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Roman 6 verse 20, through 23. For when you were slaves of sin, You were free in regard to righteousness. What fruit did you have, then? And the things of which you are now ashamed, For the end of those things, is death.

But now having been set free from sin. And having become slaves of god. You have your fruit. And to holiness. And the end everlasting life. For the wages of sin is death. But the gift of god. Is eternal life. In. Christ, Jesus. Our lord. So far, the reading of God's inspired and inerrant where it.

As we've considered recently, in a couple of other contexts, there is A, an important doctrine, an important teaching of scripture that goes by the name, christian liberty. And that good name is applied. Uh, rightly when we're talking about. Uh, having Christ alone, as lord of the conscience. And so, We are.

Uh, we are only bound to what he says in the bible. And the application. Uh, And the applications. Of that only as far as. The scripture necessarily. Implies, that means that none of our opinions determine for anyone else. Uh, what is right for them or what is required of them and what a great blessing.

That i can be delivered from having to do what everyone else thinks is right. Because christ has given me all that is right in his word. Well, that phrase. Uh, that idea of christian liberty has been abused. In recent. In recent years. And in years. Not so recent. As the apostle says, in verse 20, for when you were slaves of sin, you were free in regard to righteousness.

When he says that, what we see him responding to Is the idea by some that they don't need to be righteous? And that's how they've responded as we saw earlier in. At the beginning of the chapter. Shall we continue in sin. So that grace may abound. And then we saw in verse 15.

What then shall we sin? Because we are not under law, but under grace and you've probably run into people who when you start to talk to them about what the bible says, christians should do. Uh, they Uh, suddenly or immediately cry and complain, legalism. Uh, this is slavery to the law, they think.

Well. Right. And they would then define christian liberty, and they actually use that phrase sometimes. To mean that they do not have. To be righteous. They do not have to obey God's commandments and they certainly don't have to be accountable. To anyone, although The bible teaches us to be accountable and even teaches us that The lord gives us authorities to tell us his word.

That we are to submit to him. In that. So verse 20 says, Being free from righteousness being. Not being in a situation where you don't feel or act according to an obligation to be righteous. I don't have to obey God's law. I don't have to To do what is right.

That, that is not a condition of grace. That is a condition of slavery to sin. So, he says for when you were slaves of sin, You were free. In regard to righteousness. So not having to be righteous then is not christian liberty. It is slavery. And what he implies is.

If you believe in Jesus Christ, if the Son has set you free, if you are no longer a slave of sin, then you are no longer free, not to be righteous. You are under a new obligation. To be righteous. And we see this new relationship to righteousness and the first place.

That produces new fruit. Then the second place. That God might be glorified. By both our righteous living and our enjoyment. Of the fruit that he gives us. So there is a new relationship to righteousness. Says, for when you were slaves of sin, you were free in regard to righteousness, what fruit?

Did you have? Then in the things of which you are now ashamed for the end of those things is death. But now having been set free from sin. And having become slaves. To God. And so you were a slave of sin and you were free in regard to righteousness.

But now if you look at verse 22, Is the believer still a slave to sin? No. As we've heard for several sermons. Now, we're actually free from sin's dominion from sin's rule of rust. It's our great grief. That we keep on sinning. We're not free from its presence, we're not free from its influence.

And yet we are free from its rule. We do not have to obey it. And since we have been set free from being ruled by sin, that means for the first time we are able to be righteous. So we have a new obligation to righteousness. And then we have a new ability for righteousness, that comes from being.

Comes from being freed from sin. So if you have this new ability, then it's actually part of recognizing your new identity as a believer in Jesus Christ that this is something that God did to you. It's not a choice that you made and can unmake. It's a change that God made in you. He gave you life, he gave you faith.

He joined you to Jesus so that you are now united to him for the rest of your life. It's even better than marriage. Marriage is to death, do you part? Being joined to Jesus Christ is at death, you'll be perfected. And so, Uh, your new life is free. From the rule of sin.

But has brought you into this slavery to God that. And we know that as he said at the end of last, Um, Or towards the end of last week's portion his speaking in a human way. That that's the lowest way. Of describing this glorious. New reality into which you have been brought.

So you have a new relationship to righteousness. You're able to do it, you're obligated to do it. You're eager. Uh, you're eager to do it. It's now your new mission in life. Well, not only do you have any relationship to righteousness but as you heard in verse 21, asking what fruit did you have and then you see at the end of verse 22, you have your fruit there.

As there was there is a change in fruit as well. You have new fruit now from your newly, righteous living, He asked in verse 21. What fruit did you have, then? And the things of which you are now ashamed, Now that your eyes have been opened. Now that your heart has been made alive, now that you know, who God is and to Christ is. And you trust in him.

You look back on the things that you used to do. And you're ashamed of them. You realize that all of your sin was hatred of God. That it was unthankfulness. That it glorified created things and even yourself. Over against the glorious. God who made you? The glorious God who made all things and you're ashamed of these things.

And not only are you ashamed of these things. But you look at them and you come to the same conclusions about them. Now that Romans one threatened. And told you is an evidence of the

wrath of god against sin. That when we when we sin, when we give our lives to sin, we receive in ourselves.

The do penalty for our error. We become unnatural, we do the things that hurt ourselves. We do the things that hurt others. We do, the things that further hide god, and his glory, From our heart and from our mind, that's what sin does to us. In fact, the reason that god gave them over especially To homosexuality.

And that perversion was precisely because it was against nature, in fact, it's so unnatural That until someone. Uh, falls. Into depths of sin until god removes. His hand of restraining, grace and allows a person or as is happening now to our entire culture. Uh, all around us. Until god removes that restraint of his common grace that keeps us literally from going morally, insane.

Even a man by Uh, by the light of nature given to him in, common grace can look at homosexuality and say, that is utterly self-destructive. It is the suicide of a race and it's not only the suicide of the ray of a race generally, it is It is self-destructive emotionally and physically and relationally.

And in every other way to every individual, Who is bound in it? So, you see, not only that, we're ashamed or ought to have been ashamed and now we are ashamed. Of that list of 22 different sins. You remember that? At the end of chapter 1, the that it wasn't just hemisexuality.

That was the one that god that god gives them over to as a display of just how irrational. Just how anti-natural just how self-destructive Sin is. But then, he listed 22 other sins and every one of us. Got nailed right between the eyes, by several of them. He said, those are all.

Those all participate in the same thing, don't they? They all harm you. They all harm others. They're all anti-rational. They're all anti-natural. And so he's asking this question, having helped us with the answer, just some five chapters Ago. What fruit did you have? Then in the things of which you are now ashamed, And he reminded us there.

The end of chapter 1, That we knew the law of god. And renew. That those who do those things deserve? Death. Says so now as we come to Uh, the end of chapter 6 into our passage tonight, he says You can have something other than shame now. Because you've been freed from your slavery, just sin and you've been liberated in order to do that which is righteous and not only Now, do you have something other than shame?

Now, you have new fruit. You do things that are actually good for you for once. You do things now that are good for others that bring god glory. You obey has commandments you walk in righteousness, you present your members, every aspect of who you are to him as slaves for righteousness.

And this produces a different fruit. This being slaves of god and Offering. Your members as, as slaves. Of righteousness. For holiness is verse 19 said and slaves and ourselves being slaves of righteousness. Um, As a whole, our whole self-estlative of righteousness verse 18 says, As we do that, we become more and more.

Holy Well, why is that necessary? Well, because without holiness, we won't see the lord. You see god who? Gives us eternal life. As a free gift as as We're about to consider. That eternal life that he gives us, is something that can only be enjoyed by, holy people. Unholy people would be miserable in heaven.

It would be just another sort of hell to them. And so righteousness and not just imputed righteousness, but actual righteous thinking, and righteous desiring and righteous speaking,

and righteous living, is actually necessary for coming into the possession of what God has given as a free gift in Jesus Christ.

And so he says this, increasing holiness, brings you to a different end. So, you had that fruit. Of self-harm and others harm and despising, the glory of God, and where was that going to? What end was that knowing in verse 21, that was going to the end of death.

That's where that concluded. But if God is making you more, holy Where does that end? Why is he making you? Holy It's so that you can come. To enjoy him and all of his glory and all of his blessedness. Forever and ever. And so holiness has its end. According to verse 22.

Everlasting life. So, you have this new relationship to righteousness? You have this new fruit from righteousness, that is unto the everlasting life that Um, That Christians come into. And then, In the in the last place you have. Not only the fruit that is unto us. Holiness and everlasting life.

But the glorifying of God. And we see that, especially in the In the imbalance in verse 23, For the wages of sin is death, but And then he doesn't say wages this time, does he? So if you sin, you merit death. And you bring yourself into death that you have merited.

But the way you come into life is not by being righteous so that you merit life and bring yourself into life, No. Life comes not as a wage but as a free gift, For the wages of sin is death, but the gift the free gift of God. Is eternal life.

In Christ Jesus, our Lord. It is not. A wage. This is something that It was very important. In his discussion at the beginning of chapter 4.

You remember? He says what shall we say that Abraham? Our father has found according to the flesh. The Abraham was justified by works, he has something to boast about but not before God, for what does the scripture say Abraham believed God. And it was accounted to him for righteousness.

Now to him, who works, he says verse 4. Now to him, who works? The wages are not counted as grace. But debt. And so the question is, Will we be glorified by our righteousness or will God be glorified by our righteousness? And the answer is, God, is glorified by our righteousness because the life that he is bringing us into, is a free gift to begin with and the righteousness by which he brings us into that life.

And not just righteousness, counted for us. But actual righteous living living as a slave unto righteousness, that's the main issue, isn't it? Throughout chapter 6 living as a slave of sin or living as a slave of righteousness, Well, of course, the answer is you live as a slave of righteousness, but here at the end of the chapter, in verse 23, he guards that this living righteously would glorify God.

Because it comes in. Christ, Jesus. Our Lord in him. We have received the right to eternal life. And in him by our increasing sanctification, we receive the possession. Of our eternal life. And both are by grace. So it's free gift rather than a wage in the first place. And when we live righteously, then we demonstrate not that we have incrementally gotten better.

Like we're we're somehow a little bit better than our neighbors are And that sort of legalistic mind. Uh, mindset, but all of our obedience, all of our slavery to righteousness, all of our killing sin, all of our learning and studying and loving and following the commandments of God. All of that demonstrates.

That god has brought us into his son. And so we come full circle now to the beginning, back to the beginning of the chapter. Which described a christian primarily as someone to whom god has done something from heaven. He has poured out his spirit. And baptized us into joined us to, His son, jesus christ, and that's what you and i get to display as we live by faith in christ as even.

It's no longer we who live but christ who lives in us, As we do that, we show how gracious god has been to us. And we show that our life is united to the lord jesus christ. This is similar to. What? Uh, what the lord jesus was explaining to nicodemus in john chapter 3.

Uh, he's teaching nicodemus about the new birth. He's teaching. Nicodemus that you have to be a completely different person if you're going to enter heaven. Uh, that And as he Proceeds through his argument, he says everyone. This is in verse 20. Everyone practicing. Evil hates the light and does not come to the light bless his deeds, should be exposed, he's a slavery to sin, and he doesn't want any light on him because it's just going to show that he sins because he's a sinner.

And then listen to the imbalance here. But he who does the truth comes to the light that his deeds may be clearly seen. That they have been done. In god. Because that's part of our new life in christ, isn't it? That we don't want glory for ourselves. We want to everyone to see how glorious this god of graces.

Who has saved us, who has counted us righteous in jesus, and who has put us into jesus, by his spirit. Whom he has poured out on us to give us life and faith in jesus christ, and now we're united to him. So, as you Battle sin. You. Uh, you need to make use of all of the different motivations here but remembering, especially the one on which he climaxes.

At the, at the end of verse 23, That in resisting and fighting against sin, it will be seen. How powerful and merciful a savior you have? That he has already. Granted you the right to everlasting life. And he is steadily. Faithfully. Powerfully bringing you into the possession. Of everlasting life.

So what shall we do? Since grace abounds. So we continue in sin. That grace may abound. Absolutely not. We shall live righteously. So that grace may abound in our righteous obedience and our righteous living, And everyone will see how great the grace of jesus, is that this one who was a slave to sin.

Is actually able to and loves to and increasingly. Uh, does Live righteously. And then the question to first, the question in verse 15, shall we sin? Because we are not under law, but under grace, Certainly not. What shall we do? Because we're not under law. But under grace, we shall live righteously.

We should live as god's slaves. Unto his glory. As that is the path by which he brings us. Into the enjoyment. Of everlasting life. Glorious and gracious, god. And what a glorious gospel. We have from him. And we live that gospel out. Not by being freed from feeling like we have to obey.

That is not christian liberty. That slavery to sin. We live that gospel out. By embracing our freedom. To be slaves of righteousness. Amen