

UNDIVIDED LOYALTY TO JESUS
September 10, 2017 Morning Service
Romans 6

Romans chapter 6. Next week chapter 7. I can't wait. Chapter 7 is such a phenomenal chapter and then chapter 8. Chapter 8 begins, "There's no condemnation in Christ" and it ends, "There's no separation in Christ." Oh man. I can't wait for two weeks. Romans 8 is phenomenal. Romans chapter 6, beginning in verse 1, you following along as I read this now is the word of God.

What shall we say then? Are we to continue in sin so that grace may increase? May it never be! How shall we who died to sin still live in it? Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life. For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection, knowing this, that our old self [Our old man. Now don't miss that. That's a big part of chapter 6. That our old man, our old self] was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin; for he who has died is freed from sin.

Now if we have died with Christ, we believe that we shall also live with Him, knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him. For the death that He died, He died to sin once for all; but the life that He lives, He lives to God. Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.

Therefore do not let sin reign in your mortal body so that you obey its lusts, and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God. For sin shall not be master over you, for you are not under law but under grace. [Somebody say Amen.]

What then? Shall we sin because we are not under law but under grace? May it never be! Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness? But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed, and having been freed from sin, you became slaves of righteousness. I am speaking in human terms because of the weakness of your flesh. For just as you presented your members as slaves to impurity and to lawlessness, resulting in further lawlessness, so now present your members as slaves to righteousness, resulting in sanctification.

For when you were slaves of sin, you were free in regard to righteousness. Therefore what benefit were you then deriving from the things of which you are now ashamed? For the outcome of those things is death. But now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.¹

Father, teach us, show us, and sanctify us, I pray. Save someone in this room and call all of us to holiness I pray in Jesus' name. Amen.

Thank you and you be seated. At the end of this message in just a few minutes I'm going to give an invitation. Somebody here is not in Christ but you are out of Christ. Somebody here your old man is not dead. Your old man is alive. Therefore, you are lost and hell-bound. You need to call on the name of the Lord so that your old man will be crucified, put to death, and the new man will be made alive in you saved by the grace of Jesus Christ. You'll want to do one of two things at the end of this service.

You'll want to walk out there in that foyer to those round tables, the next step tables we call them, and take the first step of knowing Christ. Or when we sing, you'll want to come right down here and shake my hand and say, "Pastor, today's my day. I'm ready to say yes to Jesus as my Lord and as my Savior." Once you receive Christ as your Savior, listen to me. Satan has lost your soul forever but then he attacks you in the area of your Christian life and the fullness of your Christian life calls for complete surrender to God in Christ, an undivided loyalty to Jesus. Not a divided mind. Not a divided heart. Not a divided life. An undivided loyalty to Jesus Christ. That He is all in all. He is number one. He is first. He is foremost. He is my everything. Undivided loyalty.

So I want us to jump into this text and see three simple things. Number one is what I call the death of the old man. It's the first eleven verses. Paul begins with a series of questions and talks to us about dying to sin. But I want you to understand this. Hear me. This is important. The old man, the old man is not your flesh. The old man is not the flesh. The old man is the lost man and when you get saved the Bible says in verse 6, the old man dies. When you come to justification, when Jesus Christ comes into your life, the old man dies and there is a new man. You still have your flesh. That's your mind, will, and emotion. You still battle that. However, you do not battle it like a lost man. You battle it like a saved man. The old lost man battles the mind, will, and emotion because he just acts like a lost man.

When you see people acting like a heathen, that's why they do what they do. They're acting lost because they are but when you get saved, the old man dies. He's crucified. All things have become new in Christ. God steps into your life and comes with new life. The death of the old man, he dies when you are justified. Paul gives two illustrations of that in this text. One is baptism and the other is the united spirit with God

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that he talks about. Look at it in verses 3 and 4. He says: *Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.*

The first illustration is baptism. You saw that little girl baptized up here. He is not talking about that here. That's not the baptism he's talking about in verses 3 and 4. He's talking about being baptized in the spirit, baptized into Christ. The Roman soldier would have understood the word *baptizo* in the Greek. It means to plunge or to dip. When they would make a sword they'd take that steel shaft. It would be blunt on the side but then they would hone it and they'd hone it and then they'd put it to temper it, to temper the steel. They would put it in the heat and it would be red hot. When they take it out, they would baptize it. That would baptize it. They would put it into the water and as it plunged it was baptized. That hot steel was made one with that cool water and it tempered – let me tell you, friend. When you get saved, God takes you out of the heat of the old man and puts you into the fresh water of the Lord Jesus Christ and you are tempered for eternity. You are made new in Jesus.

What we need to do is learn to live up to who we are. We keep running around saying, "Well, you know, I just can't help it." You can help it because God is in you. The first illustration is that of baptism. Just like a smith dips the iron the water to temper it, the Christian is baptized into Christ. Now hear me. If you've been saved, you ought to be baptized like that little girl was. It's a picture of what happened in you spiritually. It is a picture and you ought to be baptized but this baptism is talking about the work of God and the spirit in your life. That doesn't save you but spirit baptism does. God baptized you into Himself.

Not only is there is the picture of baptism here but when you get to verse number 5 there is the picture, the illustration of unity. Look at it in verse 5. *For we have become united [there it is, united] with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection.* This illustration, while baptism speaks of dipping or plunging into Christ, this united with Him speaks of a graft into a tree or into a vine. They take this outside and they graft it into the tree or into the vine where it's grafted. It is united together.

That's what happened to you when you got saved. God reached over there and took you and then to illustrate it He grafted you into Christ and the life that you have now is not your own. The old man died and he's given you new life. You no longer get life out of what used to be your root. You've now got a new root that comes out and the root is Jesus Himself. You have been united, grafted into Christ, and the life and the power that comes through you that started at justification is when you have been grafted into Christ. You want to know why some of you can't live the Christian life? Because you're lost. You've never been baptized into the Spirit of God. You've never been grafted in. You became a Baptist, not a believer. Some of us have just got religion, not righteousness.

I'm not telling you that you won't struggle because I'm fixin' to explain that to you but I'm telling you, if there's never been victory in your life you might ought to go back and look and say, "Did I come to know Him or did I just get man's religion?" Man's religion will drive you crazy. It'll dry you up and kill you. But when you get grafted into Christ there is this newness.

I got saved and I didn't even know what had happened to me but I knew this. I'd walk into certain places and I could just feel the Spirit of God saying, "That's not for you." The Spirit of God would just bear witness and say no. Sometimes I didn't know how to say it or how to do it but I'm telling you, there was this new man that was in me. Something had changed. What had happened is the old man had died and the new man was alive and the new man was Jesus in me. There is the death of the old man. The old man dies in verse 6. Then in verse 11. Look at verse 11. *So consider yourselves to be dead to sin, but alive to God in Christ Jesus.* If you're reading the King James, it says to reckon. Reckon yourself to be dead to sin.

Do you know what that word consider, reckon means? In the Greek New Testament it is the word that means to calculate, to calculate. You've been watching calculations all week. You've watched more of the Weather Channel in the last seven days than you've done in seven years. You can't wait for the next calculation. That's what they do. It's spinning up here and spinning over there and it's coming up over here and how far is that going to do? That's a calculation. They're putting all of that. What you need to do is consider, calculate yourself dead to sin. Friend, you don't live for sin, you live for Christ is you're a Christ follower. When all that stuff comes up again, you consider yourself. You calculate it not according to what you feel. Oh my Lord. Feelings will kill you. So many Christians live by feelings. That's why the church is dead. Friend, we don't live by feelings. We live by faith and what God's done for us. We walk by what God says. We don't calculate things not according to what somebody else says. We don't calculate by what our emotions say. We calculate by what God says. When we do that, the old man, we let the old man die. He's gone.

Have you been to a funeral lately? The next time you go, you go in there and look. You just command whoever that is in that casket. Just tell them, "Move your right hand. Wink at me." I'm just telling you, they're not going to move. He dead. Friend, you've got to reckon yourself. You've got to calculate yourself to be dead to sin because that's what you are.

So the inner man, the old man, he's done. That is the death of the old man. But now move secondly with me in verses 12, 13, and 14 to what I call the dedication of the new man. There's the death of the old man but now there's the dedication of the new man. Look at it in verse number 12. Because of your justification, verses 1 through 11. And we know, we've been studying the Bible long enough that any time we find therefore, we ask, what's it there for? That means what's just gone on. We dead to the old man. Now look in verse 12. *Therefore do not let sin [since you're dead to sin, don't let sin] reign in your mortal body so that you obey its lusts, and do not go on presenting*

the members of your body to sin as instruments of unrighteousness; but [Underline this. I've got it underlined in my Bible.] present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God. For sin shall not [Sin shall not, sin shall not] be master over you, for you are not under law but under grace.

You say, "Pastor, I'm saved. How do I move in this progressive? How do I grow up?" You've got to come to the dedication of the new man. There's two things involved in that. Verse 12 says there must be what I call the dethronement, the dethronement of sin. Verse 12. Sin does not reign. Friend, if you've got sin reigning in some areas of your life, you've got to take that sin off the throne. You must dethrone sin. If you're looking at stuff on the computer you shouldn't, you've got to dethrone that. You've got to let God give victory. If you've got anger in your life, you're holding a grudge, you've got to quit that. You've got to confess it as sin and dethrone it. You say, "You don't know what they've done to me. They were mean to me." Dethrone it. Get that off of you. Take that off the throne and dethrone sin.

You say, "Pastor, you don't understand." No, I don't understand. You say, "Well I deserve." No, you don't. You deserve hell. You say, "I deserve them to treat me." No, you don't. I'm sorry, friend. They're not going to treat you better than that. People are going to be mean to you. They're going to treat you different ways. Dead. Blink. No, you're dead. The old man died. Therefore, calculate yourself to be alive. There must be the dethronement, the dethronement of sin. You've got to take that off. Some of you have got sin on the throne of your life. Friend, you've got hard feelings, grudges, hurts.

I watched these blessed little children down here last night, drove down here about 11:15 last night. I met a few of the kids. Some of the older children not in the bed yet. Do you know how those kids – I mean there are some down there that are 14, 12. Some of them have never had a momma and a daddy. Do you understand how hard that's going to be? It's hard for them to trust anybody. They're going to grow up one day and they're going to go to their momma and say, "Why did you beat me up?" That's hurt. That's hard. Those kids will have to let the old man die and they've got to take that hurt off of the throne of their life.

When you dethrone sin, secondly, in this text you enthrone God. The enthronement. There's the dethronement of sin. There's the enthronement of God. That's in verse 13 where it says present yourselves to God as those alive from the dead and your members as instruments of righteousness unto God. This is the word yield. Will you yield yourself to God? That's how you enthrone God in your life. You yield. When you're at the yield sign, what do you do? You stop and let the other guy go. That's what you do to God. You stop you and you let God go first. You don't go first. You let God go first. You yield your life. Undivided loyalty. You know this to be true that God means better for you than you can mean for yourself. He's got a better plan than you could ever have. If you yield to God, I'm telling you, He's got a marvelous plan for you.

The death of the old man. Then this dethronement and enthronement. Dethrone sin, enthrone God leads us to what I want to talk to you about for just a few minutes here. Then we're going to give that invitation. I want you to get up out of your seat and come here and say yes to Christ and go to that next step table, join this church and say yes to Christ. Some of us need to dethrone sin, enthrone God today, yield on our knees to God. Thirdly, the development. How does the godly man develop? All of these chapters, 6, 7, 8, they're all about progressive sanctification.

How many people in this room are over 80 and you've been saved since before you were 20. You got saved before 20 and now you're 80 years of age or more. I want you to stand up. You got saved before you were 20 and now you're over 80, okay? Now look right here at me. Look here. Alright, you can sit down. I know some of you can't make it very long. If you got saved at 20 and you're now 80, how long have you been justified? Ms. Helen, that's 60, right? You ought to be getting better and better and better and more holy and more holy and more holy. I mean, when you get over there at about 80, 85, you've been at this 60 years. If you've been in the word of God, you ought to be one holy old woman or lady or man. That's the truth, isn't it? Why not? I'm going to tell you why. Because struggles are seasonal. You have different struggles at 70 than you had at 50. You'll have different struggles than you have at 30. That's why holiness is progressive. That's why sanctification is progressive. Just because you're a godly man at 55 doesn't mean you're going to be a godly man at 75 because the devil's going to throw more junk at you when you get there. He's going to trip you up.

Right here. I want to show you something that bothers me. I sit right here every Sunday. I sing and do whatever and then when Jon gets to going – I've always done this. I've always when we'd sing I would stand on my tiptoes. That's just the way I do. I just sing. I noticed about three years ago when I do this, there's a bubble that's changed in my life so I don't do that anymore. I sing flatfooted now because if I do this – things change. You have different struggles, don't you?

My daddy turns 92 next week. I called him. He picked up the phone, "Hello?" I said, "Have you got your hearing aid in?" He said, "What?" I said, "Go get your hearing aid." You think that doesn't frustrate people when you get to where you can't hear? If you're not careful, anger will rise up in you. You've got to be calm even in every season. Things change.

Some of our teenagers, they're boys. I did it. You walk through and, man, when I hit about 17 or 18, all of a sudden I used to be quick and then all of a sudden some of these guys shot up there and they're 6'3" or 4". I couldn't do what I used to do to those guys. Then ran by me. It made me angry. I said, "Lord, put some juice in me and make me grow up like that." It's a seasonal struggle. You must enthrone Christ. Your kids grow up and you raise them right and then struggle comes. Lose a job, a divorce comes, there's issues that come. They leave the church and they go off. You say, "I raised them in church but now they go their own way." All of a sudden, you say, "I'm

kind of embarrassed. My kids used to come. They don't come now." Take yourself off the throne.

Seasonal change. How do we deal with that? He tells us how to develop the godly man. There are three steps. They're not simple but here they are. Number one. If you're going to develop as the godly man or woman, you must first give in to God's will. Give in to God's will. You've got to say, "Not my will but God's be done." Verse 14 and 15.

For when you were slaves of sin, you were free in regard to righteousness. Therefore what benefit were you then deriving from the things of which you are now ashamed? For the outcome of those things is death. But now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord. *For sin shall not be master over you. Who's your master? Sin is not your master. Jesus is your master and you are not under law but you're under what? Say that word. Grace. We call it the Charis House. That's this word, grace. We're not under the law. We're under charis. That Charis House is the grace house.*

Verse 15. *What then? Shall we sin because we are not under law but under grace? May it never be! We go in God's way. What is God's way? Not the law but grace. Give in to God's will. God's will is grace. God forgives. You must forgive and you must live by grace, not by law. Don't be a legalist. Be gracious to others and yourself. You've got to give in to God's will. What is God's will in my life? Lord, not my will but Yours be done.*

The first step, every season along the way is giving in to God's will. Lord, what is Your will for my life? What do I do next? You give in to God's will. Number two. You get hold of God's word. Get hold of God's word. Look at it. It's right there in verse 17. *But thanks be to God that though you were slaves of sin, you became obedient [look at this] from the heart [you became obedient from your hear to what?] to that form of teaching to which you were committed.* That is the body of Christian doctrine and truth.

The form of teaching and when you look at the Greek construct here it's so interesting that it's really not the form of the teaching but it's that the teaching forms you. It's that you are poured into the form of the word of God like molten lava placed into this form that will make some object that you are poured into the form of the word of God and wherever God builds walls that's where you put them in your life and you become like Christ because you get hold of the word of God and the word of God gets hold of you and you are formed, likened to Christ, not the way you think, not the way I think, not the way some theologian thinks. The way the word of God forms you.

You can only do that if you're reading the word of God. I'm telling you, it's amazing to me. The church today wants less church and I'm telling you, if there's ever

been a season we needed more church we're in it. We need more teaching of the word of God. We need more forming. You say, "Preacher, does that mean we ought to all come back on Sunday night?" I'm not saying that. I'm telling you, you ought to be more and more under the teaching of the word of God. That may be a small men's group that you're in but you ought to be more and more under. I'm just telling you, if you only touch the Bible when you come hear me, you will never, never, never no never be formed by scripture. You've got to take this book and read it every day of your life, pray it every day of your life, and when you do that, I'm here to tell you, when you get hold of God's word, God's word will get hold of you and it will form you to be likened to God.

You must give in to God's will. That's grace not law. You must get hold of God's word and it will form you. Number three, you must go on in God's way. It's not enough to say, "Lord, I surrender and I know what the word of God says." Now you've got to come to obedience. Now look in verses 19 and 22. Look at it two times. What's the last phrase in verse 19? Resulting in sanctification. Skip down to verse 22. *You derive your benefit, resulting in sanctification.* Do you see it? It's in there twice. Resulting in sanctification. Resulting in sanctification. You've got to go on in God's way.

What causes us to do that? Well look in verse 19. *I am speaking in human terms because of the weakness of your flesh. For just as you presented your members as slaves to impurity and to lawlessness.* Just like you. He's saying you were good at being mean as hell. Before you got saved, some of us were really great at impurity and lawlessness and going on to further lawlessness. Just like you gave yourself to sin, you've got to give yourself to the Savior and when you do, you've said it, haven't you? You see an old boy, he's just mean, mean, mean. You say, "Boy if he ever got saved he'd be something for Jesus." We've all said it, haven't we? Well that's not necessarily so. He'll only be something for Jesus if he gives himself to the Savior like he gave himself to sin. But if you give yourself to the Savior like you gave yourself to sin, it will result in sanctification.

Then down in verse 22. But now having been freed from sin and enslaved to God, you derive your benefit which results in sanctification. You've got to get sin out of your life and when you get sin out of your life, you say, "I hold that grudge no more. I don't use that language anymore."

Hey, I've never been drunk a day in my life. I chewed tobacco one time and got sick. I didn't like it anymore. I confess in Jesus' name, when I was a young adult I loved cigars. Cigarette smoke makes me want to regurgitate but expensive cigar smoke makes me want to puff. I'm just telling you, it smells good to me. But now my tongue, oh my Lord, my tongue, sharp, cursing, words I shouldn't say. When God called me I had to recalculate my language. I still have times that slips into my life here to here to here and if the Holy Ghost doesn't help me it'll get here.

I was in Tuscaloosa yesterday. I was just walking down the street. There was a camera and a young girl with a microphone. She said, "We're doing fan on the street interviews. Would you let us interview you?" I said, "Sure." She said, "Are you a fan?" I said, "Well look at me." I was out for my Saturday morning walk in Tuscaloosa. She

had to interview me three times. She was not good. She messed up. She was a young student. I said, "I tell you what, sweetheart. Let me interview you. Give me the microphone and I'll interview you." She said, "What?" I said, "Let me show you how to do it." She said, "What do you do?" I said, "I talk for a living." The guy behind the camera said, "What do you mean you talk for a living?" I said, "I'm a gospel preacher."

So I went back and got my lunch and sat down and the local news came on. I looked up and I'm on television. This girl's interviewing me on 42 yesterday out of Birmingham. I didn't even know they had that. "Well, what do you think's coming?" I'm just like, man, when they take that stuff to the cutting room floor, they made her look good. It took her three times to get it. I don't know, I was just giving the gift of gab and if you're not careful, that'll get you in trouble.

I remember a preacher one time saying, "Some of you ought to come and just lay your tongue on the altar. The altar's 25 feet long." James says the tongue set on fire of hell itself. What I'm telling you, friend, you've got to go in God's way and in His progressive sanctification He can change the way you talk.