

"The Doctrine of Sanctification"

Romans 5:12-8:13

Part 5

Introduction: Before we get to our text tonight I want to give you a review of what we looked at the past 4 weeks. In those studies, we were looking at the **Explanation of Righteousness** in Romans 5:12-21. In those verses Paul showed us how the death of Jesus Christ restored to us what we lost in Adam plus MUCH MORE. In Adam we all became sinners in the sense that we inherited the principle of sin/sin nature. Because we were all in Adam when he sinned we have all come under the reign of death. God had foretold Adam that in the day that he ate the forbidden fruit he would die.

Genesis 2:17

¹⁷ But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

On the day that Adam ate the fruit he came under a death sentence and so did the entire human race for we were all IN ADAM.

Now, when Jesus died on the cross He satisfied the righteous demands of God and when we accept Jesus Christ as our Savior we are then taken out of Adam and placed in Jesus Christ. It is in Christ that we have so MUCH MORE than we lost in Adam.

Romans 5:17

¹⁷ For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.

In Christ we have:

1. An abundance of grace.
2. The righteousness of God imputed to our account.
3. Power over sin in our lives.

Paul then goes further with this thought.

Romans 5:20-21

²⁰ Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

²¹ That as sin hath reigned unto death, even so might grace reign **through righteousness unto eternal life** by Jesus Christ our Lord.

God gave the Law so that man could see the depth of his sinfulness and when the Law was given the offence abounded in the sense that we all became guilty of breaking the commands of God just as Adam did. The Law was not given to save us, but it was given to show us that in Adam we inherited the sin nature. So, with the Law the offence abounded but where sin abounded GRACE did much more abound. In other words, GRACE is super-abounding which means two things:

1. No person is so deep into sin that they are beyond God's GRACE.
2. No believer is ever without enough GRACE to keep him saved when he falls into sin.

At the end of verse 21 Paul tells us that grace will reign through righteousness unto eternal life by Jesus Christ. There are several thoughts we can gather here.

1. **It is God's grace that guarantees our eternal life.**

We were saved by grace and we are kept by grace. Grace reigns in the life of the believer UNTO eternal life.

2. **God's grace teaches and produces righteousness in the believer's life.**

Titus 2:11-12

¹¹ For the grace of God that bringeth salvation hath appeared to all men,

¹² **Teaching us** that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

Notice the words of one writer:

*"Many people have the idea that where grace reigns, there will be a disregard for righteousness, and a casual attitude towards sin. But that isn't the reign of grace at all. **Grace reigns through righteousness, and grace teaches righteousness.**"*

This now brings us to where we are tonight.

I. The Illustration of Sanctification

Romans 6:1-8:1

Part 1

Notice Romans 6:1

Paul now anticipates a question that would be asked by the critics. It is a question that would be asked by those who believe they can keep themselves saved by their good works. If they followed Paul's teaching in the previous verses they would now know that he is saying, "God's grace is super-abounding and it is greater than all our sin. No matter how far a believer falls he or she is secured by the grace of God. Believers are saved by grace and kept by grace." Those who do not understand the grace of God are going to reply by asking, "Well, since grace abounds where there is sin, should we then just continue to live in sin so that grace will continue to abound?"

This was the teaching of a group in Paul's day who believed that grace was a license to sin. They were known as Antinomians. Let me show you the words of Barber on this thought.

*"In Romans 6:1 the Apostle Paul has anticipated a question being asked by those who see grace as a license to sin—the Antinomians. These were the party-goers. "I'm under grace—I can do what I want to do! I'm free in Jesus—I can do what I want to do." Freedom is not the license to do what you want to do, to do what you please. It's the power to do as you should. It's a totally different thought. The Antinomians would take what Paul said and try to pervert it...You see, a lot of people still think, "I made a decision years ago. I walked the aisle. I cried big tears and asked God to forgive me. I'm a Christian now, and I can live like I want to live because of God's grace. He saved me, and He forgave me." **Hold it! Hold it! What were you saved from and what were you saved to?** You must understand what Paul is saying here. There is no possible way a Christian can go back and live the lifestyle he lived when he was in Adam. Because he is not in **Adam** any more. He is now in **Christ**. That is the question he anticipates, and he is going to answer it."*

Notice Romans 6:1 again.

The word "sin" here refers to "the principle of sin" which we inherited in Adam. The idea then is that the finished work of Jesus Christ upon the cross has broken the power of the sin principle in the life of the believer. When Paul asks the question, "Shall we CONTINUE in sin that grace may abound", he is expecting a negative answer which he will give in the next verse.

The idea here is that when we come to Christ sin's power is broken and so we WILL NOT continue in sin. It is not possible for the believer to have the same relationship with the sin nature that he or she had before salvation..

John tells us in First John that Jesus came to take away sin.

1 John 3:2-9

² *Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.*

³ *And every man that hath this hope in him purifieth himself, even as he is pure.*

⁴ *Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.*

⁵ **And ye know that he was manifested to take away our sins; and in him is no sin.**

⁶ *Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.*

⁷ *Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.*

⁸ *He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.*

⁹ *Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.*

Jesus came to TAKE AWAY our sins and that has a twofold meaning. He took our sins from our account and He also has come to remove sin from our lives. That is why John tells us here that a TRUE believer will NOT CONTINUE to practice sin in his or her life.

Now there are some thoughts here that I do need to clarify. This is not to say that we are perfect in practice when we get saved. We are still sinners with a sin nature and so we still sin whether it be by sins of commission or sins of omission or whether it be sinful deeds or sinful thoughts.

1 John 1:8

⁸ *If we say that we have no sin, we deceive ourselves, and the truth is not in us.*

But as believers we cannot continue in sin, meaning that we cannot continue to live in the habitual practice of sin. When a believer falls into sin there are two things that will happen.

- 1. If he or she refuses to separate from the sin God will chasten them.**

Hebrews 12:6-8

⁶ *For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.*

⁷ *If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?*

⁸ *But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.*

If a person professes to be saved and turns to a life of sin with no chastisement, then they were never saved to begin with. Chastening is a part of the Christian life.

2. **The Holy Spirit will be quenched, thus our fellowship with God will be broken and the believer will experience misery and depression in their lives.**

Let me show you two examples from the Old Testament of believers who stepped into sin and experienced great misery and depression.

- a. **David**

Psalm 32:3-4

³ *When I kept silence, my bones waxed old through my roaring all the day long.*

⁴ *For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer.*

- b. **Jonah**

Jonah 1:1-4

Now the word of the LORD came unto Jonah the son of Amittai, saying,

² *Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.*

³ *But Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD.*

⁴ *But the LORD sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.*

Here we see the sin and the chastisement. Now let me show you the depression.

Jonah 1:11-12

¹¹ *Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea wrought, and was tempestuous.*

¹² And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you.

Here we see that Jonah did not care if he lived or died. This is all the result of the sin. Notice the words of one writer on Romans 6:1;

*"This is an important verse and principle to understand. John is saying if one is born again they cannot continually, habitually commit sins. He is not saying a believer never sins or that a believer in this life ever achieves "perfection". What he does say in essence is that there is a definite "change of direction" (not perfection) when a person is born again. That is to say, if a person says "I have been born again. I am a believer in Jesus Christ." then such a person will demonstrate a general change in the direction of their life, from a life that relishes in sin, to a life that seeks to live for and please God. Can a believer fall back into "old habits"? Absolutely! But they are miserable. Whereas before they largely enjoyed their sins, now when they sin they are under a deep sense of conviction by the Holy Spirit and may also experience the disciplining hand of the Lord which in fact proves they are truly sons of God. **Do not be deceived** by the false teaching that you can "believe" in Jesus and then continue living in sin just as you did before you "believed". And don't be deceived by the corollary false teaching that says based on your "profession of belief" in Jesus, you can continue living in sin for the remainder of your life, die and wake up in heaven! **Wrong!** Such tragic souls will indeed wake up, but not in heaven! This is a lie with eternally disastrous consequences! And so, Paul begins to address this type of false teaching in Romans 6. As a side note, while I firmly believe the saying "**Once saved, always saved**", I think it can be very deceptive and misleading if the one being described as "saved" has never experienced the truth of 2 Corinthians 5:17."*

Notice Romans 6:2

The words "God forbid" mean "MAY IT NEVER BE!". Paul then tells us why we are no longer to live in sin. He says that we are dead to sin. In the Bible the word death means "separation". So, the idea here is that it is NOT possible for the believer to have the same relationship with the sin nature as he or she did before salvation because IN CHRIST we have died/been separated from the sin nature.

God has done three things in the inner being of every believer to give us victory over the sin nature.

1. God has separated us from the power of indwelling sin. The word "dead" meaning separation tells us that God has separated us from the power and the bondage of the sin nature.

2. God has given to us a new nature, a Divine nature which gives the Christian a hatred for sin and a love for righteousness.
3. God has given to us the Holy Spirit who provides the strength and the guidance to live a separated life.

Conclusion:

Let me share with you the words of **Stedman** on Romans 6:1-2;

"What if "someone asks, "What if a Christian does go on sinning, living in sin, claiming forgiveness, but goes on without any change in his life whatever?" What about that? There are people who are doing that. The answer, in light of this Scripture is very simple: These people simply are revealing that they never truly have been justified by faith; they are not Christians. Let's put it as bluntly as the apostle himself put it. They are deceiving themselves and deceiving others. Though they may do so with good intent, and with utter sincerity as far as they know -- nevertheless the case is clear. It is impossible for your lifestyle to continue unchanged when you become a Christian. It is simply impossible, because a change has occurred deep in the human spirit. And those who protest, and say they can go on living this way, are simply revealing that there has been no change in their spirit, there has been no break with Adam.

In verse 2 we are told that we are DEAD to sin. If we are DEAD to something, then there can be NO LIFE there. So, if a person is alive to the sin nature then we can assume they have never been saved. Death and life are not compatible. It is impossible for a person to be dead to sin while at the same time alive to it thus living in sin.

Let me leave you with the words of **Wuest**;

"We are occupied in Romans 6, not with the question of what kind of a life the child of God should live, a subject which he presents in chapters 12-16, but with the question of how or by what method the believer is to live that life. The reason why so many children of God who are earnestly trying to live a Christian life which would glorify the Lord Jesus, fail in that endeavor, is because they do not understand the truth of this chapter. If you were to view sin as a realm or sphere ("in sin" ~ "in the sphere of sin"), Paul is saying that the believer no longer lives in sphere of sin, continually enslaved to its power. That's not the "atmosphere" a believer "breathes" so to speak. Paul is not saying that Christians never sin. His argument is that since believers have died to sin, they no longer live in that "spiritual" dimension. Salvation is not just a forensic transaction (justification) but salvation sets into action the process of transforming the believer into Christ-likeness (sanctification)."