

Cornerstone Bible Church

An Uncomfortable Conclusion (2)

(Romans 6:1-23)

Survey of Romans part 19

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SIMMUL JUSTUS ET PECCATOR

All men without Christ

OLD AGE

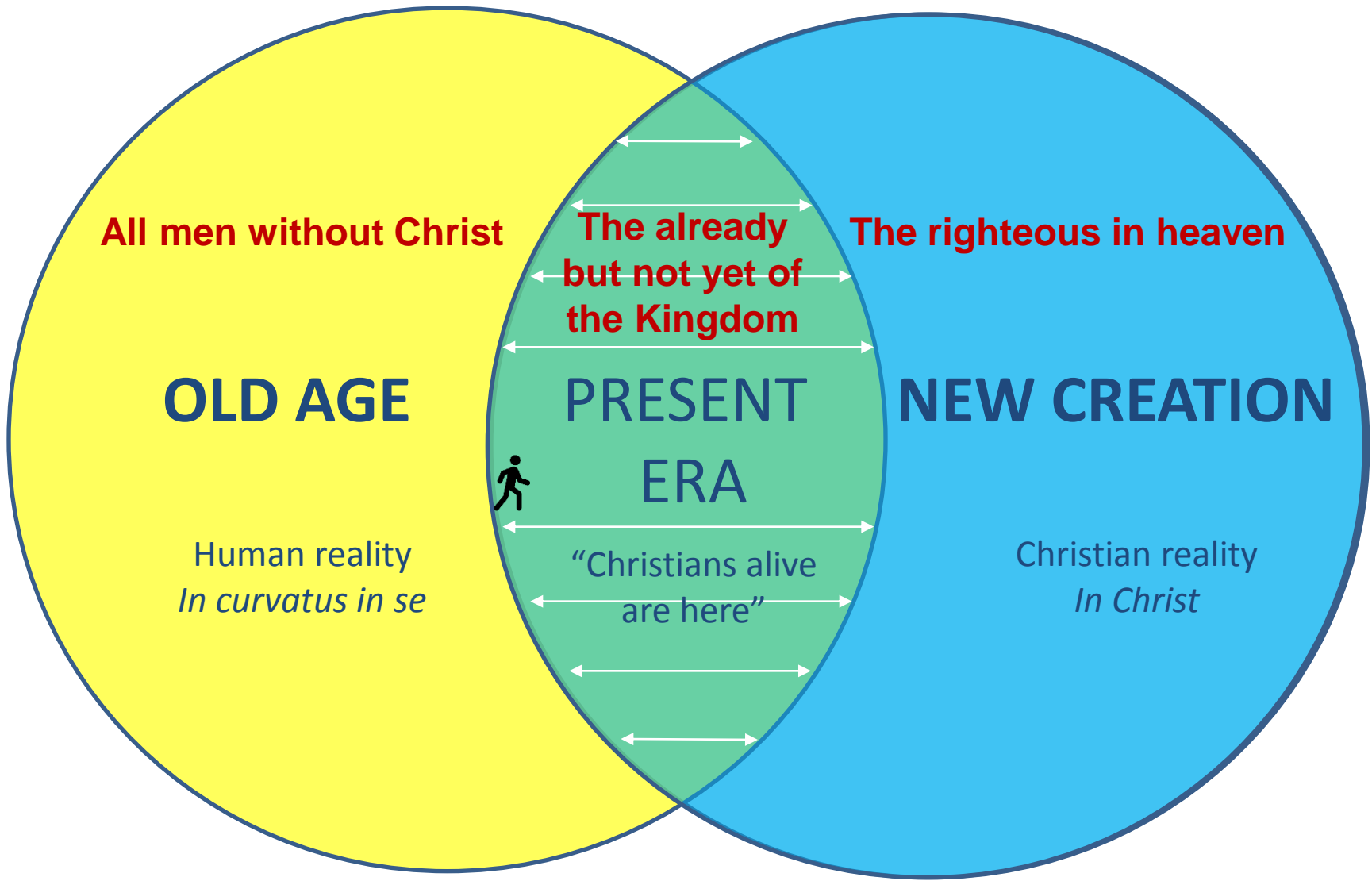
Human reality
In curvatus in se

The righteous

NEW CREATION

Christian reality
In Christ

SIMMUL JUSTUS ET PECCATOR



All men without Christ

OLD AGE

Human reality
In curvatus in se



The already
but not yet of
the Kingdom

**PRESENT
ERA**

“Christians alive
are here”

The righteous in heaven

NEW CREATION

Christian reality
In Christ

Introduction:

- The Gospel of free, unmerited and irrevocable Grace inevitably runs into some difficult to admit conclusions.
- When you preach grace at face value, the logical conclusion is tense, disruptive and uncomfortable.
- If salvation is by grace alone, through faith alone, in Christ alone ... then ... a believer cannot lose salvation.
- I'm afraid we seldom realize the consequences of this statement.
- The practical and theological derivatives of the Gospel, can be very unsettling.

Introduction:

Steve Brown – Where do you draw the line? -



Where's the Line? - 60 Seconds with Steve

Introduction:

- We do not need to cushion the logical conclusion of the gospel with **moralism & Christian ethics**.
- **Others try to fence** the gospel by scaring Christians with this thought: that they must prove their Christianity through a life that grows into less sinning.
- Spurgeon: **“the holier a person becomes, the more they mourn their sinfulness.”**

Introduction:

1. Paul affirmed he was the least among the apostles
1 Corinthians 15:9 Spring of 53 A.D.
2. Then that he was the least of all of the saints Ephesians 3:8
Spring of 62 A.D.
3. At the end, he was the chief sinner 1 Timothy 1:15-16
Winter of 63 A.D.

Was Paul becoming more sinful? No, but he was growing in his grasp of the infinite grace he had received in Christ.

- **What Christians need to grow in holiness is the very gospel which released us from the curse of the law.**
- So what do we do with this discomfoting conclusion the Gospel leads to?

Introduction

- The Gospel IS NOT a free pass to licentiousness, but in fact it will make us grow in grace and sanctification.
- How can we prevent someone from abusing the gospel?
(We can't)
- Our job is to spread, sow, water or harvest the seed, but the growth comes from God.
- We do not have the power to “fix” people, but we have the ability to proclaim the Good News to them.

Romans 6: a proposed outline

- How does Paul deal with sin and the gospel, in the believer?
- A summary and not a word by word study.
- In my opinion, Paul uses four strands of arguments.

I - A NEW CONDITION: Union with Christ. 6:1-11

II - A NEW COVENANT: “you are not under Law but under Grace”. 6:12-14

III - A NEW MASTER: from slaves to sin to slaves of righteousness. 6:15-18

IV - A NEW DISPOSITION: “Consider yourselves dead to sin.” 6:19-23

I - A NEW CONDITION: Union with Christ

Romans 6:1-11

“What shall we say then? Are we to continue in sin that grace may abound?

² By no means! How can we who died to sin still live in it?

³ Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death?

⁴ We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

⁵ For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his.

⁶ We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin.

⁷ For one who has died has been set free from sin.

⁸ Now if we have died with Christ, we believe that we will also live with him.

I - A NEW CONDITION: Union with Christ

⁹ We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him.

¹⁰ For the death he died he died to sin, once for all, but the life he lives he lives to God.

¹¹ So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

- Union with Christ in His death (baptized/immersed/buried)
(Water baptism illustrates this union with Christ).
- Union with Christ in His resurrection (raised with Him)
- Union with Christ is quite repeated in the NT.
- In Christ: 87 times / In Him: 133 times.
- **220 occurrences that we unfortunately overlook too often.**

I - A NEW CONDITION: Union with Christ

- Union with Christ **is our new identity**
- 6 We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin.
- Union with Christ **enables** a new power, so that we might walk “in newness of life”.
- **In Christ, we have died to sin and risen to a new life.**
- “So you also must consider yourselves dead to sin and alive to God in Christ Jesus.”
- It is impossible to go back and fall away to destruction!
- **The good news is that it does not depend on us!**

I - A NEW CONDITION: Union with Christ

II - A NEW COVENANT: “you are not under Law but under Grace”

¹² Let not sin therefore reign in your mortal body, to make you obey its passions. ¹³ Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness. ¹⁴ **For sin will have no dominion over you, since you are not** under law but under grace.

- The imperatives of 12-13 stem from the **indicative** of 14
- Sin **cannot** reign any longer in our bodies.
- Paul is realistic, it's not that sin will no longer be in our bodies.
- We are not delivered from the PRESENCE of sin yet, but from its POWER. We will see more of this in chapter 7.

I - A NEW CONDITION: Union with Christ

II - A NEW COVENANT: “you are not under Law but under Grace”

- In Christ, sin no longer reigns (the unchecked power of a monarch). Sin has been ***dethroned*** by Christ!
- In our acquired liberty, we CAN and MUST present ourselves as servants of righteousness.
- Sanctification is a gift of grace, and part of the gift, is the acquired ABILITY to not be ruled by sin.
- Paul has not left the Gospel behind, his thesis remains: “the Gospel is the power of God unto salvation.”

I - A NEW CONDITION: Union with Christ

II - A NEW COVENANT: “you are not under Law but under Grace”

- In the gospel “sin has lost its grip on us”.
- “...for we are no longer under law but under grace.”
- He is not affirming that “not being under law” implies a license to sin, he is actually describing the very opposite.
- Because we are no longer under the guilt and condemnation of the Law (in Christ); therefore, we have the **freedom** and the **power** to walk in NEWNESS of life.

II - A NEW COVENANT: “you are not under Law but under Grace”



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- The power of sin is in the Law. *More of this in Romans 7.*
- **The Gospel removes the snow (you are not under Law but under Grace). Now we can stand firm. *More of this in Romans 8***



END