two masters, Paul calls attention to the fact that the service of one master means freedom from the service of the other. Again we see the clear choice: one or the other. There is no middle ground. At the same time, as we all know, being free from the dominion of sin doesn’t mean sinlessness, doesn’t mean we don’t struggle and, at times, even fall. It means, instead, that we are no longer *dominated* by sin, however much a reality it remains in our life and however much we must daily claim the promises of victory over it.

Thus, this passage becomes a powerful appeal to anyone who is serving sin. This tyrant offers nothing but death as payment for doing shameful things; therefore, a reasonable person should desire emancipation from this tyrant. In contrast, those who serve righteousness do things that are upright and praiseworthy, not with the idea of thus earning their salvation, but as a fruit of their new experience. If they are acting in an attempt to earn salvation, they are missing the whole point of the gospel, the whole point of what salvation is, and the whole point of why they need Jesus.

Learning Cycle CONTINUED

NINA. Like I started to say, Jesus forgave her just like He's always willing to forgive you. But you have to be willing to accept it.

SARAH. Yeah, yeah. I know you're right; but why can't I feel it? Why don't I feel forgiven?

Application Questions:

- 1 How can I help others (or myself) gain full confidence in God's promise of forgiveness and empowerment?
- 2 How do I deal with repeated failure?
- 3 How can I say No to temptation?

Witness:

Little Jimmy went skating at the youth center one night when the concession stand was running a special—unlimited free refills on drinks. Because it was paid for already, Jimmy kept refilling until he could hold it no longer, and then he had an *accident*. Many Christians seem to display the same attitude when it comes to God's unlimited grace. Because the payment for sin already has been made, they reason that they need not exercise self-control, for they can return any time for a *forgiveness refill*. Unfortunately, many Christians have suffered through unnecessary *accidents* as a result of this philosophy. Apparently, in Paul's day, some even were suggesting that sinning more would make God appear even more gracious!

Discuss: How do we guard against the error of limiting God's grace but also avoid the error of presuming upon it?

► **STEP 4—Create**

Just for Teachers: **The heart of the gospel is enunciated in Romans 6. Because of Christ's sacrifice, God saves to the outer limits and empowers surrendered souls to overcome temptation. The suggested closing activity requires advance preparation but offers an enduring visual experience of the concepts studied.**

Activity: Near the end of class bring in a person bound in several layers of rope, gagged, handcuffed, blindfolded, and chained. Have the class set the prisoner free.

Discuss: How does this experience graphically illustrate the way in which Christ sets us free from sin? What does it tell us about His power to save to the uttermost?

Further Study: Read Ellen G. White, “Victory Appropriated,” pp. 105, 106, in *Messages to Young People*; “The True Motive in Service,” pp. 93–95, in *Thoughts From the Mount of Blessing*; “Appeal to the Young,” p. 365, in *Testimonies for the Church*, vol. 3; pp. 1074, 1075, in *The SDA Bible Commentary*, vol. 6.

“He [Jesus] did not consent to sin. Not even by a thought did He yield to temptation. So it may be with us. Christ’s humanity was united with divinity; He was fitted for the conflict by the indwelling of the Holy Spirit. And He came to make us partakers of the divine nature. So long as we are united to Him by faith, sin has no more dominion over us. God reaches for the hand of faith in us to direct it to lay fast hold upon the divinity of Christ, that we may attain to perfection of character.”—Ellen G. White, *The Desire of Ages*, p. 123.

“At our baptism we pledged ourselves to break all connection with Satan and his agencies, and to put heart and mind and soul into the work of extending the kingdom of God. . . . The Father, the Son, and the Holy Spirit are pledged to cooperate with sanctified human instrumentalities.”—Ellen G. White Comments, *The SDA Bible Commentary*, vol. 6, p. 1075.

“A profession of Christianity without corresponding faith and works will avail nothing. No man can serve two masters. The children of the wicked one are their own master’s servants; to whom they yield themselves servants to obey, his servants they are, and they cannot be the servants of God until they renounce the devil and all his works. It cannot be harmless for servants of the heavenly King to engage in the pleasures and amusements which Satan’s servants engage in, even though they often repeat that such amusements are harmless. God has revealed sacred and holy truths to separate His people from the ungodly and purify them unto Himself. Seventh-day Adventists should live out their faith.”—Ellen G. White, *Testimonies for the Church*, vol. 1, p. 404.

Discussion Questions:

- ❶ Though we have all these wonderful promises of victory over sin, the fact is that we all—even as born-again Christians—are aware of just how fallen we are, how sinful we are, and how corrupt our hearts can be. Is there a contradiction here? Explain.
- ❷ In class, give a testimony about how Christ has changed your life.
- ❸ However important it is that we always remember that our salvation rests only in what Christ has done for us, what dangers arise if we overemphasize that wonderful truth to the exclusion of the other part of salvation: that of what Jesus does in us, to transform us into His image? Why do we need to understand and emphasize both these aspects of salvation?