

INTRODUCTION.

- A. Scripture text: **Romans 5:20-6:2**.
- B. On the surface, Rom. 6:1-2 is a text that says if one sins more he might receive more grace. But based on Paul's comments in Rom. 5:12-20 we see that more sin does not bring more grace.

I. FIVE "MUCH MORE"S.

- A. Some denominational scholars want to vastly separate Romans chapter 6 from chapter 5, but Paul didn't know anything about chapter divisions; we shall see that understanding 6:1-2 is dependent on 5:9-21.
- B. The apostle uses the words "much more" five times to describe the contrast between the way of sin (Adam) and the way of righteousness or grace (in Christ).
- C. **Verse 9;**
Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him.
 - 1. JC died for us, even though we didn't deserve it.
 - 2. JC died for the lowest "class" of man:
 - a. A benevolent man (good man) someone might dare to die.
 - b. A righteous man (do only what is expected, no more) one might scarcely die for.
 - c. A sinful, ungodly man is lowest of the three (Rom. 5:6-8).
 - 3. Jesus died for us not as righteous, but as sinners.
- D. **Verse 10;**
For if while we were enemies, we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.
 - 1. We were not only sinners, but also enemies.
(Enemies are opposed and transgressors).
 - 2. He brought us from a state of being enemies to one of reconciliation.
- E. **Verse 15;**
But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many.
 - 1. The penalty of Adam's sin goes to all men, death.
 - 2. The reward of X's act of righteousness (potentially) goes to all men, grace.
- F. **Verse 17;**
For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.
 - 1. Those who go the way of Adam can reign in death.
 - 2. Those who go the way of X can reign in life.

A clear contrast is being drawn between the wages of sin and the wages of grace.
- G. **Verses 20-21;**
And the Law came in that the transgression might increase; but where sin increased, grace abounded all the more, that, as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.
 - 1. Even with the bringing in of the Law, which meant an increase in sin, death reigned even before the Law came (see 5:14).
 - 2. Grace is much more abundant to cover all sins.
- H. The conclusion to this contrast and the "much more"s is:
 - 1. By sin one obtains both physical and spiritual death.
 - 2. By righteousness one obtains grace which leads to eternal life (Rom. 5:21).
- I. Now with these two paths clearly defined, Paul can ask the question of 6:1.

II. SHALL WE CONTINUE TO SIN?

- A. See Romans 6:1-2.
What shall we say then? Are we to continue in sin that grace might increase? May it never be! How shall we who died to sin still live in it?
- B. Paul says, "Shall we continue to sin that grace may abound?"
- C. His answer is, "God forbid." or "May it never be!"
- D. The reason for his answer is that the paths of sin and grace are exactly opposite of one another, not side by side.
- E. Sin leads and brings forth death (Jas. 1:15) while grace (by righteousness) brings forth eternal life (Rom. 5:21).
(Jas 1:15) Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death.
(Rom 5:21) that, as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.
- E. We should never increase our sinning to increase our grace as a Xian. But realize that no matter how much sin is in an obedient X's life, there will always be enough grace to cover it.

III. HOW TO GO FROM SIN TO GRACE.

- A. If sin is one path leading to death, and grace is another path leading to eternal life, how does one get off of one path, and on to another?
- B. The answer to this question is baptism--the next five verses of Rom. 6.
- C. Romans 6:2-6 says:
 - 1. Remembering it was an act of God and X that brought grace (Rom. 5:17-18).
 - 2. Jesus overcame death in His death, burial, and resurrection (1Cor. 15:1-4).
 - 3. Our baptism, which parallels X's D, B, R frees us from sin and its consequences (Rom. 6:3-7).
Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? Therefore we have been buried with Him through baptism into death, in order that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life. For if we have become united with Him in the likeness of His death, certainly we shall be also in the likeness of His resurrection, knowing this, that our old self was crucified with Him, that our body of sin might be done away with, that we should no longer be slaves to sin; for he who has died is freed from sin.
- D. A separation of chapter 6 from chapter 5 will leave us helpless in how to leave the path of sin and get on the path of grace! We make this "jump" by being baptized.

CONCLUSION AND INVITATION.

- A. Grace and sin are not in a race together with one automatically increasing the other.
- B. Grace and sin are opposite routes on travels down when going through this life. They also have separate rewards respectfully--life and death.
- C. One can go from the path of sin that leads to death to the path of grace (by righteousness) to eternal life by sharing in the very act which showed that the way of grace is better than the way of sin (X's death, burial, and resurrection; baptism).
- D. Plan of salvation for non-Xians, erring Xians.