

TITLE: Responding to Salvation Grace (Part 2)

PASSAGE: 1 Peter 1:14; Romans 6:1-7

THEME: Our Response to the Glory of our Salvation

NUMBER: 1PET26-0905

DATE: September 25, 2005

Read Passage

This passage =

I. Our Response to the Glory of our Salvation (13-21)

No genuine Xn would deny that his/her salvation in JC is glorious. By glorious I mean blessed, beautiful, praise-worthy.

Bible is clear that by virtue of t/change within us (new creation in X) we are different. If we're different we will respond or act differently.

The response of our lives to God's grace will evidence itself in the pleasure of hope & the pursuit of holiness.

That's t/corner that Peter turns in v. 13. After unfolding 12 vv of rich truth regarding our salvation, Peter turns now to t/application of that truth in our lives. It's "Our response to salvation grace."

We see that from the first word of verse 13

Therefore . . .

Draws our attention to t/preceding context. {Review}

What follows in vv. 13-21 ==>

I. Our Response to the Glory of our Salvation (13-21)

In light of all this truth, this his how you are to respond; a response that flows from love & joy // life transformed by grace.

Last week==>

A. We are to Fix our Hope on Future Grace (13)

Therefore, having girding up the loins of your mind, with sober-mindedness, set your hope fully on the grace to be brought to you at the revelation of Jesus Christ.

Secondly==>

B. We are to Forsake our Former Passions (14)

Make a continuous effort to put off those things which characterized your life apart from JC.

As obedient children, do not be conformed to the passions of your former ignorance,

1. Word "Passions" = noun ἐπιθυμία

Word that's commonly translated lust or desire. Usu. used in a neg. sense in t/NT of any kind of self-seeking or fleshly desire be it wealth, power, or sinful pleasure (sexual or otherwise).

a. But passions are not always bad

This word is used in a positive sense, such as in ==>

Luke 22:15 [Jesus], "I have earnestly desired to eat this Passover with you before I suffer;

Philippians 1:23 But I am hard-pressed from both directions, having the desire to depart and be with Christ, for that is very much better;

b. This word I have translated *passions* can be good or bad

I am a passionate person although that passion is often concealed because I am basically an introvert. But, inwardly at least, I am quite intense. Sometimes my passions are not a good thing. I can be overly opinionated, I struggle w/anger, I can say the wrongs at the wrong time.

While it's not an excuse for sinful behavior, I can relate to Peter in that regard. He was impulsive, outspoken, brash (to pull out a sword & attempt to lop off the head of a bystander t/night of Jesus' arrest was an

impulsive move fueled by mis-directed passion - fort. Peter either missed or Malchus ducked & Peter got an ear rather than a head).

Peter was a passionate person & unfort. for him, his passions were often unbridled & ran in bad as well as good directions. Why we affectionately refer to him as the apostle with the foot-shaped mouth!

Regardless of our personalities; easy-going or outgoing, type A personality wound tighter than a spring or type Z who's so laid back your friends have to check your pulse from time to time to see if you're still alive! It doesn't matter; we all have passions.

(1) What are yours? What are your passions?

Are you really passionate about knowing JC? Are you passionate when it comes to God's precious Word. The opposite of passion is indifference/apathy. I see a lot of apathy today in the church of JC. I see a lot of indifference, even boredom when it comes to the things of God.

I once heard R.C. Sproul comments about meeting a young Bill Hybels who was looking to start a church near Chicago some 20 years ago. He and his supporters went door-to-door through the neighborhoods and did surveys asking people why they didn't go to CH. There were many sorts of responses, but one that rose to the top was that church is boring. I can understand that response from those who don't know JC, but not from a true believer who has encountered Him.

You can examine t/Bible cover to cover and look at how people respond to an encounter with God. Some are frightened // sense of their sin // passionate worship. Many responses, but never is the response boredom.

The answer isn't to build CHs that feature entertainment to the exclusion of teaching t/whole counsel of God. Not t/answer. Answer is we need t/truth taught in t/power of t/HS & if that doesn't motivate us, we need to repent!

Psalm 37:4 **Delight yourself in the Lord; And He will give you the desires (passions) of your heart.**

If your heart doesn't have any passion then you don't know what it means to delight yourself in t/Lord.

Those who know JC are to be marked w/new passions, new desires. We, as Xns, are to be passionate about serving JC. Our God is a passionate God. We are to be passionate people.

Point as it relates to our response to salvation grace==>

B. Forsake your Former Passions (14)

We forsake the old ones and replace them w/new ones. The new passions are to be those that characterize our lives.

2. Character comes out of our relationship with God

Parent-child relationship (note the first 3 words of verse 14)

As obedient children . . .

a. Lit. "as children of obedience"

A construction echoing the Hebrew construct state by using a genitive of description. [Grudem, 77]

What follows in vv. 14-16 is what we as obedient children are to forsake; what we are to pursue; and the reason why. Namely "forsake your former passions; " "Pursue holiness" and "do it because God is holy"

3. This is "What we are to forsake" / leave behind (v. 14)

do not be conformed to the passions of your former ignorance.

Forsake the passions of your former ignorance. Leave them behind; let them go!

a. Why? Because they're passions of your "former ignorance"

They're not in keeping w/your new passions in Christ! They're not out of knowledge, they're out of ignorance & you're no longer ignorant.

(1) Turn to Ephesians 4:17-5:10

4:18 = same word (ἀγνοία).

As obedient children, do not be conformed to the passions of your former ignorance.

As JB Philipps Paraphrases the thought==> "Don't let your character be molded by the desires of your ignorant days."

b. That captures the meaning of συσχηματιζω

"to conform or mold after something else." Only other use of the word is in Rom. 12:2==>

do not be conformed to this world but be transformed by the renewing of your mind...

(1) The root of the word is σχημα (schematic)

Word that refers to that which is transitory, that which changes. Like t/changing culture around us that's always changing according to the whims of evil men. We're not to be squeezed into that mold. We're to be conformed to that which is static // doesn't change // eternal. We're to be conformed into t/image of JC.

One scholar writes that the warning here is against ==>

"the act of assuming an outward appearance patterned after some certain thing, an appearance or expression that does not come from and is not representative of one's inmost and true nature." [Wuest, 37].

IOW - for a Xn to be like t/world is like mixing oil & water. Not natural; it's like a masquerade, wearing a costume.

This is why it's such a shock when we hear of a Xn who falls into some grievous sin. Was anyone really shocked when Madalyn Murray O'Hair former president of American Atheists, disappeared w/500k \$ & later

came up murdered? Sure, there's a shocking element of any murder or unexpected death or great crime. But that's not what I mean. No one was shocked from the standpoint that it was a great moral scandal that wasn't in keeping with t/person. No one is shocked in that sense when a run of the mill infidel or neo-pagan commits some great moral offence against humanity.

BUT when someone who is known to be a genuine Xn, who loves JC & His Word – when that person commits some great sin against God & humanity – that's a scandal, that's a shock. Why? Because we understand that the act was a violation of the person's very character. So it is with us

Would be like going to a meeting for t/John Birch Society & having Phil Donahue or Ted Kennedy greet you at the door. That would be out of character.

Like t/story of two women walking around in an overcrowded cemetery & they happen upon a gravestone that reads, "Here Lies John Smith: A Trial Lawyer and an Honest Man." "Good grief!" the one woman says to the other. "It's so crowded here they buried two bodies in one grave."

It's an utter contradiction of the Xns' character to be entombed in his or her former life-style.

I. Our Response to the Glory of our Salvation (13-21)

B. We are to Forsake our Former Passions (14)

That's what we are to forsake. VV. 15-16 tell us what we are to pursue==>

D. We are to Pursue Holiness (15-16)

But like the holy One who called you, be holy yourselves also in all your behavior;

We are to forsake our former lusts and pursue holiness – a holiness that's in keeping with the One who called us (called us to salvation).

1. Even as Christians we know that there is one thing we battle against that makes this call to pursue holiness a struggle: Sin

When we come to faith in JC we are born again // new creatures // regenerated // receive t/HS and walk in new life. But this side of death we still wrestle against t/remaining vestiges of sin w/i us.

Our daughter, Giana, who is 4, was talking to her grandmother (Lois' mom) about a particular instance of her being disobedient. And she sort of shrugged her shoulders and said, "I don't know. I do something bad and I get punished. But when I get up the next morning I do the same thing again."

She's learning t/doctrine of hamartiology at a young age!

2. As I was studying this passage the last several weeks...

...my thoughts kept coming back to another theological doctrine: the believer's union with Christ. Aspect of theo. that isn't often talked about in CHs, but it's essential to understanding t/basics of Xn life in both our victory over sin & our continued struggle against it.

Theologian John Murray called this doctrine "the central truth of the whole doctrine of salvation."

a. What is union with Christ?

"Union with Christ is the phrase used to summarize several different relationships between believers and Christ, through which Christians receive every benefit of salvation. These relationships include the fact that we are in Christ, Christ is in us, we are like Christ, and we are with Christ." [Wayne Grudem, Systematic Theology, 840]

It's t/mystical reality that Paul wrote about in Gal. 2:20 & Romans 6. It's what Jesus talked about in John 15. As a husband and wife are related thru marriage and as a child is related to parent thru birth, so we were united with JC at the moment we were saved. This is a spiritual reality. This is true of every Xn. Not for some elite class of believers.

b. Romans Chapter 6

Spend rest of our time looking at vv. 1-7. I think this will help us as we come back next week to look at what it means to pursue holiness even as we forsake conformity to former passions.

II. Excursus: Our Union With Christ (Romans 6:1-7)

A. *The Antagonist (1)*

B. *The Answer (2)*

C. *The Argument (3-7)*

A. The Antagonist (1)

What, then, shall we say? Shall we remain in sin in order that grace may abound?

1. Antagonist is the Apostle Paul (polemic)

What, then, shall we say?

His question is in direct response to 5:20 [=>]. Paul is playing "devil's advocate"

Shall we remain in sin in order that grace may abound?

1. "Remain" (ἐπιμείνω) from common Gk verb (μείνω)

Adding prep ἐπι intensifies T/verb. Strong idea of "remaining" / "abiding" in sin. Same word used of making residence in a house (Acts 15:34).

Note ἵνα with subjunctive forming a purpose clause. IOW - "shall we cont. abide in a state of sin FOR THE PURPOSE OF receiving more and more grace?" If God's grace covers all sin (5:20) then you might as well sin so that you can get even more grace!

"Rasputin, the evil monk who influenced the Romanov family, taught and exemplified this antinomian (lawless) view of salvation through repeated experiences of sin and false repentance. Rasputin believed that the more you sin, the more God gives you grace. So the more you sin with abandon, the more you give God the opportunity to glorify Himself. Rasputin declared that if you are simply an ordinary sinner, you aren't giving God an opportunity to show His glory, so you need to be an extraordinary sinner."

This is opposite of legalism. This is antinomianism. Belief that you can be a believer in JC with absolutely no regard to practical holiness.

This is the deadly error that Jude wrote about when he spoke of ==>

. . . certain . . . ungodly persons who turn the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ.

B. The Answer (2) - How does Paul respond?

My it never be!

1. μη γενοιτο

An idiom denoting strongest possible neg. reaction in Gk. lang. Outraged indignation (cf. Rom. 3:4). "No Way!"

2. WHY PAUL?

How shall we who died to sin still live in it?

a. Cannot divorce Justification & Sanctification

The 2 go together. Can't make X Savior while denying Him w/your life as Lord. That's what some theol. systems try to do - to completely divorce justif. & sanctif. Don't get me wrong; they are distinct (if they weren't we would be justified by works). While they're distinct they're not completely separate in that one logically leads to t/other.

Why I've said many times that a Xn who is not a transformation is a contradiction. If you are a Xn--a new creation in X you have died to sin! When X died you died!

"Death means separation. . . . God used His surgical knife to cut the believing sinner loose from his evil nature. This occurred . . . when that believing sinner, elected to salvation before the universe was created, was identified with the Lord Jesus in His death on the cross." [Greek scholar Kenneth Wuest]

What's the point? A Xn cannot be living in sin when he has died to it. You can't be alive & dead at same time. A person who remains in a constant state of sin following his profession of faith in X gives evid. that regeneration has never occurred in the 1st place

1 John 3:9-10 **No one who is born of God practices sin, because His seed abides in him; and he cannot sin, because he is born of God. By this the children of God and the children of the devil are obvious: anyone who does not practice righteousness is not of God . . .**

3. What Paul isn't saying . . .

Paul is not saying Christians don't sin. He is simply affirming t/fact that because t/believer died to sin he cannot remain in it as he did in his past unregenerate state. Same thing Peter warns us about ==>

As obedient children, do not be conformed to the passions of your former ignorance.

C. The Argument (3-7) - (three-fold argument thru v. 7)

1. The Believer's Baptism with Christ (3)

Or do you not know . . .

a. ἀγνοεῖω - to be ignorant about something - What?

. . . that all of us who have been baptized into Christ Jesus have been baptized into His death?

We have all (every Christian) been (past tense) baptized into Christ Jesus and therefore we have all (every Christian) been (past tense) baptized into his death

Not a reference to water baptism. Fig. or spiritual use of t/word βαπτίζω.. Being used here ISW as it's used in 1 Cor. 12:13==>

For by one Spirit we were all baptized [placed into, ID with] one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.

This is Paul's intended meaning here in Romans - That all of us who have been baptized into [placed into] Christ Jesus have been baptized into [placed into] His death.

GAL 3:27 For all of you who were baptized [placed into] Christ have clothed yourselves with Christ. Synonymous with justification.

If you have been placed into/immersed/identified with X Jesus you have been immersed/identified with His death. His death and resurrection are inseparable. His death/resurrection and your life are inseparable.

A. The Argument (3-7)

1. The Believer's Baptism with Christ (3)

2. The Believer's Death and Resurrection with Christ (4-5)

Therefore, we have been buried with Him through baptism into death in order that as Christ was raised from the dead, through the glory of the Father, so we too might walk in newness of life.

a. You died with Christ; You were buried with Christ

When He was baptized into His death you were right there with Him. When He was raised on the 3d day thru glory of t/Father you were raised. Why? For what purpose? To sin that grace may abound?

... so we too might walk in newness of life!

b. "Newness" (Gk. καινός)

Not "new" in the sense of chronology. New in the sense of quality or kind of life. "A new life"

God isn't in the business of intro. us to a new religion. He doesn't add X to our old life. He kills our old man, crucifying it on t/cross w/X, so that as X was raised so we too could be raised to newness of life.

(1) Scripture is filled w/descriptions of the believer's new life

We receive: (1) a new heart (Eze. 36:26); (2) a new spirit (Eze. 18:31); (3) a new song (Psa. 40:3); (4) a new name (Rev. 2:17). And we are considered: a new creation (2 Cor. 5:17); a new creature (Gal. 6:15); a new man (Eph. 4:24).

And here ==>

... we ... walk in newness of life.

c. Paul adds ... (v. 5)

For if we have been united with Him in the likeness of His death, certainly we shall also be [in the likeness of] His resurrection.

(1) Note the certainty here ("if" / "then" clause)

For IF we have been united with Him in the likeness of His death, THEN we shall also be [in the likeness of] His resurrection.

Just as it was an utter impossibility for JC to die and not be resurrected; it is an utter impossibility for the Xn who has died with X not be made in the likeness of His resurrection. His death and resurrection are inseparable. His death/resurrection & your life are inseparable.

Here's the third part of Paul's argument==>

3. The Believer's Freedom from Sin (6-7)

a. Based on knowing something (v. 6)

Knowing this, that our old man was crucified together with Him, in order that our body of sin might be rendered inoperative, that we should no longer be slaves to sin.

b. What does it mean that==>

... our old man was crucified together with Him ...

Meaning hinges on t/interpretation of t/phrase "old man" (old self). Combination of two words (adj. and noun): παλαιος - (old) + ἄνθρωπος (man).

I used to think that the "old man" = "sin nature." I always struggled with that. How could t/sin nature have been crucified with X & still be there rearing its ugly head? I believe that the old self or old man" refers to who/what you were before you came to faith in X. The Old You in your unregenerate state.

When you died with X it wasn't just your sin nature that died was it? It was the old you. For Paul to say ==>

that our old man was crucified together with Him,

Is synonymous with what he said in Gal. 2:20 ==>

I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me, and delivered Himself up for me.

"Old man" or "old self" is a synonym for who/what you were before you knew X. Refers to an unregenerate person.

Paul's whole point, for example, in **Col. 3:9-10**

Do not lie to one another, since you laid aside the old self (παλαιος ἄνθρωπος - "old man") with its evil practices, and have put on the new self who is being renewed to a true knowledge according to the image of the One who created him

Knowing this, that our old man was crucified together with Him,

that is: when we trusted JC our old self was crucified with X and died there with Him. The old passed away, new things come. Why? **in order that our body of sin might be rendered inoperative, that we should no longer be slaves to sin.**

c. Your sin nature was "rendered inoperative"

καταργεω means "impotent." * "Robbed of it's power and authority."

(1) Unfortunately: You still have a sin nature

It wasn't eradicated when you were saved. Wasn't destroyed; but it was robbed of its power. It was rendered inoperative (doesn't work like it used to). Why you still sin, but you cannot perpetually remain in sin when you are saved.

Martyn Lloyd-Jones gave a good illust. of this==>

In his illust were two fields with a road dividing them. Before he knew Christ, Lloyd-Jones lived in a field where Satan was king. Satan always told him what to do, and his humanness responded in sin. When he placed his faith in Christ, Lloyd-Jones crossed the road into a new field, which was under the dominion of Christ. Christ became his new ruler and the new king in his life. The only problem Lloyd-Jones experienced was that sometimes he could hear Satan barking orders at him from across the road. Satan had a clever way of making him interested in his orders, even though Lloyd-Jones was no longer under Satan's dominion.

d. Paul reaffirms his point in verse 7 >>>

For the one who has died has been freed from sin.

Who has died? The believer. Who is therefore freed from sin? The believer!

(1) "Freed" = δικαιωω - to justify, to declare righteous

Lit. "the one who has died has been justified from sin." Since δικαιωω was used in the courts of law of being acquitted, it became synonymous with being "set free."

(2) I will argue that only a genuine Xn has a free will

Unbelievers don't have a free will because they are bound in sin.

Kenneth Weust agrees: "The Christian's will has been made absolutely free. Before salvation it was not free so far as choosing between good and evil is concerned. It was enslaved to the evil nature. But now it stands poised between the evil nature and the divine nature with the responsibility to reject the [temptations] of the former and obey the exhortations of the latter."

You have died with JC. Your "body of sin" was "rendered inoperative" doesn't work like it used to. That doesn't mean that it doesn't work at all. Lingering effects of sin remain. Why Paul says later in verse 11 >>
Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.

You have to put sin to death in your own life. Put out t/fires of remaining sin.

Bring it back to 1 Peter . . .

I. Our Response to the Glory of our Salvation (13-21)

B. We are to Forsake our Former Passions (14)

As obedient children, do not be conformed to the passions of your former ignorance,

I would add - remember your union w/Christ which makes it possible to do so.

Then vv. 15-16 tell us what we are to pursue==>

D. We are to Pursue Holiness (15-16)

But like the holy One who called you, be holy yourselves also in all your behavior;

We will look at that next time . . .