

26-0705p Transcript

26-0705p - "You Will Be Free Indeed," Part 2, Scott Reynolds

Bible Reader: John Nousek This transcript transcribed by TurboScribe.ai, (Detailed Summary by Grok, xAI)

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"You Will Be Free Indeed," Part 2

Scripture Reading

<p>Scripture Reader: (0:04 - 0:25) John Nousek, <i>Romans 4:8 (NASB): (0:04) Well, good evening. This evening I have a pleasure of reading God's Word from the (0:10) book of Romans chapter 4 verse 8. It says, this is the NIV, (0:17)</i></p>	<p>Scripture continued <i>Blessed is the one whose sin the Lord will never count against them. Praise God (0:24) for that. (0:25)</i></p>
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Transcript (0:04 - 29:26), Preacher: Scott Reynolds

(0:30) It's good to see everybody. All right. It's interesting how you may spend (0:36) some time studying the Bible and become very familiar with certain passages, and (0:42) then in the course of your personal studies, your study of a particular (0:47) subject, for example, what the Bible says about freedom and liberty, and that (0:53) subject takes you through those same familiar passages, but from a (0:59) different perspective, from the perspective of your study topic, and (1:06) those familiar passages all of a sudden look new, revealing information you never (1:14) thought was there, and that's what's happened with me with this study.

The (1:20) Bible is truly amazing. The Word produces faith, no doubt about it. There are two (1:30) aspects to our liberty in Christ.

The first we are most familiar with. It's the (1:39) one we deal with almost exclusively, but our consideration is from the (1:45) perspective of, what must I do to be saved? It's what we talked about this (1:51) morning, but it may have looked differently because we looked at it (1:55) from the perspective of freedom and liberty. The first aspect deals with our (2:01) standing before God in judgment.

Am I righteous? Am I justified? Or am I (2:10) condemned? I call it reconciliation. I labeled it such from Romans 5, verses 9 (2:18) through 11, which we'll look at later. It is the aspect described in Romans (2:23) chapters 3 through 8 in making us free from sin, and this reconciliation aspect, (2:31) through hearing, believing, repenting, confessing, culminating in obeying the (2:36) baptism typology, from the heart, that type teaching to which we were (2:43) committed, we are free from sin, receive the gift of righteousness, which brings (2:49) with it our justification, and we receive the Holy Spirit.

Psalm 32, 1 is (2:57) fulfilled. How blessed is he whose transgression is forgiven, whose sin is (3:05) recovered. That's Romans 4, 7, the one that preceded the one that we had tonight.

(3:11) In the first aspect, we've been freed from sin, and we are no longer slaves to (3:20) sin. The second aspect, we are familiar with two, but it's not as well-defined. We (3:27) spend a lot of time going over that first aspect, what must they do to be (3:33) saved from that perspective.

The second aspect, we generally view again from the (3:39) same perspective, but it's usually, now that I'm a Christian, what do I do? We (3:45) place it at the end of our five-step plan of salvation. It's the live faithfully, (3:51) remain faithful until death step. The second aspect, Grok calls progressive, as (3:58) in growing in our faith.

I'm tending to call it our sanctification from Romans 6, (4:06) 22. But now, having been freed from sin and enslaved to God, you derive your (4:14) benefit, resulting in sanctification, and the outcome is eternal life. God has (4:22) works he wants us to do.

We need to be cleansed to do his works. I suppose (4:29) that's why he developed this continual cleansing process for us to be (4:36) capable over time to do his will. And that's where Romans 4, 8, (4:45) which is a quotation of Psalm 32, 2, and 1 John 1, talking about walking in the (4:54) light, come into play.

Romans 4, 8, which John read for us, and Psalm 32, 2, both say (5:03) this much, blessed is the one whose sin the Lord will never count against them. (5:11) And Psalm 32, 2 adds, and in whose spirit there is no deceit. In 1 John chapter 1, (5:21) verses 6 through 7, John tells us, if we walk in the light, as he's in the light, we (5:26) have fellowship with one another, and the blood of Jesus, his Son, purifies us from (5:32) all sin.

And if you go on down further, in 1 John, it tells you that we need to (5:38) ask forgiveness when we do sin, and we will be forgiven. In Christianity, freedom (5:45) is not an afterthought, it's an integral part of it. And let's begin by (5:51) shoring up some of the things I said this morning, or bringing to remembrance (5:56) at least.

It is Jesus who makes us free, free from sin, to no longer be slaves to (6:05) sin. In John chapter 8, verses 31 through 36, if we hold to his teachings, we are (6:12) truly his disciples, and that means we're going to have to know and live his (6:17) teachings. And we will know the truth, we will learn what the truth is by living or (6:25) holding, abiding in his word, and this learned truth will set us free from (6:32) slavery to sin.

Romans 6 is the proof of Jesus' exclamation that he can make us (6:42) free. And Romans 6 told us in verse 3 and 4, all who are baptized were baptized (6:50) into Jesus' death. We were buried with him through baptism into death, in order (6:55) that, just as Christ was raised from the dead through the glory of the Father, we (7:01) too may live a new life.

In verse 6, our old self was crucified with Christ, in (7:08) order that we would no longer be slaves to sin. Verse 7, for he who has died with (7:15) Christ is freed from sin. I'm adding verse 8 that I didn't cover this morning.

(7:21) Now, if we died with Christ, we believe, and that's an expression by the way of (7:27) faith. We believe that we will also live with him. That expression of faith, you (7:36) know, all who have faith or believe in Jesus will be saved.

Well, here's the (7:41) explanation of what that faith in Jesus that saves is. Being united with (7:49) him in a death like his, we shall certainly be united with him in a (7:55) resurrection like his.

Romans 6, 5. And then we talked about verses 17 and 18 of (8:03) chapter 6 of Romans.

But thanks be to God that you who were once slaves of sin (8:08) have become obedient from the heart to the standard of teaching or type of (8:13) teaching to which you were committed and having been set free from sin have (8:19) become slaves of righteousness. Paul tells us that the Roman Christians were (8:24) once slaves to sin, but they obeyed the typology of baptism, that's the type of (8:29) teaching that was being talked about, to which they were committed, which set them (8:34) free from sin. Because once they were slaves to sin, then they obeyed, and after they (8:42) obeyed that teaching, they became slaves of righteousness.

Jesus told us in John 8 (8:49) 31-36 again that disciples who were truly his would hold or abide in his (8:55) teaching and that they would know the truth and the truth would set them free. (9:00) He said those who sin are slaves to sin, but if the Son sets or makes you free, (9:05) you are free indeed. Hebrews 6 told us how Jesus brings that about.

Now a (9:13) disciple who is no longer a slave to sin but has become a slave to (9:18) righteousness through baptism in faith enjoys all the rest of what Paul teaches (9:25) in Romans chapters 3-8. Mainly, they receive the gift of righteousness (9:32) found in Romans 3 and chapter 5. They have the faith of Abraham and believe (9:39) that God is able to do what he promised. Chapter 4, 21-25, (9:45) Abraham, fully convinced that God was able to do what he had promised.

(9:50) This is why, the account continues, his faith was counted to him as righteousness. (9:58) But the words it was counted to him were not written for his sake alone, verse 24, (10:04) but for ours also. It will be counted to us who believe in him who raised from the (10:12) dead Jesus our Lord.

So again, the faith that Paul is talking about, the faith of (10:19) Abraham, that Abraham believed God was able to do what he promised, is being (10:24) equated here by Paul, for us who believe in him who raised from the dead Jesus (10:33) our Lord. It's the belief in the resurrection. And how do we believe that? (10:38) Through the typology of baptism.

And raised Jesus from the dead who was (10:46) delivered up for our trespasses, for our sins, and raised for our justification. (10:52) We are also justified, as I just said, but Romans 5-1 continues right after Paul (10:59) talks about Abraham. Therefore, since we have been justified by faith, we have (11:05) peace with God through our Lord Jesus Christ, and we receive the Holy Spirit.

(11:12) Romans 5-5, and hope does not put us to shame because God's love has been poured (11:19) into our hearts through the Holy Spirit who has been given to us. Romans 5, 9 (11:26) through 11, since therefore we have now been justified by his blood, how much (11:34) more shall we be saved by him from the wrath of God? For if while we were (11:40) enemies we were reconciled to God by the death of his Son, how much more now that (11:47) we are reconciled shall we be saved by his life, or his resurrection. More than (11:54) that, we also rejoice in God through our Lord Jesus Christ through whom we have (12:00) now received reconciliation.

So all of this is fulfilled through the typology (12:12) of baptism through faith. At this point, we are now reconciled to God, and then we (12:20) are told in Romans 8 verses 1 through 2, there is therefore now no condemnation (12:28) for those who are in Christ Jesus, for the law of the Spirit of life has set you (12:35) free in Christ Jesus from the law of sin and death.

Now, when we talk about the law, (12:46) any law, we are also talking about keeping or breaking the law. Or another (12:52) way to say that, we're talking about righteousness and transgression. We're

(12:57) also talking, by the way, about justification. Righteousness is being (13:03) right with the law, transgression is breaking the law.

To be justified, what's (13:08) your excuse? We do sin. So what's our justification? I know the Son of the (13:17) Owner, and he gave me his righteousness. You're justified.

That's our (13:25) justification, is the gift of righteousness we received through that (13:34) process that we've talked about. Okay, so we're talking about righteousness, (13:40) transgression, and justification, and the law are all legal matters. It's all legal (13:47) stuff.

If we keep the law, I mean actually keep the law, never break the (13:53) law, then you are righteous under the law. If you transgress the law, you are a (13:59) lawbreaker. And Paul brings up two ideas here in Romans that limit the power of (14:07) the law.

First, where there is no law, there is no transgression. And he states (14:15) it two times, two different ways. Romans 4.15 and Romans 5.13. 4.15 says, but where (14:24) there is no law, there is no transgression.

And 5.13 says, but sin is (14:31) not counted where there is no law. If there is no law stated, then there is no (14:38) legal authority over us. And I don't know if you've ever thought about it, but I (14:45) have an example that just came to me.

And I don't know if it ever bothered you (14:50) when you're thinking about Cain and Abel, but Cain murdered his brother. What was (14:56) the punishment for that? He was banished. What did you expect? I would have (15:00) expected he'd be put to death.

Why? Because that's what we see in subsequent laws. We (15:07) see that in the law of Moses. That's what I expected, but he's not.

And then when (15:14) Cain objects or is afraid and says to God, well, if I go out somewhere and I'm (15:20) banished, somebody comes and sees me, he's going to kill me. And God, instead of (15:27) killing Cain, then says, puts a punishment. There will be a punishment for anybody (15:33) who does that.

He's making a law there. So this is an example, I believe, of where (15:43) there is no law, there is no transgression. And the passage in Romans 5-13 talks (15:51) about, for before the law was given, sin was in the world, but sin is not taken (15:59) into account when there is no law.

So while things were being done that later (16:07) by the law would be called a transgression, a sin, they were being done, but they (16:15) weren't taken into account because before the law, there was no law. So there (16:22) has to be a law for there to be a transgression.

The second idea that limits (16:30) the power of the law is found in chapter 7 of Romans, verses 1 and 4-6. So (16:39) Paul is saying in Romans, the law has power over you only as long as you are (16:45) alive. That's Romans 7, verse 1. In 4-6, he talks about how they are freed (16:53) then from the law of Moses because they died with Christ. So implied is that the (17:01) law has no power over the dead.

If we have died with Christ, then the law has (17:06) no power or jurisdiction over us. And that's why the law of Moses doesn't (17:12) apply to us anymore. It also means, that's why they can say

later in Romans 8-2 (17:20) that we're not bound by the law of sin and death.

So Paul is saying in Romans with (17:27) regard to the law, our righteousness does not come from keeping the law, since we've (17:35) all sinned and fall short of the glory of God and have no righteousness of our own. (17:40) But because of the promise God made to Abraham, if we believe that Jesus died (17:46) for our sins and we have an obedient faith that obeyed the typological (17:51) baptism teaching, the form of teaching that you were committed to, where we (17:57) believe that if we are united with Jesus in a death like his, we will be (18:03) united in a resurrection like his, Romans 5-5. And if we believe God is able to (18:11) give us Jesus' righteousness, then we have died with him and died to the law.

(18:18) Not just the law of Moses, as Romans 7 says, but also the law of sin and death, as (18:25) chapter 8 says. Galatians 5-1, Paul writes, it is for freedom that Christ has set us (18:32) free. So stand firm then and do not let yourselves be burdened again by a yoke (18:37) of slavery.

The Galatians were pressured to add circumcision and law-keeping for (18:43) justification. And we already know that following the law cannot be used to be (18:53) justified. You can use the law, you can read about it, you can rebuke somebody (19:00) with it, you can teach somebody with it, you can learn what God thinks is good or (19:06) bad, but you can't use it for justification.

And we don't need to. Why? (19:12) Because we are justified. When we became a Christian, God gave us his righteousness (19:18) and that's our justification.

We are justified. So we don't need the law to be (19:24) just, to have something that we already have. But the Galatians were being (19:30) pressured to add circumcision and law-keeping for justification.

And Paul (19:35) warns that returning to the law for righteousness alienates a person from (19:41) Christ and causes them to fall away from grace, because in essence you're (19:46) spitting in the face of Christ. You're saying his resurrection, his sacrifice (19:52) was worthless because I've got to go to the law to be justified when he did what (19:58) he did so that we would be justified. So Christ sets us free for freedom (from the law).

This (20:16) freedom is first of all of our concerns. This freedom is, first of all, concerning (20:26) our legal standing in Christ. Declared righteous the moment we are united with (20:30) him in baptism by faith.

It is legal, complete, and based solely on Christ's (20:36) finished work. Consider these declarations. Romans 8, 33 and 34.

Who will bring any (20:44) charge against those who God has chosen? Who then is the one who condemns? No one. (20:51) It is Christ who died. More than that, who was raised to life, who is at the right (20:57) hand of God in his interceding chorus.

2 Corinthians 5, 21. God made him who had (21:04) no sin to be sin for us, so that in him we might become the righteousness of God. (21:12) Galatians 3, 13.

Christ redeemed us from the curse of the law by becoming a curse (21:18) for us. And Ephesians 1, 7 and chapter 2, 8-9. Redemption and forgiveness come (21:26) through his blood.

Salvation by grace through faith, and not by works. We don't (21:32) merit the free gift. It's a gift, and it's free.

And there's nothing we can do to (21:40) have gotten that except accept it. Okay, because of Christ's substitutionary death (21:46) and resurrection, the believer has confidence to stand before God. No (21:52) condemnation, no charge that can stick, justified, adopted, redeemed from the (21:58) curse.

And this is the already part of our salvation. It is received by faith (22:04) and secured by Christ. The next part, which is the second aspect, growing in (22:12) freedom by walking in the Spirit.

The New Testament does not stop with our (22:19) reconciliation. Because we are free, we are now called and empowered to become (22:27) increasingly free from sin in daily practice. This is the progressive aspect, (22:34) the sanctification, the ongoing process of being liberated from sin's remaining (22:41) power.

And Paul continues in Galatians 5, verses 13 and 14. You, my brothers and (22:48) sisters, were called to be free. But do not use your freedom to indulge the (22:53) flesh.

Rather, serve one another humbly in love. For the entire law is fulfilled (23:00) in keeping this one command, love your neighbor as yourself. Because against (23:09) such there is no law.

That's why the law of liberty is right there. Love your (23:18) neighbor as yourself. And if you do that against love, there is no law.

Anyway, so (23:28) freedom is never a license to sin. It is freedom for loving, humble service. The (23:34) way we live it out is by walking in the Spirit.

Romans 6.22, which started this (23:41) part of it. But now that you've been set free from sin and have become slaves of (23:46) God, the benefit you reap leads to sanctification and the result is eternal (23:52) life. 8.2, Romans 8.2, through Christ Jesus the law of the Spirit who gives life has set (23:59) you free from the law of sin and death.

Romans 8.15, the Spirit does not bring a (24:05) spirit of slavery and fear, but adoption as sons. And while we are slaves of (24:15) righteousness, God makes his slaves his family. We are adopted as sons.

2 (24:28) Corinthians 3.17, now the Spirit, now the Lord is the Spirit and where the Spirit (24:34) of the Lord is, there is freedom. In 2 Corinthians 3.18, we are being (24:40) transformed into Christ's image with ever-increasing glory. And Galatians 5.16 (24:47) through 25, walk by the Spirit and you will not gratify the desires of the (24:52) flesh, the fruit of the Spirit grows instead.

And Philippians 2.12 and 13, (24:59) continue to work out your salvation with fear and trembling, for it is God who (25:05) works in you. So how beautiful the New Testament is. Reconciliation is our (25:12) confidence, declared righteous, no condemnation.

Sanctification is the (25:18) ongoing transformation as we walk by the Spirit. And we are already free in Christ, (25:24) therefore we can and must become more free from sin in practice. The same (25:31) Spirit who justifies also sanctifies us.

Even creation itself will be liberated (25:38) from its bondage to decay and brought into the freedom and glory of the (25:42) children of God, Romans 8.21. So our future is glorious freedom. So

a (25:56) responsible exercise of freedom. With such a costly gift comes solemn (26:03) responsibility.

Freedom in Christ must never become a cover for evil or (26:09) self-indulgence. Galatians 5.13 and 1 Peter 2.16 both warn, do not use your (26:17) freedom to indulge the flesh or as a cover up for evil. Live as God's slaves.

(26:23) 1 Corinthians 6.12, I have the right to do anything, but not everything is (26:30) beneficial, and I will not be mastered by anything. In disputable matters, Romans (26:37) 14 and 1 Corinthians 8 through 10, we must not judge others harshly or (26:44) cause a weaker brother to stumble. We keep our convictions between (26:49) ourselves and God and pursue peace and mutual upbuilding.

And James 1.25 adds, (26:57) whoever looks intently into the perfect law that gives freedom and continues in (27:03) it, they will be blessed in what they do. The gospel itself is a liberating law (27:09) that brings blessings when we continue in it. So stand firm.

(27:17) The New Testament teaching on liberty can be summarized simply, the source is (27:23) Christ's redemptive work, the cross and resurrection, and the indwelling Holy (27:28) Spirit. From what? Slavery to sin, the law of condemnation and curse, and from fear (27:35) and death. For what? Loving service to others, growth in holiness, walking by (27:43) the Spirit, approaching God with confidence and future glory.

And how do (27:48) we live it? By faith in the power of the Spirit, with self-control and love, and (27:54) not as a pretext for evil. So stand firm and do not return to bondage. So this (28:02) freedom is costly.

It was purchased by the precious blood of Christ. It (28:06) calls for responsible, others-oriented living. It does not nullify moral (28:12) responsibility or God-given authority that reorients everything under the (28:17) Lordship of Jesus.

And so here the command once more, it is for freedom that (28:22) Christ has set us free, stand firm then, and do not let yourselves be burdened (28:27) again by the yoke of slavery. So are you standing firm today, or have you allowed (28:34) yourself to be yoked again to legalism and the performance on the one hand, or (28:40) some sin that promises freedom but delivers chains on the other? Because (28:48) you are trying to think of the word, because you've been reconciled in Christ, (28:59) you have every resource needed to walk in becoming sanctified in your greater (29:07) freedom by the Spirit. The Son has set you free.

You are freed indeed. And that's (29:15) the sermon. I'm extending the invitation to anyone who is subject to it.

Let's (29:24) stand while we sing. (29:26)