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Our gracious and glorious godfather Son, holy spirit how we thank you. That you have been pleased to display that glory. By your grace. Particularly to display it in saving us. We pray for the help of your spirit. That the portion of your word that we Come now to preach and hear preached.

He would write on our hearts. Help your servant, then that It would be preached accurately faithfully. Help. All of us, your children, your sheep. To recognize your voice in it, come and address each one of us. Especially in specifically with Whatever part, whatever portion of the passage. You are aiming at each of us this evening.

We thank you that when you do this, you give us Increasing confidence that you are. Our shepherd that we are. Your sheep. When we pray, then. That you would. Like a shepherd lead us. By your word. We asked that your spirit would do this for us. Not only for The renewing of our minds by which you transform us in christ.

But also for the stirring up of our hearts towards you. That we might. Call upon your name. With that godly reverence, that is the fear of the lord. Which you give by this means, also. So help us, we pray in jesus name. Amen. Roman six versus one through seven.

These are god's words. What shall we say then? So we continue in sin. That grace may abound. Certainly not. How shall we who died to sin? Live any longer in it. Or. Do you not know that as many of us as were baptized into christ? Jesus. We're baptized into.

His death. Therefore we were buried with him. Through baptism into death. That just as christ was raised from the dead. By the glory of the father. Even, so we also should walk. In newness of life.

If we have been united together, In the likeness of his death. Certainly. We also shall be. And the likeness of his resurrection. Knowing this. That hour old man. Was crucified with him. That the body of sin might be done away with. That we should no longer be slaves of sin.

For he who has died. Has been freed. From sin.

So far, the reading of god's. Inspired. And Inherentworth.

The theology that. The apostle conveys in this text. Teaching that the holy spirit gives us by the pen of the apostle Paul in this passage. Is teaching. Uh, young. One, especially young men. That i wish. I had had at your age. Oh, get me wrong. God's providence to me is good.

And i bless his name for his goodness to me. But i did not know how to battle against sin. Indeed, i did not know how to recognize the wickedness. Of sin and my own heart. And, When i did come to have some battles with sin, i was very eloquent.

It wasn't until i. Uh, met some men. Uh long since dead, by the time, i met them in their books and they're explaining from the bible one man. John owen and particular and Some of you have met him perhaps even on my recommendation, if you are asking out of battle sin.

Um, But here it is in Uh, the first seven verses of roman six, indeed, we're going to have it. A great deal. In the next three chapters chapter six and seven and eight. And what we have tonight in the first seven verses, Uh, considering the triune work of god.

And in salvation as a whole. And how that applies. To. Not continuing in sin. This is going to lay groundwork upon, which one of the great fortresses. Of the christian faith in the bible. Romans 8 will be built because Romans 8 is really the working out of that. Thanks be to god.

Without through jesus christ, our lord that is the answer to who will save me from the body of this death. Who will help me and strengthen me and give me victory in the battles along the way and ultimate victory at the end of the course, as i battle against sin.

And the answer is that, god, the father who Glorifies himself in his son. Who having died for sinners and risen. Again, has poured out his spirit To make us alive to believe in him. Be united to him and this spirit who gives us life comes to dwell then in our hearts as the spirit of the lord jesus christ and he leads us in our life.

And he leads us through suffering and he leads us through groaning. Because that which god has determined to do out of love from before the world began. The father, the son, and the spirit. Will complete. And so you go from, no condemnation to no separation. But here is the groundwork.

In our passage tonight. Union with christ. Accomplished by the spirit. For the display of the glory. Of the father. That's what we have in these seven verses. That's what chapter 8 will be opening up at much more length. The stage is set for the battle. In verse 1. Where sin identifies itself as sinful but i wonder if we identify the sin so readily.

What shall we say then? Shall we continue in sin? That grace may abound. Now to some this sounds logical. That. If? Being made right with god, is entirely by what the lord jesus has done. By his active, obedience obeying god's law in my place and his passive obedience, his offering himself up to receive what i deserve.

In my place, if it's entirely by what jesus has done. And if the More that i sin. The more his grace. Abounds even over that sin. For the forgiveness of all of my sin. And for, at last, the ultimate deliverance from my sin, If that's true. Then isn't it just okay for me to keep on sinning.

After all. I have a blank check. For the forgiveness of god and jesus, christ's blood and the bank of the riches of the worth of christ is standing behind that check. It's not going to bounce.

It sounds logical, doesn't it? But that's not. The logic of god. That's not the logic of a redeemed heart. One who has been forgiven much and therefore loves much It's the logic of sin, isn't it? Because the desire to sin, the desire to be able to rationalize doing more of it, responding to the grace of god.

By thinking that well that makes sinning. Okay. That is the logic. Of sin and it shows just how sinful sin is. Haven't we already seen that which is going to come out a little bit more in chapter 7, but in the second half of chapter 5 that the the law was added so that the offense might increase, the transgression might increase and we were thinking about our sinfulness and how when we hear god's good law, our sinful hearts respond out by wanting to do the wrong thing.

But doing more of it. Sin is so wicked. That. Instead of hearing god's good law and and saying, Yes, i would love. To spend an entire day, delighting in the creator. Or yes, i do want to worship only the way God says, and not any and not at all the way that i would invent.

Or. Of course, i should be content. That god, who is full of wisdom and full of love, has assigned to me, my portion, and as a signed to my neighbor his portion, Of course, i should be happy with what god has given me. I have god. And whatever god has given me.

I don't need anything that my neighbor has. That's how we ought to respond. That's not how our hearts respond though, is it? Not apart from christ at all and even after we are in christ, there is that old man that body of sin that our passage talks about That responds to god's law by saying, oh, Coveting is so good.

And i enjoy delighting myself in creating things more than the creator. And it's the things that i feel are worshipful. That i think make really good worship. And so forth. Well, how wicked a sin, it doesn't just respond. To the law of god. By sending more. It even responds to the grace of god.

By sending more. The logic. Verse 1. What shall we say then shall we continue in sin that grace may abound? Sometimes it's overt like that and Sometimes it comes by. Long habit. Of violating our conscience. Of quenching the holy spirit. That we become okay, with sinning, we commit a sin.

The first time, perhaps it grieves, us terribly, we cry out to god for forgiveness, we rejoice in the forgiveness. The blood of the lord jesus christ, we turn and repentance towards him. And, We resolve we won't do it again. And yet, we have that remaining sin. That clings so closely to us that old man that remains And, We do do it again.

And we repeat. And we repeat. And eventually we get just a custom to it. Our hearts go through the motions. Ask for quick forgiveness, you figure, it's dealt with Just wipe our mouth and go on. Like the lady in proverbs. That is sin. Remaining sin. Taking that grace of god.

And saying well i can always come back for more of that forgiveness, might as well just keep sinning. How wicked is the logic of sin? That it responds not only to the law of god by sending more, but even to the grace of god by sending more. But god will not permit those.

Whom he has determined to save and for whom he sent his son and upon whom his poured out his spirit, he will not permit them. To ultimately be defeated by. Their sin. This is one of the reasons why verse 2 can be marvelously encouraging or marvelous or grievously concerning certainly not.

How shall we who died to sin live any longer in it? And so there's a question. Have you died to sin? Do you actually hate it? Do you actually love righteousness? Because, If you. Are willing. To continue in sin. If you have that pet sin, that you refuse to deal with, How do you know?

That you've died to sin. How do you know that you're actually in christ? That it's not just a bunch of theology that you've assembled in your head, like so much mathematics. It can be grievously concerning, can't it? You see how so we who died to sin? Live any longer in it.

And, Some of you are responding in your hearts. Oh, but i do still sin and i hate it and i, i don't know, then Since i'm continuing, that's not what it's talking about here. It's talking about someone for whom the logic of verse 1 is what prevails in your heart, not.

I keep sinning and i hate it and i want to be rid of it and who will save me from the body of this death. The person who thinks that way. Has died to sin. He doesn't want to continue in it. But the person who takes all of the Good truth.

About what god has done for sinners in jesus christ. And uses it to Make himself feel better about continuing in sin. Verse 2 is saying, That person never actually died. Descended, he He didn't rise again. Unto god for righteousness. He's not renewed, he doesn't trust in and love the lord jesus.

He doesn't even see. How much the lord jesus has loved him? He, he may have some theology that jesus loved sinners. He, he may have had emotional experiences thinking about how wonderful it would be to be loved by the lord jesus. But, The spirit who pours out god's love in our hearts.

Chapter 5 and verse 8, unites us. By faith. To the lord jesus christ. Is talking about that work of the spirit. In verse 3, and the first part of verse 4 there, or do you not know that as many of us as we're baptized into christ jesus, where baptized into his death?

Therefore we were buried with him. Through baptism. Into death.

This is not describing water baptism, is it? Water, does not join you to the lord jesus christ. Water does not kill. Version of you, the self that was in Adam. No, this is talking about the the true and great christian baptism. It's the spirit who joins someone to the lord, jesus christ through faith.

All of you hear this evening. At least to my knowledge. Have been baptized. But the water in the sacrament on earth. Did not join you. Put you into Jesus christ. That's a work. That happens when jesus baptizes you from heaven, not with water. But with his spirit, And it's a work that is absolutely and completely effectual you see versus three verse three in the first part of verse 4 are describing something that is of a certain entity.

Something that we use when this this wicked logic that comes from a remaining sin and we said, well i i might as well send more so that grace might be more When you say no. God, the holy spirit. Has made a new me. They mean that is in christ jesus not in Adam.

I came into this world. I was born. I was fathered by a sinful man. And, That me who came into this world fathered by a sinful man. You could trace the the lineage all the way back to Adam. Isn't that what we were seeing? What we were hearing in the last half of Romans 5?

Well. What is that baptism? That takes you from in Adam to in christ? It is. The baptism of the holy spirit. Some say, well, unless you receive the baptism of the holy spirit, You can't be saved and i say absolutely agree. But it's not some extra work that Happens.

Sometime, after your conversion. It's the lord jesus's gift. To turn our hearts. To him. To open our eyes and give light. To see jesus as god, who has come to save us. To see the father is the one who loved us so much that he gave His only begotten his eternally begotten, son.

When the spirit who joins us to christ, joins us to him entirely and to fix a factually, He includes his death. Do you not know that as many of us as we're baptized into christ? Jesus, we're baptized into his death. And that death, of course, has Atoned for us.

That's That's, Referred to at the end of our portion this evening and verse 7, for he who has died has been freed from sin, has been made righteous from sin, has been delivered out from under the domination of sin.

And since we have been delivered from the power of sin, and we've been delivered from the guilt of sin. Then we don't have to obey sin anymore. Yes, sinfulness is present with us. It's present with us the whole rest of our lives in this world. The struggle that paul has and chapter

7 as we read it, that's a struggle that every christian asked John who if you read the gospels appeared to be, perhaps the most sanctified of the disciples before?

Even Our lord died and rose again and ascended. Much later in his life. After years. Of having the spirits dwell in him after years of increasing in love, for the lord. Jesus christ, john writes and and first john, if we say that we have no sin, we make him a liar.

He's still hoping that god will be faithful and just to cleanse him. From all that remaining unrighteousness. It's, it's a battle that continues for the believer.

But we are as lost to sin. As. A buried. Loved one. Is lost to us in this world. It has no claim on us. It has no power. Over us. We are as far from it as the living are from those in sheol that's that's the idea of the burial here.

That if we are dead to sin in christ, jesus, It cannot rule over us. You remember, the? The infinite. Chasm. In. The lord jesus is telling of the rich man and lazarus. And how? There cannot be a genuine connection. Between those who have passed and to the realm of the debt.

That's what the burial here is. Is describing. We are as lost to sin. As those in sheol are to those that they leave behind, And so, when sins wicked logic. Is lulling. You to sleep, is numbing you against its own sinfulness. It's own Its own. Grievous wickedness. When you've grown accustomed to getting forgiveness and returning to the same sin over and over again.

And that logic of Sinning. Continuing in sin. So that grace may abound The finds a rhythm in your life. You can come and you can say no. The me that was in Adam. Died. The holy spirit, the third person of the triune god who loves me and has fellowship with me who proceeds from the father and from the son and whom the son has poured out from heaven and whom the father.

By the son has sent into my heart, because i'm god's child now. I'm not adam's child anymore. I am god's child in the union with jesus christ. I am genuinely adopted of god every bit as much as jesus is eternally, begotten of god. And sin has no claim on me.

Indeed, it's an enemy of the family. How can i? Who died to sin by the spirits work of joining me to the son continue in it? And it helps you. It will help you. To give that sin to give that temptation the loud. No. You are not master over me.

The me that you ruled is gone. I am not an atom. I am in christ, jesus. That's what the holy spirit does. Now, your water baptism displays that to you. Particularly if You haven't made the mistake of thinking that this was about water baptism. And you've had water poured or perhaps.

The that was done with you, you were immersed, but now you've begun to see baptism applied by pouring and you see the lord jesus, pours out his spirit upon his people. And you know that your your new self comes by the work of the living. God and not by what you have done.

When you tell sin, no. The version of me that you could rule. Is as lost to you as the sheola. The those in sheol are to the living. Well, it's not just that work of the spirit, that effectual work of the spirit that has severed forever. The power of sin over us the that relationship that we had with sin as being its slave and being under its power.

Was also an opportunity for the glory of god to be displayed in us. And we see this in the rest of verse 4 and into verse 5 that just as christ was raised from the dead by the glory of the father. Even, so we also should walk. In newness of life.

Now this ties together something we saw at the beginning of chapter 1 and something, we saw at the end of chapter 4, About the resurrection of the lord jesus christ. You remember in chapter 1 and verse 3, he is the son of david according to the flesh. And then verse 4 and declared to be the son of god with power, according to the spirit of holiness, by the resurrection, from the dead.

So god by the same spirit through whom and by whom he has joined us to jesus. When jesus had died. And when jesus was buried by that, same spirit, jesus rose from the dead. And when he rose from the dead, it was displayed every bit as much as at his baptism every bit as much as at the transfiguration that jesus is god's beloved son with whom god is, well pleased, and he was displayed to be the son of god with power by rising again from the dead.

And it was the glory of the father that was on display in the sun, is the spirit of the father, and of the son. By whom jesus rose from the dead. And so there's this wonderful phrase in our passage just as christ was raised from the dead by the glory of the father.

The resurrection as a display of the glory of the father in the sun, The resurrection saying, behold the eternally begotten son of god. That's what jesus's resurrection declared about him concerning himself. But jesus's resurrection, also declared something about him concerning us. The end of chapter 4. He says. It shall be imputed to us who believe in him who raised up jesus.

Our lord from the dead. Who was delivered up because of our offenses. That means Delivered up, not only to judas and The jewish leaders and the romans, But deliver it up onto the wrath of god for our offenses. It's the wrath of god that was poured out on jesus christ for our offenses.

Or offenses weren't against. Judas, and the jewish leaders. And the romans. They were the ones through whom god carried out, what his purpose, a desired to accomplish for us. And he was raised. On account of our justification. And so jesus's, resurrection. Says, here is the eternally begotten glorious. Sun of the glorious.

Father. And bearing our sin. Has not at all. Diminished his glory. He has come through righteous. And therefore everyone who believes in him. If you believe in him, his resurrection says, You are as a righteous before god. Now as jesus is, But the glory of the father applied by the work of the spirit which took place in the resurrection, also is displayed in another place.

Just as christ was raised from the dead by the glory of the father. And he's already told us and chapter 1 verse 4 about the role of the spirit there. Even, so we also should walk. In newness of life. So that when jesus has raised from the dead, it is this display behold, the eternally begotten, son of the glorious, father And when you, and i walk in newness of life, Our father.

Who gave his only begotten son. And who has joined us to his son. By the spirit of his son. Whom the son has poured out. Is glorified. Because we were dead in our trespasses and sins. We were righteously. Under the power of sin. But now, We can say, things like the apostle who in his battle with sin in chapter 7, says, I delight in the law of god in my inner being.

I hate. I hate sin for what it is against the glory of god and his good law. I hate sin for what it costs. The glorious god in the gospel. I love righteousness and i hate sin. And i still struggle with it, but the fact that i hate it, This is a display.

Of my father's glory. By his glory, he raised his son. By the spirit by his glory. He joined me to his son. By his spirit. Don't you see? The opportunity you have every time you're coming to that same sin, that you've committed a thousand times and maybe gotten into the habit of saying, well, it's okay.

I've done it and I've gotten forgiveness all those times. What's one more? And then you say no, not one more. This is the, this is the anime, this is the the nemesis of my glorious family. And clinging to Christ and depending upon the power of the Holy Spirit for the glory of your father.

You tell that sin, no. And you rejoice. It may not be. On the scale of the resurrection. It isn't on the scale of the resurrection of the Lord Jesus. But it has the likeness. Of what happened at the resurrection. Because there is a display to things visible and things invisible.

That your father is glory that his grace does work that he has given you newness of life. That, which confounded Satan. In the case of Job. He's ever considered my servant Job and Satan is determined that that grace doesn't actually work. That Job is only the only serving God on a self-interest.

Each of us. Each of us, dear children of God. If you believe in the Lord, Jesus Christ, you are an adopted child of God. You have opportunity of opportunity after opportunity after opportunity. In union with the Son by the power of the Spirit. For the glory of the Father to say, notice in And to walk.

In newness of life. And then the likeness Of his resurrection is displayed. By your. Loving God by your obeying his law by your killing sin. The Father and powers. Those who are in Christ through faith. And there is nothing more Christ-like than marshalling, your love for the Father and for his praise.

As you go to battle. That's what the Lord Jesus. Was doing in John 17. We Won't take the time now. But go and read the First. Third or so of that prayer. Actually it goes on longer into the prayer. The Son wanting the Father to be glorified by his glorifying the Son.

And so Jesus going to the cross and Jesus conquering the cross so that the glory of his Father may be displayed in him because it's his delight to bring glory to the Father from whom. He of whom he has begotten and whose glory, he of his glory, he is the great display.

And when you, and I learned to think that way instead of the Well. If it causes grace to increase, I'll just end more. And we shift from that to, Here is an opportunity to make the display of my Father's glory increase. It's all just sin less. All obey more, I love more.

Out of love for him, and for his Glory. There's nothing more Christ-like. Than to love the Father. And there's nothing more. Father, like then to love Christ. So then this way. The Lord Jesus sets us free from sin. Knowing this, that our old man was crucified with him, That the body of sin might be done away with.

It's not difficult. I don't think. Although, God, forgive me for. For that arrogance, since many have puzzled over what the body of sin means, I think he's just repeating the same thing in two different ways here. Knowing this, that our old man was crucified with him. That the body of sin might be done away with.

The body of sin is a reference to our entire self, not just our physical body. But our entire self that was under the power of sin. But that's the old man. That's our former nature and he clings to us. But, We have a new nature, we have a new identity in Christ.

We don't identify with that old man. Anymore. We don't say. I am a. Thief. I am a murderer. I am a liar. We don't do the alcoholics anonymous thing. And get up and say, I'm an addict and I'll be that way for the rest of my life. No. That's the old man.

Yes, the the sin continues to cling and the desires are still there, and we stumble in many things. That's the old man. That me is done. There's a new man. That. Will live forever. And that old man's days are numbered. Because he won't enter glory with me.

By killing our in Adam's self. Christ has done away. With that version of us, that was under Sends power. The old man, the body of sin. What was the, what was the primary characteristic? Of ourselves in Adam in our life. You can see it at the end of verse six.

Can't you, we were slaves of sin. We aren't anymore. The believer is not a slave of sin. For he, Who has died has been freed from sin and this is exactly what Jesus was talking about that he would bring and That the pharisees unwilling to admit was true of them were rejecting him.

Or the jews generally, sorry. Drawn it. Jesus answered them. Most assuredly I say to you whoever commits sin Is a slave of sin. The slave does not abide in the house forever, but a son abides forever. Therefore, if the sun makes you free. You shall be free. Indeed. You see, there is that remaining sin, that clings.

So closely to us. But the believer mustn't continue in it. Those losses that you have. And your skirmishes with sin. If you're a believer, That is not the continuing and sin. If you were a son, You are free from its power. And you will be free from its presence.

Those whom he justified. He also glorified, why? Because they weren't merely predestined to be justified. They were predestined. To be conformed. To the image of his son. That's what he has saved. Sinners for So you've been baptized into the name of the triune god. You've heard tonight about the difference that that makes In the life of someone who is a believer in Jesus Christ.

So, the first thing you need is To believe in Jesus Christ. But if you have him, Take the reality that is declared to you and your baptism that is sealed upon you in your baptism and Marshall that truth That the father. Has given his son for you. And the father by his son has given his spirit to you, and joined you to the Lord Jesus Christ.

And sin is not your master. It doesn't have power over you. The in Adam version of you is buried and gone. As far as sinners concerned. And it can attack. The in Christ version of you. But it cannot have you. And declare the glory of father son and spirit in your life.

As you put sin to death. Shall we continue in sin? That grace may abound. No. It is as we stop more and more. Is as we stop sinning. That the grace of God is shown to abound. Unto his glory. Men.