June 15, 2003 Northwest Bible Church

Worship Service Alan Conner

**Rom. 6:1-14**

*Antinomianism and the Gospel of Grace*

**INTRO**

 I. Theme - 1:16-17 *The gospel of the righteousness of God*

 II. Universal sin - 1:18-3:20 *The need of righteousness*

 III. Justification by faith - 3:21-5:21 *The provision of righteousness*

 A. Justification explained and verified – 3:21-4:25

 B. Justification, its fruits – 5:1-11

 C. Justification, its roots – 5:12-21

 IV. Justification and sanctification - 6:1-8:17 *The practice of righteousness*

 A. Sanctification and our union with Christ – 6:1-14

 In Romans 6 Paul is dealing with a **new objection**; namely, if we are justified and counted righteous before God, then why not continue in sin? Paul’s answer is found in Romans 6 and is made up of **two parallel sections** (Rom. 6:1-14 and Rom. 6:15-23) which argue that it is inconceivable that Christians should continue in a life of sin. The argument in the first section is based on our **union with Christ**, and in the second it is based on our **slavery to God** **and gospel righteousness.**

**I. THE OBJECTION OF ANTINOMIANISM (6:1).**

 A. The context behind the question. See 5:20-21.

 In other words, Paul your gospel leads to lawlessness and a sinful lifestyle! It works against a life of righteousness and encourages us to sin! Your gospel Paul leads to antinomianism!

 B. What is antinomianism? Literally, it means Anti-law of God, or lawlessness. In a nutshell, *antinomianism believes that since believers are saved by the free grace of God, they are not responsible to live according to the moral law of God.*

 1) Spirit-led antinomianism -

 2) Positional antinomianism –

 3) Dispensational antinomianism -

 4) Immoral antinomianism.

**II. PAUL’S ANSWER (6:2f).**

“May it never be.” This is Paul’s favorite way to respond to an misguided objection. It is found 14 times in Paul and 10 times in Romans. Paul says emphatically that justification does not give anyone a license to sin, and you cannot separate justification from sanctification.

**III. JUSTIFICATION AND SANCTIFICATION**

 Justification is a judicial act of God, in which He declares the believing sinner to be righteous before the law of God, imputing to the believer’s spiritual account Christ’s own righteousness, and forgiving him of all of his sins.

 Sanctification is that gracious and continuous operation of the Holy Spirit by which He delivers the justified sinner from the pollution and power of sin, renews his whole nature in the image of God, and enables him to obey God and perform good works.

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| **Justification** | **Sanctification**  |
| Imputes Christ’s righteousnessRemoves sin’s guilt and penaltyMeans = faith without worksLegal transactionPerfect righteousnessOne timeSavesWork of the Father | Develops personal righteousnessGradually weakens the power of sinMeans = faith with worksMoral changeImperfect righteousnessOn-goingEvidence of salvationWork of the Holy Spirit |

 Justification and sanctification cannot be separated. Heb. 12:14; I Jn. 2:3, 29; 3:9.

**IV. THE MEANS OF SANCTIFICATION.**

 In Romans 6:1-14 Paul is going to give us the pathway to sanctification:

 1) Principle of knowledge (Rom. 6:1-10)

 2) Principle of faith (Rom. 6:8, 11)

 3) Principle of presentation (Rom. 6:12-14).

**CONCLUSION**