

# Romans 1-6 Review

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Date: 22 October 2023

Preacher: Ty Brunet

[ 0 : 00 ] Good morning. This morning we'll be in Romans chapter 1 through 6. Can you take a copy of God's word and turn there with me please?!

One thing that Shai and I enjoy to do is puzzles. We've not done many of them, but when we do, we really enjoy getting together and do them. More her than me, though. When putting together a puzzle, typically we find all the end pieces and try to get them aligned and fit together. And when the border is connected, we can see how all the interior pictures kind of fit together.

So this morning, as we move forward in Romans to chapter 7, I thought it'd be really helpful if we spend a little bit of time reviewing chapters 1 through 6, so that we can get the structural bearings on the whole book. So as we come to chapter 7, when we're studying the book and we're going through it, it makes sense what was said previously. It helps us understand what is said in chapter 7.

So my hope this morning is to take on that daunting task of reviewing chapters 1 through 6. And I hope that during this time we'll see where Paul is going, how is he building this grand argument, and that our hearts would be reminded and enriched in the gospel that we've heard thus far in Romans chapters 1 through 6.

When Nathan began to teach the book of Romans, and as he has been preaching it, he's often told us the theme of the book of Romans is the gospel. And Luther said it is the purest of gospels, and that we should ponder this book all the time.

[ 1 : 38 ] Nathan said the theme of the whole book is salvation is by grace alone, through faith alone, and Christ alone. So this morning, the theme that we're going to be unpacking chapter by chapter is that salvation is by grace alone, through faith alone, in Christ alone.

To help us with this and with the amount of scripture we're going through, I provided an outline this morning. So if you open your bulletins, you can find that outline, and it'll provide the ways in which we see this truth explained.

In that outline, the points are, The glory of the gospel, Romans 1, 16 through 17. God's righteousness against sin, Romans 1, 18 through 3, 20.

Justification by grace, through faith, in Christ, Romans 3, 21 through Romans 5, 11. The basis of our justification, federal headship, Romans 5, 1 through 21.

The basis of our justification, union with Christ, Romans 6, 1 through 21. And as we go through this, just to remind you, this is a big arching overview, so it'll be a little less experiential in application.

[ 2 : 52 ] But my hope is, as we go into chapter 7 next week, and the week after, that there'll be lots more application in the text. So point number one, the glory of the gospel of Jesus Christ, Romans 1, 16 through 17.

Romans 1, 16 and 17 provide the theme and the summary of the whole book. Paul sets out and says, this is what the book is about. And then the chapters have to explain the truths found in Romans 1, 16 through 17.

And I believe what he's saying is, look at the gloriness of this gospel that we have, that we possess. Verses 16 through 17 say, I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

For in it, the righteousness of God is revealed from faith for faith. As it is written, the righteous shall live by faith. Paul is asserting that we should not have any shame over the good news that we possess, but we should glory in it.

It should be something that causes us to rejoice in, to embrace, to treasure. The gospel is the announcement of good news that brings salvation. It rescues, redeems, and reconciles.

[ 4 : 12 ] It liberates, empowers, and secures. It motivates, convicts, and assures. Brothers, this gospel is powerful.

And it is at work, even now, in our hearts, sanctifying us, calling us to the glorious grace of our King Jesus. So we see this with two ways in the first two verses that we're going over.

The first is we see the glory of the gospel is without distinction. The gospel was first proclaimed to the Jews, but through the Torah, the prophets, and the writings, they had the prophecies, they had the covenants, and all this points them to a coming Messiah.

But it wasn't just for the Jews. Paul's making the point that it is for all who believe. Colossians 3.11 says, There is not Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free, but Christ is all and in all.

And Romans 3.28-29 says, And Paul's response is, Yes, God is God of the Gentiles also.

[ 5 : 29 ] The gospel does not discriminate. It is for all peoples and all nations. Every tongue, tribe, language, and people will be present at the Feast of the Lamb.

The gospel motivates us to share the good news with the poor and the rich, with the American, the African, and the Asian, with the Jew and the Muslim, so that Christ is in all and is all.

It is the gospel of the Gentiles also, without distinction. It is this that we see as faithful to our God that drives us to send missionaries, that drives us to send people throughout the whole world and to give up the people we love so that every tribe and tongue would hear and that every tribe and tongue would believe in our Lord Jesus Christ.

Secondly, we see that the gospel is one that is apart from works or without works. The gospel is not a message of law, but of grace. It is a message that the righteous shall live by faith.

In the gospel, the righteousness of Christ is imputed or credited to those who believe. Salvation is by grace alone, through faith alone, and not of our own doing.

[ 6 : 45 ] And we see this in Galatians 2.15. It says, The rest of the book of Romans demonstrates how we are saved by grace, through faith, and Christ alone.

The gospel is for all peoples and not based on the will or works of man, but on the God who saves. In application to this first point, we should think often about the gospel that has saved us.

Think often about our position before God that is based on grace, through faith, in Jesus Christ alone. And it should cause us deep gratitude, should promote great gratitude in our heart, and even abound in joy.

Our hearts should be aflamed by the gospel of our Lord. The song by Sovereign Grace called, I Will Glory My Redeemer, expresses these verses beautifully. It's on the back of your bulletin if you'd like to read along with me.

It says, I will glory in my redeemer, whose priceless blood has ransomed me. Mine was the sin that drove the bitter nails and hung him on that judgment tree.

[ 8 : 32 ] I will glory in my redeemer, who crushed the power of sin and death, my only savior before the holy judge, the lamb who is my righteousness, the lamb who is my righteousness.

I will glory in my redeemer, my life he bought, my love he owns. I have no longings for another, I'm satisfied in him alone. Yes, I will glory in my redeemer, his faithfulness, my standing place.

Though foes are many rush upon me, my feet are firm held by his grace. My feet are firm held by his grace. I will glory in my redeemer, who carries me on eagle's wings.

He crowns my life with love and kindness. His triumph song I'll ever sing. And I will glory in my redeemer, who waits for me at gates of gold.

And when he calls me, it will be paradise, his face forever to behold. We have a glorious gospel. So let us glory in our redeemer, who has saved us by grace through faith.

[ 9 : 38 ] This salvation is without distinction and without works. Point number two, God's righteousness against sin, Romans 1.18 through 3.20.

Paul is about to explain the great love that is found in the gospel and the amazing grace that we have through it. But first, he must state the problem. For someone to know the remedy, they need to know the disease.

For us to treasure grace, we need to know why we need it. We need to know the problem. Paul begins by putting forth bad news. This says that all have sinned and all are held accountable for their sin.

So first, we see that all have sinned. The first three chapters of Romans is very clear that all have sinned. And we get to verse 23 of chapter 3. It says, all have sinned and fallen short of the glory of

God.

The Puritan Ralph Benning, in his book, *The Sinfulness of Sin*, says, Sin is the transgression of God's law. Sin is contrary to God.

[10:44] Sin is contrary to the works of God, to the law and the will of God, to the image of God, to the people and children of God, and is set against the glory of God.

Benning makes a really keen insight for us to note that we see in Romans chapter 1 through 3 that when we look at sin, we need to see it in reference to its God orientation. Who is sin ultimately against?

So in Romans 1 through 3, God has universally revealed himself to all peoples. Instead of exalting in his glory through knowing, esteeming, loving, rejoicing, and praising him, we see in verse 18 that these people have suppressed the truth.

And in verse 23 of chapter 1, we see they have exchanged the glory of the immortal God for his creation. Man has rejected God and has failed to give thanks or honor to him is what chapter 1 is telling us.

And due to man's rebellion, God gave man over to his impurities and the lusts of his heart. Joel Beeky, in a way that is very much convictional, says this regarding our perspective of sin.

[11:54] Today, sin is often lamented over because of its consequences. Since it destroys marriages, ruins lives, and wrecks havoc on God's good order, people grieve over the temporal consequences of sin and what it does in our fallen world.

But few sigh and cry over the abomination of sin because it is such an offense against God. David cried against thee, thee only, have I sinned.

When you become aware of your sin, what grieves you more, that it causes harm to you and others, or that it offends and grieves the heart of God? The Puritans often viewed the gravity of sin in proportion to the infinitude of God's majesty.

Since God is infinitely glorious and majestic and holy and righteous, sin is unspeakably heinous. And they often talked about this point.

In Romans 1 through 3, we're reminded that sin is egregious. And our sin is ultimately aimed toward God. But sin is wicked, not because of its temporal effect, though that is devastating.

[13:13] Sin is wicked because of the eternal object it's against, the God of the universe. In chapter 3, Paul begins to explain that our sin problem is much worse than actions that we do.

Our sin problem is actually a condition that we're born in, a condition that we possess. We call this condition the doctrine of total depravity. Total depravity does not teach that we are as evil or as depraved or as bad as we could be, but that all of creation has been affected by the corruption of sin.

It teaches that sin has affected the totality of creation. We are born into this sinful condition and its effects corrupt the whole person, both our body and our soul.

We see this in Romans chapter 3, verses 9 through 18, if you'll read with me. What then, are we Jews any better off? No, not at all.

We have already charged that all, but Jews and Greeks are under sin. As it is written, none is righteous, no, not one. No one understands, no one seeks for God.

[14:22] All have turned aside, together they have become worthless. No one does good, not even one. Their throat is an open grave. They use their tongues to deceive.

The venom of asp is under their lips. Their mouth is full of curses and bitterness. Their feet are swift to shed blood and their paths are ruin and misery. In the way of peace they have not known.

There is no fear of God before their eyes. It is a scary place to be when there is no fear of God in man. Secondly, we see in Romans 1 through 3 that all are held accountable.

So all have sinned and all are held accountable. In Romans 1.18 it says, for the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who by their unrighteousness suppress the truth.

God has revealed his wrath against all unrighteousness. In Romans 3.9-18 he describes all as being under sin. In fact, verse 10 says, no one is righteous.

[15:28] All have sinned, all are under sin, and all will be held accountable before God. This is exactly what verses 19-20 of chapter 3 tell us. Now we know that whatever the law says, it speaks to those who are under the law, so that every mouth may be stopped and the whole world may be held accountable to God.

For by the works of the law no human being will be justified in his sight, since through the law comes the knowledge of sin. This is bad news. In our own works and efforts we have all sinned and we have all experienced the wrath of God in ourselves.

There is not a scale of right or wrongs that our future eternity is based upon. There is an infinitely wise, holy, and righteous God and any act of sin is treason and is unspeakably heinous.

God's righteousness against sin leaves us desperate, it leaves us condemned, and it leaves us silent. Seeing our ruin to stay under sin gives us great need for a savior.

Seeing the problem, the disease, gives us great need for the remedy, for the glorious gospel. God's righteousness against sin points us to the glory and beauty of salvation by grace alone through faith alone.

[16:48] So point number three, justification by grace through faith in Christ. We see a severe ending to verse 20 that all will be held accountable and all mouths will be stopped before the king of the universe.

But he begins in 21 and 22 with hope. He begins to lay down our hope that we have in Christ, that we are justified by grace through faith.

So first we see that we are justified by grace in Christ. Christ. And the remedy for us is present in verse 22 of chapter 3. The righteousness of God through faith in Jesus Christ for all who believe.

In verses 23 through 26 Paul explains how God's righteousness in Jesus Christ saves us. We are all unrighteous, we all deserve the eternal wrath of God for our sins.

That's what verse 23 tells us, all is sin and falling short of the glory of God. Every one of us would stand before our king with our mouths shut and our awful deaths before us and he would be right to condemn us.

[17:54] He would be right to stamp the gavel and say that we are in sin and we deserve his wrath. He would be right to sentence us to hell. It's a somber reality if we think deeply about sin and its weight.

But then in verse 24 we see something change in the letter. We see this beautiful thing that God has justified by grace as a gift. But our God has done something for us through his great love and abundant mercy he has provided us redemption by his grace.

So if you read verse 24 and 26 with me and are justified by his grace as a gift through the redemption that is in Christ Jesus whom God put forward as a propitiation by his blood to be received by faith.

This was to show God's righteousness because in his divine forbearance he passed over former sins. It was to show his righteousness at the present time so that he might be the just and justifier of the one who has faith in Jesus.

Jesus Christ was put forward as a propitiation as a gift of grace for you. The word propitiation is an offering that was sacrificed to appease sin.

[19:10] In a propitiation the offering would be brought forth and the sin would be appeased through the offering. We have all sinned and deserve God's wrath. We ourselves were objects of wrath.

God put forward Jesus in our place to bear that wrath for us. That's propitiation that we deserve to be the object of eternal wrath.

But God put forward in his great love and mercy Jesus Christ. And Jesus Christ was the object of wrath on the cross. God in his justice poured out his judgment on Christ for our sake.

At the cross when our redemption was accomplished Jesus died for every sin of his people for all those who believe the past the present and the future sins.

His sacrifice was once and for all. Jesus on the cross bore this punishment for all our sinful thoughts all our wicked deeds words and actions.

[20:12] So that means brother and sister every thought you've had that was ill that was towards someone else any slanderous word any deed you've committed those things that you want to feel condemned for because you've done wrong if you have faith in Jesus all those things those words those thoughts and those actions have been cancelled.

It says our record is cancelled in Christ. Paul begins to go back to the gospel in chapter 5 Romans 5.8 says God shows his love for us and that while we're sinners Christ died for us.

In the death of Christ we have been reconciled to God and he was delivered up for our trespasses. In his resurrection we have received life and righteousness and he was raised for our justification.

Romans 5.9-11 explains this wonderful reality for us if you'll read there with me. Since therefore we have now been justified by his blood much more shall we be saved by him from the wrath of God. For if while we were enemies we were reconciled to God by the death of his son much more now that we are reconciled shall we be saved by his life. More than that we also rejoice in God through our Lord Jesus Christ through whom we have now received reconciliation.

[ 21 : 32 ] reconciliation. In the text in Romans 3.21-5.11 we see a marvelous truth that we have called the great exchange or double imputation.

The word imputed means to credit. So in the gospel our sins our record all those thoughts and deeds were credited to Christ and he dies for them.

He became sin and bore its curse and his righteousness is now credited to us and we become righteous. There's an exchange.

We receive his righteousness he receives our sin and it is no more. Our righteousness that gives us good standing before God is not of ourselves and within ourselves but it is from outside of us.

It is what we call alien righteousness. It is from outside of us from Jesus Christ. Our penalties are gone and we stand clothed in works that are not our own.

[ 22 : 32 ] Truly we are saved by grace alone in Christ. Secondly we are justified through faith in Christ. Jesus atoning death for us does not apply to everyone in the world but to those who believe.

Look at Romans 3 with me. Verse 22 says the righteousness of God through faith in Jesus Christ for those who believe. Verse 26 says that he might be the just and justifier of the one who has faith in Jesus.

And verse 25 says whom God put forward their propitiation by his blood to be received by faith.

Timothy George says that faith is the means by which one lays hold of Christ who is our righteousness.

And John Calvin in trying to articulate faith says that faith does not save it's not a work or sorry faith is not a work but it is the instrument or vessel that joins us to Christ.

Christ and his righteousness save. Faith is the means. The 1689 London Baptist Confession says saving faith is the means by which we accept receive and rest upon Christ for justification sanctification and eternal life by virtue of the covenant of grace.

[ 23 : 51 ] And Paul further explains faith in Romans chapter 4. If you look at verses 4 through 5 with me. Now to the one who works his wages are not counted as a gift but as his due.

And to the one who does not work but believes in him who justifies the ungodly his faith is counted as righteousness. There's a comparison. The one who works the one who tries to earn his works will only give what he is due.

And the one who believes receives what isn't his. Paul does not see faith as a work that justifies. He sees it as a means, as an instrument in which we have access to Christ.

Jesus' work on the cross is to be received by faith. And we see the splendor of Christ on the cross and what he has done for us and we believe this.

We accept the truths of the gospel, we receive them as our own, and we find rest in them. Paul further describes faith as something that grows in us. In verse 20 he says, no unbelief made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God.

[ 25 : 02 ] Faith doesn't just begin our walks, brothers and sisters, faith is our walk. We are currently living by faith, not by sight. And as we look forward to the outcome of our salvation, we continue to grow.

We grow in believing, we grow in relying, we grow in accepting. We grow to accept the truths of scripture, and as they magnify the gospel, and they change us, they change the way we think.

As we believe the gospel, it changes our thoughts. And we receive these as these truths of the gospel, bread and food to enjoy, and we find rest in them. The gospel is a gospel of rest.

It's not us who work, but Christ who worked. So now we can rest, and in resting, we love to serve, and we love to obey. Praise the Lord for such a marvelous gospel that we have.

Norman Clayton wrote a hymn called My Hope is in the Lord. It says, My hope is in the Lord who gave himself for me and paid the prices of all my sin at Calvary.

[ 26 : 05 ] No merit of my own his anger to suppress. My only hope is found in Jesus' righteousness.

And now for me he stands before the Father's throne. He shows his wounded hands and names me as his own.

His grace is planned at all. 'Tis mine but to believe and recognize his works of love and Christ receive. For me he died, for me he lives, in everlasting life and light he freely gives. We are justified by grace alone, through faith alone, in Christ alone. Point number four, the basis of our justification, federal headship.

faith. In Romans 5, 12 through 6, 21, we see the basis of the doctrine of justification is by faith. And this basis is found in the wonderful doctrines of federal theology and union with Christ.

Federal theology is concerned with understanding the biblical covenants. And there is much discussion and disagreement over this subject. My hope this morning is to present to you the prominent Protestant position for the last 400 years.

[ 27 : 15 ] In this position, there are nuances, but for the most part, Calvin, Luther, the Puritans, the particular Baptists, the Presbyterian, and the founders of Southern Baptist Convention all held to this view.

And it matters, it matters a lot on how we cast our faith upon God and how we receive his grace, how we are beneficiaries in Christ. It has been the efforts of pastors throughout the history of the church to diligently labor to understand the scriptures and provide a biblically faithful and helpful way for us to understand the way that God relates to humanity.

The way in which God has a relationship with humanity is through covenant. All relationships, all people have with God is by covenant. A covenant is God's voluntary condescension to relate to man.

So God in his majesty and his unsearchable greatness stoops to lowly man and he makes covenant. He develops a relationship with us.

In God's covenantal relationship he always establishes covenants through federal heads, through these people who represent a group of people. This is a public person who represents the members of that covenant or kingdom.

[ 28 : 36 ] This makes complete sense for us. We live in a country that has a president and when another king or president or another representative from another country comes, they don't come and hang out with us and have coffee with us.

They go, they meet with our representative, our leader, and they develop relationships with him. When the king of the universe makes covenant with man, it is developed through a federal person, through a representative on our behalf.

And this is what we see in Romans 5. We see two representatives. In Romans 5, we see the representative of Christ and of Adam. So when we think about covenant relationships, they are defined based on benefits and conditions that arrange the relationship.

In scripture, there are various covenants, but there are three overarching ones that we see in Romans chapter 5. There is the covenant of works that is with Adam in the garden. There is the covenant of redemption that was made with Christ when he accomplished the work for us.

And there is the covenant of grace, which we call the new covenant. The covenant in which we receive all of God's grace freely, apart from any work. So we see this concept of works and of grace laid out in scripture.

[ 29 : 47 ] Adam had works set before him, a command that he was supposed to do, and if he failed, he received curse. If he did it, he would receive a reward. So a covenant of works is a commitment based on obedience.

It's a do this and live. Earn the reward. You get what you put into it. A covenant of grace is a promise that is based freely on the giver, that we receive freely.

So if you look at Romans 11, 6, it says, but if it is by grace, it is no longer based on works. Otherwise, grace would no longer be grace. Galatians 3, 18 says, if the inheritance comes by the law, it no longer comes by promise.

So in Romans chapter 5, verses 12 through 21, we see the covenant works, the covenant redemption, the covenant grace. We see two public persons that stand for their covenants.

We see Adam, who sinned, and his consequence for sin affected all who represented, all creation. And we see Christ, whose righteousness, his perfect obedience was rendered, who all who believe receive grace through him.

[ 30 : 57 ] They represent a people. people. So let's look at Adam first. Number one, the covenant works, or what we call being in Adam. So Adam was in the garden, and God developed a covenant with him.

After God created everything, he developed a relationship with Adam. He was king over all the universe, and Adam was his faithful servant king. Adam had dominion, he ruled, he had a responsibility in the garden.

Adam was the federal head of all creation. Adam represented all creation. So in establishing this relationship with Adam, God gave him dominion, he gave him the luxuries of the garden, and he gave him the opportunity for eternal life.

If Adam does not eat the fruit of eternal life, he can enjoy God's blessings. He would reflect his divine image, he would be a prophet, a priest, and a king in the garden. He would execute godly dominion, and he would enjoy everlasting life.

And what was supposed to happen, his image bearers, his sons and children, were fruitful, they multiplied, and they spread his glory in all creation. In the beginning was a picture of rest and enjoyment of God.

[ 32 : 06 ] That was the picture of what Adam had before him. But tragically, Adam chose to rebel against his king. Adam decided to commit treason, and he ate the fruit of the knowledge of good and evil.

And the consequences of this decision affected all the people he represented, all that was under his dominion. Look at verse 12 of chapter 5 with me. Sin came into the world through one man, and death through sin.

So death spread to all man, because all sinned. Adam's disobedience brought sin and death into the world, providing devastating consequences both temporally, here and now we feel the effects, but also eternally.

We are now born into a condition. Romans 5, 18 says, one trespass led to condemnation for all men. Because of Adam's headship over all creation and all under his dominion, suffers the consequences.

And we see that sin has affected the totality of creation and man. We saw it in Romans 3, we saw it in our congregational recitation where redemption is longing for, or creation is longing for redemption.

[ 33 : 15 ] There is a totality of effect due to Adam and his decisions. after Adam's disobedience, God justly gave consequences to all the parties involved. In the midst of despair, in the midst of shame, of failing to commit and do the covenant works, God revealed his goodness and his grace and gave a promise that was solely based on grace.

And this is the beginning of promises we see in scripture that are fulfilled in the new covenant. covenant. In Ephesians 2, Paul calls these the covenants of the promise or the new covenant. So the covenant of grace, this idea where we receive all the benefits apart from anything we do, is fulfilled in Christ. He comes, he does a work and fulfills all responsibilities of the law and takes our curse for us.

And in it, we receive benefits from him. So think about the ways that he's fulfilled different promises. He is the serpent crusher, blessing to the nations, the lion of Judah, the lamb of God, the deliverer, the prophet greater than Moses, the priest of a better order, the suffering servant, the Davidic king, the son of Abraham, the son of David, and the Christ.

Jesus is the fulfillment of all the New Testament promise or all the Old Testament promises and brings us the new covenant, brings us a gift of grace in himself. So how?

[ 34 : 47 ] How can Jesus bring us a gift of grace? How can we be part of a covenant that is freely given to us, even though we're in Adam, even though we have sin? And this is what Roman 5 tells us.

It helps us understand that Adam disobeyed and broke the covenant works, and there is a better representative. There is a better head. This is the God-man, Jesus Christ, who perfectly obeyed God and kept his covenant.

And this is where we receive the covenant of redemption. It's what we see in Romans 5, that just as Adam was given a covenant of works in the garden, Jesus was given a covenant of works in eternity past.

And we call this the covenant of redemption. Look at verses 18 through 19 with me. Therefore, as one trespass led to condemnation for all, so one act of righteousness leads to justification in life for all men.

For as by one man's disobedience the many were made sinners, so by one man's obedience the many will be made righteous. God requires perfect obedience from man.

[ 35 : 49 ] But Christ came in the covenant of redemption and rendered perfect obedience to God. He came and brought reconciliation so that by this one man's obedience the many can be made righteous.

We don't have to work to do it. That's what this is telling us in Romans 5, is that he did all the work. Everything we deserved, the perfect law we need to render, the blameless life, Christ came, perfectly lived, and even went a step further and suffered the curse for our sins.

He lived perfectly and took the penalty. We see this in Galatians 3, 13 through 14, Christ redeemed us from the curse of the law by becoming a curse for us.

For it is written, cursed be everyone who is hanged on a tree, so that in Christ Jesus, the blessing of Abraham might come to the Gentiles, so we might receive the promised spirit through faith.

Jesus is the perfect representative who perfectly obeyed God and fulfilled the covenant of works. In doing so, Jesus brings us grace. He brings us a gift, as Romans 5 says.

[ 36 : 53 ] This is what we call the new covenant. This is what we call the covenant of grace. The covenant of grace, this new covenant, this gift of grace in Romans 5, is solely based on God and his grace through Jesus Christ.

God's grace is freely lavished on his people without distinction and without works because of Jesus' perfect work in redemption. Jesus' work in the covenant of redemption is the foundation for the new covenant, for us to receive grace. Because he did it, we benefit.

Romans 5, 15-17 says just this, But the free gift is not like the trespass, for if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man, Jesus Christ, abounded for many. And the free gift is not like the results of the one man's sin, for judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification. For if because of one man's trespass, death reigned through one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through one man, Jesus Christ.

Therefore, in summary, because Jesus is our perfect representative in his covenant of works, we have access to free grace through the new covenant. We are beneficiaries. We do none of the work. He did it all. The basis of our justification is Christ's representation for us. He is the better Adam who perfectly represents his people as the federal head, and he offers them salvation. Just as Adam could not bring eternal life, Jesus Christ brings eternal life, and we benefit. We are partakers of that. And this is exactly why Christians in Scripture are called being in Christ. If you do a search on the word Christian in your Bible, you see three uses of it as a label. But if you do a search on the word in Christ, you see over a hundred. The primary way the scriptures talk about us as Christians is that we are in Christ, that we're beneficiaries of Christ in his work, in all of his grace. Dave Jenkins says, being a Christian is not merely being outwardly identified with Christ, but belonging to part of Christ. Not merely being united with him, but being united in him. In the New Testament, Christians are those who are in Christ by virtue of the new covenant. This is exactly what we saw in the 1689 definition of faith, that we are those who saving faith is accepting, receiving, and resting upon Christ alone for justification, sanctification, eternal life by virtue of the covenant of grace, or by virtue of the new covenant. Being in Christ, we experience him in all his benefits, all of his blessings. And this is exactly why Ephesians 1-3 says that in him we receive every spiritual blessing in Christ, so that Christ would be our all in all. That's the summary. I know this is a lot of concepts and words and theology, but in the summary, this girds our justification in Christ is all in all. Matt Boswell and Stuart Townend in their song, O Church of Christ Invincible says, O Church of Christ Invincible, people of the Lord, empowered by the Spirit's breath and nourished by his word. His covenant of grace will be our portion evermore, for he who calls us will not change our help and our reward. Lastly, and shortly, point number five, the basis of our justification is our union with Christ. In

[ 40 : 38 ] Romans 6, Paul goes on to explain how we partake of this grace, of this covenant, by becoming in Christ. This is the wonderful doctrine that we call the union with Christ. And for us to develop a better understanding of our union of Christ, we would have to survey all the New Testament. We would have to look what in Christ means and look at every place it's used, because all that is defining, all that is helping us understand. But for two quotes, that's all I'll do on this phrase. Hopefully they're helpful to you. Joel Beeky says, the believer's union with Christ enables him or her to receive all the benefits of Christ's work, including justification, adoption, and sanctification. To have Christ is to have all. And John Owen says, this union is the principle and

measure of all spiritual enjoyments and expectations. This is what girds us to Christ. This is how we are part of his vine, his body. He is our head and we are his body. And it's through our union, through the Holy Spirit that connects us, that we receive and enjoy all his benefits. So in Romans 6, it explains how we are united to Christ and experience all of his benefits.

Union with Christ is now the subject of chapter 6, chapter 7, and chapter 8. So as we think about this overarching puzzle and the border, the border is that Christ completed a work for us and offers us grace freely. And now we are united to him and benefit from all that. So that's how we're secure, liberated. That's how we enjoy all these benefits, is that Christ did the work and we're now a part of him. We're now connected to him. So how does one go from being in Adam and being in Christ? How do we go from experiencing all the curses effects to experiencing all of the benefits, all the blessings, and all of the grace? We see in verses 6, or 6, 1 through 4, that the Spirit unites us to Christ. According to verse 4, just as our sins were buried with him in his death, we are raised with him to new life. There's a phrase in verse 4 that says, newness of life. This could also be rendered new creation life. We were spiritually dead in Adam. We were under the curse and we felt all of its weights. And God, through his Spirit, gives us new life and connects us to Christ. We were a part of a dying tree, a withering tree, and life was not as it should be. But by the work of the Spirit, we've been connected to the living vine, and we receive the resurrection sap. We enjoy the benefits. And as this subject's broached upon in the book, the rest of the next three chapters are leaning on it. So we see in chapter 6 that we are freed from the dominion of sin and that we are alive to God. When we go into chapter 7, we're going to see that we're freed from the law. And then when we go into chapter 8, we're going to see that we have no condemnation for those who are in Christ Jesus. So as we keep going, you're going to see all these benefits that we benefit from or that we are blessed with. So number one, we are freed from the dominion of sin. Prior to being united to Christ, sin had dominion over us. We were slaves to it and we lived our lives for it. But being united to Christ, we've been freed from the dominion of sin and are now slaves of righteousness. So in chapter 6, you see that in verse 14, for sin will have no dominion over you, since you are not under law but under grace. And then verse 22, but now that you've been set free from sin and have become slaves of God, the fruit you get leads to sanctification and its end, eternal life. Those who are connected to Christ produce fruit and sanctification and they receive their end, eternal life. Secondly, we are alive to God because we are in Christ. We now have life through his resurrection. We have been united to Christ and we are no longer dead in sin, but to sin. We're no longer dead in sin, but to sin. It's no longer a part of us as a consequence. And now we are alive to God. Look at verse 11 in chapter 6. So you also must consider yourselves dead to sin and alive to God in Christ. And then it ends. Now we live in Christ through the Spirit. The new life produces fruit that leads to sanctification and its end, eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord. Through the Spirit we have life in Christ now and we will receive its end, eternal life. So in review, Romans 1 16 through 17, we see the glory of the gospel without distinction, without works. Romans 1 18 through 320, we see God's righteousness against sin.

All have sinned and all are held accountable for sin. In Romans 3 21 through 5 11, we see that justification is by grace through faith in Christ. The atoning work of Christ provides us salvation by grace alone, not any works, and we have access to this grace through faith in Christ.

In Romans 5 12 through 21, we see the basis for our justification is federal headship. When Adam failed in representing humanity, Jesus perfectly represented his chosen people. Adam broke the covenant with God and brought sin into the world. Jesus perfectly kept the covenant of God and offers eternal life. And in Romans 6 1 through 21, we see the other basis for justification, our union with Christ. In union with Christ, we are freed from the dominion of sin and given new life in Christ.

[ 46 : 12 ] Through our union with Christ, we receive every spiritual benefit, and it provides foundation to our communion and our enjoyment with God. So now that we've summarized the first six chapters, next week, we will start in Romans 1 or Romans 7 1 through 6, and then we'll finish the book of Romans 7 the week after. So in closing, Hudson Taylor, Hudson Taylor and his life discovered the beauty and the wonders of the doctrine of the union in Christ. And John Piper, in an article called How Familiar Truth Forever Change, Hudson Taylor, says these words about this experience. And I pray this is the experience that you also have as you ponder the scriptures and as you learn to love and rejoice in these truths.

During a despairing season of Hudson Taylor's ministry, Hudson Taylor found a letter waiting for him in Xinjiang from John McCarthy. And what Hudson Taylor read in this letter revived his soul and revolutionized his life. Taylor says, when my agony of soul was at its height, a sentence in a letter from Dear McCarthy was used to remove the scales from my eyes. And the Spirit of God revealed to me the truth of the oneness with Jesus as I had never known it before. As I read, I saw it all. I looked to Jesus and saw, and oh, when I saw how the joy flowed, that he had said, I will never leave thee. I saw not only that Jesus will never leave me, but I am a member of his body, of his flesh, and of his bones. The vine is not the root merely, but all. Roots, stem, branches, twigs, leaves, flowers, fruit. And Jesus is not that alone. He is the soil and the sunshine. He is the air in the showers, and 10,000 times more than we've ever dreamed, wished for, or needed. Oh, the joy of seeing this truth of our union with Christ. So I pray that as we close our time, our hearts will be drawn to this oneness of Jesus, to this union that we have, we benefit from, and that we will also see the soil and the sunshine, the air and the showers, and 10,000 times more than we ever dreamed, wished for, or needed. Pray with me.