

# “Romans: Great News from Rome to the Ends of the Earth”

ZGC Bible Week – 5 February 2019 – Pastor Mark Blair

Romans 3.21-6.23 - Day 2



“The subject of these chapters may be stated thus — that man’s only righteousness is through the mercy of God in Christ which being offered by the gospel is apprehended by faith. If we have gained a true understanding of the Epistle of Romans, we have an open door to all the most profound treasure of Scripture”

John Calvin, 1540

## Romans 3:21-31 - God's Righteousness

Paul turns from the unrighteousness of human beings to the righteousness of God.

Verse 21: -- 'But now the righteousness of God has been manifested....'. This 'righteousness of God' is his righteous way of declaring the unrighteous righteous. It is his justifying grace.

1. The Manifestation of it (vs 21-26) Justification is through Christ by Faith
2. The Implications of it (vs 27-31) Jewish Objections are Answered

### 3:21-24 How righteousness from God is received

- v. 21            It is not based on keeping the law
- v. 22            It is received through faith in Jesus Christ
- vv. 22b-23    It is needed by and available to every person
- v. 24            It is free to us but costly to Christ

vv. 21-24 “righteousness from God” - a legal standing - no liabilities or claims against you

Righteousness: Legal standing that is the result of perfect behavior - received, not earned

Complete obedience — to owe God nothing he commands because you’ve fulfilled it all.

Declared righteous, to be treated or to be seen as perfectly righteous by God.

## The Manifestation of God's Justifying Grace (3:21-26)

1. The source of our justification is God and his grace.
2. The ground of our justification is Christ and his cross.
3. The means of our justification is faith without works

## 3:25-31 How righteousness from God is provided

- v. 25           It is based on Christ's death
- v. 26           It satisfies both God's justice and love
- vv. 27-28     It gives all glory to God
- vv. 29-30     It shows God to be God of the whole world
- v. 31           It satisfies the law of God

By faith, not by moral effort or our merits.

- v. 23 “for all have sinned and fall short...”
- v. 21 “apart from the law”

By faith in Christ, not by faith in general.

- v. 22 “in Jesus Christ”
- v. 25 “through faith in his blood”

We must not fall prey to the subtle mistake of thinking that our faith actually saves us... faith is only a receptor, not a kind of moral merit itself...in both the OT and now, it is the work of Christ that merits our salvation, and faith is merely the way I receive it.     Tim Keller

“America was founded on a deeply felt religious faith — and I don't care what it is.”

Attributed to President Eisenhower

## The Implications of God's Justifying Grace (3:27 - 31)

Paul now anticipates and answers 3 objections: -

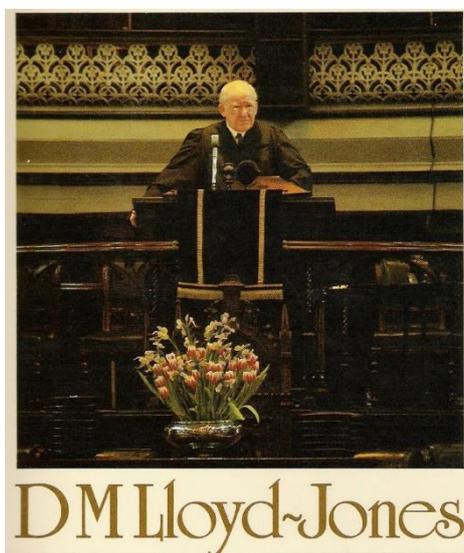
Question 1: 'Where is boasting?' (verses 27, 28)

Question 2: 'Is God the God of the Jews only?' (verses 29, 30)

Question 3: 'Do we nullify the law?' (verse 31)

Conclusion:

1. Faith humbles the sinner, and excludes boasting
2. Faith unites the church, and excludes discrimination
3. Faith establishes the Scripture, and excludes contradiction



“The man who has faith is the man who is no longer looking at himself, and no longer looking to himself. He no longer looks at anything he once was. He does not look at what he is now. He does not [even] look at what he hopes to be as the result of his own efforts. He looks entirely to the Lord Jesus Christ and His finished work... ‘Yes, I have sinned grievously, I have lived a life of sin... yet I know that I am a child of God because I am not resting on any righteousness of my own; my righteousness is in Jesus Christ, and God has put that to my account.’

Martyn Lloyd-Jones

Can't God just forgive us? Why only “through his blood?”

There is a barrier – i.e. word “through” (vs 24,25)

Barrier is “his justice” - death of Christ was necessary to satisfy his justice

God is not only Father who loves us, but also Judge and King of Universe

He “left the sins committed beforehand unpunished” (vs 25-26)

Old Testament believers were forgiven in word/promise/picture, now the death of Christ has forgiven them in deed. God in his patience simply deferred payment on them.

Romans 3.21-6.23

v. 25a Greek: ‘hilastrion’: word Paul uses to describe Jesus’ sacrifice

NIV: “sacrifice of atonement”

King James, ESV “propitiation”

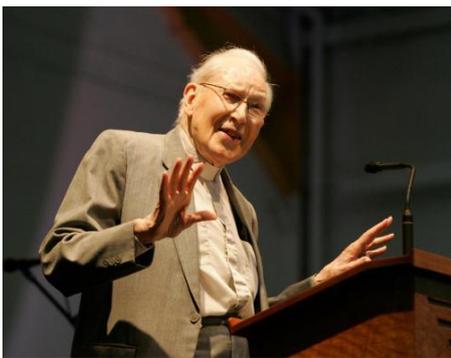
Revised Standard, New English Bible: “expiation”



“Expiation has to do with removing something or taking something away. In biblical terms, it has to do with taking away guilt through the payment of a penalty or the offering of an atonement. By contrast, propitiation has to do with the object of the expiation. The prefix pro means “for,” so propitiation brings about a change in God’s attitude, so that He moves from

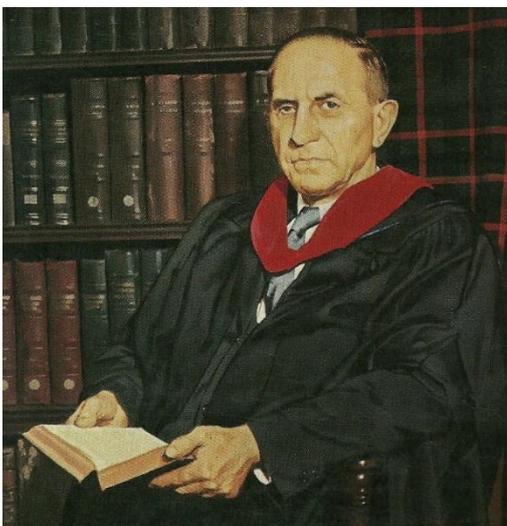
being at enmity with us to being for us. Through the process of propitiation, we are restored into fellowship and favor with Him”

R.C. Sproul



In the New Testament, the ‘propitiation’ word group appears... in Romans 3:21-26, Hebrews 2:17, I John 2:1, and I John 4:8-10... [But] in paganism, man propitiates his gods, and religion becomes a form of commercialism and, indeed, of bribery. In Christianity, however, God propitiates His wrath by his own action. “God presented him as a propitiation...”

J.I. Packer



“The doctrine of the propitiation is precisely this — that God loved the objects of his wrath so much that he gave his own son to the end that he by his blood should make provision for the removal of his wrath.”

John Murray

Romans 3.21-6.23

1. 'Redemption' (God liberating us slaves)
2. 'Propitiation' (God placating his wrath)
  - its need: God's wrath against evil
  - its author: God himself in his love
  - its nature: God's own Son
3. 'Demonstration' (God vindicating his justice)

The wonder of the cross is that it in the very same stroke satisfies both the love of God (that aspect of his nature that seeks our justification) and the justice of God (that aspect of his nature that demands the punishment of sin). Therefore, God is just and can justify...it does not satisfy each one “half-way.” Rather, it satisfies each fully and in the very same action. On the cross the wrath and love of God are both vindicated, they are both demonstrated, they are both expressed completely, they both shine out and are utterly fulfilled. Tim Keller

### **What is the reason for our acceptance?**

Full satisfaction of the law.

Faith in God.

### **Who provides it?**

Only Jesus does.

We do.

**redemption** --- “a releasing, a payment for a ransom; refers to being released from the guilt of sin by the blood of Christ”

**justified** --- “a legal term, indicating a verdict of ‘not guilty’; in regards to sin, he who is justified is not held accountable for his sins”

**propitiation** --- “used to refer to an offering designed to appease; God offers the blood of Christ to appease for man’s sins”

#### 4:1-25 When Justification Started: Example of Abraham and David

Paul now asks another question: - What about Abraham?

Was he not justified by his works? No!

#### 4:1-8 Two Witnesses of Justification by Grace through Faith

Abraham (1-5) – “his faith is credited as righteousness”

David (6-8) – “blessed is the man whose sin is forgiven”

- v. 1 Abraham discovered justification by grace long ago
- v. 2 If A. was saved by works he could boast before God — an impossibility!
- v. 3 Scripture proves it: he was “credited” righteous
- v. 4 A wage is an obligation; a gift is not. Every benefit is either one or the other
- v. 5 So salvation comes only to those who stop trying to work for it, but receive it as a gift

He who *justifies the wicked* and he who condemns the  
righteous are both alike an abomination to the LORD.  
Proverbs 17.15  
trusts God who *justifies the wicked* Romans 4.5

v. 6 David also talks of this “credited righteousness”

vv. 7-8 A believer is one whose sins are not credited or counted against him

An extremely important word in this section is the Greek term ‘logizdomai.’

Translated “credited” in vs 3, 4, 5, 6, 9, 10, 11, 22, 23, 24 (as “counted” in v. 7)

An accounting term meaning “to count as” - to confer a status that was not there before

If faith = obedience, then salvation is not a gift – then God is obligated to save us

If faith = obedience, the saved could boast as the real authors of salvation

If faith = obedience, the actual object of faith is you yourself and your abilities

Saving faith is a “trust transfer” - moving trust from other things, to God as savior

Romans 3.21-6.23

#### 4:9-25 Righteousness by Faith is Available to All Believers (9-25)

##### A. Because Abraham was Justified before circumcision (9-12)

1. His faith was counted for righteousness before he was circumcised (9-10)
2. Circumcision was a seal of the righteousness he had while uncircumcised (11a)
3. He is the father of all who believe, both circumcised and uncircumcised (11b-12)

##### B. Because the Promise was granted through Faith (13-25)

1. Promise to be the heir of the world given in view of his faith (13)
2. Not through law, but by grace through faith (14- 15)
3. All who are of the same faith as Abraham are heirs of the promise (16-17)
4. Obedient faith illustrated by Abraham (18-22)
5. Abraham was justified by faith (23)
6. Justification was finalized when ‘Abraham’s seed’ rose (24-25, Galatians 3.16)

**Abraham’s faith is a case study for us, so we can truly be his “children.”**

Faith’s Object — the promise of descendants v. 18

Faith’s Realism — he didn’t deny the obstacles v. 19

Faith’s Focus — the glory and power of the promiser vv. 20-21

Faith’s Result — credited righteousness v. 22

Faith’s Example – “credited” through “believing” vv. 23-24

Our Faith’s Object — the Risen Jesus (Abraham’s descendant) v. 25

“Assuming for the moment that there really is a heaven, why should God let you in?”

- A) “because I have tried my best to be a good Christian”
- B) “because I believe in him and try to do his will
- C) “because I believe in him with all my heart.”

These commonly heard answers – one’s we might give! – are WRONG!

- A) “because I have tried my best to be a good Christian” / “**salvation by works**”
- B) “because I believe in him and try to do his will / “**salvation by faith plus works**”
- C) “because I believe in him with all my heart.” / “**salvation by faith AS a work**”

Faith is holding on to the faithfulness of God. Faith does not even look at itself. I go further. Faith is never interested in itself and never talks about itself. That to me is a very good test. I always distrust people who talk about their faith. That is the characteristic of the cults. They always direct attention to themselves... you have to ‘think positively’. The emphasis is on the self. But faith looks at God, holds on to the faithfulness of God. Abraham ‘gave glory to God’.”

Martyn Lloyd-Jones

**impute** - “to reckon, take into account, or, metaphorically, to put down to a person’s account”

**righteousness** - is used in this chapter as a partner and compliment of “justification”, where one is declared “not guilty” (see 4:5-8)

### 5:1-11 What Justification Brings

Having substantiated his thesis of “justification by faith” with evidence from the Old Testament, Paul now discusses the blessings of such justification. Notice the changes of pronoun from 'I' to 'they' to 'you' to 'we'. We are Abraham's true descendants, a single new believing community.

1. We have peace with God (verse 1)
2. We are standing in grace (verse 2a)
3. We exult in hope of God's glory (verse 2b)
4. We also exult in our tribulations (verses 3-8)
5. We shall be saved (verses 9, 10)
6. We also exult in God (verse 11)

### 1. We have peace with God (verse 1)

- a. True peace is peace with God, or reconciliation
- b. It comes 'through our Lord Jesus Christ'
- c. We 'have' it as a present possession

### 2. We are Standing in Grace (verse 2a)

- a. 'Grace' is God's kindness to the undeserving
- b. We have obtained our introduction into it
- c. We continue to stand in it

### 3. We Exult in Hope of God's Glory (verse 2b)

One of the chief differences between religions is in their view of the future. The Christian hope centers on God's glory, that is the manifestation of his radiant splendor.

- a. Already God's glory has been partly revealed
  - 1. In the universe
  - 2. In human beings
  - 3. In Jesus Christ
- b. One day God's glory will be fully revealed - in Christ, us and the universe. We exult in our expectation of it. Our Christian hope is a spur both to evangelism and service.

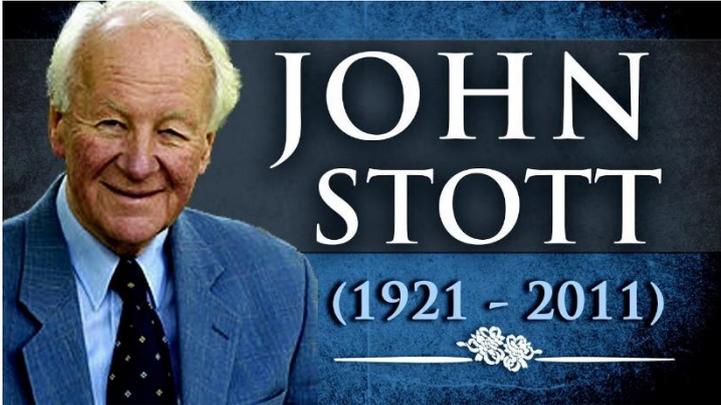
### 4. We Also Exult in Our Tribulations (verses 3-8)

Tribulation is inevitable for Christians - we are to exult in it. Why?

- a. because suffering is the path to glory
- b. because suffering is the means to proven character
- c. because suffering is the context in which to learn God's love.

How can we be sure God loves us? In two ways -

1. God's love has been poured into our hearts by the Holy Spirit (verse 5)
2. God's love was proved on the cross by Christ's death (verses 6-8)



Loving is giving; and the greater the love, the costlier the gift. The costliness of God's gift is clear, for he gave his Son, to die, for us sinners who were his enemies. Thus, he gave everything for those who deserved nothing at his hand. We must learn to view all human suffering and tragedy from the vantage ground of the Cross. John Stott

#### 5. We Shall Be Saved (verse 9, 10)

'Salvation' is a comprehensive word; it has three 'tenses'. Here Paul is referring to Future salvation. What is it?

- a. Negatively, 'we shall be saved from God's wrath' (verse 9)
- b. Positively, 'we shall be saved by his life' (verse 10)

Having been both justified (verse 9) and reconciled (verse 10) 'much more' shall we be finally saved. If Jesus effected our salvation when he was dead, "how much more" will he keep us saved since he is alive (v.10b)?

#### 6. We Also Exult in God (verse 11)

- a. Contrast 'exulting' here with 'boasting' in 2:17
- b. Christian exulting is 'through our Lord Jesus Christ'
- c. A major Christian characteristic is joy in God So come, let us exult in God together!

### Three benefits of Justification / Three tenses of our Salvation

Our Past is Redeemed - our old record of rebellion is put away, we have peace with God

Our Present is Redeemed - we have a personal friendship with God

Our Future is Redeemed - we have the promise of glory

“Peace with God” (v.1) - not the same as “the peace of God” (Philippians 4.7). Peace of God is calm in the midst of troubles and pressures. But peace with God means hostilities between God are now over. It is objective, whether or not I feel happy and secure. The peace of God is subjective, it comes and goes. Peace with God is fixed forever in Christ.

“access to grace in which we stand” (v.2a) Greek word: “an introduction” Now we have met a powerful dignitary and gained a favorable position for a personal relationship. Beyond “peace with God” we also have friendship with God – intimate, continual access.

“the hope of glory of God” (v.2b) - Certainty of sharing God’s future glory. Greek word for ‘hope’ means a conviction. Growing experience of peace and access with the Father builds confidence in the glory and worth heaven; the God we love now is ours forever.

Sometimes our spirits cannot stand in trials. Therefore, sometimes the immediate testimony of the Spirit is necessary. It comes saying, “I am thy salvation!” and our hearts are stirred up and comforted with joy inexpressible. This joy hath degrees. Sometimes it is so clear and strong that we question nothing--other times doubts come in soon.

Richard Sibbes (1577-1635)



5:12-21 Why Justification Comes - To explain further the way in which salvation is made possible, Paul compares Christ to Adam. Through one man, Adam, sin and death entered the world, and the consequences have led to the death of many. In a similar way, through one man, Christ, many may now become righteous. Through Jesus' death on the cross, justification is made possible for many.

5:12-14b – The Career of the First Adam: We sinned in Adam

- v. 12a Death only comes to those who are sinners —
- v. 12b and we all die because we all sinned when Adam sinned

We sin without Adam

- v. 13a Sin existed from Adam to Moses - before 10 commands were given.
- v.13b People without Law – guilty sinners but not law breakers
- v.14a but people died just as much before Moses
- v.14b therefore people died for the guilt of Adam's sin.

“We cannot point the finger at [Adam] in self-righteous innocence, for we share in his guilt. And it is because we sinned in Adam that we die today. How can the Lord of glory, be likened to the man of shame, the Savior to the sinner, the giver of life to the broker of death? The correspondence is not a parallel, but an antithesis.” John Stott

5:14c-17 – The career of the second Adam How Adam and Christ are different

- v. 14c Adam's action is a “type” of Christ's
- v. 15 Salvation brought by one man is much more than the sin brought by one man
- v. 16 Christ does not only cover the guilt of Adam's sin, but all other sins too
- v. 17 Justice metes out equivalence, but grace overflows far over what is deserved

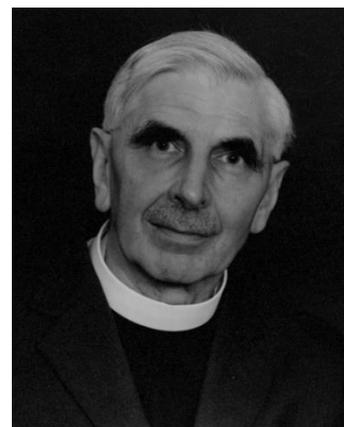
How Adam and Christ are the same

- v. 18 As Adam's sin brought us guilt, so Christ's obedience brings us righteousness
- v. 19 Adam made us legally sinners (before we act), Christ makes us legally righteous (before we act).
- v. 20 When formal law came with Moses, sin got more visible and worse, but
- v. 21 When Christ came, grace arrives to overwhelm resulting in eternal life

Romans 3.21-6.23

“That one single deed should be answered by judgment, this is perfectly understandable: that the accumulated sins and guilt of all ages should be answered by God’s free gift, this is the miracle of miracles, utterly beyond human comprehension”

Charles Cranfield (1915-2015)



“If the fall of Adam had the effect of producing the ruin of many, the grace of God is much more efficacious in benefiting many, since it is granted that Christ is much more powerful to save than Adam was to destroy”

John Calvin



I have often explained to you how the Lord Jesus Christ came to be a doing as well as a dying Saviour — not only to suffer all that we should have suffered, but to obey all that we should have obeyed — not only to suffer the curse of the law, but to obey the commands of the law... The night before, he said: “The cup which the Father hath given me, shall I not drink it?” But perhaps he will shrink back when he comes to the cross? No; for three hours the darkness has been over him, yet still he says: “My God, my God.” ...The great command was laid upon him to die for sinners... Sinner, do you take Christ for your surety? See how fully he obeyed for thee!... Ah! then you are complete in him!...

All the merit of his holy obedience is imputed to you. Robert Murray M'Cheyne (1813-43)

If Adam had kept the law of God for a certain period, he was to have eternal life. If he disobeyed, he was to have death. Well, he disobeyed, and the penalty of death was inflicted upon him and his posterity. Then Christ by his death on the cross paid that penalty... Well and good, but if that is all Christ did for us, do you not see that we should be back in just the situation in which Adam was before he sinned? The penalty of his sinning would have been removed from us because it had all been paid by Christ.

Romans 3.21-6.23



But for the future the attainment of eternal life would have been dependent upon our perfect obedience to the law of God. We should simply have been back in the probation again.

As a matter of fact, [Christ] has not merely paid the penalty of Adam's first sin (and the penalty of the sins which we individually have committed), but also he has positively merited for us eternal life. He was, in other words, our representative both in the penalty paying and in probation keeping. He paid the penalty [of failed probation] for us, and he stood the probation for us... [Christ not only took the punishment by his death], but merited for them the reward by his perfect obedience to God's law... Those are the two things he has done for us.

How shall we distinguish Christ's active obedience [keeping God's law] from his passive obedience [paying the penalty]? Shall we say that He accomplished His active obedience by His life and accomplished his passive obedience by His death? No... during every moment of his life upon earth Christ was engaged in passive obedience — it was all for him humiliation, was it not? It was all suffering. It was all part of his payment of the penalty of sin. On the other hand... his death... was the crown of that obedience to the law of God by which he merited eternal life for those whom He came to save... Every event of his life was part of his payment of the penalty of sin, and every event... was part of that glorious keeping of the law of God by which He earned for his people the reward of eternal life. The two aspects of his work are inextricably intertwined... Together they constitute the wonderful, full salvation which was wrought for us by Christ our Redeemer.

Adam before he fell was righteous in the sight of God, but he was still under the possibility of becoming unrighteous. Those who have been saved by the Lord Jesus Christ not only are righteous in the sight of God but they are beyond the possibility of becoming unrighteous. In their case, the probation is over... because Christ has stood it for them.

J.Gresham Machen (1881-1937)

When we believe in him, we are in a special relationship to him — he is our “legal proxy,” our “federal head,” our “covenant representative” our “forensic substitute”...in two major ways... 1) On the cross, our sins were imputed to him. He died and was punished for them, and now we are as free from them as if we had paid them, in fact — we are as free from them as if we had already spent eternity in hell, for he did! 2) Now, when we believe, he stands in heaven “on our behalf,” and his righteous life is what the Father sees when he sees us. So not only are our sins imputed to him, his righteousness is imputed to us. Thus we are as honored and loved by the Father as if we had done all the wonderful deeds of love and courage and had accomplished the perfect record of faithfulness that Jesus did. This “double imputation” doctrine is taught in Romans 5:12-19.

Tim Keller

## 6:1-23 - Union with Christ

Paul wrote “where sin abounded, grace abounded much more” (5:20). Aware that some readers might misconstrue what he said, Paul now points out that grace is no excuse to sin since through grace they have died to sin (1-2). To emphasize this, he reminds them of their baptism into Christ, in which they experienced a burial into the death of Christ and rose to walk in newness of life, having died to sin (3-7). Dead to sin, they are now free to live as instruments of righteousness for God (8---14).

Another reason not to continue in sin is explained in terms of servitude. We become slaves to that which we obey, either sin or God (15-16). But Paul is grateful that the Romans had begun to obey God and were free to become His servants (17-18). How important it is that they continue to do so is to be seen in the outcome of serving sin contrasted to serving God. Serving sin earns death, serving God reveals the gift of eternal life in Christ Jesus (19-23)!

### 1. We are Dead to Sin (6:1-14)

Through Baptism we Died to Sin (1-7)

Dead to Sin, Alive to God (8-14)

### 2. We Should be Slaves to God (6:15-23)

We Become Slaves to whom we Obey (15-18)

The Motivation for Serving God (19-23)

6:1 Question #1: Does the gospel (the message you are saved by “abounding grace alone”) leave you without the incentive or power to change sinful life patterns?

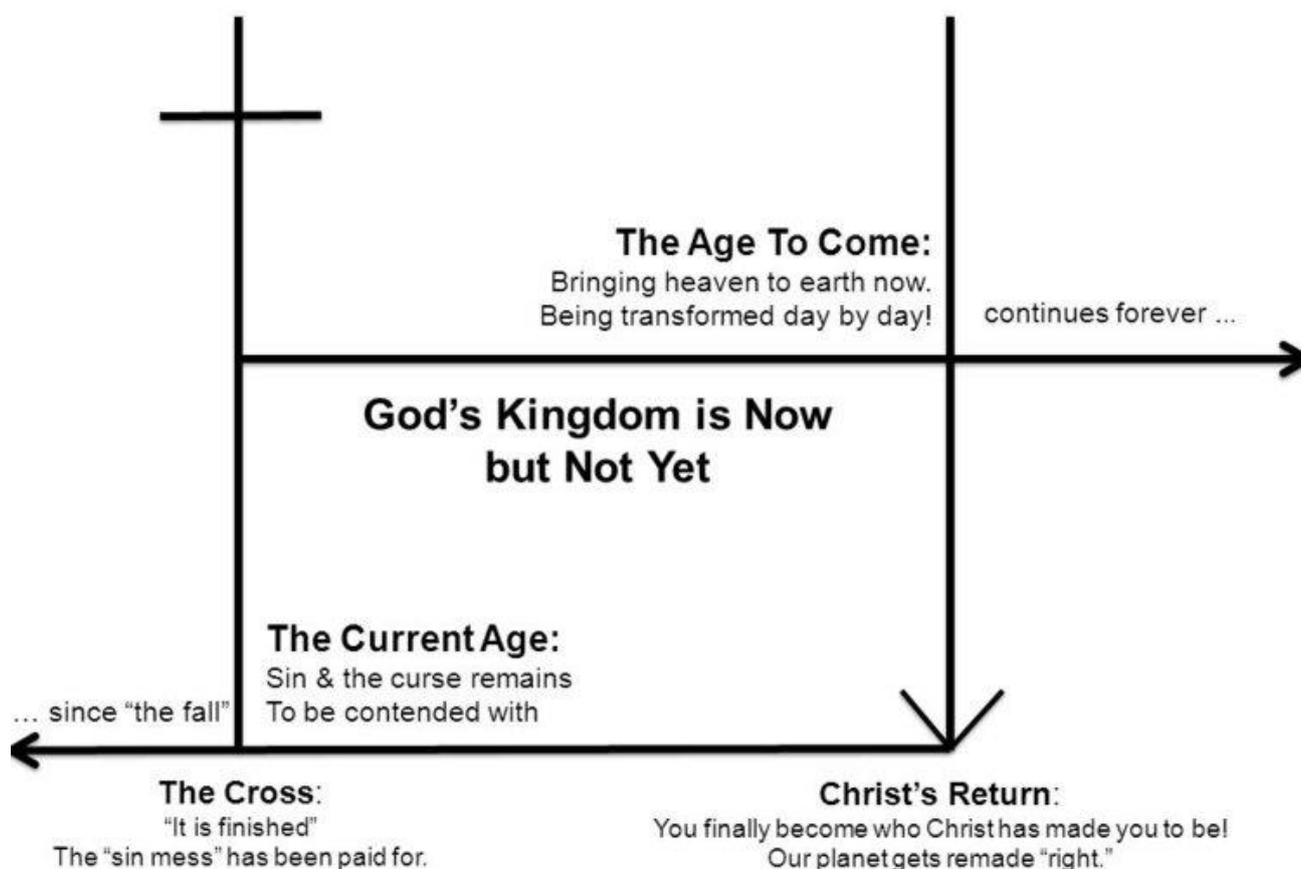
6:2-14 Answer #1: On the contrary, the gospel gives us both knowledge and power to change our character and behavior.

6:15 Question #2: Does the gospel (the message you are no longer “under the law”) leave you free to live in any way you choose?

6:16-23 Answer #2 – No! You can be either a slave of sin OR a servant of God — but no one is free - Everyone’s a slave to something!

“Whatever controls us is our lord. The person who seeks power is controlled by power. The person who seeks acceptance is controlled by acceptance. We do not control ourselves. We are controlled by the lord of our lives.” Rebecca Pippert, “Out of the Saltshaker”

Justification	Sanctification
I am Saved!	I am being Saved!
Something to Believe	Something to Do
Objective Fact	Subjective Feelings
Released from Sin's Penalty	Being Released from Sin's Power
Change in my Legal Status	Change in my Lifestyle
A Possession	A Progression
What God does for me	What God does in me
Imputed Righteousness	Imparted Righteousness
Put in His Church	Protection for your church
Enlisted into His Service	Endure until you see Him
Christ dying for my sins on cross	Christ at work in me by Holy Spirit



A Sermon: "Alive to God"

Romans 6.1-23

BOTTOM LINE – Only 2 Religions in World – DO and DONE

DO Religion > Many Different Histories, Teachings, Sacred Rituals, Followers

MANY Religions 1 Basic IDEA > We do something to please God, Earn Favor MERIT

Forgiveness – Prayers – Pilgrimage – Fasting – Rituals – Traditions

Studied 5 chapters of Romans > PAUL HAS NOT GIVEN ONE COMMAND  
NOT ONE EXAMPLE OF TELLING THE ROMANS TO DO ANYTHING  
DECLARED SALVATION IS ABSOLUTELY FREE GIFT FROM GOD

CRITICS CHARGE > Antinomianism = Neglecting the Moral Law of God

LOGICAL CRITICISM > Let's LIVE like Hell since we're GOING to Heaven!

First Mentioned Chapter 3 "we are being slanderously reported as saying and as some claim that we say--"Let us do evil that good may result"?" Romans 3.8

v. 1 What shall we say, then? Shall we go on sinning so that grace may increase?

WHAT ABOUT SANCTIFICATION? Christian Life? Discipleship?

Romans 6 – a PARENTHESIS > Answers most logical objection to Gospel

GRACE of God > Both FORGIVES Sin AND Delivers from Sin

BLOOD of Jesus SAVES – SPIRIT of JESUS SANCTIFIES – Work Together!

ANSWERS OBJECTIONS with 2 Images...

v. 1-14 DIED to SIN thru BAPTISM / Risen to New Life by Faith in Christ

v. 15-23 CHANGED from SLAVES of SIN / to SERVANTS of LORD JESUS

## 1. Dying with the Crucified Jesus

a. The Death of Jesus FOUNDATION OF PAUL'S ARGUMENT

REASON FOR IT - v. 10 "The death he died, he died to sin once for all"

DEATH IS GOD'S PENALTY FOR SIN

"God's righteous decree that those who do such things deserve death" Romans 1.32

Romans 3.21-6.23

ONLY WAY OF ESCAPE – God-appointed Substitute > Lord Jesus Christ  
 “justified freely by his grace through the redemption that came by Christ Jesus”  
 Romans 3.24

JESUS Paid Death Penalty of Sin > “wounded for our transgressions” Isaiah 53.5

b. “We died to sin” - IMPORTANT BUT MISUNDERSTOOD IDEA

v. 2 By no means! We are those who have died to sin; how can we live in it any longer?

PAUL’S ANSWER TO THE CHARGE OF ANTINOMIANISM

v. 1 Shall we go on sinning so that grace may increase? By no means! *We died to sin*

v. 3 “we were baptized into his death”

v. 4 “We were...buried with him through baptism into death”

v. 5 “we have been united with him...in his death”

v. 8 “we died with Christ”

v. 11 “count yourselves dead to sin”

Popular Interpret > DEAD = Unresponsive to Sin, Senses cannot be Stimulated

KZ often SEE A DRUNK SLEEPING ON SIDEWALK in Almaty  
 I would at least kick their foot to see if they move / Ease my Conscience  
 AT LEAST HE CAN RESPOND TO STIMULI > HE IS STILL ALIVE!

POPULAR Interp. CONTRADICTS > Paul’s Exhortations & Xtian Experience

Vs. 11-14 Exhortations to Resist Sin > IF No Stimuli, No Exhortation Needed

Xtian Experience > Paul writes to all the believers in Romans / not super-saints

ALL BELIEVERS have “Died to Sin” / but Most are Struggling with Sin

Young man, new Xtian walking the beach w/ 80 year old man, long time Xtian

YOUNG MAN “When I get older will I have less trouble with lust?”

80 YR. OLD “I am hoping that will happen when I GET OLDER!”

Romans 3.21-6.23

ANOTHER POPULAR INTERPRETATION > WE MUST Die to Sin  
 HOLINESS Teachers exhort us to “Crucify the old man” / CLAIM VICTORY  
 SIMILAR to Exhortations in vs. 11-14 / BUT NOT THE SAME

WRONG STARTING POINT > Exhortation Begins with Man & his Ability

WRONG IMAGE > Nobody can Crucify Themselves

WRONG TENSE OF VERB > Paul is saying “we HAVE died” PAST TENSE

Whatever DYING to SIN IS, it’s ALREADY HAPPENED to BELIEVER

KEY TO SANCTIFICATION > Something God DID FOR US in the PAST

TWO DANGERS OF THESE VIEWS – Immune from Sin, or We Crucify It

1) Leads to Self-Deception – Wrongly think we should not be stimulated by temptation, and yet inwardly know that we are, therefore we live a lie.

2) Doubt Scripture – If I am supposed to be immune to sin’s desires, like this view says the Bible promises, perhaps promises of Scripture are not trustworthy.

“I am Walking in Power, Victory...” “I am Strong!” when Fail > HYPOCRITES

RIGHT INTERPRETATION? KEY – Understand Context // Death of Christ

v. 5 “If we have been united with him like this in his death”

v. 10 “The death he died, he died to sin once for all”

BIBLE > DEATH is presented in LEGAL TERMS more than PHYSICAL Effect

2<sup>nd</sup> Chapter of Bible “when you eat this fruit...you will die”

Last 2 chapters of Bible > Fate of the Unrepentant is SECOND DEATH

v. 23 the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord

Biblical REASON for CHRIST’S DEATH > Paid God’s Legal Penalty for Sin

HE PAID PENALTY IN FULL “once for all” / Resurrection CONFIRMS

BELIEVER > UNITED TO CHRIST > Federal Headship Principle – Chapter 5

WE DIED TO SIN > BECAUSE HE DIED IN OUR PLACE > Substitute

“we are convinced that one died for all, and therefore all died” 2 Corinthians 5.14

c. “baptized into his death” How is CHRIST’S DEATH APPLIED to US?

v. 3 Or don’t you know that all of us who were baptized into Christ Jesus were baptized into his death?

BAPTISM = UNION with Christ / v. 3 Baptized “INTO” Christ Jesus

MEANS TO ENTER INTO A RELATIONSHIP / Allegiance to a Leader

Paul teaches Israelites: “were all baptized into Moses in the cloud and in the sea”

1 Corinthians 10.9

PRIMARY MEANING > Union with Christ by Holy Spirit

This Spiritual Baptism or Union is SYMBOLIZED IN WATER BAPTISM

Outward Sign of Baptism of HS Not TONGUES but Water Baptism

v. 4 “We were therefore buried with him through baptism into death”

STRANGE PHRASE? Backward? Normally - Buried Because we Die

“According to these words, it is not to death, it is to the internment of the dead, that Paul compares baptism”  
Frederic Louis Godet

BURIAL = puts the Dead out of this world PERMANENTLY, No Coming Back

FINALITY of our Being Removed from Realm of Sin and Death through Christ

ROMANS – Baptism was a Bold and Risky Declaration > Christ before Caesar

IRREVERSIBLE STEP OF PUBLIC DECLARATION > forward with Jesus

d. “our old self was crucified with him” > DEAD TO OUR OLD LIFE

v. 6 For we know that our old self was crucified with him so that the body ruled by sin might be done away with, that we should no longer be slaves to sin

Romans 3.21-6.23

## WHAT GOD DOES FOR US / Old Self = Who we were before faith in Christ

“There are two quite distinct ways in which the New Testament speaks of crucifixion in relation to holiness. The first is death to sin through identification with Christ (Rom 6.6 “our old self was crucified with him”); the second is our death to self through imitation of Christ (Galatians 5.24 “those who belong to Christ Jesus have crucified the sinful nature”). On the one hand we have been crucified with Christ. But on the other we have crucified (decisively repudiated) our sinful nature with all its desires, so that every day we renew this attitude by taking up our cross and following Christ to crucifixion. The first is a legal death, a death to the penalty of sin; the second is a moral death, a death to the power of sin. The first belongs to the past, and is unique and unrepeatable; the second belongs to the present, and is repeatable, even continuous. I died to sin (in Christ) once; I die to self (like Christ) daily. It is with the first of these two deaths that Romans 6 is chiefly concerned, although the first is with a view to the second, and the second cannot take place without the first.”

John Stott

### 2. Alive in the Risen Jesus

v. 4 “We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.”

GOD writes Believers Biography > 2 Volume Work

Vol 1 – BC > Story of Life before conversion ENDS > Judicial Death of Old Self

Vol 2 – Begins with My Resurrection > Story of My New Life in Risen Christ

v. 8 “we believe that we will also live with him.”

WE SHARE ETERNAL LIFE NOW / WE WILL ENJOY IT FOREVER

Paul “I want to know Christ and the power of his resurrection” Philippians 3.10

“Life is resurrection anticipated, resurrection is life consummated” John Stott

GUARANTEE OF THIS NEW LIFE

v. 9 “For we know that since Christ was raised from the dead, he cannot die again; death no longer has mastery over him.”

JESUS WAS NOT RESUSCITATED LIKE LAZARUS > Only to Die Again

Apostle Peter: “it was impossible for death to keep its hold on him.” Acts 2.24

v. 10 “he died to sin once for all; but the life he lives, he lives to God”

Romans 3.21-6.23

**DEATH AND RESURRECTION OF JESUS ARE INSEPERABLE  
BUT AT THE SAME TIME RADICALLY DIFFERENT**

<b>Differences Between...</b>	<b>Jesus' Death</b>	<b>Jesus' Resurrection</b>
Time	Past Event	Present Experience
Nature	Died to sin, bearing its Penalty	Lives for God, seeking His Glory
Quality	Death 'Once for All'	Life Continuous and Unending

English Physicist – Stephen Hawking writes about “Black Holes” in Outer Space  
Collapsed STAR such DENSITY & GRAVITY > NOTHING CAN ESCAPE IT  
NOT EVEN LIGHT CAN ESCAPE > thus, appears as Dark Spot in the Heavens

OBJECTS rush toward it at the Speed of Light and Approach Infinite Mass  
RESULT: Normal Laws of Physics loose meaning / No one knows what happens  
IDEA? – Objects shoot through this Black Hole into another time or existence  
WE HAVE DIED WITH CHRIST / WE HAVE RISEN WITH CHRIST

WE HAVE PASSED THROUGH THE GOSPEL BLACK HOLE  
WE ENTERED A NEW AND UNCHARTERED REALM OF GOD'S GRACE  
WE CAN NEVER RETURN TO OUR FORMER EXISTENCE

### 3. Living for the Ascended Jesus

<b>Romans 6: 2 Parallel Sections</b>	<b>Verses 1 – 14</b>	<b>Verses 15 – 23</b>
1. Begins with Praise for God's Grace	5.20 "grace increased all the more"	v. 15 "we are not under law but under grace"
2. Probing Question about Sin	v. 1 "What shall we say, then? Shall we go on sinning so that grace may increase?"	v. 15 "What then? Shall we sin because we are not under law but under grace?"
3. Answer with Outraged Indignation	v. 2 "By no means!"	v. 15 "By no means!"
4. Reason for Sinfulness > Ignore what God's Done	v. 3 don't you know that all of us who were baptized into Christ Jesus were baptized into his death?	v. 18 You have been set free from sin and have become slaves to righteousness.
5. Radical Discontinuity between our Old Life and New Life in Christ	v. 2 "We died to sin, how can we live in it any longer?"	v. 16 (paraphrased) "We offered ourselves as slaves to obedience, how can we repudiate our commitment?"

#### a. Cruel Mastery of Sin

##### 1) Defining our Master > "gotta serve somebody" WE ARE DOING SO!

v. 16 "Don't you know that when you offer yourselves to someone to obey him as slaves, you are slaves to the one whom you obey...?"

PREMISE > No such thing as ABSOLUTE FREEDOM for Anyone

IMAGE OF SLAVERY > Echoes of Teaching of Jesus

Jesus: "I tell you the truth, everyone who sins is a slave to sin." John 8.34

BEHIND CRUEL MASTER OF SIN IS AN EVEN MORE CRUEL MASTER

"Satan himself masquerades as an angel of light." 2 Corinthians 11.14

##### 2) Delight of our Master – Sin is Fun, Some is Even More Fun

Serves Up Big Sloppy Portion of Sin - HAPPY AS HOGS AT THE TROUGH

Romans 3.21-6.23

v. 20 “When you were slaves to sin, you were free from the control of righteousness.”

SIN IS A SORT OF FREEDOM > also Known as Moral License

WE'RE ALL LOOKING TO BE FREE > “I can't wait to get to High School..

To get to College...to leave my parents behind...get a job...retire...what's next!

DELIGHT OF SIN IS SHORT LIVED – Testimony of Moses

“Moses chose to be mistreated along with the people of God rather than to enjoy the pleasures of sin for a short time.” Hebrews 11.25

3) Delusion of our Master > WHAT SEEMED SO GREAT HAS FOOLED US

v. 21 “the things you are now ashamed of”

LIKE A DRUNK ON THE MORNING AFTER > Friend Gives Nights Report

“You're kidding, No! Did I really do that?! How can I face my friends again?”

v. 19 “slavery to impurity and to ever-increasing wickedness”

GREEK “you've yielded your members slaves...to wickedness unto wickedness”

PROCESS > From Slavery to Impurity and to Ever-increasing Wickedness

IMPURITY > Sin as it effects the Individual, Personal Defilement

WICKEDNESS > Violation of divine or human laws

“Impurity refers principally to the pollution, Wickedness to the guilt of sin”  
Robert Haldane

DOWN HILL PATH OF SIN > MADE CLEAR IN ROMANS 1

walk in counsel of wicked> stand in way of sinners> sit in seat of mockers Psalm 1

4) Destiny of our Master END OF THIS PATH > DEATH

Captain SATAN & his SHIP ARE GOING DOWN > Sinking in Lake of Fire

v. 16 “sin, which leads to death”

v. 21 “Those things result in death!”

v. 23 “For the wages of sin is death” / Sin Pays Wages / Get what you Deserve  
Romans 3.21-6.23

NOT PHYSICAL DEATH > Righteous also experience Physical Death  
 ETERNAL DEATH > HELL > EVERLASTING PUNISHMENT FOR SIN

WHAT WE DO NOW SHAPES WHAT WE WILL BE ONE DAY  
 THERE IS A BETTER DESTINY > A BETTER MASTER WE CAN SERVE

b. Christ our Master Saves!

1) Knowing > Understanding what God has Done for Us

v. 3 “*don't you know*”

v. 6 “*For we know* that our old self was crucified with him”

v. 9 “*For we know*”

v. 11 “*count yourselves* dead to sin but alive to God in Christ

v. 16 “Don't you know...” / KNOWLEDGE IS POWER

v. 17 “But thanks be to God that, though you used to be slaves to sin, you wholeheartedly obeyed the form of teaching to which you were entrusted.”

TWO THINGS WE CAN LEARN ABOUT MINISTRY

1) Importance of DOCTRINE “form of teaching to which you were entrusted

“FORM” = STANDARD > Pattern of Sound Teaching / Apostolic Instruction

FIRST BELIEVERS “devoted themselves to the apostles' teaching” Acts 2.42

Paul told Timothy about: “the pattern of sound teaching...”

DOCTRINE / BASIC GUIDELINES OF DISCIPLESHIP

2) TARGET OF OUR TEACHING – where do we aim?

Some at Heart – “wholeheartedly” > EMOTIONS > Result > Emotionalism

Some at Will – “obeyed” > BEHAVIOR > Result > LEGALISM

PAUL at the Mind – “form of teaching” > DOCTRINAL TRUTH

Result > OBEDIENCE from the Whole HEART / Love Him & Keep Commands

Jesus said, " you will know the truth, and the truth will set you free."

The (Jews) answered him, "We are Abraham's descendants and have never been slaves of anyone. How can you say that we shall be set free?" John 8.32

NOT > Intense Emotional experience to Feel Closer to God

NOT > Special Methodology / Training Course / Prescribed Ritual

IT IS KNOWING WHAT GOD HAS DONE FOR US IN CHRIST

v. 11 In the same way, count yourselves dead to sin but alive to God in Christ Jesus.

FIRST TIME IN ROMANS Paul tells believers to DO SOMETHING

5 ½ chapters APOSTOLIC DECLARATION / DIVINE ANNOUNCEMENT

GOD'S GOOD NEWS FOR THE WHOLE WORLD

Emphasis on KNOWING GOD'S MESSAGE in order to Follow God's Way

v. 3 "*don't you know* that all of us who were baptized into Christ Jesus were baptized into his death?"

v. 6 "*For we know* that our old self was crucified with him"

v. 9 "*For we know*"

v. 11 In the same way, *count yourselves* dead to sin but alive to God in Christ Jesus.

CONSIDER YOURSELVES – RECKON – THINK!

HOW CAN A MARRIED WOMAN LIVE AS IF SHE WERE SINGLE?

Truth is she can – For a while – But LET HER REMEMBER HER PROMISE

LET her feel Her Wedding Ring – Symbol of Unending Promise Before God

HOW CAN A BAPTIZED CHRISTIAN STILL LIVE IN THEIR SIN?

They can too! BUT LET THEM REMEMBER > they are Dead to Sin

MAJOR SECRET OF HOLY LIVING IS IN THE MIND

Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Romans 12.2

OUR WHOLE ATTITUDE TOWARD SIN AND GOD MUST CHANGE

Romans 3.21-6.23

## b. Struggling > Experiencing what God has Done IN Us

v. 6 “For we know that our old self was crucified with him so that the *body of sin* might be done away with, that we should no longer be slaves to sin”

MEANING of Body of Sin > NOT THE SAME AS OLD SELF

One is Dead – “old self was crucified” / Other “might be done away with”

OLD SELF > old me – before salvation > WHO HAS DIED WITH CHRIST

“Body of sin” > SINFUL NATURE > linked to our Physical Body

BODY IS NOT INHERENTLY EVIL > contra Greeks and Hindus

Body was Created Good / Made in the Image of God / New Body in Christ

BODY NOW – ON EARTH – IN SIN > SINFUL INFLUENCES WITHIN

vs. 12 & 13 > NEGATIVE AND POSITIVE EXHORTATIONS

NEGATIVE > You have been Freed from Sin, NOW FIGHT AGAINST IT

v. 12 “Therefore do not let sin reign in your mortal body so that you obey its evil desires. Do not offer the parts of your body to sin, as instruments of wickedness”

Do not offer your limbs and organs to become Instruments of Wickedness

SIN PERSONIFIED AS MILITARY OFFICER > wanting to conscript us

POSITIVE – make a deliberate and decisive commitment to God’s service

v. 13 “but rather offer yourselves to God, as those who have been brought from death to life; and offer the parts of your body to him as instruments of righteousness.”

WE HAVE DIED TO SIN / HOW CAN IT STILL LIVE IN US?

CHRIST DIED AND ROSE / WE HAVE DIED AND RISEN IN HIM

v. 14 “For sin shall not be your master, because you are not under law, but under grace.”

PROMISE OF ASSURANCE > WORD OF GREAT HOPE

WE’RE IN ANOTHER REALM > Not in Adam any longer, Now in Christ

v. 16 “offer yourselves to someone to obey him as slaves, you are slaves to the one whom you obey”

Romans 3.21-6.23

v. 17 “you wholeheartedly obeyed”

v. 22 “now that you have been set free from sin and have become slaves to God”

UNCOMFORTABLE Idea, Obedience – Not Saved by Law or Works – ch 3 & 4

TRUE but we are saved for works / OBEDIENCE is Sign of Reality of Salvation

IN THIS CONTEXT > Obedience is SYNONYM for Belief

v. 17 “But thanks be to God that, though you used to be slaves to sin, you wholeheartedly obeyed the form of teaching to which you were entrusted.”

“the obedience that comes from faith”

Romans 1.5

YOU USED TO OFFER YOURSELVES AS SLAVES TO SIN

NOW OFFER YOURSELF AS SLAVES OF RIGHTEOUSNESS

ONLY WAY TO BE HOLY – DISCIPLINE ourselves > Know and Do

KNOW WHAT GOD has DONE FOR US IN CHRIST > Live Accordingly

SUBMIT > Minds, Eyes, Ears, Mouths, Hands, & Feet to Lord Jesus Christ

WE LIVE IN THE DAY OF THE QUICK FIX

30 Minute Photo Developing / One Hour Dry Cleaning

FAST ACTING PAIN RELIEVER > everything has EASY SOLUTION

DEPRESSED – Watch a Movie, Go Shopping, Pop a Pill, Eat Something

CHRISTIAN VARIANT “Let Go, and Let God” / “Name It, Claim It”

3) Rejoicing > Enjoying what God has Done for us in Christ

v. 22 But now that you have been set free from sin and have become slaves to God, the benefit you reap leads to holiness, and the result is eternal life. For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

SLAVERY TO GOD > Results in Our Perfect Freedom / Created to Serve Him

Righteousness leads to Holiness > Outward godliness leads to Inward Godliness

DOING RIGHT THINGS TAKES US FURTHER IN SPIRITUAL GROWTH

Romans 3.21-6.23

END OF THIS SPIRITUAL LIFE – v. 22 “eternal life” – abundant, everlasting  
 ETERNAL FELLOWSHIP w/ GOD / SOURCE OF OUR RIGHTEOUSNESS  
 THERE IS NO NEUTRAL GROUND > you gotta serve somebody

WHAT HAPPENS IF YOU DO GO BACK TO SIN AFTER BELIEVING?

1. IT WILL NOT WORK > An Adult cannot return to Childhood

He can ACT CHILDISH, IMMATURE, EVEN INFANTILE

But this will NOT MAKE the ADULT become a CHILD > Just a Fool

As a believer YOU CAN SIN, YOU WILL SIN > Not like Before Christ

NO MORE ENJOYMENT / NO LASTING PLEASURE / PAINFUL

LIKE PETER unconvincingly saying of Jesus “I do not know Him”

PEOPLE WILL SAY OF YOU “but surely you are one of his disciples”

2. GOD WILL STOP YOU – not from Sinning, but from Continuing in Sin

One of Two Ways 1) Make you miserable in sin until you finally repent

2) Take you home early // parents of naughty child / Ananias & Saphira

3. YOU ARE NOT SAVED – if you continually live & enjoy unrepentant sin

No one who lives in him keeps on sinning. No one who continues to sin has either seen him  
 or known him. 1 John 3.6

EVEN WORSE > you may never come to know Him > Inoculated against Faith

“Now...reader...Remember that Christ made not this atonement, that thou shouldst anger  
 God again; neither died he for thy sins, that thou shouldst live in them; neither cleansed he  
 thee, that thou shouldst return as a swine unto thine old puddle again; but that thou shouldst  
 be a new creature and live a new life after the will of God and not of the flesh.”

William Tyndale – Commentary on Romans in 1526

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## Great Insights on Romans 6 -

“Here are two completely different lives, lives totally opposed to one another – the life of the old self, and the life of the new. They are what Jesus termed the broad road that leads to destruction and the narrow road that leads to life. Paul calls them two slaveries. By birth we are slaves of sin; by grace and faith we have become slaves of God. The slavery of sin yields no return, except a steady, moral deterioration and finally death. The slavery of God yields the precious return of sanctification and finally eternal life. The argument of this section, then, is that our conversion – this act of yielding or surrender to God – leads to a status of slavery, and slavery involves obedience.” John Stott

“the moment we become Christians we are dead, completely dead, to the reign of sin. We are out of sin’s territory altogether... But now I imagine somebody putting forward an objection: ‘How can you possibly say such a thing? We still sin, we still feel the power of temptation and the power of sin; how therefore can you say honestly that you are dead to the rule and to the reign and to the whole dominion of sin?’ I answer this way. We must differentiate between what is true of our position as a fact and our experience... what he says is that every person in the world at this minute is either under the reign and rule of sin or else under the reign and rule of grace... It is either one or the other, he cannot have a foot in each position... [Why?] He is either ‘in Adam’ or ‘in Christ’.” Martyn Lloyd-Jones

“Our ‘old man’ is the old self or ego, the unregenerate man in his entirety in contrast with the new man as the regenerate man in his entirety.” John Murray

There is all the difference in the world between being in a given position and realizing you are in that position... Take the case of those poor slaves in the United States of America about a hundred years ago. There they were in a condition of slavery. Then the Civil War came, and as the result of that war, slavery was abolished in the United States. But what had actually happened? All slaves, young and old, were given their freedom, but many of the older ones who had endured long years of servitude found it very difficult to understand their new status. They heard the announcement that slavery was abolished and that they were free: but hundreds, not to say thousands, of times in their after-lives and experiences many of them did not realize it, and when they saw their old master coming near them they began to quake and tremble, and to wonder whether they were going to be sold... You can still be a slave experientially, even when you are no longer a slave legally... Whatever you may feel, whatever your experience may be, God tells us here, through his Word, that if we are in Christ we are no longer in Adam, we are no longer under the reign and rule of sin... And if I fall into sin, as I do, it is simply because I do not realize who I am... Realize it! Reckon it! Martyn Lloyd-Jones

But you say, “I’m not religious.” ...but everybody’s religious. What is your religion? Well, your religion is what you rely upon... Your religion... is what you live for, is what you hope for... Your god is that to which you give yourself, you give your time, attention, your greatest thought, your money — you live for it. It is the thing that keeps you going... It is what you turn to when life gets so hard. Everybody has a religion. But the question is – what is your religion?”  
 Martyn Lloyd-Jones, A sermon on Jer. 2 “Fake Religion”

“Christianity asserts that every individual human being is going to live for ever, and this must be either true or false. Now there are a good many things which would not be worth bothering about if I were going to live only seventy years, but which I had better bother about very seriously if I am going to live for ever. Perhaps my bad temper or my jealousy are gradually getting worse — so gradually that the increase in seventy years will not be very noticeable. But it might be absolute hell in a million years. In fact, if Christianity is true, Hell is the precisely correct technical term for what it would be.”

C.S. Lewis, *Mere Christianity*, bk 3, chap 3

“The New Testament method way of sanctification, therefore, is to get us to realize our position and standing, and to act accordingly. That is the New Testament way of teaching... holiness. In other words, ‘be what you are’... How often we are told that we need something further... but there is no indication of that anywhere here. It is because of what has already happened, it is because of what is true of us, that this command is addressed to us [to offer ourselves slaves of righteousness, v.19].”  
 Martyn Lloyd-Jones

“From the moment a creature becomes aware of God as God and of itself as self, the terrible alternative of choosing God or self for the center is opened to it. This sin is committed daily by young children and ignorant peasants as well as by sophisticated persons, by solitaries no less than by those who live in society: It is the fall in every individual life, and in each day of each individual life, the basic sin behind all particular sins: At this very moment you or I are either committing it, or about to commit it, or repenting it... We try, when we wake, to lay the new day at God’s feet; [but] before we have finished shaving, it becomes our day and God’s share in it is felt as a tribute which we must pay out of ‘our own’ pocket, a deduction from the time which ought, we feel to be ‘our own’...” C.S. Lewis, “The Problem of Pain”