

Romans 6:15-23 - Freedom In Jesus – 2 Oct 2011

I am excited again to be able to share God's Word with you. This morning, we are looking at Romans 6:15-23. So, turn your Bibles with me to Romans 6:15-23 and, this is not an easy passage of Scripture but we will try, by the Spirit enabling to this cover God's will and desire for your life. Romans 6:15.

15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether that of sin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

18 Being then made free from sin, ye became the servants of righteousness.

19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

20 For when ye were the servants of sin, ye were free from righteousness.

21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Let's bow, for a word of prayer and ask God to teach us this morning. Father, we acknowledge our weakness, we acknowledge that we are frail, we can't understand nor do Your will apart from your Spirit's enabling. And, so we come and pray that you will give us that humble, teachable hearts. As we look into rather difficult words, I pray that it will come alive because, Your Spirit is the one teaching and illuminating. We yield ourselves to You. We trust, dear Lord that You will break the Bread of Life and feed us today. We thank You, we pray this now in Jesus name Amen.

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This is a picture of Philip Yancey, a more than the Christian author, famous for some of his books, such as, "What's so amazing about Grace." In one of his books, called, Grace Notes, he wrote a chapter, a short chapter, about a conversation he had with

his friend, Daniel. Daniel, is a professing Christian and across the table in a restaurant, Daniel confided to Philip Yancey about his life. Daniel said, he had made a very big decision in his life. He is a Christian, married for 15 years with three kids. But when he shared with Philip Yancey, he said "Philip, I have just made a big decision, and I have decided to leave my wife and my children for a younger, more beautiful woman. I know, is going to be devastating for my family. I know it's going to hurt my children and my wife deeply. But this younger woman makes me feel alive but I've never felt before in the force, that is drawing me to her, is so irresistible, it's like that of a powerful magnet. Philip, you read the Bible. Can you tell me, can God forgive me for something as awful as that?"

That was the story, he began his chapter with. And interestingly, the chapter, is given the title "Grace abused, The abuse of grace." If you are saved by the grace, the free unmerited favor of God, does it mean then that I can sin and expect and ask God to forgive me thereafter. Is that the kind of thinking and attitude I should have about Grace.

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In such, is the issue that Paul is grappling with in Romans 6. He begins this chapter with this statement, this question, "What shall we say then, shall we continue in sin that grace may abound?" He knows that there will be people who will take the teaching of grace as a license to sin, as a cloak for their darkness, as an excuse for that these obedience and so, he asked a rhetorical question, "What then, shall we continue in sin that grace may abound?" And then, again, in verse 15, he seems to repeat his question when he says "What then shall we sin because we are not under the law but under grace?" Now by the way, these two questions gives you the two divisions in Romans 6.

Romans 6, is divided into two parts and it's with regards to a question and an answer in verses 1-14 and then a question and answer in verses 15-23 which we have just read. They seem to ask the same question. But if you look at it carefully, that difference is there that are subtle but very important. In the first question, Paul is asking, "Shall we continue in sin?" In other words, shall we continue a lifestyle of sin, since I am in the grace of God, can I continue to live a sinful life because God's grace would cover my sins ?" And in the past two sermons, over the past two weeks, we know the answer. Paul says "God forbid." You shouldn't live in sin, and in fact he continues to say, not only should you not, but you really could not. Reason, because if you really in the grace of God, that had been a transformation that has occurred in

your life. The old man is dead into sin and that is a new creation in you so that you could not continuously live in a lifestyle of sin. He that is born of God, cannot, does not continually sin.

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1John 3:9

So, the question that Paul gave in verse one, you cannot continue in a lifestyle of sin because you are raised as a new creation, a new man, a new creature. But when he asked the question in verse 15, it's a little bit different. You notice the subtlety. Question one, is about a continuous lifestyle of sin. Question 2 in verse 15, is about an occasional sin, here and there.

All right, Paul, you say I cannot continue a lifestyle of sin, but, can I sin once in a while, since I know that if I go sin once in a while, God is going to forgive me anyway. He's going to restore me anyway, so can I, can we sin, because, we are not under the law but under grace.

And you go to see that Paul is going to give an answer that is very simple. The first answer, is that you couldn't, in verse 2-14. The second answer, is that you shouldn't. You couldn't, and you shouldn't. Why? Because for couldn't, it's because you have been given a new life and you shouldn't because you have been given a new Lord, a new Master. And in the verses to follow, we are going to see how Paul, clearly says God forbid, you shouldn't do that, because in verse 18, you have been made free from sin. You have a new Lord. It's no more sin but Jesus Christ, is God and because you have a new Master, you should not sin because, a slave must be totally devoted to his Master.

Notice, grace does not lead us to sin. Grace, leads us from sin because sin is a terrible master to serve.

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I like what C. H. Spurgeon, Charles Spurgeon gave as an illustration.

He said that, there was a cruel king would call his subjects before him in one of the subjects was a blacksmith and the king said to the blacksmith "I want you to make a chain, along, heavy, strong chain." And the blacksmith took several months to construct this chain. He brought the case to the king and the king looked at the chain

and says "That's not long enough, that is not strong enough, that's not big enough, go back and do it again." And the blacksmith returned, doubles his effort, bring in a longer, stronger, heavier chain and indeed the king says, "It's not enough, go into it again." And for months, the blacksmith is refining, doubling his effort, a building, constructing a giant chain and finally, when he brings his best work and he brings it to the king and the king says to him, "That's a good chain." And he says to the men around, now, soldiers, take that chain the blacksmith has made and bound him, buying him with that chain and throw him into that lake of fire."

Its clear, what Spurgeon was trying to say, the sin, is like a cruel king. He dominates your life, makes you construct chains, heavy, long, strong chains that will bind your life and would eventually lead you to destruction. Sin is a terrible master to serve and that's why, the grace of God is intended to set us free, not to sin but from sin.

And, today I'm going to share with you, I think from the verses here, what it means to have freedom in Jesus Christ.

You see, people believe, think that when you have the grace of God, you are now free to indulge in sin. The reason, they have a wrong understanding of what true freedom is. What is true freedom in Jesus Christ? How did we get there and what is God's purpose to giving you freedom in Jesus? Well, we are going to look at these questions and answers from verses 15-23.

## Freedom IN JESUS

Let me share with you, first of all in this freedom in Jesus, how we get there. So, first of all, the path of freedom.

### 1. The Path of Freedom

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What does God say about you before you embark on this path? Well, the Bible tells you, in verse 17 But God be thanked, that ye were the servants of sin.

The word servant is a very nice way that King James translators used, but it does not really communicate the full force of the word. The Greek is the word Doulos, from which you get the word "slave". So, the Bible is very clear, God is saying, before you came to Jesus Christ, you are a slave of sin. In other words, you're totally dominated by sin. Slaves, are subject to their masters, 24 x 7. It's not like the domestic helpers

we have today, it's not like the terms of employment we have today. Slaves, in those days, absolutely dominated by the master.

And so, Paul is saying, you were absolutely dominated by sin. You are a slave, everything you did or sinful, was under the influence of sin, your nature is sinful, you are born in sin. That's a scary thought but it is the reality. But I know what you would ask, you're going to us, pastor, the Bible says, I am a servant of sin, but I don't feel like it. I felt that, I am free, I can do whatever I want, in fact, it is an enjoyable, sinful life I had. I didn't feel like I was a slave? Wouldn't that be like what you might say or your friends might say?

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I like what John Piper had to say with regards to that thinking. He said this:

John Piper

There is something very deceptive and insidious about sin as a master. His demands all seem pleasant. No one sins out of duty. Sin exercises his power as a master by the pleasures he promises. So when we obey sin, it feels like freedom.

But not knowing, that sin actually entraps us.

There is a tradition among the Eskimos on how they should hunt wolves. Wolves, are fast animals, not easy to hunt, but they have a strategy. They would take a blade, a sword and coat that blade with animal's blood. Deep it in the blood, lifted it up, let it solidify, coat it. And when the first layer is done, they do it again for the second layer, the third layer, the fourth layer and on and on, it goes into multiple coatings until the blade is completely concealed within the frozen animal's blood. Thereafter, they stick that sword with its blade upwards into the snow, into the ice.

And the Wolf, with a keen sense of smell, would detect that delicious blood of the animal and flock towards it. The wolves, would see that pillar as it were and start to lick of it and it tastes delicious. Its warm tongue melts the frozen blood and he starts to lick on it furiously. Its insatiable appetite goes on and it feeds itself until the layers of blood is licked away and he begins to expose the sharp edge of the sword. But, because this animal is so much into this feeding mode that it doesn't view the sharpness of the edge in the cold night. It begins to cut itself on its tongue. It begins to bleed on its tongue and it doesn't know that after a while, it's not feeding on the blood that is around the blade but it is feeding on its very own. It's voracious appetite

would not be satisfied until the next morning, the wolf lie cold and lifeless beside that trap that has been set.

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And you know, sin is like that. When you first taste of it, it is so delicious. That little fling, that little pornography, that little covetousness, that little pride, it is so delicious and so satisfying that it doesn't satisfy you enough and so, you go back for more and for more and for more until you like that wolf in the morning hour, you find yourself in a crisis and in death. Sin is alluring, when you first take the whole of it, you didn't feel you were enslaved, you enjoyed it but eventually it does enslave you. And Paul is saying, this is what God is doing. He knows the danger of sin, He sees the problem of sin and He gave, His Son Jesus, so that you may be set free, made free from sin. Sin is a horrible thing. I think, as fallen men we tend to enjoy sin and not see its filth, its ugliness. That is totally hated and when we were servants, we enjoyed it, that's how deceived we were. But God sets us free. Now, who set you free, what made you get on this path for freedom?

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I think Paul is very clear, he says 1, God be thanked, God be thanked, that deliverance is there a work of God and doing it to praise Him for that. It is God who delivers us because, without God we will not be delivered from the power, the bondage, the condemnation of sin. But then again, can I also say that there is a human aspect to this path of freedom. Not only did God do it, man need to participates in it, and in the second half of verse 17, it says

"But you have obeyed from the heart, that form of doctrine which was delivered you."

The late Dr. Martyn Lloyd Jones that renowned, expositor of the Bible, says that this is probably one of the most important statements in the whole book of Romans, that you have obeyed from the heart, that form of doctrine which was delivered you. He said, this describes what exactly a Christian is. If you were to look for a definition of a Christian, he says, this would be the definition, that he is a man or woman, who from his heart, obeys the Word of God. He is a man who will base God from the core, from the center of his being in Christianity and Christ is not a CCA.

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He's not someone you just add to your life of Christ, is someone to turn to as you turn from sin.

Just this week, we had a surprise test for Bible school students, surprise exams, we love to have surprises in GLCC and so we had a little surprise test and one of the questions that we said was this and I want to test you also, surprise test this morning.

Salvation, is best evidence in :

- A. Our profession that Jesus is Lord
- B. Our regular attendance in ministry
- C. Obedience to the Word.
- D. All of the above

I want to ask you, what is your answer. Choose the best answer, alright? Don't circle, A., B., C., D. choose the best answer.

Well, you may choose to disagree with me, but let me tell you my answer, C.

A. is not a good evidence, because, Jesus Himself said "Many will say to Me, Lord, Lord and Jesus would say to him, depart from Me, ye workers of iniquity, I never knew you." Scary, but there will be some would think that this is the best evidence of our faith in Jesus Christ, but I don't think it is. Scripturally, you can't see it.

Number two, our regular attendance in ministry. Well, maybe that's a good reason, why I should stand at the door, shake your hands, and take note of your attendance, because, at the end of life, I may submit the attendance to God. No, it doesn't happen that way. Attendance, is not a good gauge of salvation at all. The Bible, repeatedly and consistently, emphasizes points C. that it is obedience to the Word, that is the best evidence of a man's faith. Why, because if you are truly saved, you would have a new nature, you are a new creation and this new creation, would definitely manifest, in righteousness, in obedience to God's Word. A durian tree must give rise to durian fruit. A mango tree must give rise to mango fruit and a new creation, a new creature in Jesus Christ, would manifest Christ likeness, obedience to God's Word.

And so, Martyn Lloyd Jones, is spot on, when he says, this is the best definition of a Christian that he obeyed from the heart, that form of doctrine which was delivered you.

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Now, let me give you a few more technicalities before I move on. The word form is the word "typos" (tü'-pos) which is mold. A mold, it's what you use to fashion things. You pour liquid, melt the molten metal into a mold and it comes out, the shape you want it to be. That's a mold. A second thing you need to note that in the King James translation it is that, the form of doctrine was delivered you, to you, almost like that. But, Greek scholars like Kenneth Wuest and so on, see that that is not the original intention in the language. What it should be translated is something like this, you have obeyed from the heart, that form of doctrine, which you were delivered into.

So, this is the picture. The form of doctrine, the Word of God, is like a mold, is like a container and we, as His children are like that molten metal, precious metal that is poured into this form and as we obeyed God, we are shaped by this doctrine, into this mold, into this pattern, into this likeness and as we are shaped by the truth of God, we are made free from sin.

You see, the Scripture says, it is the truth that sets us free and as we enter into the mold of truth, it sets us free.

Donald Grey Barnhouse, summarizes it as such:

"Scriptural teaching (Added by Pastor : What is it?, scriptural teaching, doctrines).....is a definite body of teaching, a hard mold of truth into which the Christian is to be melted and poured until he takes on a shape which is the Lord Jesus Christ living in him and controlling him."

So, you are set free from sin, when you obeyed from the heart, the form of doctrine, which you are poured into and as you are shaped by God's Word, He sets you free.

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But, let me bring you to this reminder that it is at the end of the day, the work of God in your life. The reason why you are set free from the penalty, the condemnation, the bondage and the power of sin is because, God did it. So, God be thanked.

You know, as you read the Scriptures, as you reflect upon your life, I hope your heart overflows with gratitude and joy, because Jesus did it all, God did it all for you and God is worthy of our praise. The path of freedom, when glory goes to God and man



recognizes, the necessity to obeyed from the heart, the form of doctrine which we are delivered into.

## 2. The Paradox of Freedom

But let me go on and share with you a paradox; a paradox. Freedom, true freedom in Christ, requires an understanding of a paradox. You may be familiar with this man. You know who he is right, I have written the name there, Bob Dylan. How many of you know Bob Dylan, can I see by a show of hands? So few, now, the likelihood, if you raise your hands, you are in the better half age group. (Laughter in the congregation). So, I do want to see you on Friday night, alright, come and join us.

Ah, Bob Dylan is a famous musician and there is a song he sang called, "Gotta serve somebody." Anyone heard this song before, can I see. Okay, the better half age group. Now, I try to listen to this song to know what it sounds like. In fact, someone in the first service said to me, pastor, you should sing it. Well, I try to listen to the first, I went to the YouTube and he was playing it, singing it and at a Grammy award and everyone stood up, it was by giving him an applause, because he is the great legendary Bob Dylan, but when I heard the song, it was horrible, it was a lousy song in my opinion, at least the music was bad in my lousy opinion. And so, I would not waste my voice on a lousy song. (Laughter in the congregation).

But though, the sound is lousy, the words are true. The words are true. Let me share with you, a stanza of the song.

You may be an ambassador to England or France  
You may like to gamble, you might like to dance  
You may be the heavyweight champion of the world  
You may be a socialite with a long string of pearls

But you're gonna have to serve somebody, yes indeed  
You're gonna have to serve somebody  
Well, it may be the devil or it may be the Lord  
But you're gonna have to serve somebody

That is the truth, that is reality. Every single one of us, you've got to serve somebody. You say, but pastor, I was free, I was having a carefree life. No, you were serving someone. You either serve the devil or serve the Lord, but everyone got to serve somebody. That is the basic fundamental premise you have got to understand.

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Now Spurgeon, putting in a sanctified way, alright, he says this

“As sin took possession of us and controlled our acts (Added by Pastor : that is when we were serving sin), so Grace (Added by Pastor : So now is the grace, so grace ) claims us as its own, takes possession of us and rules us with an absolute sway. Man passes from one master to another, but he is always in subjection (Added by Pastor : Bob Dylan's words, you've got to serve somebody!, he goes on to say) I have often heard of free will, but I have never seen it! (Added by Pastor : Because you have got to serve somebody, that will you thought you'd exercise in your freedom, was really not free, because it was under the influence of either sin or grace. That's the point) I have met with will and plenty of it, but it has either been led captive by sin or held in blessed bonds of Grace.”

Principle: you've got to serve somebody.

Now, none of you is free, none of us is free, really, you've got to serve somebody. Let me put it again in simpler terms and this is by Phillips Brooks. I was in Massachusetts, Boston, I think it was a year ago and we walked by the city center and right in the city center was the church that Phillips Brooks ministered in and he said this.

Phillips Brooks

"No man in this world attains to freedom from any slavery (Added by Pastor : No man) except by entrance into some higher servitude. There is no such thing as an entirely free man conceivable."

That's the way we are, we have got to serve somebody.

A little poem:

We were imprisoned by our sin,  
Controlled by evil ways;  
But then the Savior set us free (Added by Pastor : Why?)  
To serve Him all our days

Principle? You got to serve somebody!

Now, it's only when you understand that principle, then you can understand that paradox. What is the paradox of freedom? You say, I want to be free. Let me tell you the paradox of freedom. If you really want to be free, serve somebody and that somebody is God. You see, true freedom is not doing what you want, true freedom is doing what God wants and now, for the very first time, in your life, you are free, truly free from yourself and from your sins, because that's the principle of life, you've got to serve somebody and the paradox is to be free from sin, you got to serve, enslave yourself to God and Jesus Christ.

That's what he says in verse 22

But now being made free from sin, and become servants to God, - you've got to serve somebody.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

Previous, or prior to your salvation, you could not choose to serve anyone else but sin. You were slaves to it, you were totally helpless in it. But when Jesus comes into your life, He set you free and now for the first time in your life, you can say, "God, I can live in true freedom, I can live for You." That set you free.

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You say, what's the meaning of serving God. Well, practically, versus 18-19 tells us, it means to serve righteousness. You used to serve sinfulness, but now we can choose to serve righteousness. Verse 19, you yield your members, servants to righteousness, unto holiness.

You are set free today to serve God, to serve righteousness. Galatians 5:13 tells us to serve others

You have been set free, you have been called unto liberty, but to do this liberty for an occasion to the flesh, don't use it as an excuse for sin, don't use it as a cloak for your darkness, don't use it as a license for disobedience. Don't use it as an occasion to the flesh but as you are set free, serve, one another.

Gal 5:13.

For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

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You know, this is the paradox, to be truly free, serve God, serve righteousness, serve one another.

It's strange, isn't it, that your freedom is found when you become servants of all men. But that is exactly what the Scriptures teaches. This is the paradox that because you serve God and he calls you to feed the poor, clothe the naked and give the Gospel to those who need it, is when you do that that you serve God and you are set free from sin.

Martin Luther said:

"A Christian man is the most free lord of all (Added by Pastor : He's called to liberty, he's not under the law, but under grace, but at the same time) , and subject to none; a Christian man is the most dutiful servant of all, and subject to every one." Martin Luther, Concerning Christian Liberty (1520)

Ah, true freedom, is entered into, when we enslave ourselves to God, to righteousness and to one another because it's only when you do so that you are set free from the bondage of self, selfishness and of sin.

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You know, the story in the Bible that tells this is the prodigal son. The prodigal son, the wasteful son, he was in his father's house, but he was not satisfied. He says father, I can't stay with you, I hate you, I don't have freedom, I want to get all my inheritance and go to a far away land, as far as possible in that, I can do what ever I want, I can spend however I want, I want to go away from you, father. And so, he takes his inheritance and he thinks that he is living a good life, a free life, only to find at the end of the day, he's feeding from the pigs trough. You know, to the Jews, that is the ultimate insult that you will see from the pigs trough. But he thought it was freedom. He ended up, intense slavery.

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But, it was only when he turned, he repented, that he could come back to the father and realize, that all he was ever looking for was in the father's house. It was in the father's house, that there was true freedom, true joy, true satisfaction.

True freedom, is found in serving God. Some of you today are flirting with sin, because, you think that you are under grace and you will be fine for you to indulge in a sin or two because that is pleasurable to you. You have been deceived by sin by the devil to think that, that is a better way to live. My friends, awake to the reality, see what God see and realize, today that the best slavery and the only slavery you can have it that to Jesus Christ and as you enslave yourself to Jesus Christ, He set you free from the bondage, the dominion, and the clutches of sin.

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So, that is really the paradox, the paradox. Freedom is arrived, only as you enslave yourself again to God. But let me close with a third point and it's about the purpose of freedom.

### 3. The Purpose of Freedom

Jesus sets us free from sin. Why?

Let me tell you what sin does to you. Verse 21, the Bible says

21 What fruit had ye then in those things whereof ye are now ashamed?

What is the result of sin in a man's life ? Paul says, take a trip down memory lane, go back, think of the days before you came to Jesus, what did you have in those days? Nothing but pain and shame and embarrassment and guilt , it deceives you, it promises you a lot, but in the end, it actually dominates and ruins your life.

21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

Now, I want to show you a video clip of I think, God's lesson for us in nature. One of the best things, you can do is to reflect on nature isn't it. The Bible tells us, to look at the ant, you sluggard, learn from the ant and today, we are going to learn from a bird, is not the ant, but it's a cuckoo bird. In this video clip, I hope, you see, will help you appreciate, how the cuckoo bird, is a master deceiver and how sin, is sin in the way the cuckoo bird seeks to survive. So, let's look at these 3, 4 minutes video clip about

the cuckoo bird. Fascinating work of nature, isn't it, what an amazing description of sin.

The video clip is shown.

I asked the crew, early in the morning, have they seen the video, they have seen it and I asked him, what did they feel. One of them say, it was very sad and I said to him, actually when I saw it, I didn't do that, I thought I wanted to strangle the little chick. , what a rascal. The day it is born, is pushing everybody out of the nest, even when it is another chick, nestling, just like itself. But isn't this, a beautiful, not a beautiful. (Laughter in the congregation). Isn't this just what sin is like, the cuckoo bird, master deceiver, takes away the egg of the reed warbler and replaces it with something that looks so similar, and egg of his own. Sin is so well disguised, isn't it, looks so nice, alluring, tempting, like your own. Doesn't feel like a slavery to feed it, or to incubate it, not the problem. But soon, it rears its ugly head. Sin, it breaks out of its shell and sin, a picture in this little nestling, chick, seeks to dominate the nest. It seeks to have the entire life. He pushes out everything there is, especially God.

You see, sin wants to be your master and Jesus gave us a principle of life. No man, can serve two masters, the reality is that in your life, there is only space for one, because a master demands all of you. The nestling, demands all of the host. It's just not big enough for it, to have an other one inside any demands all the food, the mother bird could bring in sin wants all of you. Squeezes God out and in time, if you're not careful, it grows to be a monstrous bird that can't fit into the nest and it has this bright gape in this call that mimics the horde or the brood of many warblers. That the reed warblers, find irresistible, but has to feed it. So, it feeds it, it feeds it. You know, the mother is so much more than the adopted one. It feeds it, but it's almost like it's going to eat it. It's going to be eaten up by the chick now or the fledgling. But that's what sin is isn't it. It all begins right here, it all begins right here, it wants to dominate the nest of your life.

And there was a statement that was made by Mr. Attenborough in the clip, and I want to flash it out again for you, he said this:

“The cuckoo has just hatched, and now the reed warbler has lost everything. Their lives will be totally dominated by this imposter, & there is nothing they can do about it.”

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Sin, dominates your life. That's why, Paul says in verse 21, what is the use of all the things that you have done, what is the use of having sin in the nest of your life. Aren't you ashamed of it, it's an empty nest in the end of those things is death. It killed your life. It killed whatever there was; it's death, separation, misery, pain, guilt and fear. And that's why, a Christian must not flirt with sin because, since it's not just there just for a moment, since it's not just that in a little corner of your life. It is going to dominate your life if you allow it and you will find that, in seasons of your life where you allow it to come into you, into the nest of your life, there will be shame and guilt and pain and death and separation because, that's what sin brings. Whether you are an unbeliever or you are a believer, there's always the effect of sin-death, regardless of your salvation status.

You see, in verse 23, the Bible tells us, the wages of sin is death. The word wages here, is the word "Opsonion" or Opsonia (I think that's how it's spelled based on pastor's pronunciation). It is a word that refers to a daily ration that is given to soldiers. Soldiers need to fight, soldiers need to survive and so, every day the Roman Empire would give an "Opsonion" to the soldiers. It's a daily wage. It is a different word from the wage that you earn at the end of that project, or end of the tour or the period of time. This is something that is given to you daily.

The Bible is saying, when you serve sin, the day the giving of sin into your life, is death. You die a little, each time you sin. We often take this verse and apply it evangelistically. So, the wages of sin is death and if you are a sinner today, you will go to hell. For sure, yes, the wages of sin is death. Ultimately, it leads to the lake of fire, that's for sure. But there's more to this verse, it's not just talking about the lake of fire, is talking about how sin makes you die a little every day.

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For a Christian, is given in Romans 6, not Romans 4 or 5. It's in that today as a Christian, if you live a life of sin, something happens to you. You know, there are people today, we think that after you become a Christian, you can sin all you want and there will be no consequences, there'll be no repercussions, you can do whatever you like, because God is so gracious, He has forgiven you all, you are fine, even if you sin. My friends, yes, if you have fully trusted the Lord, He is your Savior, you would not face eternal condemnation in hell even if you slip into sin. But it doesn't mean it is all right and it doesn't mean that you will be spared the consequences of sin.

Didn't Paul right to the Galatians church, be not deceived, God is not mocked. For whatsoever a man sows, that he shall also reap. If he sows to the flesh, he shall of the flesh, reap corruption, decay, dying. That's why, the Heavenly Father comes to chastise us, to turn us from our sins. That's why, the Bible tells us, our Father, is like the wine dresser, who prunes and puts away that fruitless branch. He wants your life to be freed from the bondage, from the slavery, from the nestling of sin. There will be consequences in sin, you die a little each time you sin.

In fact, the death can be very literal. Later on, we are going to celebrate the Lord's death, in the Lord's supper and if you don't take it worthily, as given in Scriptures, in 1Cor 11, the Bible says, you, for this cause, if you take of this unworthily, verse 30 will be weak and sickly and many sleep. This is not "koon" , not fall asleep as we press. It's a euphemism for dying, many die.

1Cor 11:29,30

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep.

Are there, consequences to sin in a Christian 's life, absolutely, you can even die physically.

1John 5:16

If any man see (Added by Pastor : Who? his brother, this is not talking about an unbeliever is talking about a believer, if any man see) sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

1John 5:16

If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

So, do not be deceived, God is not mocked.



There is no license to sin in grace, it is not a blank cheque for you to say "God, I'm going to sin in this way, will You forgive me thereafter?" No, that the abuse of grace and you do it to your detriment.

So, Paul tells us, this is the reason, this is the purpose of freedom. Freedom from sin, has a clear purpose. You see, God doesn't want us to live in sin, not so that we are kept away from what we call, are the pleasures of life. There's a very good reason, why you given freedom from sin and I think, is in verse 22. The reason is this, that you would have your fruits unto holiness and the end, everlasting life.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

You all know, what everlasting life is, you all know what Scripture defines as eternal life. What is life eternal? Knowing Christ, yes, very good, our friend who is here for the first time, I think knows the answer. Come on guys, something else, knowing Christ and? Someone says, will of God. What is John 17:3? And this is life eternal, believe in God and doing His will. Okay, someone needs to read John 17:3, exactly what it says , you have to imagine right? John 17:3, anyone, who has the Bible with you, read for us. Very good, so that's the definition, that we may know God and know His Son.

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

And eternal life, does not start after you die, eternal life starts today, if you belong to Jesus, that you would know Him, His Son, that you may have fellowship, intimacy, communion with Him.

Why is it that I cannot sin? Is it that I will lose my salvation? No, but when I sin, I lose my intimacy with God. Something in me dies away. I cannot say that I am holding God's hand and then, with my other hand I am holding sin's hand. Why does God say you are set free from sin, so that we may worship Him, so that we may follow Him, so that we may have communion with Him. Remember the words of God, to Pharaoh, let My people go. Why? That they may worship Me and God says today to sin, let My people go, why? So that we may worship Him and have intimacy with Him.

You see, the Bible tells us:

Heb 12:14

Follow peace with all men, and holiness, without which no man shall see the Lord:

It is when a man is walking in purity, in holiness, that the pure in heart shall see God. So, it makes total sense that Paul is saying, in Romans 6:15-23, that you have been set free from sin for a very, very, very good reason. With that holiness, you can have true eternal life, knowing intimately God and His Son because, at His right hand, there are pleasures for evermore, because, God will satisfy your soul, because you can behold His beauty and be satisfied in Him.

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So why, my dear friends, why, would you go back to sin. Why, would you, according to Paul say, "What then, shall we sin, because we are not under the law, but under grace?" You shouldn't because there's something far better, Someone far better, it is God and His Son and He has set you free.

My friends, which you choose Jesus today, which you choose Him. Let's bow for a word of prayer.

This morning, we come to a sobering passage of Scriptures and I appreciate all of you for your patience. It's not an easy passage to read, to hear, to understand. But, it does present us with a very clear choice isn't it? We have all got to serve somebody. Who are you serving today? I speak this, to my brothers and sisters in Christ. You are a child of God, you have trusted in Jesus as your Savior. But because you have been ignorant, or maybe because you have been weak and foolish and that includes myself, you have about a nestling of the cuckoo bird of sin to come into the nest of your life. My friends, the nestling is not satisfied with just a corner here and there. He seeks to push everything out, it seeks to dominate your life, it seeks to push God out of your life. No wonder God is so far away from you, you say. No wonder, you to hear the voice of God in your life because sin has dominated your life. It leads to death. A daily dying, a daily separation, when we lose that joy in Jesus.

But maybe today, you are here and you always thought that you are a Christian, because, you did raise your hand 10 years ago, you did say a sinner's prayer. You felt that you were born in a Christian family and therefore you are saved. But as you hear the Scriptures, you realized that you are more a servant of sin than you are really of Jesus and you know it. And you know you can't truly say according to verse 17 that you have obeyed from the heart, the form of doctrine you should be delivered into.

You see no transformation, you see no change, you see no obedience. But friends, I am hard here in order to be kind because I think there is nothing worse, than for a Christian, or poor man or woman to stand before God, on the day of judgment and say, God, I thought I knew you and Jesus says to you, "I never knew you. You did not really believe in Me. Your heart was not one of obedience to My Word. "

But maybe there are some who are here, this morning and you have not trusted in Christ. You felt us in this pleasurable and there is really no need to come to Jesus, after all, sin is fun. Ah, friends, is like the cruel king, makes you fashion chain after chains and all it does is it eventually chains you and brings you to a place called the Lake of fire. There's a way to be truly free in life, free from self, free from selfishness, from sin and that freedom, because you have got to serve somebody, is really found in Jesus Christ alone. Would you turn from your sin and come to the Savior? The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. Is Jesus your Lord today? Would you cry out to God for mercy, to save you and to set you free. Father, we thank you for Your Word and as we contemplate upon the realities of Scriptures, speak to our hearts and give us grace to make the right choices in life. No more a slave to sin but a slave of Jesus, that we may draw near to You, that we may know You, enjoy You and worshiped You. Father, glorify Yourself, in and through the lives of every single one that is gathered here today because we ask and pray in Jesus holy name amen. God bless.