

[Romans 6-8 Introduction to Sanctification 076]

We have been seeing issues relating to the unbeliever and Paul is laying out his theology, especially soteriology. The Christian life as we have seen in chapter 5 transitions to chapter 6 where, we have seen in other passages, it is directed to believers who resided in the city of Rome. A lot of Christians in the 1st Century, standing up for what they believed, lost their lives there in the Colosseum after Paul was there. So what you believe is very important.

I. Introduction	1.1-17
II. Provision of God's Righteousness	1.18-8.39
A. Condemnation	1.18-3.20
B. Justification	3.21-5.21
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So now I want to give an introduction to the area that we refer to as 'The Christian Life'. Theologically it falls under the category of Sanctification. We are in the portion of the book where God has provided righteousness for the humanity that lacks it, not having any of our own, our best efforts being as filthy rags, as Isaiah says. We have seen that we stand condemned before a holy God and we have seen how to enter into a relationship with that holy God. This is called Justification. One reason why I believe this is written to believers is his use of theological and legal terms understood by believers in the 1st Century.

Now we look at the concept of Sanctification. We will touch on things that create questions in our thinking; and many believers really don't know the answers. We will try to answer such questions:

### Questions

1. How do you live the Christian life?
2. Do I need to go to church more? (now that I am a believer?)
3. What is true spirituality? (some have a distorted idea of it)
4. Is there a secret formula? (more seminars, books? no)
5. How do we get a spiritual life? (3.21-5.21 a relationship with God)
6. Do I now just try to do good things? (some have distorted view)
7. What are goals for the Christian? (answered in following chapters)

## Sanctification Views

### 1. Antinomianism

This word: 'náh-mos' means 'law', 'anti' = against. So it is 'against the law' or 'standards' or 'rules'. And there is *freedom* in Christ. We are free, chapter 6: we can come before God in peace. In fact, if we don't know Christ we do not have peace, maybe only some glimpses of it. But if we do have peace, we are released from that old way—we have a new capacity, new nature.

This concept was common in the 1st Century. Paul talked about being under grace in chapter 5 and the freedom that we have under God's grace. And the law made grace more evident, in verse 20, 'grace abounded all the more'. 21: we were dead spiritually, but even so 'grace would reign' now that we are believers. Then in chapter 6: if grace has been more evident, poured out in us, isn't it logical that now as I am a believer, that I can continue sinning—because the more I sin, the more grace will be evident? There is truth in that but that is not what God intends and it is not what the Christian life is all about.

Christ offered a grace approach for reaching God, and he confronted those that were steeped in the Law. And the common idea was: You are talking about something *against* the Law, this concept that we have been raised in as Jewish people; we are to *obey* this Law, and Christ is saying 'I have come and freed you from that system.' Some people, then, in the 1st Century, took this into a distortion of the idea of grace and the question becomes: 'Shall we sin that grace may abound?' Paul says, of course, 'May it never be!' Absolutely not, the strongest way in the Greek language to negate something. How shall we who *died* to sin still live in it? It's a contradiction of who we are in Christ. Paul, John and Jude correct this idea of freedom taken to the excess.

1 John 3.9 *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.*

He talks about the believer. The unbeliever does not have a new nature.

Jude 4 *For certain persons have crept in unnoticed, those who were long beforehand marked out for this condemnation, ungodly persons who turn the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ.*

Some turned this freedom into loose living.

### 2. Legalism

This is the other side of the coin. Now I am a believer and those that are discipling me tell me all the things I have to do. Go to church more, read the Bible more, start witnessing to other people,

stop smoking, dancing, etc. They are imposing a new law, and are under pressure to perform. This is very common.

This, like the antinomianism, is not Biblical. One of two things can happen. It can give you a sense of pride because you are 'checking things off a list' of what you are doing, and what you have overcome. Like the Pharisees. The other thing that happens is you feel continually under guilt because you can't meet all the 'requirements'. God doesn't desire this either. This is probably the most common view. And it was the problem that the Jews had—and Paul introduces the concept of grace.

### 3. Perfectionism

There is also the concept of perfectionism; this came from some denominations. It is the idea that at some point in your life you are convicted of a sin or something happens or maybe a crisis comes and you re-dedicate your life. You start anew, make a commitment and, if it is sincere, now you have jumped to this new plateau and are 'spiritual'.

It is based on some passages in Scripture. Jesus said, in Matthew 5.48, '*Be ye perfect as your heavenly Father is perfect.*' And 1Corinthians 2.6, addressed to the believer and if you translate it using the word 'perfect' (instead of 'mature' *those who are mature*;) you can reach that state. Gálatas 3.3 *Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?* And there are other passages as well.

The word *can* be translated 'perfect', but it is probably best to translate it 'mature' or 'complete'. That is what Jesus was saying, 'Be mature.' In other words, 'Grow up!' And it is a process; you do not reach it all at once, in fact in this life we do not reach that point of perfection—that's *glorification* that happens after we go to be with the Lord. So there is a whole theological position that is called Perfectionism.

Also, in theological circles it is described as the Arminian/Wesleyan approach. (John Wesley had this idea.) The problem with it: It is experience based, and is part of a charismatic approach where you have a 'second blessing', though not all charismatics will adhere to this. Theologically, that position, in its purest form, believes that at conversion or some point afterwards, the sin nature is eradicated. It will happen, but not until after the coming of the Lord or after death.

1John 1.8 *If we say that we have no sin, we are deceiving ourselves and the truth is not in us. 9 If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. 10 If we say that we have not sinned, we make Him a liar and His word is not in us.*

Verse 9: A continuous, on-going attitude of when I do sin, the means of restoration is by confession. Verse 10: This is the same passage that says that the believer cannot sin; there are two sides of the coin: the *new* nature is not capable of sinning; the *old* nature is not capable of doing anything other than sin. So if I say that I can't sin, I make God a liar. Same book, same passage, same author.

### 4. Mysticism

This is also experienced based, ie, an inner sense or feeling; it's feeling based as well. A lot of it is Christian mysticism; Eastern mysticism is *totally* unbiblical, but a lot of Christian mysticism, I think, is more related to *pagan* mysticism which is unbiblical as well. Even evangelicals may evaluate things by the experiences they have rather than what is written in the word.

### 5. Sanctification by Grace

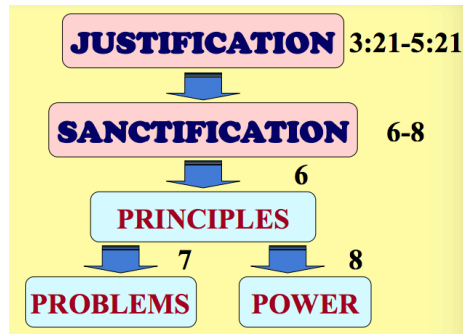
We will emphasize a sanctification that is by grace, that deals with all the other issues raised by the other approaches. It doesn't have a 'name' necessarily, but we can describe it as Sanctification by Grace.



God *declares* us righteous 'in a courtroom'. He does not *make* us righteous; we have the old nature as before, but now we have a new nature—that is Justification.

Now we are going to look at chapters 6 through 8 at Sanctification. We will see the Principles in 6. The emphasize of chapter 7 is the Problems that we can encounter: he deals with legalism immediately. And then in chapter 8 he will give us the solution or Power. It is not by our own efforts or coming up with a list of things, but there is power available in the Holy Spirit and with that we receive power to overcome

the things we face in life. Not everything is overcome instantaneously; it is still a process, but the more we implement it the more we are in the process of that growth.



Now a quick overview or comparison/contrast of what we have already covered and what we are going to cover, so as to not mix them up. We want to make distinct the various theological positions.

1. In terms of Sin, the guilt is dealt with by Justification but with the old nature we still have the capacity to sin, so now it is an issue of what Power we are under: that of the old nature or do we have Power to overcome what is outside of ourselves with what God is going to implement through the new nature. So there is a difference in relation to Sin.

2. What is the basis? The basis is what Christ has done on the cross, paying the *penalty* for my sin, and, by paying the penalty I deserve, now He can declare me righteous. Sanctification is still based on the cross, but now we have a relationship with the Holy Spirit that empowers us to implement what Christ accomplished on the cross.

3. It is apart from the Law; it does not justify. The Law exposes my sin and shows me I can't live up to it. Sanctification is apart from the Law as well; it is not a legalistic approach. Not against the Law—which is good. The problem is with me; I am incapable of sanctifying myself with the Law.

4. What are the means? Faith and faith alone. No works, no human effort. Chapter 6. So the *means* of Sanctification is a *continuous* walk of faith. Paul summarizes the whole book in 1.16-17: faith and *living* by faith, *THE RIGHTEOUS man SHALL LIVE BY FAITH.*

5. We are *declared righteous* with forgiveness of sin. We are not instantaneously transformed; we are given a *new nature* that is

transformative and we have the potential now, but sanctification is the *growth* to become more and more righteous.

6. What about the *timing*? Justification is a once-for-all experience—the moment we were regenerated or converted or born again—all phrases the Bible uses—the moment we trusted for the first time in Christ and Christ alone. Sanctification is moment by moment, day by day, hour by hour, week after week until we go to be with the Lord.

7. What is the process? In justification we are in a *position* of holiness and righteousness, a position of a right relationship with God—He views us as righteous. But Sanctification is progressive in that it continues. It is the growth aspect.

	<u>Justification</u>	<u>Sanctification</u>
1. Sin -	Guilt	Power
2. Basis -	Christ	HS
3. Law -	Apart from	Apart from
4. Means -	Faith alone	Faith alone
5. Righteous -	Declared	Growth
6. Time -	Once for all	Moment by M.
7. Process -	Positional	Progressive

The main concept is that we are now identified with Christ. He has already introduced us to this in chapter 5. Grace is available; a new way of living.

5.21 so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.

This is *living* the life, the righteous life, in the context, is living it out now, not way in the future.

### Principles

1. Grace Available                      5.21 It underlies all of this.

6.1 What shall we say then? Are we to continue in sin so that grace may increase? 2 May it never be! How shall we who died to sin still live in it?

The first principle to understand is this concept of being *dead to sin*. What does that mean? Will will cover this in chapter 6.

6.3 Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death?

We will define the idea of ‘baptism’. There is no water in the verse. It is a different baptism. Change it to ‘identified’ or ‘united’. Do you know that all of us who have been united into Christ Jesus have been ‘united’ into His death? There is a union.

But notice ‘do you not **know**’? This is very important: the Principle there is the knowledge of truth, the importance of understanding—not only these principles, but understanding the ways of God, how God works, what Scripture teaches—this is why we are careful with Scripture, why we teach the Word sentence by sentence, so that you will understand concepts.

### Principles

1. Grace Available 5.21
2. Knowledge of Truth 6.3

This is the starting point; the way we live is influenced by what is inside of us. That new nature does not automatically work itself out. The new nature is empowered by what we understand and know and now we can claim as reality, as truth. So the knowledge of truth and things we are going to deal with in chapter 6 and on are crucial. If we don’t know these things, we can’t implement them

6.4 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.

‘Walk’: that’s step by step, moment by moment, living in newness of life— so that we might live in a different way which is based on what Christ has done.

6.5 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, **6 knowing** this, that 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; 7 for he who has died is freed from sin.

### Principles

1. Grace Available 5.21
2. Knowledge of Truth 6.3

3. United to Christ 6.3-5

We will talk about ‘resurrection power’ being available. 6 ‘knowing this’—that is the stress again and it goes through the passage. Skip to verse 9: ‘**knowing** that Christ, having been raised from the dead, ... He wants us to *know* certain things. This is key. 16: ‘Do you not know... ‘You should know; do you not?’ 17: ‘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,’ This whole body of truth is important. 7.1: ‘Or do you not **know**.... 14 ‘For we **know** that... 18: For I **know** that... And in chapter 8 it goes on and on, ‘know’ three times in the chapter.

6.6 ‘knowing this, that our old self was crucified with Him...’

From God’s perspective, when Christ died on the cross, those that have trusted in Him are as if they were on the cross with Christ.

... ‘in order that our body of sin might be done away with,’

That is not instantaneous, it’s a process.

... ‘so that we would no longer be slaves to sin;’

That is what we were locked into before we trusted in Christ.

7.1 ‘for he who has died is freed from sin’.

### Principles

1. Grace Available 5.21
2. Knowledge of Truth 6.3 The starting point.
3. United to Christ 6.3-5 The key to newness of life.
4. Death to Sin is possible 6.6 Also key: dying to self and sin.

In chapter 7 we are going to find out that good works, all my efforts, cannot sanctify: not the law, not human strength or my will power. But the key, in chapter 8: the Holy Spirit gives power for living. The *unbeliever* has no access to that power; it’s only those in Christ. And then he gives an assurance in the latter part of Romans 8 that is the security we have in Christ.

Those are some of the major principles. We will develop them as we go through the passage. The high priority of Sanctification: How we relate to God for the rest of our lives.

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The Provision of Gods Righteousness is a large section of the book. Paul starts with the condemnation—of all, Jews and Gentiles. The provision for this is Justification which is Paul's term for salvation—and it is only by faith in Christ, nothing we can do will help. Paul uses theological terms, but he is writing to believers and wants them prepared to be able to share the Word and their faith with others. Now we are beginning the area of Sanctification.

### Background

1. Origin of Nations -	Genesis 10-11
2. Calling out of Abraham -	Genesis 12.2-3
3. Creation of God's nation -	Exodus-Joshua
4. Purpose of Israel -	Exodus 19.5-6
5. Failure of Israel -	Deuteronomy 28.63-68
6. New Creation -	2 Corinthians 5.17
7. Purpose of Believers -	1Peter 2.9-10
8. Process -	Sanctification

1. In Genesis we see the origin of everything, but in chapter 10 the origin of *nations*, and we learn of all the nations in the time of Abraham. Every nation on the earth today can trace their origins from chapter 10. Even the secular world doesn't have as much detail about the origin of nations as does chapter 10. But in chapter 11, the nations have departed from God, desiring to 'do their own thing', make their own name.

2. And after that, in the sequence, God calls Abraham *out* of the nations; he is going to create something from Abraham that is in 12.1, *Now the LORD said to Abram, "Go forth from your country, And from your relatives And from your father's house, To the land which I will show you; 2 And I will make you a great nation, And I will bless you, And make your name great; And so you shall be a blessing; 3 And I will bless those who bless you, And the one who curses you I will curse. And in you all the families of the earth will be blessed."*

3. So God promises Abraham that through him He will create His own nation. (Exodus-Joshua) He has 'called out' Abraham which is related to this idea of sanctification. That is, He is separating out somebody for

a particular purpose and through him He is going to create His own nation. It would be something like a counter-culture; people identified with him and by whom God intended to send a message to other nations. This people are to be peculiar—different, called out of their culture. That is what we mean by *holiness*. Sanctification is related to that word. God is still calling people out today; that is what a believer is, somebody who is called out of the culture to reflect His glory.

In Genesis 3 there are long-range promises. Remember, world history is *Jewish*, and from eternity to eternity we have a record in the Bible of world history and it is Jewish because it starts with the first Jew, Abraham. What God is doing with Abraham is to demonstrate what He is going to do throughout time: call people out to reflect something of His character, something of who He is. This is an underlying theme of all the Bible.

4. And through that nation He intends to *bless* everyone else. The blessing is conditional depending on how they treat God's people. All of the nations through to the end of world history will be evaluated based the way they treat God's people, the Jews. And, we are His people today, in the church age, and the intent is the same—that we be a blessing to people we have contact with.

Then he called them out of bondage in Egypt, and there is a lot of imagery there—just as he called us out of bondage, Romans 5. And through Joshua, by the end of it, they are a full-fledged nation, having the three necessary elements: common people, common constitution and a common land.

Also there is a purpose for them in Exodus 19.5-6:

*'Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine; 6 and you shall be to Me a kingdom of priests and a holy nation.'* These are the words that you shall speak to the sons of Israel.

This is at Sinai where God is going to give them a Law with everything they will need to function as a nation and to be that peculiar people, a special possession of God is what the passage says. And it also lays out what they are to do: be a kingdom of priests, mediating between the rest of humanity and Israel and God Himself and within that he would create a kingdom. (The ultimate we still await; it is still future, and it will be Jewish.)

5. In Deuteronomy, which was written just *before* they entered into the land, he lays out their future history, ie, he *predicts* what will be the outcome of this nation. He also makes promises as well: if they obey Him they will be blessed in every area of their society and life. If they *fail*, there are consequences and curses all the way to the end of their history in the OT. He predicts they will be destroyed as a nation, they

will be scattered amongst all the nations. Then, in chapter 30 he talks about restoration and being brought together as a nation and that is even future from *our* time. So, he predicts everything in Deuteronomy even before they are a nation. The current scattering is going on right now; we may be seeing a glimpse of God preparing for the endgame events in that Israel is back in the land today. It was a miraculous event. No other culture has been scattered for very long—much less 2000 years and returned back to their land, establishing their nation again.

6. The next passage takes us to the 1st Century, when He starts creating a *new* creation. He had created a nation to be His people to display something of His character, and those that come to Christ during the church age we could describe as a *new* creation. 2Corinthians 5.17 *Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come.*

This is Romans 6,7 & 8. Those that have come to Christ, from God's perspective, we have something brand new, totally new. We will talk about a new nature that we have and these chapters will describe if we live in the old nature or in the new—it is a choice of where we put our trust.

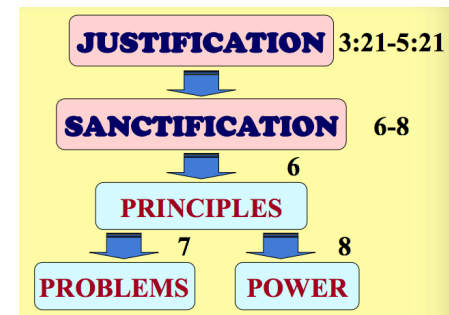
7. What is that new creation supposed to do? 1Peter 2.9. This is applicable, obviously in the NT, to believers today. *But you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR God's OWN POSSESSION, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; 10 for you once were NOT A PEOPLE, but now you are THE PEOPLE OF GOD; you had NOT RECEIVED MERCY, but now you have RECEIVED MERCY.*

Did you notice? Not *the* chosen people, not *the* people, but *a* people, ie, this is a different group of people. He is talking about believers in this age, so a holy people is one that is set apart, called out of the sinful world system in order to accomplish a particular purpose. In fact, he uses some phrases that we read in 1Peter 2.9. The purpose is: ... *that you may proclaim the excellencies of Him* ... in other words, the character of God. By the way we live, we should reflect who God is.

8. That is the concept of sanctification; we are called out to be a particular and different people in order that people may see, and verbally we can communicate something of who God is. You might say it is a counter-culture, different from the one they live in. And the process that God uses to manifest it is a growth to become more and more like Christ. Hebrews 1.3 *And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power.*

<b>Justification Sanctification</b>		
<b>1. Sin -</b>	<b>Guilt</b>	<b>Power</b>
<b>2. Basis -</b>	<b>Christ</b>	<b>HS</b>
<b>3. Law -</b>	<b>Apart from</b>	<b>Apart from</b>
<b>4. Means -</b>	<b>Faith alone</b>	<b>Faith alone</b>
<b>5. Righteous -</b>	<b>Declared</b>	<b>Growth</b>
<b>6. Time -</b>	<b>Once for all</b>	<b>Moment by M.</b>
<b>7. Process -</b>	<b>Positional</b>	<b>Progressive</b>

1. Condemned with guilt, but acquitted by Christ, and declared righteous and given the HS for power to live Christian life
2. Basis is Christ and the HS for sanctification
3. The Law is useless for justification and for obeying
4. Both justification and sanctification are by faith, not own strength
5. Righteousness is declared but we have to grow throughout life
6. Justification is once for all, but sanctification moment by moment
7. Justification is positional, declared, sanctification on-going until we go to be with the Lord and we receive glorification



In these chapters we will see principles of sanctification in 6, problems in the process in 7 and the power to grow in chapter 8.

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1. <u>Principles</u>	6
a. <u>Identification with Christ</u>	6.1-14

It starts in chapter 5, in a transitional link between Justification and Sanctification...

5.21 so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.

'so that, as sin reigned in death'; that's the unbeliever who cannot get away from sin in his own efforts. It reigns, like a king in his life. But there is another option: you can let *grace* reign 'through the righteousness'. We will see this idea of grace in 6-8.

### Principles

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|--------------------|------|
| 1. Grace Available | 5.21 |
|--------------------|------|
- There is grace available to be able to experience sanctification or to live the Christian life. We always have to remind ourselves: this goes against the approach of legalism and the antinomianism.

6.3 Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death?

'Or do you not know'. A very important aspect is *knowing* the principles of God, how He works, knowing what we will read in chapters 6-8, understanding God's Word and the Principles in general. This is why you study the word, to lay a foundation in your life so you can respond using that.

It starts with the way we think; if we are thinking in the old patterns, the way we were raised; the default position is to the habits of responding in certain ways to situations—in the flesh, not of God. First you must 'renew your mind' as Paul says in Ephesians 4, and after he finishes explaining the concept of the Provision of Righteousness, in chapter 12, again he talks about renewing the mind.

### Principles

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|-----------------------|------|
| 1. Grace Available    | 5.21 |
| 2. Knowledge of Truth | 6.3  |

The outward life we live comes from within; our tendency is to try to *do* these outward things without that inward working of God. It starts with what and how we think.

6.4 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.

'We have been buried with Him' is a difficult concept, but we can substitute the word 'union' or 'identification'...

6.5 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,

We are 'united' into Christ Jesus and united into His death. From God's perspective, for those of us who have trusted in Christ, it is as if *we* were crucified on the cross. He paid the penalty; *He* was there, but God views us as if *we* were nailed to the cross. We should have nail prints in our hands.

### Principles

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|-----------------------|-------|
| 1. Grace Available    | 5.21  |
| 2. Knowledge of Truth | 6.3   |
| 3. United to Christ   | 6.3-5 |

And he goes on to say that since we have been united with Him in His death, 'we shall also be in the likeness of His resurrection', giving us the possibility to live differently. There is a new resource: resurrection power, that miraculous power so that we can walk in newness of life.

Being united with Christ we not only need to *know* it, but we can act on it. Our immediate response is 'Now I need to pray more... give more... go to church more', etc. There is a place for all of that but you don't want to 'put the carriage before the horse'.

6.6 knowing this, that 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; 7 for he who has died is freed from sin.

Notice the stress: 'knowing this', that our old self (man, person) or nature, 'that old self was crucified with Him'. Again, from God's perspective, we were on the cross. 'In order that our body of sin might be done away with'; it's a process, dying to self, 'so that we would no longer be slaves'—that's the condition of the unbeliever—slaves to sin, ie, *sin reigning*, like a kingdom slave, 'for he who has died is freed from



sin'. It doesn't mean that we no longer sin, obviously, but from God's perspective, He has set us free, has paid every penalty of sin—past, present and future.

### Principles

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|-----------------------------|-------|
| 1. Grace Available          | 5.21  |
| 2. Knowledge of Truth       | 6.3   |
| 3. United to Christ         | 6.3-5 |
| 4. Death to Sin is possible | 6.6-7 |
- So death to sin *is* possible.

Verses 11-13: '*consider* yourselves to be dead to sin'. This is the accounting word we studied: λογίζομαι (lo-géed-zo-mah-i). I already have it credited in my bank account and now I am going to draw from that account. That is how God views us: dead to sin and that's how we need to view ourselves and let that which is inside of us come out to the surface. 'but *alive* to God' because we have resurrection life within us....

6.11 Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus. 12 Therefore do not let sin reign in your mortal body so that you obey its lusts, 13 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.

... 'Therefore do not let sin reign in your mortal body', ie, your physical,, material, earthly being, 'so that you obey its lusts'. By the way, here are the *only commands* in chapters 6,7 & 8. So if you want to *do* something, this is what we do. λογίζομαι 'lo-guéed-zo-mah-ee' is a faith thing; knowing these things, now I am considering myself dead to sin and alive to God, so I can allow something else to operate other than sin.

Verse 13 also has a lot that we will expand on.

### Principles

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|-----------------------------|---------|
| 1. Grace Available          | 5.21    |
| 2. Knowledge of Truth       | 6.3     |
| 3. United to Christ         | 6.3-5   |
| 4. Death to Sin is possible | 6.6-7   |
| 5. Faith Accesses Life      | 6.11-13 |

So faith is what accesses us to this new life.

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|--------------------------------------|-----------|
| I. Introduction                      | 1.1-17    |
| II. Provision of God's Righteousness | 1.18-8.39 |

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| A. Condemnation               | 1.18-3.20      |
| B. Justification              | 3.21-5.21      |
| C. Sanctification             | 6-8            |
| 1. <u>Principles</u>          | <u>6</u>       |
| a. Identification with Christ | 6.1-14         |
| b. <u>Death to Sin</u>        | <u>6.15-24</u> |

6.16 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?

This is an expansion of what he said in 11-14: We can present ourselves as slaves to sin—which results in death, the death in relationships, our thinking, emotions, etc. But the believer has another option of obedience that results in righteousness, the fruit of the Spirit.

6.19 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, resulting in further lawlessness, so now present your members as slaves to righteousness, resulting in sanctification.

All of that 'resulting in sanctification'—it is not a word I made up! It is the word that Paul uses. And again in verse 22.

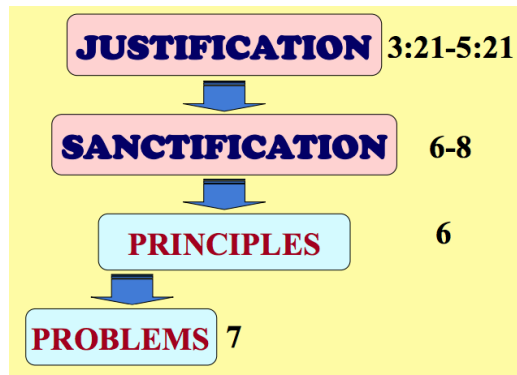
6.22 But now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life.

Sanctification is the *process*, the on-going process that God gives us.

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|--------------------------------------|---------------|
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| 1. Principles                        | 6             |
| 2. <u>Problems</u>                   | <u>7</u>      |
| a. <u>Law cannot Sanctify</u>        | <u>7.1-14</u> |

Then the problems in chapter 7:





7.4 Therefore, my brethren, you also were made to die to the Law through the body of Christ, so that you might be joined to another, to Him who was raised from the dead, in order that we might bear fruit for God. 5 For while we were in the flesh, the sinful passions, which were aroused by the Law, were at work in the members of our body to bear fruit for death.

It is not obedience to the Law—we died to the Law as well, through the body of Christ on the cross—so that we can be *united* to another. ‘In order that we might bear fruit for God’. Now it is going to *produce* something. We have a purpose: fruit. The Law arouses the sinful passions; but being released from the Law we can ‘serve in the newness of the Spirit’. We can serve, bear fruit, do things that are beneficial.

7.6 But now we have been released from the Law, having died to that by which we were bound, so that we serve in newness of the Spirit and not in oldness of the letter.

We can glorify God; we can reflect who He is, and it influences others ‘in newness of the Spirit’.

### Principles

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|-------------------------------|---------|
| 1. Grace Available            | 5.21    |
| 2. Knowledge of Truth         | 6.3     |
| 3. United to Christ           | 6.3-5   |
| 4. Death to Sin is possible   | 6.6-7   |
| 5. Faith Accesses Life        | 6.11-13 |
| 6. Good works cannot Sanctify | 7.4-6   |

So, good works cannot Sanctify, nor can the flesh:

I. Introduction	1.1-17
II. Provision of God’s Righteousness	1.18-8.39
A. Condemnation	1.18-3.20
B. Justification	3.21-5.21
C. Sanctification	6-8
1. Principles	6
2. Problems	7
a. Law cannot Sanctify	7.1-14
b. <u>Flesh cannot Sanctify</u>	<u>7.15-25</u>

7.14 For we know that the Law is spiritual, but I am of flesh, sold into bondage to sin. 15 For what I am doing, I do not understand; for I am not practicing what I would like to do, but I am doing the very thing I hate.

The flesh is part of the sin nature in me. When trying to live by my own efforts I am ‘sold into bondage to sin’. Notice the multiple ‘I’s’ in the chapter 7.

### Principles

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|-------------------------------|---------|
| 1. Grace Available            | 5.21    |
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| 3. United to Christ           | 6.3-5   |
| 4. Death to Sin is possible   | 6.6-7   |
| 5. Faith Accesses Life        | 6.11-13 |
| 6. Good works cannot Sanctify | 7.4-6   |
| 7. Strength cannot Sanctify   | 5.14-15 |

It’s not will-power, not effort

Then, in chapter 8, it is about the Power:

I. Introduction	1.1-17
II. Provision of God’s Righteousness	1.18-8.39
A. Condemnation	1.18-3.20
B. Justification	3.21-5.21
C. <u>Sanctification</u>	<u>6-8</u>
1. Principles	6
2. Problems	7
3. <u>Power</u>	<u>8</u>

8.4 so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.

We don't throw the Law away; we are going to do what the Law requires. When we are walking according to the Spirit, we are actually accomplishing the things that the Law requires.

8.11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

This is how it is accomplished. Again, the Spirit of God is within you (only in the believer) and He gives Power. Chapter 8.

### Principles

- |                               |         |
|-------------------------------|---------|
| 1. Grace Available            | 5.21    |
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| 3. United to Christ           | 6.3-5   |
| 4. Death to Sin is possible   | 6.6-7   |
| 5. Faith Accesses Life        | 6.11-13 |
| 6. Good works cannot Sanctify | 7.4-6   |
| 7. Strength cannot Sanctify   | 7.14-15 |
| 8. Holy Spirit gives power    | 8.4     |

8.31 What then shall we say to these things? If God is for us, who is against us?

People can accuse of all kinds of things, say evil things to us, but we need to remember that it doesn't matter: If Christ is for us who can be against us?

8.35 Who will separate us from the love of Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

Nothing will separate us. There is security.

Sanctification is the process by which God creates in us **CHRISTLIKENESS!**

[Romans 6-8 & 6:19-22 Meaning of Sanctification (terms) 078]

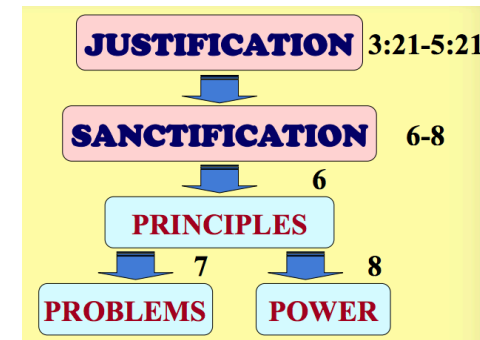
Now, more about the word 'sanctification', and a word group, since in our culture today we are no longer exposed to theological terms like this one.

Women often have a cabinet with special dishes that they use only on special occasions, like holidays perhaps. These are *set aside*, are not the common, everyday dishes. They are set apart. Men may have a

special auto that is used only for special purposes. This is the basic meaning of 'sanctification': set apart. Some times words in Greek may not be easily translated into English, so we will study them.

We already looked at the background, starting with the origin of nations and how God called Abraham and separated him out of the nations. Then God created His nation from Abraham's descendants increasing them and giving them a constitution (Law) and land. Their purpose was to reflect God's character to the other nations, but they failed to do so, but God prophesied their restoration in the far future.

Then, since they rejected Jesus the Messiah, God *set them aside* and called the gentiles out, offering salvation through Christ's death on the cross—which makes us believers a new creation. And our purpose is the same: show God's glory to the people around us. The process by which we grow spiritually to fulfill that purpose, once we have accepted Christ as our savior, is called Sanctification.



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| 1. Principles                        | 6             |
| a. <u>Identification with Christ</u> | <u>6.1-14</u> |

We have a new identity, new unity with Jesus Christ.

There is a group of words that, in translation, do not tell us that they are related to one another in English. We talked about δίκαιος (dée-kahi-os), translated 'righteous' and in some contexts 'just'. Both those English words convey the same meaning: to be in the same right standing before God.

Then the word δικαίωω (dee-kahi-áh-o) is in the same word group and has the same meaning, to be justified or getting into a right relationship with God or be *declared* righteous.

## Righteousness

- > δίκαιος (dé-kahi-os) - righteous, just
- > δικαίω (dee-kahi-áh-o) - to justify, to declare righteous
- > δικαίωσις (dee-káhi-o-sees) - justification

This, and another noun, δικαιοσύνη (dee-kahi-ah-sú-nay)', are the noun forms of the word group.

## Meaning???

1. Holy - other worldly, heavenly, weird  
The word 'holy' has a lot of meanings for people. But it is part of the word group that means 'to be set apart'
  2. Saint - extremely religious  
In a Catholic context this usually refers to people in the past that lived very devoted lives. Protestants see it a little more 'flexible', referring to some believers today.
  3. Consecrate - religious ritual  
A religion ritual, consecration service. Also part of the word group.
  4. Sanctify - ????
  5. Sanctification - ????
- Whether used in theological sense or in everyday use, it means to set something apart.

We look at these words which are from the OT, and the word 'holy' is based on the idea. God illustrates the idea of something set apart. A people that He intended to be different, to represent Him, to reflect something of Himself to a rebellious and lost culture was the nation of Israel. All the little details of the Law are designed to *distinguish* these people from everyone around them. They dressed differently, they had different allegiances, they had a different law code, they had their own nation, their own rituals—all of those things are to set them apart.

## Terms

1. קדוש (qadash) - to set apart
2. ἅγιος (kháh-guee-os) - something set apart, holy, sacred, holy ones = saints
3. ἁγιάζω (kha-guee-áhd-zo) - to make holy, to sanctify, to set something apart for special use
4. ἁγιωσύνη (kha-guee-as-mós) - holiness, sanctification

## קדוש (qadash)

1. Adjective - Exodus 19.6 *and you shall be to Me a kingdom of priests and a holy nation. These are the words that you shall speak to the sons of Israel.*

2. Verb - Exodus 19.10 *The LORD also said to Moses, "Go to the people and consecrate them today and tomorrow, and let them wash their garments;*  
also Genesis 2.3, Leviticus 21.8, 22.32  
God told them to be prepared to carry out their purpose. The Sabbath was set apart... Sanctified and holy are the same thing. God describes Himself as set apart—completely different from His creation. We are to be holy as He is—that is, set apart as He is.  
Sanctification is the process of God refining us and making us more useful because we don't come out that way at the beginning.

## ἅγιος (háh-gui-os) used in the OT and the NT.

1. Holy things - Romans 1.2 *which He promised beforehand through His prophets in the holy Scriptures,*  
Inspired by God, the Scriptures are holy.  
Hebrews 9.1-3 *Now even the first covenant had regulations of divine worship and the earthly sanctuary. 2 For there was a tabernacle prepared, the outer one, in which were the lamp stand and the table and the sacred bread; this is called the holy place. 3 Behind the second veil there was a tabernacle which is called the Holy of Holies,*  
The tabernacle, and then later the temple, had a 'holy' place, set apart from every other place on the planet or even the universe, because that was where God was manifesting His presence.  
None of the things in this passage are common; they are holy, set apart for a different purpose. And so were the places.
2. Holiness of God - John 17.11 *I am no longer in the world; and yet they themselves are in the world, and I come to You. Holy Father, keep them in Your name, the name which You have given Me, that they may be one even as We are.*  
6.69 *"We have believed and have come to know that You are the Holy One of God."*
3. Angels - Mark 8.38 *For whoever is ashamed of Me and My words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when He comes in the glory of His Father with the holy angels."*  
The angels that God preserves and keeps them from sinning, they have a purpose and are set apart from the demonic angels.
4. People - 2Peter 3.2 *that you should remember the words spoken beforehand by the holy prophets and the commandment of the Lord and Savior spoken by your apostles.*  
The prophets were set apart for the particular purpose of revealing God's word.

Ephesians 3.5 *which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in the Spirit*;

This is the identical, same word: ‘hágios’. Translated as a different word, but it is the same as ‘holy’. A saint is designed by God to be set apart, and in this case referring to specific individuals who are set apart for a particular purpose. They can be translated as: ‘holy ones’ or ‘holy people’. We are intended to be set apart from the common, the everyday, that is corrupted and on its way to an eternal destiny.

There are references in the OT and the NT to the ‘holy’ ones, set apart ones. There are passages in Revelation and elsewhere that refer to the saints within the tribulation period. They are not ‘Christians’; they are ‘saints’. Revelation 20.9 some are called ‘Millennial Saints’. They are a combination of OT and NT/church age saints. So they are in every period...for example you can call Adam a ‘saint’. Everyone that knows the Lord is set apart for Him. Specifically: Acts 9.13 *But Ananias answered, “Lord, I have heard from many about this man, how much harm he did to Your saints at Jerusalem;*

The believers at Jerusalem were called ‘saints’. Romans 1.7, *to all who are beloved of God in Rome, called as saints*;

1Corinthians 1.2, how ‘saintly’ were the Corinthians? Even a believer was having an incestuous relationship with a relative. They were suing one another. They were abusing spiritual gifts. They were into idolatry. There was division after division at the church at Corinth.

Romanos 1.7 *to all who are beloved of God in Rome, called as saints*: ...beloved of God in Rome, *called as saints*, the believers there, as immoral and carnal as they were are described as *saints*. They ‘haven’t arrived yet.’ But they have been set apart. But he specified by *calling*, not by action because there were far from displaying their set-apartness. They are described as saints.

Ephesus 1.1 ... *To the saints who are at Ephesus and who are faithful in Christ Jesus*. Similarly those who were at Colosse and other places. Even in a specific Philippian household: 4.22 *All the saints greet you, especially those of Caesar’s household*. The saints, who were believers, were part of the political system.

That is ἅγιος (háh-guee-os). The next term, the verbal form, sometimes is translated differently: to make holy, to sanctify. It has the same idea, to set something apart for special use, even though it is a different English word.

## Terms

1. שָׁדָךְ (qadash) - to set apart
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## ἁγιάζω (hah-guee-áhd-zo)

1. Things - 1Timothy 4.4 *For everything created by God is good, and nothing is to be rejected if it is received with gratitude; 5 for it is sanctified by means of the word of God and prayer.*
2. Jesus - John 10.36 *do you say of Him, whom the Father sanctified and sent into the world, ‘You are blaspheming,’ because I said, ‘I am the Son of God’?*  
Jesus was set apart for a specific purpose. In His case, because He was sinless, He is not going through this process of removing sin and imputing righteousness that we go through; He is already set apart by nature.
3. Aspects -

Positional - 1Corinthians 1.2 *To the church of God which is at Corinth, to those who have been sanctified in Christ Jesus, saints by calling, with all who in every place call on the name of our Lord Jesus Christ, their Lord and ours:*

Jesus set Himself apart, in His humanity, to come to die for the world; that was one of the main purposes, to bring salvation. This verse shows that ‘sanctification can be used in different *aspects*. There is a *positional* aspect that begins the moment that we trusted in Jesus Christ.

Now in eternity past you might think that God had already intended to set us apart—the doctrine of election—but at justification, as the Corinthians were, they could be called ‘sanctified’ as we just read. That is by position, from God’s perspective. Did they *display* holiness? No. Were they holy? Only positionally, yet they are described as sanctified in the past tense and also called ‘saints’.

Hebrews 10.10 *By this will we have been sanctified through the offering of the body of Jesus Christ once for all.*

That’s salvation; when were ‘sanctified’ we were set apart. That’s the initial phase. Then there is this *ultimate* aspect:

Ultimate - 1John 3.2 *Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is.*

This is when we go to be with Him. We are not there yet, but when He comes *we will be like Him*—in every aspect, totally like

Him. God has a future purpose, a Millennial purpose for us as well. Even though the word doesn't occur there, the concept of ultimate sanctification is there.

Progressive - 1Thessalonians 5.23 *Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ.*

This is what Romans 6-8 is dealing with: how do we move from justification to grow in the Christian life to be more and more set apart, more and more useful, more and more cleansed so that we may be more and more effective. And we have commands:

4. Participation - 1Thessalonians 4.3 *For this is the will of God, your sanctification; that is, that you abstain from sexual immorality; 4 that each of you know how to possess his own vessel in sanctification and honor,*

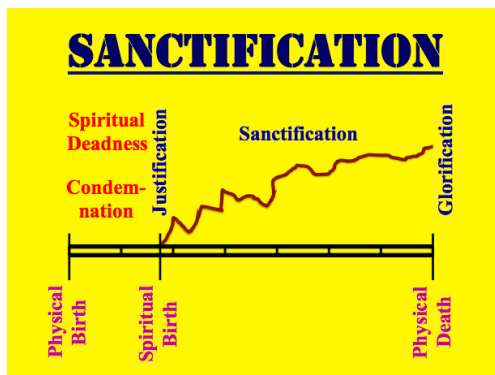
There is a process going on. We are not there yet. This is a command.

2Timothy 2.21 *Therefore, if anyone cleanses himself from these things, he will be a vessel for honor, sanctified, useful to the Master, prepared for every good work.*

Cleansing is part of the process. Setting yourself apart from sin. Sanctified, set apart for every good work. Useful.

### Terms

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4. ἁγιοςμός (hah-guee-ahs-mós) - holiness, sanctification



When we are born we are condemned. Then we have the spiritual birth which is called Justification. Then in the process of Sanctification we go up and down as we fail and have success. Next we have physical death and we are glorified.

God loves us as depraved as we may be. Justification: God gave his only Son so that He could make a provision and we could have a relationship with Him. He replaces our righteousness—filthy rags—with His righteousness and we are set apart for Himself. God refuses to leave us just as we are. That is Sanctification—set apart for change, the process of making us in His image to be useful for His purpose.

### Sanctification

1. God loves sinners just as we are = **Justification** —> set apart for Himself
2. God refuses to leave us just as we are = **Sanctification** —> set apart for change process of changing us into His image to be useful for His purposes - 12.1 *Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. 2 And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.*
3. God will complete process - = **Glorification** —> set apart for eternity  
Ultimately God will complete that process; that's Glorification. We are set apart for eternity.

Sanctification can refer to that initial moment of justification—they are interchangeable. You can refer to the salvation experience as a 'sanctifying' moment or positional sanctification, or you can refer to it as 'justification'. So there are three aspects: Positional sanctification, Progressive Sanctification and Ultimate Sanctification. There is a gap, with a little star on the top of this chart, a gap of how far we move in the process of Progressive Sanctification. That is the main area that Romans 6-8 is dealing with, this Progressive Sanctification aspect.



Romans 8.28 *And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose. 29 For those whom He foreknew, He also predestined to become conformed to the image of His Son, ...*

Conformity to the image of His Son: That is Sanctification.  
*...so that He would be the firstborn among many brethren; 30 and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified.*

That is the whole process, starting with positional justification and continuing, being set apart, in sanctification. Sanctification means to be set apart for a Purpose. What is your Purpose?