

Title: Jesus, Savior, and Lord

Scripture: Romans 6:1-4

Series: God's Saving Grace

1. Introduction:

a. Chapter 6 introduces a new subject. We transition from justification, having peace with God, to holiness, which entails living a new life, dying to sin, and living to God.

i. We learn that the God who declares the sinner just also pours His sanctifying Spirit into the believer's heart, producing holiness. Scripture affirms that this is an immediate work following justification.

1. God immediately begins the process of holiness in our lives.

b. Paul has shown how God's gracious act in Christ, when appropriated by faith, puts people into a new relationship with God and assures them that they will be saved from wrath on the last day. Paul asserts in this chapter that Christ's death "**on our behalf**" frees us not only from the penalty of sin but from the power of sin.

i. **John 8:36** So if the Son sets you free, you will be free indeed.

c. Therefore, subduing the power of sin is the topic of this chapter. Throughout this chapter, Paul uses the word "sin" in the singular. This is important because Paul pictures sin as a cruel master that exercises unbreakable control over all who are "**in Adam.**"

However, sin's curse is broken for the person who is

“in Christ.” Therefore, those crucified with Christ should no longer **“serve”** sin and should not let sin **“rule”** them because they have been **“set free”** from sin and have been **“enslaved”** to God. Therefore, we should **“serve”** God and let holiness **“rule.”**

2. Verses 1 and 2 - Willful Sin is Contrary to the New Life -

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?

- a. To many people, especially Jews in Paul’s times, his emphasis on grace as the only source of salvation was something new. So when Paul said, **“But where sin increased, grace abounded all the more,”** he could sense the objection coming from this group. **“Are we to continue in sin that grace may abound?”** Are you teaching that since the Law does not save us but grace does, we can sin all we want because grace is greater than the Law?
 - i. In other words, if we want more grace, shouldn’t we commit more sin?
- b. Paul’s answer is emphatic. He says, **“By no means! (May it never be, Of course not, God forbid).** The thought of intentionally sinning against God is offensive to the apostle, and indeed, it should be offensive to each of us as believers!
- c. Paul asks, **“How can we who died to sin still live in it?”**
- d. With this question, Paul rejects the charge of antinomianism that is has been made against him. *Anti* means “against” or “opposed to,” and *nomos* is

the Greek word for “law.” But Paul was not teaching lawless living, as if God’s commands upon the believer did not matter. That is not the purpose of grace.

- i. Paul taught that we are justified by faith alone but not by a faith that is alone. God never intended the doctrine of justification by faith alone as a license for sin.
- ii. No work we do will ever contribute to our justification; in this sense, our works do not count. However, the believer is justified unto good works. The fruit of true faith will always be conformity to the image of Christ.
 1. **1 John 2:5-6** but whoever keeps his word, in him truly the love of God is perfected. By this we may know that we are in him: (6) whoever says he abides in him ought to walk in the same way in which he walked.
- e. Paul uses the phrase “**How can we who died to sin still live in it?**” to illustrate two main points:
 - i. it immediately ties the Christian to the death of Christ and, therefore, “**death to sin.**”
 - ii. it teaches the idea of separation from sin, which is the opposite of *antinomianism*.
- f. Like in Paul’s time, *antinomianism* is alive today. We find it in the so-called *Lordship-Salvation Controversy* - Can Christ be our savior without being the Lord of our lives? In other words, can there be such a thing as a carnal Christian? Can there be a person who has believed in Jesus as savior but rejected Jesus as Lord?

- i. Some say, “Yes.” Zane Hodges (1932-2008), a proponent of this heresy, taught that it is possible for a person to trust in Jesus as their savior and never produce a single work of obedience. What does the Bible say about this?
- g. The gospel teaches us that if we have true faith in Jesus Christ, works of obedience are not only inevitable but immediate because a justified person is a changed (**a new**) person. Beloved, we cannot have saving faith unless the Holy Spirit has changed our souls, hearts, and very being! The Holy Spirit will never change a heart toward Christ yet leave the person without a complete change of nature. God the Holy Spirit touches the converts' lives, passions, and disposition unto holiness. Beloved, we cannot receive Christ as Savior without at the same time bending our knees to His lordship. It is impossible!!!
- h. This is why the term “**Living in sin**” is best taken as describing a “**lifestyle**” of sin—a habitual practice of sin so that one’s life could be characterized by corruption rather than by the righteousness God requires. Such habitual sin, “**remaining in sin**” (verse 1), “**living in sin**” (verse 2), is not possible as a constant state for the Christian because the Christian has been set free from Sin’s tyranny. The Christian has a new master, God the Father.
 - i. Beloved, Sin’s power is broken for the believer, which is immediately evident in our lives. Yet the nature of Christian existence is such that the believer can, at times, live in a way inconsistent with the reality of what God has made him in

Christ, but they cannot stay in that state forever.
Why is this?

1. Because justification does not produce the fullness of sanctification, but it imitates it immediately.
 - a. Every Christian will walk forward, although perhaps at a different pace.
- i. When we come to Christ, when we are born again, the old man is put to death (Adam's curse is reversed). However, the old man keeps kicking and screaming. We are crucified with Christ so that the new life might begin.
 - i. **2 Corinthians 5:17** Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come.
 - j. **RC Sproul**: The battle with sin goes on for our whole lifetime. We do not believe in instantaneous sanctification. Justification is instantaneous. The second we believe, we are fully justified. We will never be any more justified than we are at the moment, we believe. Still, sanctification is a process that begins at our justification and is finally completed in our glorification in heaven. If we are believers, we are in that process of sanctification.
 - i. Beloved, there must be evidence of sanctification in our lives! Christ must be both Savior and Lord, or he is nothing! He must save us from ourselves and then lead us unto eternity.
 - k. Habitual love of sin without the desire to repent so that, supposedly, grace may abound is indicative that our confession is not true.

- i. **1 John 2:15-17** Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. (16) For all that is in the world—the desires of the flesh and the desires of the eyes and pride of life—is not from the Father but is from the world. (17) And the world is passing away along with its desires, but whoever does the will of God abides forever.

3. Verse 3 and 4 - The New Life is Preceded by Death to the Old Life - 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.
- a. Many Christians need to understand the richness of the sacrament of baptism better. It is no mere ceremony but a beautiful picture of death, resurrection, identification, and newness of life.
 - i. About baptism, Luther used to say that when the Devil would tempt him, he would say, “Get away from me! I’m baptized!”
 - 1. We know that Baptism does not save us, but in baptism, God gives us a sign of His promise of redemption.
 - ii. Consider the beauty of Baptism. The overall emphasis of baptism is our profound identity, our union with Christ. Baptism bears the idea of identification, especially when it is linked to the name of Christ.

1. **Matthew 28:19** Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,
- iii. Baptism is a sign of:
1. regeneration.
 2. being indwelt by the Holy Spirit.
 3. glorification.
 4. identification or union with Christ.
 - a. Beloved, there is powerful symbolism when we go under the water and are brought up out of it. We see and partake of the Savior's death and resurrection.
- b. Paul reminds the readers that Baptism represents that something very decisive has taken place in the life of a Christian. By the grace of God, the Christian has died with Christ.
- i. **Colossians 3:3** For you have died, and your life is hidden with Christ in God.
 - ii. To be baptized "**into Christ Jesus**" implies to be brought into personal relation to the Savior. The word "**into**" means to be grafted together. This describes our union with Christ. We were grafted to Him and have become His.
 1. **Galatians 3:27** For as many of you as were baptized into Christ have put on Christ.
 2. We are so close in our identification with Christ that we are robbed with Him.
 - a. **1 Corinthians 12:13** For in one Spirit we were all baptized into one

body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit.

i. **The Expositors Bible**

Commentary: Our history began at the cross. We were there in the sense that in God's sight, we were joined to Christ, who suffered on it. The time element should not disturb us because if we sinned in Adam, it is equally possible to have died to sin with Christ.

3. The specific emphasis of our verses is that we are so profoundly identified with Christ's death and resurrection that we did die with him and indeed were raised with him, so we now share in his resurrection life.

a. **Galatians 2:20** I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

b. **Galatians 6:14** But far be it from me to boast except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world.

c. **Colossians 3:1** If then you have been raised with Christ, seek the things that

are above, where Christ is, seated at the right hand of God.

- iii. Baptizing believers **into Christ's death** teaches them that the guilt of their sins has been removed and that they have received divine power to fight and overcome sin's pollution.
- c. The dangerous doctrine of the *Antinomians* has always led people astray. "You can live however you want and still be a Christian," they falsely proclaimed.
 - i. But how can someone in Christ Jesus, someone who participates in the power of His resurrection through baptism, continue in sin that grace may abound? It is not possible.
 - 1. **1 Peter 1:17-19** And if you call on him as Father who judges impartially according to each one's deeds, conduct yourselves with fear throughout the time of your exile, (18) knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, (19) but with the precious blood of Christ, like that of a lamb without blemish or spot.
 - ii. Paul emphasizes that baptism necessitates a complete break from the sinful life of the past. So he says, "**We were buried into Christ's death.**"
 - 1. **1 Thessalonians 5:22-24** Abstain from every form of evil. (23) Now may the God of peace himself sanctify you completely, and may your whole spirit and soul and body be kept blameless at the coming of our

Lord Jesus Christ. (24) He who calls you is faithful; **he will surely do it.**

iii. Christians must “**walk in newness of life,**” a life dedicated no longer to sin but to the glory of God Triune.

d. Our burial, through baptism, not only marks the end of the old life but is also part of the transition to a new life.

4. Benediction -

a. **Philippians 2:16** holding fast to the word of life, so that in the day of Christ I may be proud that I did not run in vain or labor in vain.

Public Reading of Scripture: Philippians 2:12-18