

A Change of Kingdoms

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 18 October 2021

Preacher: Lee Roberts

[0 : 00] For the past three years, we pursued a course of study appropriately named Salvation God's Way.

! And having gone through that study, we should all be familiar with the biblical requirements! The work of God the Son as revealed to us by God the Holy Spirit.

When true salvation occurs, think it in these terms, when true salvation occurs, it's massive.

Probably just for one person to be saved, it's massive.

It's so massive that eternity is altered. I mean, a person dead in trespasses and sin, destined for eternal hell, is now, by grace, granted eternal life, and will spend that life worshiping and praising the Lord who bought them out of slavery to sin.

Puritans such as John Owen and modern-day Puritans such as Jerry Bridges refer to this as a change of kingdoms.

[1 : 29] A change of kingdoms. This evening, we're going to be introduced to our topic by the Apostle Paul in the sixth chapter of the book of Romans.

In verses six and seven, it says this, we know, I love that the way it starts, we know that our old self was crucified with Him in order that the body of sin might be brought to nothing so that we would no longer be enslaved to sin.

For one who has died has been set free from sin. Interesting words by the Apostle. And he begins with that very interesting term.

He says, we know. It is a way of saying you should be very aware of this fact. It should be common knowledge among those who believe.

But what should we know? We should know that the old self has been crucified. In other words, the old self died on the cross with Jesus.

[2 : 54] When Jesus was on the cross, the old self of every person who would ever believe was being crucified as well. The Romans, of course, were experts at crucifixion.

They had a record that was unsurpassed. Everyone who was nailed to a cross died. There were no exceptions. There were no last minute reprieves.

No Roman soldier had a change of heart and sought to remove the condemned from the cross. Had he done so, that Roman soldier would have been crucified on the spot in the condemned place.

We'll carry this fact over to the believers who died in Christ at Calvary. The old self died. The record was 100%.

No true believer retained any vestige of the old self in the mind of God. In the mind of God. But we have to wait a minute here, don't we?

[4 : 06] If that is true, why do we still sin? And boy, that's a perplexing question. I ask myself that several times a day, but only when I sin.

Which I find out a several times a day. Why do I still do these things? Why do we still sin?

I'm glad you asked that. And we're going to get to that. I wish I knew the Greek language, which is the language of the New Testament. If I did, I could better explain this word old in this passage was not the common word for old, which is archios, if I pronounce that right.

Instead, the Holy Spirit, through Paul, used the words palios to describe old. Now, why is that significant? Archios refers to chronological age.

Archios. Chronologically, I'm older than Lee. Lee's older than Kyle. Kyle's older than Pastor Mike. Maybe all of us are older than Pastor Mike.

[5 : 22] I'm not sure. But Paul doesn't use that word. Instead, he uses palios, meaning something that is completely worn out and is useful only for the trash bin.

It's just good to be thrown in the trash heap. Another book which Paul wrote was Galatians where we find a verse that should be useful in our study tonight.

It is found in the second chapter of that great book of Galatians. Verse 20, I have been crucified with Christ. It is no longer I who live, but Christ who lives in me.

Great, great passage. So what does Paul mean here? As true believers, our life in Christ is not intended to be a makeover of our old previous life.

Rather, it is a new, divinely bestowed life that is Christ's very own life living in us. At salvation, Christ enters us never to leave us, never to forsake us.

[6 : 34] when most people are saved, I think we have this initial desire, this burst really, to live a holy life.

But let's be honest, it doesn't take long for failure to set in. And many conclude they simply cannot achieve that high and lofty goal.

Many people settle for what they describe as a second-rate citizenship with God, but at some point they realize that neither they nor the Lord are pleased with that.

That's not the way it was intended. such commands in Scripture such as be ye holy becomes for us a great and debilitating frustration.

At least it is in my life. Now, there are a number of reasons for such frustrations. Probably the principal one is the fact that so many Christians, new and old, try to live the Christian life by their own willpower.

[7 : 45] we jump in there thinking, I can do this on my own. When that fails, they do what the Greeks called agonizomai, which is an obvious word translated into English, is they agonize over it.

They're in agony. Many a true Christian has agonized over particular sins during prayer.

We pour out our hearts, but victory eludes us. We want victory, but it's elusive.

Satan, or one of his demons, are all too willing to whisper into our ears many times, if you're a true believer, you wouldn't be doing these things.

I'm sure I'm probably the only guy in this room that it ever happened to, but if you're a true believer, you wouldn't do these things, the very things that we do in the arena of sin.

[8 : 52] In frustration, some believers have sought out self-help books to lead themselves out of this morass of sin. Millions of dollars was spent on Joel Osteen's book, Your Best Life Now.

I always am amazed at that very bizarre title because if this is your best life now, that means in your next life, you're going to be in hell. If it can't get any better, you're going to be in the bad place.

If you're interested in a self-help book on dealing with your sins, I can recommend one. Some of you have got it open over at your tables. It's the Holy Bible. That's a great self-help book.

God has the answers, but they just for some reason at times feel difficult to come by. And often it causes people to still cling to their old sinful ways.

A number of years ago, someone coined a really chick term and they said let go and let God.

[10 : 01] That was a very popular thing, let go and let God. And by that, they meant turn your sin problem over to God or to Christ. He will live your life for you.

You will experience victory. That all sounded good. a few guys got wealthy making lapel pens that said let go and let God.

And many experienced, I think, what could be classified as some initial relief in that arena, the arena of sin. But then something happened.

Sin reared its ugly head. Victory remained elusive. And that came alongside despair.

Despair set in. Why can't I have victory? If anyone present has totally eradicated sin from their life, please get with me privately.

[11 : 03] I have not experienced that victory as yet. I'd like to know the secret. That victory has eluded me as it does every honest follower of Christ. Every believer struggles with sin, whether it be the sins such as lust or pride or materialism.

I think Reverend Spurgeon was speaking somewhat in hyperbole when he said he gets down on his knees to confess a specific sin and commits a thousand before he stands up.

But I know what he was saying. I know what he was saying. And that was Charles Spurgeon.

Despair is defined as the loss or absence of hope.

That's what it means to have despair. Many false converts go through those feelings and they should. God can actually use that.

But in truth many true converts experience the same or similar feelings. things. And you know it's easy to start to ask yourself what's wrong with me?

[12:15] Why can't I have victory? Why can't I defeat this? Some believers even complain that their thoughts are at times worse now now that they are saved than when they were lost.

Than when they were lost. It was the great Dr. Criswell First Baptist Dallas that told his congregation one Sunday morning that when he read the description of a Christian in the Bible he wondered if he'd ever met one.

Well when you're W.A. Criswell you can get by with that pretty easily. But he was even including himself in that statement. Some denominations including some of our more extreme charismatic friends teach a theology of come to Jesus and everything will be fine from that point on.

I've even heard some use that term that wonderful biblical term everything will be hunky dory meaning quite satisfactory. But is that true?

Is that true? I think it's really more accurate to say when the Lord saves someone the enemy Satan launches an assault to try and persuade that person this isn't real.

[13:36] This isn't real. If it was real you wouldn't be having these thoughts. You wouldn't be doing these things. You're no different today than you were before. I mean you start hearing these whispers in your conscious mind that nothing has changed.

Now one thing you can mark down though and maybe this will help always remember Satan is a liar and the father of lies. you can go all the way back to our original parents and prove that.

He proved that in the Garden of Eden and with an assault on the Word of God. Has God truly said? And that's where all lies in the human realm began.

Doubting or questioning the Word of God. God has given us very abundant provisions and instructions to live our Christian life on this earth until He calls us home.

And a great verse which we find in Romans chapter 6 12 therefore sin is not to reign in your mortal body so that you obey its lusts.

[14:53] Don't let sin reign in your mortal body. And it's very interesting I looked up the Greek word for reign. You know what it means? Reign.

By the way that's R-E-I-G-N and not R-A-I-N. The Greek word for reign means reign. And that's simple enough. It also though means don't make something your king.

I like that. Same word. Don't make it your king. Don't let sin be your king and don't let sin rule over you, reign over you if you will.

We know this is a command directed at believers. He's talking to believers here. Don't let sin reign over you. It is something we are responsible to carry out.

Personal holiness is something we are commanded to work at. Remember we talked about maybe not arriving. You won't arrive but you're to strive.

[16:04] You're to strive. And remember back to our very first lesson in this series when we talked about the farmer who does certain things to bring in a crop and he depends on God to do certain things to bring in that crop.

Holiness is not a gift like justification which we studied last year. Holiness is something God intends us to work at. You can put a word in there for that also sanctification being sanctified being made holy being recreated in the image of Christ.

Now we need to be clear when I'm talking about personal holiness I'm not talking about the holiness imputed to us by Christ.

We covered that a little bit last week and we'll cover a lot more in the coming weeks. That is his holiness living in us. we should also note the verse begins with the word therefore so we're always instructed when you see the word therefore you have to figure what therefore is therefore.

It's very important. And typically therefore almost always in the Bible refers to some truth that just preceded that word therefore.

[17:32] So you look back a few words a few verses and to figure out what the word therefore is therefore. It is a form of saying in view of what I have just said do not let sin reign in your mortal bodies.

So Paul said all these things in verses 1 to 11 and then he says don't let sin reign in your mortal bodies. So from verses 1 to 11 it's worth taking a look at as we follow the command to be holy.

Paul says this what shall we say then? Are we to continue in sin that grace may abound? And then he says by no means.

How can we who died to sin still live in it? Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death?

We were buried therefore with him in 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.

[18 : 53] For we have been united with him in a death like his. we shall certainly be united with him in a resurrection like his. We know that our old self was crucified with him in order that the body of sin might be brought to nothing so that we would no longer be enslaved to sin for one who has died has been set free from sin.

Now if we've died with Christ we believe we should also live with him. We know that Christ being raised from the dead will never die again.

Death no longer has dominion over him. For the death he died, he died to sin once for all, but the life he lives, he lives to God so that you also must consider yourselves dead to sin and alive to God in Christ Jesus.

And then he finishes verse 12, therefore, all that I just read, sin is not to reign or be king in your mortal body so that you obey its lust.

And if you feel that coming on, just pause wherever you're at and voice a little prayer to the Lord and say, Lord, I need to be killing this. Because as John Owen said and others, if you're not killing sin, it's going to be killing you.

[20 : 26] So it was pretty clear by the Puritans. Well, there's much there in the beginning words of Romans chapter 6. We certainly are not going to cover all those truths in tonight's lesson.

Paul begins by asking if we should continue in sin so that grace may abound. There's another good English translation.

It asks if we should go on sinning that grace may increase, abounds or increases. Paul answers that question with two words in the Greek.

But it takes four words in English to express what he's saying. I've said before, Greek is very expressive in an economy of words. In Greek, it is *me*, which translates in English, *may it never be*. And that's a very strong phrase in the English translation. And that's an accurate translation from those two Greek words. *May it never be*.

[21 : 34] Paul uses that phrase 14 times in his New Testament letters. 14. In the original language, this phrase carries with it a sense of outrage that anyone could entertain such a thought.

Who could think of such a thing? That sin should increase so grace will increase? And basically what Paul said was, writing by inspiration of the Holy Spirit, this is outrageous.

This is an outrageous statement. Don't even perish the thought. That would never happen. There is no sin that can ever be justified before God.

No sin. Paul does not go into a lengthy discussion as to why this is true. Instead, he gives us a brief but very solid argument in the second part of verse 2 of chapter 6.

How can we who died to sin still live in it? There is the apostle Paul. We have died to this. How can we live in it?

[22 : 53] Since we have died to sin, we are not to let sin reign in our mortal bodies. But this begs a question. What does Paul mean by the phrase we died to sin?

That is an important thought. sin. And I must admit it seems very much alive in me. If it's dead in me, why is it still wiggling around?

It's very much alive in me. There is only one way we can reconcile this fact to the fact that all believers still sin. Paul must mean that our dying to sin is a result of our union with Christ.

Since we are now united with Christ, we are in him. And there is no sin in him. And it didn't die in him, it never got in. Now we talked about this last year.

Because Christ died to sin, we died to sin. But here's an important point. Our dying to sin was not something we did.

[24 : 05] We don't do that. You don't get up in the morning and say, okay, I'm going to die to sin today. It is not something we accomplish in our own strength.

That is what Christ did for us on the cross. The value of this accomplishment on Calvary is immense. It accrues to every person who is united to him through faith.

the faith that God gives us. Ephesians chapter 2 verses 8, 9, and 10. It accrues to every believer in every age.

Jesus never committed any sin. We all know that. But he died to sin for us. He did that by imputing this truth to us.

Because Christ died to sin, and because that truth was imputed to us, we died to sin as well. In him, we died to sin as well.

[25 : 15] But there has been a monumental misunderstanding concerning this fact. Some people and some denominations believe and teach that because we've died to sin, it cannot touch us.

They go on to teach that if we sin, we are either one not truly saved, and they mostly believe in that. Well, you're really not saved or you wouldn't do those things.

Or we've been deficient to carry this out one further important step. To experience victory, we must reckon internally, we must reckon that we've died to sin.

reckon meant to count or to consider it as true. We must consider ourselves dead to sin in our daily experiences.

Because we are dead to sin through our union with Christ, we are not to let sin reign in our mortal bodies. But we don't accomplish this through reckoning.

[26 : 26] we accomplish this by our will. Now, what do I mean by that? Clearly, we should allow our will to be influenced and governed by the fact we died to sin, but there are times that we set aside our will and let sin enter back into our life.

That happens within some frequency. If all of this seems confusing, let me say to put you at rest, it is.

It is. Paul struggled with this. The great apostle Paul, a man that we would put as the top Christian probably that ever lived. Post-salvation, before that he was killing Christians, overseeing that.

But if it seems confusing, it is. But it is also true, that's the main thing, but this is a true statement. Let me try and clear this up a bit.

What does the expression given by Paul and the Holy Spirit died to sin mean? It means we have died, mark this thought down in your mental file, to die to sin, we have died to the dominion of sin in our life.

[27 : 51] Do we sin? Yeah. Do we sin frequently? Yeah. Do we sin more than we want to? Absolutely. But it's not the controlling fact in our life. Another way of putting it is that we've died to the reign of sin in our life.

It's not king. We have one king, don't we? The Lord Jesus Christ. One thing that might help us to contrast our life before Christ with our life now.

We were all born into the world, into the kingdom of darkness and sin. Satan was the ruler of this world through the temporary permissive will of God.

We followed the world and the devil. We existed in a domain of darkness. Paul said we were slaves to sin. This has been true of every person born since Adam with the exception, of course, of the Lord Jesus Christ.

We all know that. But this leads to an important question. If we've been delivered from this realm, why do we still sin?

[29 : 02] And we're going to cover that next time or at least start. At least we're going to start. But let me close this way. And for those of you who get copies of this, you won't find this in your notes, but I'm going to close this way.

You know, when World War II started, December 7, 1941, and the Pacific fleet was almost totally destroyed.

The battleships, the destroyers, the cruisers. But providentially, God spared the aircraft carriers. We've got a Navy guy here. The carriers were not at Pearl Harbor.

Thank the Lord. There'd been nothing between the Japanese and the West Coast of California. It's interesting though, Yamamoto, the great admiral, he said, if we ever have to invade America, remember something, everybody there owns a gun.

I mean, that's why I don't want to give up my guns. They said, the Japanese said, every American owns a gun, knows how to use it. So they warned them. Well, the war started.

[30 : 11] And there was dangers lurking, grave dangers, dangers lurking on all sides.

The Americans were dangerous, the British were dangerous, the Germans were dangerous, the Japanese were dangerous. There was a danger that was unseen.

It was unseen. It was the submarines. And the Germans made great use of it. Until we finally came up with airplanes that could spot them and bomb them.

They were sinking tonnies right off the east coast of America. That's a graveyard of cargo ships and freighters. That was a grave danger.

There was something lurking under the surface that would rear its ugly head. And all the participants had those weapons, all of them, and made great use of them.

[31 : 18] America greater than all of them. But it was below the surface. And every now and then, that periscope came up and they spotted and they put three or four torpedoes in the side of a cruiser or an aircraft carrier or a battleship or whatever.

Reeked tremendous damage in the spiritual realm. There's a danger lurking. There's a danger lurking.

Paul is going to articulate for us next time what that danger is. And we'll spend some time with that. And until then, all I've done is whet your appetite.

Thank you.