

Do Not Sin

Let us begin this week's journey by reviewing from Romans 6:1.

Romans 6:1 What shall we say then? Are we to continue in sin so that grace may increase?

Romans 6:2 May it never be! How shall we who died to sin still live in it?

Romans 6:3 Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death?

Romans 6:4 Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.

Romans 6:5 For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection,

Romans 6:6 knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin;

Romans 6:7 for he who has died is freed from sin.

Do Not Sin
Romans 6:1-14/Hebrews 6:4-6

Romans 6:8 Now if we have died with Christ, we believe that we shall also live with Him,

Romans 6:9 knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him.

Romans 6:10 For the death that He died, He died to sin once for all; but the life that He lives, He lives to God.

Romans 6:11 Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.

Romans 6:12 Therefore do not let sin reign in your mortal body so that you obey its lusts,

Romans 6:13 and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God.

Romans 6:14 For sin shall not be master over you, for you are not under law but under grace.

Do Not Sin
Romans 6:1-14/Hebrews 6:4-6

Paul is arguing against those who say that we are allowed to sin because God has plenty of grace to spare. Or, that we can sin because we are no longer under Mosaic Law.

Paul recognizes that as Christians we are able to sin. He argues that we should not sin because of our position “in Christ.”

Paul is making the case that grace is about living in concert with our position in Christ. He exhorts the believer to not sin. He is arguing against those that would teach that it is OK to sin in order to force God to provide more grace. Here in these verses he says that just because we are no longer under the Mosaic Law, we are not authorized to sin. The Law was not meant to be a means to salvation. It was meant to instruct us that we need salvation. Even a believer needs to walk by faith. Chapter 7

There are some who would accuse us of teaching that we have a license to sin because we will be saved from “Hell” no matter the sin. Eternal security, for some, means that they can sin at will without eternal consequence. But remember. All sin has consequences in time.

What we teach is called “free grace theology.” Here is one description of that:

“Free Grace theology teaches that those who believe in Jesus Christ as the Son of God who died on the cross for their sins, rose from the dead, and guarantees eternal salvation are saved. These who believe in Jesus Christ as their Savior can know for sure that they are saved.¹”

Some use the phrase, “Once saved, always saved.” This is based on the doctrine of eternal security. This is a doctrine that many oppose. As I see it, those that I have read seem to confuse salvation and the Christian life. In Paul’s terms these are justification for phase 1/Salvation and sanctification for phase 2/Christian life.

1 <https://www.gracelife.org/resources/gracenotes/?id=73&lang=eng>

Do Not Sin
Romans 6:1-14/Hebrews 6:4-6

Phase	Justification	Sanctification	Glorification
Tense	Past	Present	Future
Saved from	Penalty of sin	Power of sin	Presence of sin
Scripture	Ephesians 2:8-9 Titus 3:5	Philippians 2:12 Romans 6	Hebrews 9:28 Romans 13:11

The Bible differentiates justification and sanctification. We have been over that.

For some, these seems like a paradox. How can I keep on sinning and still not be eternally penalized? Here are some wise words from R. B. Thieme Jr.

“Can a Christian immerse himself in sin and evil and still be a Christian? Throughout the Church Age pastors and theologians have struggled to explain this paradox. Some contend that perpetually carnal believers were never genuinely saved. But the Bible emphatically states that once a person expresses faith alone in Christ alone, he is eternally saved (John 3:16, 36). Others assert that believers who continually sin can lose their salvation. But since every believer has an irrevocable position “in Christ” (2 Cor 5:17), neither sin nor evil, not even God Himself, can separate the believer “from the love of God, which is in Christ Jesus” (Rom 8:39). The believer is eternally secure, forever a son and heir of God (Gal 4:5-7).”

Do Not Sin
Romans 6:1-14/Hebrews 6:4-6

“Although the believer can never lose his eternal life, he can be in danger of destroying his spiritual life and losing all the blessings that “God has prepared for those who love him²””

Below is an outline of the doctrine of eternal security as taught by R. B. Thieme Jr. taken from my notes.

1. Logical Approach: Rom 5; Rom 8:32
2. Positional Approach: Rom 8:1,38-39
3. Anthropomorphic Approach: Ps 37:24; Jn 10:28
4. Experiential Approach: 2Tim 2:12-13
5. Family Approach: Gal 3:26; Jn 1:12
6. Inheritance Approach: 1Pet 1:4-5
7. Power of God: Jude 24-25; 2Pet 2:9
8. Sealing Ministry of the Holy Spirit: Eph 1:13
9. Body Approach: 1Cor 12:21
10. Greek Tense (Perfect) Approach: Eph 2:8-9

There are previous lessons on the doctrine of eternal security posted on the church website:

Romans lessons 154-158 (Herman)

Romans Lesson 242 (Kit)

Guest Speakers Lessons 182, 438, 440 (Kit)

This is an important doctrine. It contains answers concerning this very issue. You do not lose your salvation because of sin. Jesus died on the

² <https://faithalone.org/blog/perpetually-carnal-yet-eternally-secure/> quoted from R.B. Thieme Jr. book on Reversionism page 1. Thieme's pamphlet can be downloaded at https://www.rbthieme.org/PDF/for_download/Reversionism.pdf

Do Not Sin
Romans 6:1-14/Hebrews 6:4-6

cross being judged for ALL sin. We are looking at the other side of the doctrine. What happens in time when we sin. For some, they slip so deep into sin that they refuse to return and die the sin unto death. And then are taken to heaven.

Rather than spend an hour reviewing the notes from a previous lesson on eternal security, let us delve into one of the difficult passages that are sometimes used to “disprove” eternal security. Hebrews 6:4-6. I have used notes from Robby Dean’s Hebrews lessons 62-63. The issue revolves around English translations of the Greek. The Greek grammar, vocabulary and context are important to note. As I look back on what I prepared it is obvious that I am only scratching the surface of this passage. Robby Dean took three maybe more hours to go over it. Perhaps we can investigate this passage more in detail at a later date.

Hebrews 6:4 (NASB 1995) For in the case of those who have once been enlightened (aorist participle) and have tasted (aorist participle) of the heavenly gift and have been made partakers (aorist participle) of the Holy Spirit,

Hebrews 6:5 and have tasted (aorist participle) the good word of God and the powers of the age to come,

Hebrews 6:6 and then have fallen away (aorist participle), it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God and put Him to open shame.

Do Not Sin
Romans 6:1-14/Hebrews 6:4-6

This passage is one of the most difficult in the New Testament to exegete. It has been misunderstood by many. There are some key words which I have underlined above. The study of those words from the Greek vocabulary and associated grammar provide spiritual illumination on the meaning and application to our lives.

Impossible. Hebrews 6:4 in the Greek starts with the word for impossible. It is the very first word, for emphasis. The verb that is tied to it does not show up in the Greek until verse 6. The NASB puts that in verse 6! It is the word *dunamis* plus the “alpha” prefix which negates the meaning of the following word. So it is “not” + “possible.” Or no ability. The issue is that Paul has put the infinitive “to renew” in verse six. Greek can do that. Paul emphasizes that some people fall in their Christian lives such that they will not return to fellowship. But be careful here. It does not say it is impossible for God. It is only impossible for man.

Matthew 19:23 And Jesus said to His disciples, “Truly I say to you, it is hard for a rich man to enter the kingdom of heaven.

Matthew 19:24 Again I say to you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God.”

Matthew 19:5 When the disciples heard this, they were very astonished and said, “Then who can be saved?”

Matthew 19:26 And looking at them Jesus said to them, “With people this is impossible, but with God all things are possible.”

Do Not Sin
Romans 6:1-14/Hebrews 6:4-6

Here is Robby Dean's translation of Hebrews 6:4-6 emphasizing the aorist participles³.

1. once having been enlightened (verse 6:4a)
2. tasted the heavenly gift (verse 6:4b)
3. made partakers of the Holy Spirit (verse 6:4c)
4. tasted the good word of God and the power of the age to come (verse 6:5)
5. having fallen away (verse 6:6a)

These are all aorist participles. The action of the aorist participle comes before the action of the main verb, "to renew."

Since I am pressed for time, I will not investigate each of the aorist participles. The conclusion is that they all refer to a believer. Each one of them is an aorist participle. This means that their actions occur prior to the action of the main verb: to renew. This specific word occurs only in Hebrews 4:6. There are other words from the same root that are used in the New Testament. From the few that I quote below it is obvious that this does not refer to being saved. It refers to renewal of fellowship. Let us look at the other words in different contexts.

Romans 12:1 Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.

Romans 12:2 And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will

³ <https://deanbibleministries.org/new-testament-menuitem/hebrews-menuitem/message/2005-hebrews-062b/read>

Do Not Sin
Romans 6:1-14/Hebrews 6:4-6

of God is, that which is good and acceptable and perfect.

The renewing here is that of a believer.

Colossians 3:9 Do not lie to one another, since you laid aside the old self with its evil practices,

Colossians 3:10 and have put on the new self who is being renewed to a true knowledge according to the image of the One who created him—

Colossians 3:11 a renewal in which there is no distinction between Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and freeman, but Christ is all, and in all.

This renewal is of a believer. It appears to be part of a process of growth.

2 Corinthians 4:16 Therefore we do not lose heart, but though our outer man is decaying, yet our inner man is being renewed day by day.

So, it is possible for a believer to go so far into sin that it is impossible for him or her to turn around. In some cases, even in the midst of terrible divine discipline. They suffer the sin unto death. They suffer loss of rewards in eternity but not loss of salvation. God is faithful to His Word.

Do Not Sin
Romans 6:1-14/Hebrews 6:4-6

There are some faith heroes from Hebrews chapter 11 who had done a deep dive into sin. Without God's intervention it was impossible for them to recover. We will see below two examples. One (King David) will recover because of intervention and response and death for the other one (King Saul). For those Christians who have decided to turn their backs on God and Jesus Christ, there is no hope that they will return to fellowship. As a result they will suffer the sin unto death with concurrent loss of rewards. It is sad but true.

Yet, we know that believers sin.

Let us look at a Biblical illustration of a believer who should have died the sin unto death but was rescued by divine discipline. Again an emphasis. None of these believers lost salvation. They lost fellowship and rewards.

David. In 1 Samuel chapter 17. David defeats Goliath in battle. He does so using the faith-rest technique. He has already placed his faith in God's promise. He is a believer.

1 Samuel 17:41 Then the Philistine came on and approached David, with the shield-bearer in front of him.

1 Samuel 17:42 When the Philistine looked and saw David, he disdained him; for he was but a youth, and ruddy, with a handsome appearance.

1 Samuel 17:43 The Philistine said to David, "Am I a dog, that you come to me with sticks?" And the Philistine cursed David by his gods.

Do Not Sin
Romans 6:1-14/Hebrews 6:4-6

1 Samuel 17:44 The Philistine also said to David, “Come to me, and I will give your flesh to the birds of the sky and the beasts of the field.”

1 Samuel 17:45 Then David said to the Philistine, “You come to me with a sword, a spear, and a javelin, but I come to you in the name of the Lord of hosts, the God of the armies of Israel, whom you have taunted.

1 Samuel 17:46 This day the Lord will deliver you up into my hands, and I will strike you down and remove your head from you. And I will give the dead bodies of the army of the Philistines this day to the birds of the sky and the wild beasts of the earth, that all the earth may know that there is a God in Israel,

1 Samuel 17:47 and that all this assembly may know that the Lord does not deliver by sword or by spear; for the battle is the Lord’s and He will give you into our hands.”

From a literal reading of the text David is clearly expressing his faith in God, the God of Israel. Remember, Hebrew describes the event showing David’s faith rather than a Western commentary saying David had faith.

Then, years later when David was king, he sinned greatly. A non-free grace theologian would have to say that David was not a believer at this

Do Not Sin
Romans 6:1-14/Hebrews 6:4-6

point. Yet the text of 1 Samuel chapter 17 clearly shows he had faith and was a believer.

2 Samuel 11:2 Now when evening came David arose from his bed and walked around on the roof of the king's house, and from the roof he saw a woman bathing; and the woman was very beautiful in appearance.

2 Samuel 11:3 So David sent and inquired about the woman. And one said, "Is this not Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?"

2 Samuel 11:4 David sent messengers and took her, and when she came to him, he lay with her; and when she had purified herself from her uncleanness, she returned to her house.

2 Samuel 11:5 The woman conceived; and she sent and told David, and said, "I am pregnant."

David is guilty of adultery among other sins. When there was no apparent way to hide that Bathsheba was pregnant by him, David decided to have her husband, Uriah killed. Murdered.

2 Samuel 11:14 Now in the morning David wrote a letter to Joab and sent it by the hand of Uriah.

Do Not Sin
Romans 6:1-14/Hebrews 6:4-6

2 Samuel 11:15 He had written in the letter, saying, “Place Uriah in the front line of the fiercest battle and withdraw from him, so that he may be struck down and die.”

2 Samuel 11:22 So the messenger departed and came and reported to David all that Joab had sent him to tell.

2 Samuel 11:23 The messenger said to David, “The men prevailed against us and came out against us in the field, but we pressed them as far as the entrance of the gate.

2 Samuel 11:24 Moreover, the archers shot at your servants from the wall; so some of the king’s servants are dead, and your servant Uriah the Hittite is also dead.”

2 Samuel 11:25 Then David said to the messenger, “Thus you shall say to Joab, ‘Do not let this thing displease you, for the sword devours one as well as another; make your battle against the city stronger and overthrow it’; and so encourage him.”

Let’s look at King Saul. He went beyond recovery to fellowship. For Saul, it was impossible to recover. He went to the witch at Endor to call up Samuel from the dead. When Samuel actually appears from where he was (Abraham’s bosom/Paradise) the witch is horrified. He really did

Do Not Sin
Romans 6:1-14/Hebrews 6:4-6

appear. This was something beyond her powers. But Samuel prophesies from the grave:

1 Samuel 28:15 Then Samuel said to Saul, “Why have you disturbed me by bringing me up?” And Saul answered, “I am greatly distressed; for the Philistines are waging war against me, and God has departed from me and no longer answers me, either through prophets or by dreams; therefore I have called you, that you may make known to me what I should do.”

1 Samuel 28:16 Samuel said, “Why then do you ask me, since the Lord has departed from you and has become your adversary?

1 Samuel 28:17 The Lord has done accordingly as He spoke through me; for the Lord has torn the kingdom out of your hand and given it to your neighbor, to David.

1 Samuel 28:18 As you did not obey the Lord and did not execute His fierce wrath on Amalek, so the Lord has done this thing to you this day.

1 Samuel 28:19 Moreover the Lord will also give over Israel along with you into the hands of the Philistines, therefore tomorrow you and your sons will be with me. Indeed the Lord will

give over the army of Israel into the hands of the Philistines!”

1 Samuel 31:1 Now the Philistines were fighting against Israel, and the men of Israel fled from before the Philistines and fell slain on Mount Gilboa.

1 Samuel 31:2 The Philistines overtook Saul and his sons; and the Philistines killed Jonathan and Abinadab and Malchi-shua the sons of Saul.

1 Samuel 31:3 The battle went heavily against Saul, and the archers hit him; and he was badly wounded by the archers.

1 Samuel 31:4 Then Saul said to his armor bearer, “Draw your sword and pierce me through with it, otherwise these uncircumcised will come and pierce me through and make sport of me.” But his armor bearer would not, for he was greatly afraid. So Saul took his sword and fell on it.

1 Samuel 31:5 When his armor bearer saw that Saul was dead, he also fell on his sword and died with him.

Do Not Sin
Romans 6:1-14/Hebrews 6:4-6

1 Samuel 31:6 Thus Saul died with his three sons, his armor bearer, and all his men on that day together.

In David's case, it was impossible for him to be restored without the intervention of God. David was presented with a hypothetical judicial case in which David declared the offending party should die. Nathan, the prophet, said, "You are the man." That was what was needed for David to respond in faith. Without that it was impossible for David to return.

For Saul, he did not repond. There was nothing God did that could cause Saul to return. So he died the sin unto death. His family lost the throne in Israel.

There is a little studied king, King Mannaseh. He was a very evil king. If allowed to continue he surely would have died the sin unto death. For him it was impossible to return. Yet, God intervened.

2 Kings 21:16 Moreover, Manasseh shed very much innocent blood until he had filled Jerusalem from one end to another; besides his sin with which he made Judah sin, in doing evil in the sight of the Lord.

2 Kings 21:17 Now the rest of the acts of Manasseh and all that he did and his sin which he committed, are they not written in the Book of the Chronicles of the Kings of Judah?

2 Kings 21:18 And Manasseh slept with his fathers (an indication that he was a believer) and was buried in the garden of his own house, in

the garden of Uzza, and Amon his son became king in his place.

The story of God's intervention:

2 Chronicles 33:10 The Lord spoke to Manasseh and his people, but they paid no attention.

2 Chronicles 33:11 Therefore the Lord brought the commanders of the army of the king of Assyria against them, and they captured Manasseh with hooks, bound him with bronze chains and took him to Babylon.

2 Chronicles 33:12 When he was in distress, he entreated the Lord his God and humbled himself greatly before the God of his fathers.

2 Chronicles 33:13 When he prayed to Him, He was moved by his entreaty and heard his supplication, and brought him again to Jerusalem to his kingdom. Then Manasseh knew that the Lord was God.