

"The Doctrine of Sanctification"

Romans 5:12-8:13

Part 11

Introduction: Tonight, as we return to our study in Romans we are returning to chapter 6. In our study tonight, we shall step into the second half of the chapter. In the first part of the chapter Paul explained how we are dead to sin because when we were saved we were baptized into Jesus Christ and therefore we were crucified, buried and resurrected with Jesus Christ. On the day we trusted Jesus Christ as our Savior we died to sin. Therefore, we no longer have the same relationship with the sin nature that we had before salvation. This death then makes it impossible for true believers to go back and live the way they did before salvation. The focus in Romans 6:1-14 is on the cross and how we have been crucified with Christ.

Let me explain why Paul focuses upon the cross in these verses. When we studied the Doctrine of Justification in 3:21- 5:11 Paul pointed to the BLOOD of Jesus Christ. The BLOOD of Jesus Christ was needed for our forgiveness. The BLOOD was for God for the BLOOD of Jesus Christ satisfied the righteousness demands of God.

Romans 3:24-26

²⁴ Being justified freely by his grace through the redemption that is in Christ Jesus:

²⁵ Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

²⁶ To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

So, the BLOOD of Jesus Christ deals with what we have done.

Ephesians 1:7

⁷ In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

Now in Romans 6 Paul's focus is upon the CROSS. The BLOOD was for God and the CROSS is for us. The BLOOD deals with what we had done and the CROSS deals with what we are. We need the BLOOD for forgiveness of sin and we need the CROSS for deliverance from sin.

Before we get into our text tonight we need to see the two divisions of Romans 6. At the end of chapter 5 Paul explained that we are no longer under the reign of sin but as believers we are under the reign of grace.

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.

Now this teaching would have caused those who do not understand grace to respond by asking, "Well Paul, since we are under grace then can we just continue to sin so that grace may abound?"

Notice Romans 6:1-2

The answer is, "Absolutely not! We are dead to sin, and we cannot continue in sin any longer." Paul then went on to explain how we are dead to sin and to explain the power of the cross. Then in verse 14 Paul stated that we are not under law but under grace.

Notice Romans 6:14

The word "law" here does not refer only to the Mosaic Law, but it refers to a righteousness that is gained by keeping any law. What Paul is saying is that we are not made righteous by keeping a law or a list of rules, but we are made righteous by God's grace.

Now as we move on to verse 15 we enter the second half of Romans 6 and in this section, Paul is going to teach us how we are FREE FROM SIN. In the first half we learned the we are DEAD TO SIN now we shall see that we are FREE FROM SIN.

I. The Illustration of Sanctification

Romans 6:1-8:1

Part 7

Notice Romans 6:15

Here in this verse Paul raises another question just as he did in 6:1. Back in 6:1 Paul addressed those who saw grace as a license to sin. Here Paul will address the legalist who would push back against Paul when he declared that we are not under the law but under grace. The legalist desires a set of rules or he desires a portion of the law that he can keep because this appeals to his self-righteousness. The legalist has a major problem with salvation being by grace through faith alone. The legalist sees grace as lawlessness. We

must understand they pride themselves in keep a part of the law or a list of rules. They believe that the more rules they keep and parts of the law they practice makes them more righteous and they believe it causes God to love them more. Then someone comes along and preaches grace and tells them that salvation is not by works. They tell them that according to Isaiah 64:6 their good works are as filthy rags. This teaching cuts right through their false doctrine of salvation by works. To the legalist grace looks like a license and a liberty to live in sin. The legalist accuses the preacher of grace of freeing people to sin. They say that the preaching of grace leads people down a path of self-destruction to a place where they will lose their salvation. I personally know these are the accusations of the legalists because they have been directed at me. When the Doctrine of Salvation by grace through faith alone is preached there are always going to be those who oppose it. But we must never back down from their attacks. Salvation is by grace through faith plus nothing and it should not surprise us when the attacks come upon us for standing for the Truth.

Notice Romans 6:15 again.

The question which Paul anticipates from the legalist here in this verse is, "Should we continue in habitual sin?" Paul then answers that question by saying, "God forbid."

He is saying, "Absolutely not!"

Paul will no go on to give a detailed answer to the question of those who oppose grace.

Notice Romans 6:16

Paul now explains that we can only yield to one master. There are only two options. Either a person is the servant of sin or they are the servant of obedience. The word "servant" here means "slave". The person who is not saved is a slave to sin. Sin controls their thoughts, motivations, and actions. To be a slave of sin leads to death which means separation. If the unsaved person dies in their sins they will be eternally separated from God as they are cast into the Lake of Fire.

We who are born again have been freed from the power of sin for we have been crucified with Jesus Christ and it was then that we died to sin. Now we have a new Master and He is the Holy Spirit. We are therefore free from sin. Everyone is a slave of one master, either sin is the master or the Holy Spirit is the Master.

Matthew 6:24

²⁴ No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Jesus is speaking of money here in this verse, but it is still applicable to Romans 6. It is impossible to serve two masters. Notice the words of one Bible teacher on Romans 6:16.

"What's Paul's point? Who do you habitually obey? A person's general pattern of living proves who one's true master is. We are speaking of "direction" (Heavenward versus Hellward!), not perfection (that's called glorification!). If a person's life is characterized continually by sin (as a lifestyle), then that person is a slave to Sin (as a Master). If one's life is characterized by habitual (Paul did not say "perfect"! obedience), then that person is demonstrating by their habitual conduct that they are a slave to the Lord Jesus Christ. The end result of the first slavery is both physical and spiritual death, whereas that of the second slavery is righteousness (right attitudes and actions before God and men), the mark of eternal life. The habitually unrighteous life cannot be a Christian life."

Let me remind you of something which we talked about at the beginning of this chapter. When we were saved we were baptized into Jesus Christ and we died to sin. God then placed in every TRUE believer a new heart and that new heart is the heart of Jesus Christ. We were then "transformed" when we were saved.

2 Corinthians 5:17

¹⁷ *Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.*

When we were saved we became a new creation in Christ. Now let me explain something that is very important. All of this means that we are not just obligated to walk in obedience as believers, but it means that we were CREATED for obedience as believers.

Ephesians 2:10

¹⁰ *For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*

Therefore, John wrote what he did concerning obedience.

1 John 2:3-5

³ *And hereby we do know that we know him, if we keep his commandments.*

⁴ *He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.*

⁵ *But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.*

1 John 3:5-10

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.

¹⁰ In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

John is not saying that if we are not perfectly obedient then we are not saved. He is saying that as believers we can not habitually live in sin because in Christ we are new creations and we have been created to do the works of righteousness. This does not mean a believer cannot get involved in sin for we can. But sin cannot be a habitual lifestyle for the believer and the one who says they are saved, and they live a habitual life of sin are not saved based upon what the Word of God says.

Matthew 7:21-23

²¹ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

²² Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

²³ And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

As we go to the next verse we see that we as believers are now free from the slavery of sin.

Notice Romans 6:17

Before salvation we had no choice but to obey the sin nature within us. But now God is to be thanked. Why?

Because it is God who has provided a way for us to be saved from the penalty, power and eventually the presence of sin. It was God who has made a way for our salvation. Salvation

was not man's idea, but it was God's plan that IN Jesus Christ He would deal with our sin problem.

Paul tells us in this verse that we were (past tense) the servants of sin.

Ephesians 2:1-5

And you hath he quickened, who were dead in trespasses and sins;

² *Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:*

³ *Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.*

⁴ *But God, who is rich in mercy, for his great love wherewith he loved us,*

⁵ *Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)*

Notice Romans 6:17 again.

Here we see that the True believer has obeyed from the heart. The word "obeyed" literally means to listen under with attentiveness and to respond positively to what is heard. It means to hearken or give respectful attention to.

The True believer obeys "FROM THE HEART". This is where salvation takes place. The legalist is concerned with the outward appearance. But when God saved us He changed our hearts. Salvation takes place in the heart and it manifests itself through the lifestyle of the believer which is exactly what Paul is pointing to in this section. The manifestation is to go from a servant of sin to a servant of righteousness.

There is another very interesting word in this verse. It is the word "FORM". When we were saved we obeyed the FORM of doctrine that was preached in the message of the Gospel. The word "FORM" refers to a mold which hot melted metals were poured into.

Illustration:

When I was in school we were taught to do foundry work. We made molds out of sand and we melted down aluminum and poured it into the sand molds. The hot liquid aluminum would fill the mold and after it had cooled the sand was cleaned away and you had a perfect cast of the item you were making.

This is the very idea when Paul uses this word here in verse 17. When we were conceived we were poured into a mold of Adam.

Psalm 51:5

⁵ Behold, I was shapen in iniquity; and in sin did my mother conceive me.

Then when we were saved we were melted down and we were poured into a new mold and that mold is the Doctrine of the Gospel. Let me show you the words of another teacher on this word "form":

*"Form properly means a "model" or "pattern" or "mold" into which clay or wax was pressed, that it might take the figure or exact shape of the mold. The word "**form**" is generally used to denote a resemblance between something present and something future.*

*The gospel is the **pattern**. **Form** refers to a mold such as a craftsman would use to cast molten metal. Paul's point is that God pours His new children into the mold of divine truth. New believers now have an innate and compelling desire to know and obey God's Word."*

Conclusion:

Romans 6:17 is so deep there is yet more here that is very important. The idea is that when we accepted Jesus Christ as our Savior God then poured us into the Gospel of Grace so that by the Divine Nature given to us at the moment of salvation, we would walk in obedience to them. Paul thanks God because when we were lost we were slaves to the sin nature, but in salvation we were poured into the Doctrines of Grace and so we became the slaves of righteousness.

Therefore, Paul can say that we are free from sin.