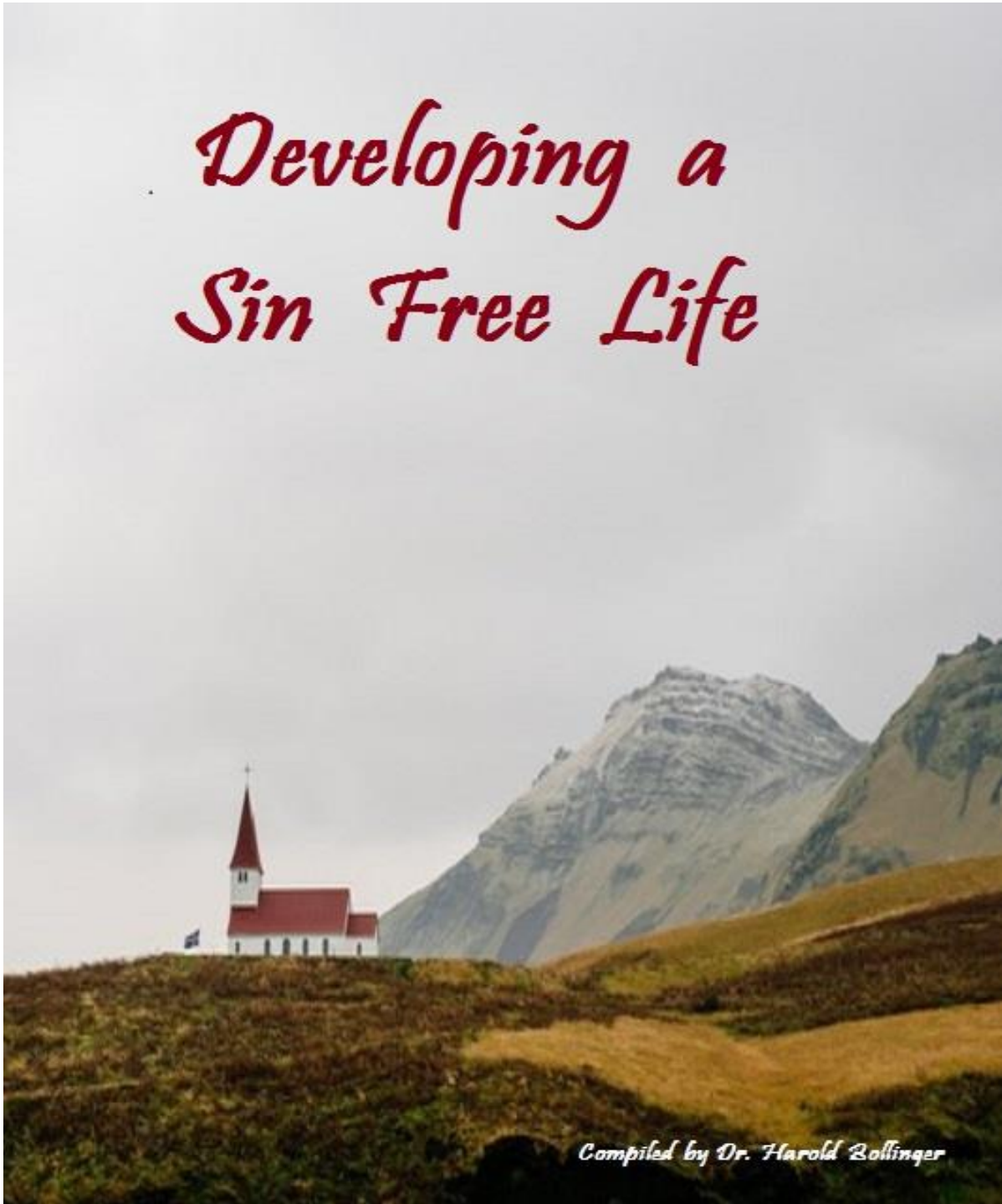


Developing a Sin Free Life



Compiled by Dr. Harold Bollinger

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Forward

The body as it was, a vehicle of sin—has been rendered inoperative.

Romans 6:8-10

Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

The corrupt nature, called the old man, because it was derived from our first father Adam, is crucified with Christ, in every true believer, by the grace derived from the cross. It is weakened and in a dying state, though it yet struggles for life, and even for victory.

But the whole body of sin, whatever is not according to the holy law of God, must be done away, so that the believer may no more be the slave of sin, but live to God, and find happiness in his service.

Chapter 1

Developing a sin free life.

Doing whatever you want is not a Christian choice.

Romans 6:1-14

What shall we say then? Shall we continue in sin, that grace may abound? How shall we, that are dead to sin, live any longer therein? Know you not, that of us as were baptized into Jesus Christ were baptized into his death?

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.

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

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.

For he that is dead is freed from sin. [8] Now if we be dead with Christ, we believe that we shall also live with him: [9] Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon you also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

Believers Must Die to Sin, and Live to God

Romans 6:1-2

The apostle is very full in pressing the necessity of holiness. He does not explain away the free grace of the gospel, but he shows that connexion between justification and holiness are inseparable.

Let the thought be abhorred, of continuing in sin that grace may abound.

True believers are dead to sin, therefore they ought not to follow it. No man can at the same time be both dead and alive.

He is a fool who, desiring to be dead unto sin, thinks he may live in it.

Neither yield you 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.

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

This Is Urged by Their Christian Baptism and Union with Christ

Romans 6:3-10

Baptism teaches the necessity of dying to sin, and being as it were buried from all ungodly and unholy pursuits, and of rising to walk with God in newness of life.

Unholy professors may have had the outward sign of a death unto sin, and a new birth unto righteousness, but they never passed from the family of Satan to that of God.

The corrupt nature, called the old man, because derived from our first father Adam, is crucified with Christ, in every true believer, by the grace derived from the cross.

It is weakened and in a dying state, though it yet struggles for life, and even for victory.

But the whole body of sin, whatever is not according to the holy law of God, must be done away, so that the believer may no more be the slave of sin, but live to God, and find happiness in his service.

They Are Made Alive to God

Romans 6:11-15

The strongest motives against sin, and to enforce holiness, are here stated. Being made free from the reign of sin, alive unto God, and having the prospect of eternal life, it becomes believers to be greatly concerned to advance thereto.

But, as unholy lusts are not quite rooted out in this life, it must be the care of the Christian to resist their motions, earnestly striving, that, through Divine grace, they may not prevail in this mortal state.

Let the thought that this state will soon be at an end, encourage the true Christian, as to the motions of lusts, which so often perplex and distress him. Let us present all our powers to God, as weapons or tools ready for the warfare, and work of righteousness, in his service.

There is strength in the covenant of grace for us. Sin shall not have dominion. God's promises to us are more powerful and effectual for mortifying sin, than our promises to God.

Sin may struggle in a real believer, and create him a great deal of trouble, but it shall not have dominion; it may vex him, but it shall not rule over him.

Shall any take occasion from this encouraging doctrine to allow themselves in the practice of any sin? Far be such abominable thoughts, so contrary to the perfections of God, and the design of his gospel, so opposed to being under grace.

Chapter 2

Good will not come forth from evil.

Romans 3:8

And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? Whose damnation is just.

Let us do evil, that good may come, is oftener in the heart than in the mouth of sinners; for few thus justify themselves in their wicked ways.

The believer knows that duty belongs to him, and events to God; and that he must not commit any sin, or speak one falsehood, upon the hope, or even assurance, that God may thereby glorify himself. If any speak and act thus, their condemnation is just.

Sin has only fleeting pleasures

Hebrews 11:25

Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

Faith has a great work to do at last, to help the believer to die to the Lord, so as to honour him, by patience, hope, and joy. Joseph was tried by temptations to sin, by persecution for keeping his integrity; and he was tried by honours and power in the court of Pharaoh, yet his faith carried him through.

It is a great mercy to be free from wicked laws and edicts; but when we are not so, we must use all lawful means for our security.

Faith gives strength against the sinful, slavish fear of men; it sets God before the soul, shows the vanity of the creature, and that all must give way to the will and power of God.

Christian liberty does not include allowing sin.

1 Corinthians 5:1-7

It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. [3] For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed.

In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us:

The apostle notices a flagrant abuse, winked at by the Corinthians. Party spirit, and a false notion of Christian liberty, seem to have saved the offender from censure.

Grievous indeed is it that crimes should sometimes be committed by professors of the gospel, of which even heathens would be ashamed.

Spiritual pride and false doctrines tend to bring in, and to spread such scandals. How dreadful the effects of sin! The devil reigns where Christ does not. And a man is in his kingdom, and under his power, when not in Christ.

The bad example of a man of influence is very mischievous; it spreads far and wide. Corrupt principles and examples, if not corrected, would hurt the whole church. Believers must have new hearts, and lead new lives.

Their common conversation and religious deeds must be holy. So far is the sacrifice of Christ our Passover for us, from rendering personal and public holiness unnecessary, that it furnishes powerful reasons and motives for it.

Without holiness we can neither live by faith in him, nor join in his ordinances with comfort and profit

Chapter 3

The Nature of Our Identification with Christ

Matthew 28:19

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Christ's Commission to His Disciples

All that see the Lord Jesus with an eye of faith, will worship him. Yet the faith of the sincere may be very weak and wavering. But Christ gave such convincing proofs of his resurrection, as made their faith to triumph over doubts.

He now solemnly commissioned the apostles and his ministers to go forth among all nations.

The salvation they were to preach, is a common salvation; whoever will, let him come, and take the benefit; all are welcome to Christ Jesus.

Christianity is the religion of a sinner who applies for salvation from deserved wrath and from sin; he applies to the mercy of the Father, through the atonement of the incarnate Son, and by the sanctification of the Holy Spirit, and gives up himself to be the worshipper and servant of God, as the Father, Son, and Holy Ghost, three Persons but one God, in all his ordinances and commandments.

Baptism is an outward sign of that inward washing, or sanctification of the Spirit, which seals and evidences the believer's justification.

Believers shall have the constant presence of their Lord always; all days, every day. There is no day, no hour of the day, in which our Lord Jesus is not present with his churches and with his ministers; if there were, in that day, that hour, they would be undone.

The God of Israel, the Saviour, is sometimes a God that hideth himself, but never a God at a distance. To these precious words Amen is added.

Even so, Lord Jesus, be thou with us and all thy people; cause thy face to shine upon us, that thy way may be known upon earth, thy saving health among all nations.

Under the Gospel State True Believers Are All One in Christ

Galatians 3:27

For as many of you as have been baptized into Christ have put on Christ.

Real Christians enjoy great privileges under the gospel; and are no longer accounted servants, but sons; not now kept at such a distance, and under such restraints as the Jews were.

Having accepted Christ Jesus as their Lord and Saviour, and relying on him alone for justification and salvation, they become the sons of God.

But no outward forms or profession can secure these blessings; for if any man have not the Spirit of Christ, he is none of his.

Being baptized into Christ, we are baptized into his death, that as he died and rose again, so we should die unto sin, and walk in newness and holiness of life.

The putting on of Christ according to the gospel, consists not in outward imitation, but in a new birth, an entire change.

He who makes believers to be heirs, will provide for them. Therefore our care must be to do the duties that belong to us, and all other cares we must cast upon God.

And our special care must be for heaven; the things of this life are but trifles. The city of God in heaven, is the portion or child's part. Seek to be sure of that above all things.

We are all baptized into the body of Christ.

1 Corinthians 12:13

For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

Our spiritual history began at the cross. We were there in the sense that in God's sight we were joined to Him who actually suffered on it.

Christ and his church form one body, as Head and members.

The outward rite is of Divine institution; it is a sign of the new birth, and is called therefore the washing of regeneration.

Each member has its form, place, and use. The meanest makes a part of the body. There must be a distinction of members in the body. So Christ's members have different places. We should do the duties of our own place, and not murmur, or quarrel with others.

All the members of the body are useful and necessary to each other. Nor is there a member of the body of Christ, but may and ought to be useful to fellow-members.

As in the natural body of man, the members should be closely united by the strongest bonds of love; the good of the whole should be the object of all.

All Christians are dependent one upon another; each is to expect and receive help from the rest. Let us then have more of the spirit of union in our religion.

When crucified with Christ, he now lives in us.

Galatians 2:20

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Here, in his own person, the apostle describes the spiritual or hidden life of a believer. The old man is crucified, but the new man is living; sin is mortified, and grace is quickened.

He has the comforts and the triumphs of grace; yet that grace is not from himself, but from another.

Believers see themselves living in a state of dependence on Christ. Hence it is, that though he lives in the flesh, yet he does not live after the flesh.

Those who have true faith, live by that faith; and faith fastens upon Christ's giving himself for us. He loved me, and gave himself for me.

As if the apostle said, The Lord saw me fleeing from him more and more. Such wickedness, error, and ignorance were in my will and understanding, that it was not possible for me to be ransomed by any other means than by such a price.

Consider well this price. Here notice the false faith of many. And their profession is accordingly; they have the form of godliness without the power of it. They think they believe the articles of faith aright, but they are deceived.

For to believe in Christ crucified, is not only to believe that he was crucified, but also to believe that I am crucified with him. And this is to know Christ crucified.

Hence we learn what the nature of grace is. God's grace cannot stand with man's merit. Grace is no grace unless it is freely given every way. The more simply the believer relies on Christ for everything, the more devotedly does he walk before Him in all his ordinances and commandments. Christ lives and reigns in him, and he lives here on earth by faith in the Son of God, which

works by love, causes obedience, and changes into his holy image. Thus he neither abuses the grace of God, nor makes it in vain.

Chapter 4

Those who die with Christ will be resurrected with him.

Galatians 6:14

But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

By Christ, or by the cross of Christ, the world is crucified to the believer, and he to the world.

The more we consider the sufferings of the Redeemer from the world, the less likely shall we be to love the world.

The apostle was as little affected by its charms, as a beholder would be by anything which had been graceful in the face of a crucified person, when he beholds it blackened in the agonies of death. He was no more affected by the objects around him, than one who is expiring would be struck with any of the prospects his dying eyes might view from the cross on which he hung.

And as to those who have truly believed in Christ Jesus, all things are counted as utterly worthless compared with him.

There is a new creation; old things are passed away, and new views and dispositions are brought in under the regenerating influences of God the Holy Spirit. Believers are brought into a new world, and being created in Christ Jesus unto good works, are formed to a life of holiness.

It is a change of mind and heart, whereby we are enabled to believe in the Lord Jesus, and to live to God; and where this inward, practical religion is wanting, outward professions, or names, will never stand in any stead.

Through Christ, we experience victory over sin.

Colossians 3:1

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

What that means practically in life is this: as Christ did not serve sin, neither must we.

As Christians are freed from the ceremonial law, they must walk the more closely with God in gospel obedience.

As heaven and earth are contrary one to the other, both cannot be followed together; and affection to the one will weaken and abate affection to the other.

Those that are born again are dead to sin, because its dominion is broken, its power gradually subdued by the operation of grace, and it shall at length be extinguished by the perfection of glory.

To be dead, then, means this, that those who have the Holy Spirit, mortifying within them the lusts of the flesh, are able to despise earthly things, and to desire those that are heavenly.

Christ is, at present, one whom we have not seen; but our comfort is, that our life is safe with him.

The streams of this living water flow into the soul by the influences of the Holy Spirit, through faith. Christ lives in the believer by his Spirit, and the believer lives to him in all he does.

At the second coming of Christ, there will be a general assembling of all the redeemed; and those whose life is now hid with Christ, shall then appear with him in his glory.

Do we look for such happiness, and should we not set our affections upon that world, and live above this?

Romans 6:6-7

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. For he that is dead is freed from sin. For one who has died has been set free from sin.

To ask Jesus to come into your heart

please pray this Prayer:

Dear Lord Jesus, I believe you are the Christ, the Son of the Living God. I ask you to forgive me of my sins and coming into my heart. I accept you as savior and will follow you as Lord. Amen.

References:

Verse Concept: Matthew Henry's Concept Bible Commentary.