



“Living Grace”¹ **Romans 6:1-5**

Imagine with me that scientists had finally figured out how to get a ship to Mars, and you were chosen to be a part of the first team to land on and live on Mars. You’re invited to a meeting with the experts, and as they are talking about the team and the procedures to get to Mars, all they really discuss is how they’re getting you there, but there’s no discussion about what to do once you’re actually on the planet itself. So, you finally raise your hand and say, “What adjustments need to be made for actually living on Mars?” They quickly respond, “Oh, don’t worry about that. It’s a planet, just like Earth is a planet. Make your own reality, and you’ll be fine!”

In that moment, you’re going to rescind your name from the list. And the reason why is because these scientists haven’t even acknowledged the *reality* on Mars. You can’t simply declare what reality is, you need to live in light of reality. Earth is different than Mars.

Now, I give this illustration to help us to understand a little more of how Paul’s been talking in the book of Romans. Starting at the beginning of Romans, Paul declares the reality that covers all humanity. All human beings are *sinners*. In Romans 1:18, Paul says that God’s wrath is against all ungodliness and unrighteousness. And, when you hear this, you could be thinking that Paul is talking about every sinful action. But Paul is stating the problem is even worse. At the end of 1:18, Paul says that by people’s unrighteousness, they suppress the truth. This means that human beings are *unrighteous* in their very being. It’s not merely that people sin and are therefore sinners. People are sinners who therefore sin.

Let me make sure we understand this. Some people do say that we are sinners *because* we sin. But that means that we define our reality. I am only a sinner if I choose to sin. But Paul says that viewpoint ignores reality. The reality is that you are a sinner. And therefore, you sin. Similar to Mars having a certain size, a specific atmosphere, a specific gravitational pull. So it is with humans. We are sinners.

And, it’s not just that some people are sinners and other people aren’t. Paul goes on in Romans to show how *all* people are sinners. Now, to ensure we know what sin is, let me define it. Romans defines sin as falling short of God’s glory. To be a sinner then means that we do not desire God’s glory supremely. Therefore, our actions reveal we are sinners. But get this point. Paul doesn’t mention specific sins to say that specific sins send people to Hell. People don’t go to Hell primarily because they sin. They are in Hell because they are *sinners*. Meaning, they are at the heart rejecters of God. That said, sinful actions will flow from sinners. And so, Paul highlights the sinful actions to *prove* his point that all human beings are sinners.

Now, Paul hasn’t written Romans to simply show people how they are sinful. He has written Romans to show us how astoundingly glorious and gracious God is. When we studied the end of chapter 5 last

¹ This manuscript is still in the rough draft phase. I recommend you utilize these notes in conjunction to the sermon to gain greater insight and clarity.

week, Paul breaks a lot of this down and says that all humanity is either born *in Adam* or they are placed *in Christ*. Being *in Adam* is a reality. As I said last week, Adam's sin led to the entire human race living in the realm of Adam, which is the realm of death. If you're breathing in death, you're going to live in light of that reality. But Paul says there's a miracle that has taken place. God sent a second representative head, Jesus Christ. Christ means Messiah. He's the rescuer. And, for all who have trusted Christ, they are placed *in Christ*. This is a new reality.

Just as people aren't separated from God simply because of disobedient acts, so people aren't united with God because of obedient acts. The question really is, **"Who is your representative? Are you in Adam or in Christ?"** Now, if you weren't here last week, and that question is confusing, I'd encourage you to listen to last week's sermon on-line. But hopefully you'll still be able to follow what I'm saying here right now.

By existence as a human being, you are naturally *in Adam*. You are therefore dead in your sinfulness. But, if by the grace of God, you have trusted Jesus as the One who forgives you of your sins and reconciles you to God, then you are now *in Christ*. Who your representative is defines reality for you. And, by the way, you don't switch between realities depending on your actions. In other words, you don't move from being *In Adam* to *In Christ* back to *In Adam*. Paul has been very explicit that your obedience or disobedience doesn't change your status. Just like you're not sent to Hell because of individual sins. So, you aren't sent to Heaven because of your works of righteousness. Condemnation comes because we are sinners in Adam. Salvation comes if we are declared righteous in Christ.

This is why Paul goes on to the end of chapter 5 to say that where sin abounded, grace abounded all the more. Our sinfulness and our sinful actions are a platform God works on to reveal that he's more powerful, more glorious, more gracious than we could ever imagine. There is no sinner he cannot save. In fact, God delights in saving sinners. Jesus' death on the cross to take our punishment. Jesus' willingness to be the new representative for people *proves* God loves to save by grace, apart from any of our works! And God wants us to see how glorious his salvation is. So, where sin abounds, grace super-abounds. And this super-abounding grace is found *in Christ*. This is the new reality. But this can get very confusing. What does it look like to live in the realm of Christ? What does it mean to be united with Jesus? When people hear about this grace, there's a lot of confusion.

Some could hear of grace and think, "I can't believe in a God who says works don't matter for our salvation." This past week, I came across someone on-line who said that if you believe in a Jesus who substituted himself on your behalf, how can you hold anyone accountable for their actions? I have a family member who once said that they could not believe in a God who could forgive a horrible sinner like Hitler, if Hitler were to have turned to God on his deathbed. You see, the thought of God's grace angers these individuals. They know there's a need for accountability. So, when they hear all of this from Paul, they might ask, **Does grace lead to a dependence on sinning?**

This is similar to the question being asked in Romans 6:1. It's the main question for the sermon this morning. Romans 6:1 says, **"What shall we say then? Are we to continue in sin that grace may abound?"**² By the way, you know you've preached grace correctly when people accuse you of the potential of immorality. It seems Paul was accused of this many times in his ministry, and it was because of how he proclaimed the truth of being declared righteous by grace alone through faith alone in Jesus alone. If you've never been accused, you might need to study up on grace more.

² [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Ro 6:1.

But some of you could hear me say this this and think, “I’m so glad Jesus took my place! I’m so grateful he’s gracious.” But maybe you’ve taken grace and misunderstood it. When you think of grace, all you think of is “forgiveness,” and you’ve become very presumptuous in sinful living. God is gracious to forgive, forgive, forgive, forgive. “I sin. God forgives. That’s the relationship, right?” I get concerned when certain people only highlight forgiveness and nothing else. Or, sometimes when people think that any command or any discipline to grow spiritually is legalism. Legalism is doing something in order to attain God’s approval. Legalism is *not* doing because I have God’s approval.

I remember when I was younger how people used to say that God doesn’t command, he asks. Hold on! Why can’t God command what he wills and then grant his people the ability to obey those commands? Wouldn’t that be grace? As a matter of fact, it is grace. Grace cannot be limited to *forgiveness*. Of course, God forgives! Praise Him that he does. We are in Christ, so we have God’s forgiveness. But forgiveness is not the only grace God gives us in this new reality in Christ. Paul doesn’t want people to actually believe that God’s grace gives eternal license for sin. What we see in verses 1-5 of chapter six is that **Super-abounding grace gives new life**. So, if you haven’t turned in chapter 6 yet, please do so, and let’s read verses 1-5 together after I pray for us:

6 What shall we say then? Are we to continue in sin that grace may abound? ² By no means! How can we who died to sin still live in it? ³ Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? ⁴ We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. ⁵ For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his.³

What Paul does here is he highlights how our union with Jesus affects our living *today*. Our union with Christ affects our relationship with sin. And, entering into chapter 6, we actually will discover in chapter 6-8 a great treatise of Paul on how view ourselves in this world. Many people have used 6-8 as chapters to cover in counseling people who are battling against specific sins or are struggling in various ways with discouragement or despair. Chapters 6-8 show us how to think in the reality of being *in Christ*.

But, you’ll also notice something that many theologians in the past have noticed about 6-8. Paul highlights what theologians have called the “already-not-yet” principle. For example, we are righteous *in Christ*, but in our daily living, we are not always righteous. But someday, we will be righteous in both declaration and also in practice. That’s “already-not-yet.” Living in the “already-not-yet” can be very confusing. And yet, I’m very grateful, Paul highlights these things in these chapters. Sometimes people only want to focus on the not yet. Others only focus on the right now. Only when you see all of it put together can you actually accurately relate to the reality in which we live. In case what I’ve just said is confusing, don’t worry. I will probably bring this up over and over again as we go through specific verses in chapters 6-8. But now, let’s move into the text.

Paul asks, “Are we to continue in sin that grace may abound?” Or, does super-abounding grace lead to a carte blanche sinful lifestyle? But there’s a little more to this question. One Greek scholar by the name

³ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Ro 6:1–5.

of Wuest believes that “continue in” has the idea of sustaining “an attitude of dependence upon, yieldedness to, and cordiality with. . .”⁴ So, if Paul is saying that great sin shows off even greater grace, then God is dependent on our sinning, and we therefore must be dependent on sin, too! “Let’s continue in sin that grace may abound!”

But Paul says that’s not biblical logic. By the way, side note, but very important. Sometimes in reading the Bible, we can come to all sorts of conclusions and say that the only logical conclusion is “x.” But we always have to ask whether or not our conclusion is in accordance with biblical logic. For example, if God elects people does that mean people are robots? Biblical logic (which is logic) says no. Or, if the Bible teaches that God orders everything that happens, does that mean we should be fatalists? Biblical logic says no. So, we must be careful to ensure that we’re stating faithfully what the Bible teaches, not what we perceive is the only logical conclusion. The Bible tells us what the conclusions ought to be in many areas, including this area of sin and grace. Yes, God’s grace is super-abounding. But does that mean we depend on sin? Verse 2 starts off by Paul saying, “By no means!” Now, in the English, we don’t really understand this statement, but this is a strong negative. When the King James translators wanted to translate this phrase, they said “God forbid” because that was the strongest way of saying no. But we could word this, “Absolutely never! NO!” It is illogical to conclude that living in the realm of grace means a life left in sinfulness. And Paul gives at least two reasons why in the remaining verses. First, Paul says that super-abounding grace leads to new life because:

1. Those who are in Christ have been immersed into Jesus and his death (vv. 2b-4a, 5a).

Read the end of verse 2 with me: How can we who died to sin still live in it?⁵ You could ask why I put “in Christ” in this first point, but remember that there were no chapter headings in the original languages, and so there was no chapter 5 and then chapter 6. Instead, we see that the end of chapter 5 connects with 6, and then here in verse 2, Paul asks, “How can we who died to sin still live in it?” When he says “we who died,” he’s not saying everyone in the world. He’s referring to the people who have trusted in Jesus. And through faith, we are in a new realm – a realm where we are dead to sin. Therefore, living in this new realm, how can we still live in sin?

Now, there are a lot of questions that can come to your mind at this point. First, *how* have we died to sin? Second, *what* does it mean to be dead to sin? Let me answer the first question first. Read on in verse 3 and the beginning of 4 with me: ³ Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? ⁴ We were buried therefore with him by baptism into death⁶. . .⁵ For if we have been united with him in a death like his. . .⁷

How have we died to sin? If we are *in Christ*, then that means we have also died with Christ. Paul’s wording in verse 3 is essentially saying, “You should already know this!” Anyone who trusts Jesus for salvation will know that Jesus didn’t forgive us of our sins so that we could then remain dependent on our sinfulness.

Listen to this carefully. If you say that you trust Jesus, but you love your money, your comforts, your planning, your control supremely – you are depending on sin and not on Jesus. But if you are a believer

⁴ Kenneth S. Wuest, [Wuest’s Word Studies from the Greek New Testament: For the English Reader](#), vol. 2 (Grand Rapids: Eerdmans, 1997), 92.

⁵ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Ro 6:2.

⁶ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Ro 6:2–4.

⁷ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Ro 6:5.

in Jesus, you realize that he has set you free from being controlled by these things. And so you *know* that those things are *dead to you*. In other words, you are in Christ and Jesus is now your Master. He's your Lord. He's your Sovereign Ruler – not money, power, sex, control, a good name (or any number of other things).

But again, *how* is this the case? Paul says in verse 3 that those who trust Jesus have been baptized into Christ Jesus and therefore participated in his death. In other words, **our union with Jesus means we are dead to sin**. This phrase “baptized into Christ Jesus” is unsurprisingly debated. There are various ways to interpret this phrase, and I'll give you three options. The first is that some believe this word “baptize” is referring to a literal physical baptism. Most of the times this word is used, it's referencing a water baptism. So, why shouldn't that be the case here, right? So, some will say that if you are baptized, you are therefore transferred to being *in Christ*. I have a significant problem with this view because Paul emphasizes that we are not placed in Christ because of anything we have done. It is not through faith *and* baptism that we are in Christ. By grace alone through faith alone are we placed in Christ.

Then there's another view. Some will still hold this is physical baptism, but they'll say that because the early church understood faith and baptism to go hand-in-hand, Paul is simply referring to someone who has genuine faith in Jesus. After all, in the early church, you really wouldn't find an unbaptized believer. Someone who was baptized was *in Christ* (but it's not because of their baptism). Because of faith in Christ, they were baptized, and those people are in Christ. I can appreciate this view because it's highlighting grace alone through faith alone. However, I believe a third option is better. I believe the word “baptize” here can be taken in a spiritual sense. The word “baptize” has the idea of being immersed. And so, I believe that here in chapter 6, Paul is saying that those who have faith have been immersed into Christ. Meaning, we who believe are in union with Jesus. And, in being unified with Jesus, we are surrounded by Jesus Christ and his righteousness. We are in the realm of Christ, not Adam. We are fully immersed in the Savior, who is the Christ!

Paul is saying here that grace immerses us into Jesus, and since we are immersed in Jesus, we are not dependent on sin. No! Anyone who thinks this way doesn't understand Jesus. Nor do they understand the reality in which Jesus places people. Those who trust Jesus are inextricably linked to Jesus. And, because we are linked to Jesus, we are not dependent on sinfulness and sinning. We are dead to sin because Jesus died.

But **What does it mean to be dead to sin?** If we have been immersed into the Savior, then Paul says that we have also been immersed into Jesus' death. What does this mean? First, some people could be confused by the beginning of verse 5 that says that “we have been united with him in a death like his. . .”⁸ What does “a death like his” mean? Does this mean that we also atone for our own sins? Do we appease God's punishment towards our sins? The word “like” means there are similarities, but that it's not exact. Before I explain what I believe “dead to sin” means, let me talk about what it doesn't mean. I'm borrowing the following from another commentator, who I thought could help us this morning. **Died to sin does not mean:**

. . . **sin has no more power or influence over us.** Sin still urges us. We have a flesh that dogs us. Paul has already told the Roman Christians that they continue to fall short of God's glory, and he's going to tell them to resist sin. He wouldn't do that if sin had no influence any longer.

⁸ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Ro 6:5.

. . .**we no longer ought to sin.** Dead to sin doesn't simply mean we shouldn't sin. Of course, we shouldn't sin, but this phrase is more powerful than that.

. . .**we are slowly moving away from sin.** While it's true that those who have died to sin will increase in holiness and increase in hating sin, dead to sin is a bigger reality. Paul speaks of it in the past tense. It's something that *has happened* at one point in time.

. . .**we are no longer guilty of sins.** While very true, Paul is using this phrase "died to sin" as a reason as to why we will live in holiness.

In the phrase "death like his" in verse 5, Paul is emphasizing that just as Jesus, in his death, died to sin's realm, so we too have died to sin's realm. Of course, Jesus never sinned himself, but he lived in a sinful world, under the fallenness, but in dying, sin's affects couldn't have any sway on his humanity any longer. So, I think in this way, it's true of us who believe on Christ. We, who were in Adam are now in Christ. And therefore, sin is no longer our Master. Jesus is. This is what Paul said in Romans 5:21. The goal of God is that sin will no longer reign, but that grace will reign through righteousness. Therefore, the point of being "dead to sin" is that we are *dead* to sin's reign. The point is that we have moved to a new realm. **Sin no longer masters us. Jesus is our Master.**

But, you could still be confused by this statement because you know you've sinned today and this past week, on numerous occasions. Have you really *died* to sin if you still sin? This is a perfect example of the "already-not-yet." Please understand this. If you are a Christian, you never are alive to sin. Even when you sin, sin isn't your master. That's what makes sin so abhorrent and even confusing in a Christian's life. Sin is against a Christian's identity. Sin is against the new reality and realm in which they live. So, please hear this, when you sin as a Christian, you're not going back to Adam. You're going against the new reality in Christ. You are dead to sin, so why are you sinning?

Do you understand the freedom of these words? When you feel like sin is dictating to you, and when you feel overwhelmed by the temptations coming at you, remember that sin is no longer your master. Sin might try to put chained cuffs around your wrists, but they're not locked. You are no longer a slave. This reminds me of people who were once slaves, who were set free from slavery, but they did not know how to live as free people. They were free, but they still functioned as though they were enslaved. And, if an old slaver-master came, they might still be so fearful that they'd listen. And that old master might do a lot of damage. But he really has no control! He has no say over a *former* slave.

Too many Christians live as though they're in the realm of enslavement to sin. Paul says here, "Why would you live any longer in sin if you are in the realm of freedom and death to sin?" So, you are already dead to sin, but that doesn't mean that you are not yet completely free from sinning. Already-not-yet. Some of you might be thinking, "Why does all of this matter?!" Well, if your sin affects the reality of being in Christ *or* not being in Christ, then you have no assurance of your salvation. When you sin (or sin big), you might think, "That's it. I'm not Christ's!" But if your identity is completely secure in Jesus, then that stabilizes you. You have assurance. And not only assurance, but because you are in Christ, you are also promised to grow in holiness, too. You were never taken out of Jesus. Jesus still has you. You are secure and you will pursue after God because God pursued you and placed you in union with Jesus!

This reality should affect your actions – just like the reality of a specific atmosphere on Mars should change how you function on that planet. Therefore, **since you are dead to sin, Christian, bask in the**

reality that Jesus is your Master, and live in that reality. Shall we continue in sin that grace may abound? No. Why? Because those who are in Christ have been immersed into Jesus and his death. Jesus is our Master, not sin. But Paul gives one other reason why we cannot continue in unrelenting sinfulness.

2. Those who are in Christ will be united with Jesus in a resurrection like his (vv. 4b, 5b).

Read the ends of verses 4 and 5 with me: “. . .in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.”⁹ And, “we shall certainly be united with him in a resurrection like his.”¹⁰

Here’s the already-not-yet again. We are already set free to experience resurrection life today, but we have not yet experienced it. But Jesus has already resurrected so that we can experience it until the day we fully experience it! You see this? First, Paul says to look back to the cross and resurrection of Jesus, but also look forward to what’s to come. Those who are in Christ, live in the realm of these realities. We live in the death and resurrection.

In verse 4, Paul writes, “in order that.” We have died to sin *in order that*. Here’s the purpose. God gives us super-abounding grace, not merely to forgive us. He gives super-abounding grace and places us in Christ so that just as Christ was raised from the dead by God’s glory, we too might walk in newness of life.

As you read these verses, you might see why we baptize by immersion here at Ventura. Physical baptism by immersion pictures dying and rising. And when I baptized I say “buried in the likeness of his death, raised to new life.” Every time someone is baptized, we ought to see a picture of what God does to save people from his wrath and their sinfulness. Paul says that Jesus was raised by the Father’s glory. The glory of God is seen in Jesus’ resurrection from the dead. And, Jesus’ resurrection was different than that of Lazarus or of other resurrection accounts. Jesus is the Messiah. The One who came to take the punishment sinners deserved, and then in raising from the dead, he conquered sin and death and now gives reconciliation with God, and resurrection to all who trust in Jesus as their life.

God’s glory is put on display in Jesus’ resurrection. And Paul says here that those who are united with Christ have God’s resurrection power at work in them *right now*. Even though we have not experienced the future resurrection yet, we get to reap benefits of Christ’s resurrection today! Again, we are not perfect in this life. The struggle is *real*, but that doesn’t mean that we should just give up and give in!

To those people who say that their relationship with God is just one of forgiveness, and they don’t like to talk about spiritual disciplines or growth in holiness or being proactive in making goals in godliness, you’re negating your union with Jesus and his resurrection. You might then say, “But I fail so often!” And, it’s true, we fall short of God’s glory. But Paul has said that we are no longer defined by our failures and sins! And, here in chapter 6, Paul says we also have God’s glory at work within us to grow in glorifying God. Do you believe that?

You could say, “But I don’t want to be legalistic.” My response to that: Then don’t be legalistic! Paul talks about striving and disciplining his body by *grace*. He doesn’t strive in order to gain God’s acceptance. He

⁹ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Ro 6:4.

¹⁰ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Ro 6:5.

strives because God *has already* accepted him. Trusting Jesus means he believes that Jesus has given him both forgiving grace and sanctifying grace. And if we understand these realities, we will live with greater zeal, freedom and hope! Paul actually says in the end of verse 4 that we would walk in newness of life. Or, other translations simply say, “new life.” Our life is different than that in Adam. Things have fundamentally changed for us. We live in new life and therefore are not bound to sin.

But let me make sure we’re being careful here. Resurrection power doesn’t mean that we have the fullness of resurrection right now. The end of verse 5 says, “we shall certainly be united with him in a resurrection like his.”¹¹ Paul calls us to not only look to the past, but also to the future. Please listen carefully, Ventura. If you are in Christ, you will never be *out of Christ*. As I said last week, being in Christ means that God doesn’t have us on probation. Jesus fulfilled a believer’s probation when he was on the earth. We are secure. Those who believe on Christ will never be *unsaved*. Therefore, Paul can say with assurance that all in Christ will *certainly* be united with him in a resurrection like his.

This past week, I met with our church member, Bob Ross. He’s in Freedom Village right now after having experienced a fall that caused significant damage to his body. He’s thankful for the care, but there’s a potential of a long road ahead. Towards the end of our conversation, I said to him that a while ago I was thinking about people who run races, and how in a race, as people get closer and closer to the finish line, they get slower. The run becomes more painful. The endurance and perseverance tests the athlete. But just because they get slower doesn’t mean that they won’t make it through the finish line. Nor does going slower mean there’s no finish line. Instead, getting slower might actually mean you’re closer.

Now, I also said to Bob that none of us know when we’re going through the finish line and making it into Heaven, but I did say that we will make it there someday, and someday we will be home. As I was saying this, I imagine many of you can hear Bob’s voice saying, “Amen, Pastor!” For those of us who are God’s children, thoughts of Heaven – and our future resurrection – motivate and strengthen us. Someday, we will see Jesus face-to-face. One modern hymn that I love so dearly is “Nothing That My Hands Can Do.” The third verse says, “**You’ve predestined me To leave this fading world behind Not fearing death will come For then I’ll look on Jesus Christ And to His arms I’ll run And when I see Him face to face What glory that will be To look upon my Savior’s scars And know they were for me**” (Sovereign Grace Music). I cannot wait until the already-not-yet is gone and there is only the now-and-always. I’ll make it through the finish line. I may be exhausted. I may have battle scars from this world, but then I’ll see Jesus. I’ll have no affects of sin whatsoever, and my energy will be greater than ever before. I’ll run to my Savior whose arms are open wide and I will weep with joy that I’m finally home!

Oh, when these thoughts are in my mind, how could I ever think that grace means I should continue to sin? First John 3:2-3 says, “² Beloved, we are God’s children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is. ³ And everyone who thus hopes in him purifies himself as he is pure.”¹²

As I think through these two main points of Paul in these first five verses of chapter 6, I want to encourage those of you who are Christians. **Super-abounding grace gives new life.** **So, live in the union you have with Christ! 1) Preach the reality of God’s grace in your life.** This means you cannot change the reality of being in Christ. If you are in Christ, you are in Christ! **2) Regularly**

¹¹ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Ro 6:5.

¹² [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), 1 Jn 3:2–3.

meditate on Jesus' death and resurrection. Think on the past and the future. 3) Pray the Lord applies Jesus' death and resurrection to your daily living (i.e. – live in light of the reality of being in Christ).

If you have not trusted in Jesus as your Savior and Master, I urge you to talk to someone before leaving. Or, if you have greater questions, feel free to ask me. I'm more than willing to talk with you.

Either way, as we end our time together this morning, let's sing in praise that we who are saved can truly say we are *free* in Christ!

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