

Monday, April 3, 2023 • Read Romans 6:1–7

Questions from the Scripture text: How does the apostle introduce the error that he is correcting (v1)? What had these errorists been suggesting that we continue in? For what excuse/reason? How does the apostle answer in v2? What does he say that we have done unto sin? What mustn't we do? Into Whom have a number of church members been baptized (v3)? Into what else were they baptized? What happened to the former self with Him (v4)? Through what? What had previously happened to Christ? By what means? By the same means, who else would be able to do what? How did our death to sin happen (v5)? What else must certainly happen from this union? What happened to whom (v6)? With Whom did this happen? What version of our body (controlled by what) has been destroyed in this union? What must we no longer be, then? What has happened to the one who has died with Christ (v7)?

Why mustn't Christians sin, if grace outdoes their sin anyway? Romans 6:1–7 looks forward to the sermon in this week's midweek meeting. In these seven verses of Holy Scripture, the Holy Spirit teaches us that **the way that grace superabounds in Christ for the Christian is not by permitting them to stay slaves, but by freeing them from even being the people they were when enslaved to their old master.**

"Where sin abounded, grace super-abounded" (5:20). The flesh responds to this in predictable fashion, "then sin is a friend to grace, and I should sin all the more!" (v1). But those who are dead to sin must not listen to their remaining fleshliness. Grace super-abounds over sin not because they are friends but precisely because they are enemies (v2).

Believers are friends no longer one with their sin. They have been united instead to Christ by their baptism. No, not by the application of water on earth. But by the pouring of the Spirit from heaven. The Christ-sent Spirit's work is what has united us to Jesus. By virtue of their union with Christ, believers died to sin in Christ's death (v3, 5a) just as much as all Adam's descendants had died to righteousness in Adam's sin and spiritual death (cf. 5:12).

A believer's humiliated former (and dead!) self is as dead and buried as Christ's humbled self, and a believer's new (and living!) self is as new and alive as Christ's glorified self when He arose from the dead. Both have been accomplished by the same Spirit, carried out by the same glory of the Father (v4, 5b). Sin has neither claim upon nor power over the believer (v6–7), who is both claimed by and empowered by the Triune God.

If you are a Christian, this has happened by the power of God the Holy Spirit, Whom the Father has poured upon you through Son. And the Spirit has united you to the Son. Thus, we have been brought into the true freedom—not to do what our flesh desires, which would be slavery (v7), but to know the living God and to do what He desires.

When are you tempted to take forgiveness as an excuse to sin more? But if you are forgiven, then how did you come to have life and faith? And if that is the case, what does this mean for whether you would continue in sin?

Sample prayer: Lord, thank You for saving us from our abounding sin by Your super-abounding grace. Truly, by Your glory, Your Spirit has done this. Grant, by Your same Spirit, that Your glory would be magnified as we walk in newness of life in Christ Jesus, in Whose Name we ask it, AMEN!

Suggested songs: ARP32AB "What Blessedness" or TPH433 "Amazing Grace"

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(The following is a machine-generated transcription. PLEASE BE AWARE of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Roman 6 verses 1 through 7. These are the words of god. Quite 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 we're 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. Four, if we have been united together. And the likeness of his death.

Certainly, we also shall be in the likeness. Of his resurrection. Knowing this. That our 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. So far the reading of gods inspired and inherent worked.

In the middle of the discussion in the previous chapter. When we were thinking about, The first atom and the last atom. The atom, who is our father and we are in him when he sinned and felt And then the last atom, the lord jesus christ. Who not by fatherhood but by faith.

We are joined to him united to him. And in him, we were righteous in him. We were atoned for In the middle of that discussion. We heard that the transgression, They're sorry, the law entered that the offense the transgression Might abound and we begin to think. About. How? Our flesh, our sinfulness Responds to the law of god.

Something that we're going to come again to think about in chapter 7. And specifically, with the commandment that we've been having our catechism lessons in lately, thou shalt not covet. And that although the law is so good. Sin is so evil. That we respond to god's good law, by sending more.

Well. Here's how evil our sin is. That we don't rush respond to god's good law by sending more. But sin responds to god's good gospel. By sending more. And not just in those. Who are still under sin, who are still Under the reign of sin and death. But even believers in jesus.

Are remaining sinfulness. Tempts us, deceives us, and to responding to the gospel. By sending more. And you can see it in verse 1, can't you? Because paul has heard people say this. Anything. Should we say that? Should we speak this way? What shall we say then? Shall we continue in sin that grace may abound?

You see what he's just said, he said where sin abounded for the believer, grace super abounded. Because jesus has atoned for all of the sin. That i believe are commits. And jesus is going to cleanse. From all of his sin. That which remains in a believer. And so we rejoiced in the gospel that where for the believer we're sin, has abounded grace has super abounded that there's nothing that happened in father Adam That isn't completely undone overruled out classed by faith.

In jesus. And then how bad is our sin. How bad is even the remaining sinfulness? That is left on the irresponds to that by saying, well, If sin abounding makes

grace super abound, Then i should send more so that there can be a whole lot more grace, Isn't sin evil.

That we would respond. Not only to the holy and glorious god, and it's righteous and just and good law. But even To his mercy. To his. Bearing our bearing, our sin Bearing his wrath upon our sin in our place. His committing himself. To be the one to whom we are united by faith.

And the one who cleanses us, From. Our sin by his own spirit that we would respond to his gospel. By saying oh well then we should send more. It's a dreadful, wicked response. And whenever we feel like that, Whenever we slouch into us in that, we are half-heartedly battling with the temptation.

And then we realize, well, I've done this a bunch of times before and came out. Okay. And got forgiveness from god and repented When we get into that, that declining habit and saying, Hmm, it's no big deal. Grace is going to abound. Person is dreadful. And so he answers certainly not how shall we who died to sin live any longer in it?

And this works a couple of different ways. One is. If i'm really in the habit, Of reasoning. The way that verse 1, sounds Then there's actually a question. Have i actually died to said, Am i actually in jesus christ? Have i actually believed in him and been joined to him.

And, Any. Christian. By name. Who is accustomed? Has grown accustomed. To dismissing his sin easily because he is, Forgiven. Must wonder if he's Christian only in name. But it also works the other way. For the believer who is not in the custom of a excusing, his sin, this way.

But the the christian to whom these thoughts occur. Because we do all have remaining sinfulness, don't we? And this way of thinking, will occur to us from our remaining sinfulness. That's how bad our remaining sin, is that it responds not only to god's good law by desiring to send more, but the response to God's good gospel by excusing our sin.

Then we can come with this answer and say no. I am a christian. I am dead to sin. And sin is dead to me. And the great reason. That i will not live any longer in sin is because who has saved me. Who has saved me sophia. God has saved me.

God has joined me to himself. God, has joined me to the god, man. Jesus christ. God has joined me to his death. God has joined me to his life. God has saved me. Sin is not my master. God is my master. My life does not belong to sin. Who i was in, adam has died.

That one is gone. Who i am in christ is here. Now. And who i am in, christ does not belong to sin. Does not have to sin hates to sin. There's going to stop sin more and more in this life. And then when this life is done, we'll have stopped sitting forever.

What god has started? Cannot be undone. I am a god sign. I belong to him. Because he's the one who say, if i was the one who saved me. If i was the one who made a decision, if that was how it began. Then i've done make the decision.

And i would definitely with all the remaining sin that is in me. I would not stay safe. But god is the one who saved me. And so, he uses this passive language of baptism. To refer not to the pouring of the water. Then, certainly not to some. Illegitimate misuse of this text to say.

It's immersion into water. There's nothing about water here. If verse? The verse 3 is about water. The logic of the text is completely undone. Because the application of water cannot join you to jesus christ. And even if it joins you covenantally externally visibly to jesus christ, it doesn't join you to jesus christ in the way that kills the former self.

Who was a slave to sin. First three has nothing to do with water and everything to do with the holy spirit. The only mode that can be described in verse 3 is pouring because it's talking about how our salvation Is not something from us. It's from god. It's from christ.

He poured out his spirit he gave us life, he gave us faith He joined us to jesus. We were not just Baptized into the name. Of christ, jesus. But when he poured out, his spirit upon me and gave me life and gave me faith, He by his spirit. Baptized me into himself.

And i am unite it to jesus christ. And how can someone who has united to jesus christ? Say oh, well, since i'm united, to jesus christ, i should sin more. That is the most irrational entire rational response you could ever have. Because you belong to jesus and are joined to jesus, and our one with jesus, by something that jesus did by pouring out his spirit, by something that god, the holy spirit did.

Because of that, you're going to send more. That's the logic, isn't it? In verse 3? 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 we're baptized into christ, jesus. That's not the application of water.

That's the work of god. The holy spirit. Or do you not know that as many of us were baptized as we're baptized into christ? Jesus? Were baptized into his death. And that means you need two baptisms. Don't you? And the water one is the much less important one. That's not the main christian baptism.

All of you have been water, baptized But the baptism that you need. As jesus pouring out his spirit on you. And, You cry out to him. Lord, give me more of your spirit whom you pour out. And gives you his spirit when he gives you his spirit his spirit stays with you.

He's a seal unto the day of redemption. He doesn't depart from you. That's why you have to think not, not only of yourself, but always of the holy spirit. Because when you send he cannot depart from you, he's with you if you're a christian. But you can grieve him, can't you?

Answer your sin doesn't just harm you and harm others. It grieves the holy spirit who is with you. If you're a question. And whenever the word of god is being brought up in your heart and your mind right desires to do things that are consistent with the word, come to your heart, to your mind.

You know, that's the holy spirit, applying the life of jesus to you by the word of jesus to you. And you can grow into the habit of quenching the spirit. Because he's not going to stop that with a christian. He's not going to stop reminding you of jesus's word, he's not going to stop applying to you jesus's life.

But you can grow into the habit of stopping listening. And so we have those. Those commands, those prohibitions and the new testament, don't we don't grieve the holy spirit, don't quench the holy spirit. And this is one of the ways we do that. Well, i can send it's no big deal.

I've got, i've got the blood of jesus, the righteousness of jesus. I have got the super abounding grace. We'll just send more and graceful increase more. Right

along with it. That's not the logic. Of a healthy believer. That's the logic of the remaining flesh and if that's a persistent logic The primary logic.

Then you don't know if you're a believer. At all. Do you not know that as many of us as we're baptized into christ? Jesus. And here's good news. We're baptized into his death. When you remember that, you have christ, you don't say, i can send more. You could say, i don't have to sin at all anymore.

Therefore, We were buried with him, through baptism. Into death. I am as far removed. From sin and its mastery over me. As the buried body. Is removed from this world. You have buried one was. Um, You need to use the Hebrew language. One who had gone to Sheol had departed.

This realm. As it were. Until sin. I don't belong to you anymore. The one who belonged to you. The one who sinned in adam and fell without him. Is gone. The only one left now. There's one who. Lived in jesus obeyed in. Jesus died in jesus rose again. In jesus, ascended, in jesus is sitting in heaven, in jesus.

And when jesus returns, i will be like him and i will see him as he is. And i will be holy. I will be not just justified but glorified i will be one of those brethren when he is the firstborn among many brethren The adam me is gone, the christian me is here.

Forever. We are buried with him. Through baptism. Into death. That justice christ was raised from the dead. By the glory of the father. And no, he brings in the third person of the trinity while the first person, But the third of the persons that are mentioned in this passage, right?

And so you've got the, the father who has committed his glory to saving people. The lord jesus who displays his glory by redeeming, those whom the father is committed to save the holy spirit who proceeds from the father, and the son. And whom jesus has poured out and who is the the one especially to to whom the action is appropriated of giving us faith, so, and uniting us to christ.

And you have the the power of the triune god and the glory of the triune god that is all now, invested not just in in christians being forgiven. But in christians living in a new way, living, not as those who belong to the the first Adam living as those who are united to the last Adam that the newness of their life comes by the same glory.

And the same power that raised jesus, out of the grave. And we need to remember that that glory. And that power. Is what is that work in our lives. Because it feels like sin is this unconquerable foe. That keep fighting it and i keep failing. I keep losing. And i can get depressed and lose my motivation and be susceptible to excuses like, well, i'll just send more that that there may be more grace.

But we don't have to be discouraged and depressed and overwhelmed by the strength of our sin. We should be amazed and overwhelmed by the glory of the father and the power of the spirit and the person of the sun, all of which have been marshalled, not just that we would be forgiven, but that we would walk in newness of life.

So that justice christ was raised from the dead by the glory of the father. Even so we also should walk a newness of life. For if we have been united together, In the likeness of his death, certainly We also shall be in the likeness. Of his resurrection. Knowing this.

That our old man, the atom Man, the atom version of ourselves. Was crucified with him. So 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. If you are a christian, Then the power of all mighty god.

Has freed you from the mastery of sin. And will. Not stop. Until it has freed you from the presence of sin.

And so as sure as god is god. As sure as jesus has raised from the dead. So sure is Not just, Your ability to resists in now. But the certainty. That there is a day coming when you will never Never. Never sin again. You are free. From its power over you.

It still has power in you. You are free from its power over you. And you are one day be free from its presence in you. And that's not a reason to send more. It's a reason to say, no sin. I don't have to obey you. And there's coming a day when you won't even be around anymore, and i'm going to enjoy right now.

A part of that day, that is coming. And i will say noticing and he has to god. You make the decision for righteousness? Not because it's your decision. Causes the righteous act. But because the triune God, who is the one who produced that original decision? Is the one who produces all of those other little decisions.

As you go along and grow, and righteousness on obedience, So the fact that we have a water baptism, Reminds us that. Although on earth a man pours water. From heaven. Jesus's poured, his spirit. And it his father, son and holy spirit. Enable us. To sin less and less. So we continue in sin.

That grace may abound. No. We shall stop sinning. Because grace abounds. Amen, let's pray.

For our father. How we thank you for this portion of your word. And for how it meets us, in the middle of our Ongoing battle with sin. And we thank you that. Even being in the battle reminds us that you have given us your spirit. And that what your spirit has primarily done, Has been to join us to the lord jesus do unit us to him.

And so, we pray that you would make us to realize And respond to to live out of the reality of our union with christ. And that you'd enable us to tell sin, no. As those who were one day tells in goodbye. Forever. Thank you, lord, jesus for what you have done for us.

And for what you are doing in us by your spirit. Thank you. Our father in heaven. That it has been your pleasure to glorify yourself. By applying that glory throughout our lives. Just as you applied that glory and raising jesus from the dead. And so, we look to you and we ask for this help in jesus name.

Amen.