

# Romans Chapter 6

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Date: 29 September 2019

Preacher: David Williams

[ 0 : 00 ] from God's Word this morning is from the book of Romans and chapter 6, Paul's letter to the Romans and chapter 6. For those who are following in the Church Bible, it's on page 1132, 1132 in the Church Bible, Romans chapter 6.

Let's hear the Word of God. What shall we say then? Shall we go on sinning so that grace may increase? By no means.

We are those who have died to sin. How can we live in it any longer? Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death?

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.

For if we have been united with him in a death like his, we will certainly also be united with him in a resurrection like his. 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, because anyone who has died has been set free from sin.

[ 1 : 35 ] Now if we died with Christ, we believe that we will also live with him. For we know that since Christ was raised from the dead, he cannot die again.

Death no longer has mastery over him. The death he died, he died to sin once for all, but the life he lives, he lives to God. In the same way, count yourselves dead to sin but alive to God in Christ Jesus.

Therefore do not let sin reign in your mortal body so that you obey its evil desires. Do not offer any part of yourself to sin as an instrument of wickedness, but rather offer yourselves to God as those who have been brought from death to life.

And offer every part of yourselves to him as an instrument of righteousness. For sin shall no longer be your master, because you are not under the law, but under grace.

What then, shall we sin because we are not under the law, but under grace? By no means. Don't you know that when you offer yourselves to someone as obedient slaves, you are slaves to the one you obey.

[ 2 : 54 ] Whether you are slaves to sin, which leads to death, or to obedience, which leads to righteousness. But thanks be to God that, though you used to be slaves to sin, you have come to obey from your hearts the pattern of teaching that has now claimed your allegiance.

You have been set free from sin and have become slaves to righteousness. I'm using an example from everyday life because of your human limitations.

Just as you used to offer yourselves as slaves to impurity and to ever-increasing wickedness. So now offer yourselves as slaves to righteousness, leading to holiness.

When you were slaves to sin, you were free from the control of righteousness. What benefit did you reap from that time, from the things you are now ashamed of? Those things result in death.

But now that you have been set free from sin and have become slaves of God, the benefit you reap leads to holiness, and the result is eternal life.

[ 4 : 09 ] For the wage of sin is death, but the gift of God is eternal life. In Christ Jesus, our Lord.

Our gracious God, and Father, we thank you that we have been able to come here this morning into your presence, the presence of Almighty God.

Father, we thank you for the fact that we're able to worship you freely. Father, we thank you for the fact that we're going to worship you freely. That there's no fear of soldiers breaking through the doors to arrest or to persecute.

Father, we think of some countries in this world where that is the reality. Where they meet together in fear, perhaps even of their very lives.

But Lord God, they still meet because they still want to acknowledge you as their God, as their Father, as the one to whom they owe full allegiance.

[ 5 : 19 ] And so far we pray for our brothers and sisters in such lands that you will uphold them, strengthen them, keep them, protect them from the attacks of the evil when we pray.

And for ourselves, we pray that we would not take our liberty for granted, but that we would continue to offer you all praise and thanksgiving.

Father, we thank you for the fact that you have established this church in this place. Father, we thank you that this pulpit is owned for the gospel of the Lord Jesus.

And we pray, Lord God, you will continue to, again, use this fellowship for your glory. Father, we thank you for its pastor.

We thank you for Peter. And we pray, again, that you will continue to uphold and strengthen him as he seeks to serve this fellowship to which you've called him. We pray for Ange and the family, too, as they support him in this work.

[ 6 : 27 ] We pray, Lord God, for the church leadership, for the elders and for the deacons. And we pray for each member, for each adherent. Because as we come together, we encourage one another.

We're seeking to help each other to remain firm in the faith. And we ask, oh God, for those who live around this area.

For the sphere of service into which this church ministers. We pray, Lord God, for those who are lost.

Those who are heading towards hell. Because they don't know the Lord Jesus Christ as their savior. And we ask, oh God, for every means to make known this wonderful gospel to them.

And so far we pray for the work that goes on. We pray for the work amongst our families and our friends.

[ 7 : 40 ] For our work colleagues. For those in the workplace. For those in colleges. For those in the school. We just ask, oh God.

That wherever we have the opportunity to minister. That you will bless our labors. And that we will see fruit for our work.

And as we pray, Lord God, for this church. We pray for your church throughout this land. Because, Lord God, when we look upon it.

It seems something which is weak. Something which is feeble. Something which is counted as an irrelevance. And yet, Lord God.

We know there are those who are perishing. Because they need the church to be working. They need the church to go out with that message.

[ 8 : 46 ] And so, Lord and Father, we pray. That you indeed will revive your work in these days. That you will cause us to be the men, the women, the boys and girls.

That we ought to be. Faithful in your service. Father, rekindle that flame of love for yourself within our hearts. Grant us a love for the lost, we pray.

I think, Lord God, of those who used to go out during the day. In days gone by. Who were not satisfied until they at least spoken to one person about their saviour.

Oh, Father, when was the last time we spoke to someone about our saviour? Forgive us, oh God, when we've kept the message to ourselves. When we have failed to take a stand for your truth.

And inspire us, we pray. To be better witnesses in the days to come. Fathers, we think of our nation.

[ 9 : 55 ] Yes, we think of its spiritual condition. But we do pray, Lord God, for the political mess we seem to be in at this time. And we pray again for our government.

For the shadow cabinet. We pray, Lord God, for those in authority over us. Those who are making decisions which are going to affect our future. But Father, we thank you that we need not be overly concerned.

Because we know that you are the sovereign Lord. You are the one who raises up governments and causes them to topple. You set the kings in their places. And so, Lord God, we know that you will work out your purposes.

And we thank you that you're working out all things together for good. To those who love you. To those who are called according to your purpose. But, Lord God, we pray. In the midst of confusion.

That, again, we might be able to bring a message of hope. Father, we pray then for our nation. And we pray, Lord God, for this world.

[11:08] We think, Lord God, of all the things that have happened recently. The hurricanes in the Bahamas and the southern states.

We think, Lord God, of other situations. Of these fires that seem to be out of control. And, Lord God, we are reminded.

That we are to be stewards. Of what you've entrusted to us. We are to care for our environment.

But, Lord God, in such places where there has been so much loss of life.

And loss of property. We just pray that, again, when people are caused to see that material possessions are not the be-all and end-all of everything.

There's something far more important. There's the fact that each one of us has a living soul. Each one of us has the ability to be in that relationship with yourself.

[12:24] And so, Lord God, we pray. Again, particularly for your servants. For your family members who are in such situations.

May they be able to bring the hope of the gospel into such devastation. And, again, Lord God, we think of these natural disasters.

We also think of the man-made disasters of warfare and such things. And, again, will you not work in these situations too?

Oh, Lord God, help us to see the importance of life. And yet see the frailty of life. That the fact is we are not promised a tomorrow.

And so it's important that we face up to the reality today. That there is only one way of salvation.

There is only one way unto yourself.

[13:32] And Jesus said, I am the way, the truth, and the life. No one comes unto the Father except by me. And so, Lord God, we can pray for the world in which we live.

We can pray for our nation. But, again, we bring things back home to those that we can influence.

And we ask, oh God, please use us for the extension of your kingdom.

And for the glory of your name. We ask it in Jesus' name. Amen. Okay.

Well, we are about, well, again, we are supposed to sing now again, are we? Or are we? Because I'm not sure. That's according to my order of service. But we just send the song that I was planning for that.

So I think what we'll do is we'll go straight into the sermon if that's right with you. Is that right? I'm ready for a song. Okay.

[14:39] Just going to quieten things down. Just, again, turn to God. Father, we thank you again. As we come to your word now. Father, we've been reminded that your word is the truth.

Father, we ask it in Jesus' name.

Amen. Amen. Okay. When we think about witnessing, when we're talking about the gospel, talking about our faith in the Lord Jesus Christ, I wonder, do we think, well, what should I concentrate on? What do I really want to get across? And some would say, well, you know, we need people to hear about the love of God.

That there is a way of salvation. There is a way to get to heaven. And God loves us. God cares for us. God wants us to be part of his family.

[16:05] And we can concentrate, really, upon that aspect of the gospel. Others might say, well, really, we need to emphasize the wrath of God, maybe.

And the consequences of our sin. And the fact that it is a hell to be avoided. So what should we do? Do we push the love of God?

Do we push the wrath of God? Well, the Bible sets out for us, in the last verse of Romans chapter 6, a balance.

Paul writes, for the wage of sin is death. There's the consequences. But the gift of God is eternal life through Jesus Christ, our Lord.

And there's the love and the grace and the mercy of God so clearly given for us. It's a balance.

[17:17] Yes, the wage of sin is death. But it's only half the message. And it's a message, really, without hope.

And so Paul gives us the balance. The gift of God is eternal life through Jesus Christ, our Lord. And there's hope. And there's the encouragement that we need.

In the earlier chapters of this letter, Paul states that just because sins are forgiven in the Lord Jesus Christ, it doesn't give us the right to do as we please.

It doesn't give us, as we're a free license to live according to our own ways. And so chapter 6 opens with, what should we say then?

Shall we go on sinning that grace may increase? By no means. God forbid that we should have such an attitude, that we should treat the grace of God so lightly.

[ 18 : 31 ] The illustration is given, as it were, of being locked up by sin, being imprisoned by sin.

And then being set free by the message of the Lord Jesus, the gospel of grace. And then the question, why would anybody who has thus been set free from something which is oppressive, why would we desire to be found under its control again?

Yes, the text says the wage of sin is death. But the gift of God is eternal life. And so this morning I just want to take this sentence and just open it up and just ask the question, or contrast as it were, wages against free gift, sin against God, and death against eternal life.

And really to show this morning that it really is a matter of life and death. The Bible has many contrasts.

If I asked you, you could probably give me some. We're told that we are to build our house upon the rock, or to build it upon the sand. We're told that we can enter through the wide gate which leads to destruction, or the narrow gate which leads to life.

[ 20 : 26 ] We can serve God. We can serve Mermon. There are choices laid before us. And there is in this world just two ways, as it were.

There's life or death. And so you're either saved or you're unsaved. You're either a Christian or you're not a Christian. There's no middle ground.

There's no, as it were, sitting on a fence. And for those of you who say, well, you know, I'm not really decided yet. I'd rather stay on the fence. Do you know what? There's no fence.

You're either for the Lord Jesus or you're against him. And that's the reality that we need to face this morning.

Two ways. Two possibilities. Two results. And so chapter six, as we've read it together, it really speaks about slavery and having a particular master.

[ 21 : 41 ] There's the mastery of sin. And then the mastery of God. And so the question is, which master do you serve?

The wage of sin. Sin. The one master. The gift of God. God, the other master. And so, which one? Verse 22 reads, you have been set free from sin and have become slaves to God. And so the choice you have, again, which one are you serving? God or sin?

You cannot serve both. And so we consider sin. What is sin?

Well, 1 John, verse 3 says this. Sin is the transgression of the law. It's breaking the law.

[ 22 : 53 ] The law of God. Romans 14, Paul says, whatever is not of faith is sin. We can go back to some of the great Christians of days gone by.

Martin Luther says, sin is essentially departure from God. Thomas More. Sin is the abominable thing that God hates.

Charles Spurgeon. Sin is the evil power which is in the world in rebellion against the good and gracious power of righteousness which sits upon the throne of God.

And so you can see that the common theme is sin is against God. And I think, to be honest, one of the most poignant things that I read about sin is this.

It's found in Genesis chapter 6. And again, right at the very beginning, it's at the time of Noah. And Genesis 6 and verses 5 and 6, where we read these words.

[ 24 : 08 ] The Lord saw how great the wickedness of the human race had become on the earth. And that every inclination of the thoughts of the human heart was only evil all the time.

The Lord regretted that he had made human beings on the earth. And his heart was deeply troubled.

In other versions, God repented that he had made man upon the earth. And he was grieved at his heart. As we read that description of sin.

Of how sin affects Almighty God. That he is grieved at his very heart.

Have you considered that? That as we sin. As we turn in rebellion towards God. We are hurting God.

[ 25 : 22 ] Causing him pain, as it were. Have you seen something of the vileness of sin?

The filthiness in its corruption. Sin brings defilement. It says of God that his eyes so pure, he can't look upon iniquity.

That is why that when the Lord Jesus was upon the cross. Bearing our sin upon himself. That the eyes of the Father had to be turned away.

Are we satisfied? Are we satisfied? Of being under the dominion of sin. Under its rule.

When there is freedom. When there is freedom. When there is liberty to be had. Which God alone can give. Sin holds people prisoner.

[ 26 : 30 ] God liberates. God loves. God is directly opposed to sin.

And that is why we cannot serve both. We read. But now. You have been set free from sin. And to become slaves to God.

And the benefit you reap. Leads to holiness. And the result is. Eternal life. On the one hand you have sin.

In all its filthiness and defilement. On the other you have God. Who has shown himself. Gracious. And merciful.

Good. And kind. Which master. Are you serving? Which one do you want to serve?

[ 27 : 34 ] And it hopefully. When it's been spelt out in such a way. You should say.

Well I want to serve. The living God. And I want him to be. My father. In heaven. So looking at the two masters.

We can move on. And we can look on to the. To the wage. Or to the. The conditions of service.

Perhaps we can say. Wages. As opposed to.

A free gift. And people say. Well you know. Wages. Do you know. That's. They're good. Because really. Wages are something.

That I've worked for. I've put in the effort. I can say. Do you know. I really deserve this. You know. At the end of the month. When I get my salary. I think.

[ 28 : 38 ] Do you know. Yeah. I earn this. I've got all these young people. To teach. All this preparation. To do. You know.

I've earned it. But the word. The word. Wages. Wages. Wages. Wages. Wages. In the Greek text. Is not that. For.

Wages. Is it. But rather. It's. Speaks. About. The soldiers. Russian. And this. Could be a Russian. Of food. Or clothes. Or of money.

It could be a. bin.o ■■■■. After a successful. Campaign. And we see. He. In our text.

It is the Russian. For sin. paid to the hired servant.

[ 29 : 37 ] But it still remains something which is earned, something which is deserved, something which is merited, something which service has been rendered for.

These wages were set by God in the Garden of Eden. Adam was told, do not eat of the fruit of the tree of the knowledge of good and evil, for in the day you eat thereof you shall surely die.

The wage of sin is death. And, you know, we can see something of that, the reality of that, all around us.

We can look at certain things, can't we? We can see how people can give themselves over to sinful acts. We can see the drunkard, particularly, and the excess taking in of alcohol and the destruction of the organs of the body, the liver, the brain.

And it's a real visual aid to see the fact that sin has consequences. But here, we're told, the wage of sin is death.

[ 31 : 11 ] And it's not just the fact that when we come to the end of our lives, we pass into the grave. There is, yes, a physical death. But more importantly than this, there is what the Bible calls a second death.

That separation from God. That condemnation placed into hell where there's no hope.

And the sinner can say, do you know, I deserve this.

I've worked for this. I've put my effort into this to gain this. It's what they deserve.

What we deserve. And yet, in stark contrast to the wage of sin, there is the gift of God.

[ 32 : 27 ] And the gift, if I give you a gift, it's out of my generosity. Hopefully, out of my love.

Because I want to give you a token of my affection for you. And this gift is not earned.

It is not deserved. It is not merited. It is something for which no service has been rendered. It's simply a result of, again, in this case, the gift of God as a result of His mercy.

of His goodness, of His grace. And grace that word, God's unmerited favor.

We don't deserve it. But God, in His love, bestows it upon us. And Paul writes in Ephesians 2, For by grace, you have been saved through faith, and that not of yourselves.

[ 33 : 47 ] It is the gift of God. It's not of works, lest any man should boast. None of us can say, do you know, I deserve to go to heaven.

Look at my life. Look how good I am. Look how wonderful my attitude is. Surely, if anyone deserves to go to heaven, it's me.

None of us can say that. We've all sinned and fallen short of the glory of God. So Charles Hodge says this, Unless we are saved by grace, we cannot be saved at all.

The grace of God does not find men fit for salvation, but makes them so. These are the words of Augustine. people will say, how can a God of love send people to hell?

And they accuse him of being unjust. And yet we can say, well, do you know, God is perfectly just. In fact, what we need to say, God is merciful because he doesn't give us what we truly deserve.

[ 35 : 14 ] He is merciful. Even as a Christian, I say, I can say, I am a hell-deserving sinner. But by the grace of God, I am what I am.

A sinner saved by grace. death. And then finally, just want to consider the two results. Death.

Again, we've already mentioned this under the heading of the wages. The second death. cuts off from God.

And, again, the Bible speaks of hell. And when the Bible speaks of hell, do you know, there's nothing pleasant.

It speaks of a place of everlasting punishment. A place of outer darkness.

[ 36 : 33 ] A place where the fire is never quenched, where the worm never dies, where there's a continual wailing and gnashing of teeth. And I think, again, one of the most poignant descriptions of hell that I've heard is that it is a place of absolute hopelessness.

You know, you hear the expression, don't you? Well, you know, you've sunk so low, the only places are up. And there's hope that things are going to get better.

And sometimes we have to cling on to that hope. But, my friends, when you get to hell, and God forbid that you find yourselves there, if you find yourself in hell, there's no hope.

There's no better future to look forward to. If I ask you the question, who is the one who spoke most about hell in the scriptures, and you find it is the Lord Jesus Christ himself.

Why? Why does he speak so? Why does he speak in such horrible terms? Well, surely it's for this reason that he doesn't want anybody to go there.

[ 38 : 10 ] He wants people to be turned away. There's some which say, oh, that we might have a glimpse of heaven.

God, I sometimes wonder if it would be better for us to have a glimpse of hell.

that as Christians we might see the true reality of such a place that we might be all the more encouraged to share the good news of salvation with others.

sin leads to death.

That death is separation from God. And you can see how men of God have been affected in the past.

[ 39 : 19 ] The apostle Paul again writing in Romans 7, oh, wretched man that I am. Who can deliver me from this body of death?

And then it says he lifts his eyes and he sees the answer. I thank God through Jesus Christ our Lord.

Who can deliver me from this body of death? It's there. It's Jesus. He can deliver me. And he's the only one.

Will you not turn to him? Will you not find life? In him? For that is the second result. We have eternal life through the Lord Jesus Christ.

And so John says this is eternal life. That they might know you the only true God and Jesus Christ whom you have sent.

[ 40 : 33 ] and just as death meant separation from God eternal life means sharing and enjoying the life of God to the full.

And so when we read of heaven there's no more sighing there's no more sorrow there's no more tears all such things are passed away.

and we have this description of the new Jerusalem a place of glory where God himself is the light and we are reminded that we shall not only be like the Lord Jesus Christ but we will be with him.

we will share fellowship. So Peter says receiving the end of your faith even the salvation of your soul.

When does eternal life begin? When we die and go to heaven? No. Eternal life begins the moment you believe.

[ 41 : 56 ] The moment you put your trust in the finished work of the Lord Jesus Christ you have eternal life. And nothing and no one can take that away from you.

Praise be to God. Lord Lord Lord amen next in the Lord Lord hear you in the saint as I can serve love Lord sonavier words in the Pas of your drive the wall me cry