

**"The Doctrine of Sanctification"**

**Romans 5:12-8:13**

**Part 12**

**Introduction:** Last week in our study of Romans we were looking at the second half of Romans 6. In the first half, Romans 6:1-14, Paul focused upon how we are dead to sin because when we were saved we were baptized into the body of Jesus Christ and we were crucified with Him. This means that we no longer have the same relationship with the sin nature that we did before salvation. Because of our death to sin it is not possible for the believer to go back and to live in sin like he or she did before they were saved.

In Romans 6:15-23 we are looking at how we were also freed from sin when we were saved. In Romans 6:14 Paul stated that we are not under law, but we are under grace.

**Notice Romans 6:14**

The "law" spoken of here is not just a reference to the Mosaic Law, but it refers to "a law means of salvation". In other words, we are not required to live under a certain set of rules or under the Mosaic Law in order to be saved or in order to keep our salvation. We are under grace and it is grace that saved us, and it is grace that will keep us saved and it is grace that promises to reign unto eternal life by Jesus Christ our Lord (Romans 5:21). It was this statement which Paul made in verse 14 that caused him to raise a question that would have been asked by the legalists.

**Notice Romans 6:15**

The legalist would see grace as a license to sin and so as Paul asks the question, "Shall we sin because we are not under the law?" he also is very quick to answer his question. His answer is, "God forbid!". Paul then goes on to explain that we have been freed from sin and therefore we cannot live in sin.

**Notice Romans 6:16**

There are only two groups of people in the world. Those who are slaves to sin and those who are slaves to righteousness. Those who are slaves to righteousness are believers. The point which Paul is making in this verse is, when we were saved we surrendered ourselves over to Jesus Christ. We came to understand that we were sinners and we could not save ourselves and so we surrendered our lives to Jesus Christ believing that He died in our

place upon the cross and was buried and rose on the third day. On that day we died to sin and on that day, we were removed from Adam and baptized into the body of Jesus Christ.

**Notice Romans 6:16 again.**

Paul is saying, "On the day of salvation we yielded ourselves to Jesus Christ to obey Him and so on that day we became His servants/slaves." So the idea here is that we should conduct our lives based upon the commitment we made on that day. We yielded to Jesus Christ so we are therefore His servants. The reign of sin has ended in our lives. Now we have a choice as to who we are going to obey, the flesh who has been rendered powerless or the Holy Spirit who has been given to us as a new Commander.

As we live under the control of the Holy Spirit there will be righteousness that will flow from our lives. Before we were saved this could never happen. It was impossible for us to do any good works.

**Romans 3:10-12**

<sup>10</sup> As it is written, There is none righteous, no, not one:

<sup>11</sup> There is none that understandeth, there is none that seeketh after God.

<sup>12</sup> They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

Even when we did things that "looked" to be good they were still sinful acts. Notice the words of one writer:

*"The unsaved man can, through common grace, love his family and he may be a good citizen. He may give a million dollars to build a hospital. . . If a drunkard, he may abstain from drink for utilitarian purposes, but he cannot do it out of love for God. All of his common virtues or good works have a fatal defect in that his motives which prompt them are not to glorify God, — a defect so vital that it throws any element of goodness as to man wholly into the shade."*

**Notice Romans 6:17**

We looked at this verse last week, but I want to refresh your mind here again. The word "FORM" has the idea of pouring hot melted metal into a mold. This is exactly what God did to us when we were saved. He melted us down and poured us into a new mold of the Doctrines of Grace and gave to us His Holy Spirit so that through and by Him we would be

able to live in obedience to His Word. We have been transformed and created to do bring forth works of righteousness.

**2 Corinthians 5:17**

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

**Ephesians 2:10**

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

This Truth was understood by the Apostle John and that is why he could write what he wrote in 1 John.

**1 John 2:3-5**

<sup>3</sup> And hereby we do know that we know him, if we keep his commandments.

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

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

Obedience and righteous fruit are proof that we are true believers.

**I. The Illustration of Sanctification**

**Romans 6:1-8:1**

**Part 8**

**Notice Romans 6:18**

We who are believers have been (past tense) set free from sin. God transformed us and made us new creations so that we could carryout the works of righteousness. He crucified us we Christ so that we would die to sin and in all of this He set us free from the power of sin. Sin's reign has been broken and we no longer are without an option.

Now let me explain something here that is very important. When we were saved we were made free from sin. So, under grace we are free. But this is not a freedom to sin as some would have you to believe. It is a freedom to do what is right. Before we were saved we could not produce any works of righteousness because we were slaves to sin. But when we

were saved we were freed from the power of sin and this freedom means that we are now free to do what is right. It is a freedom to produce works of righteousness.

**John 8:31-36**

<sup>31</sup> Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

<sup>32</sup> And ye shall know the truth, and the truth shall make you free.

<sup>33</sup> They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

<sup>34</sup> Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

<sup>35</sup> And the servant abideth not in the house for ever: but the Son abideth ever.

<sup>36</sup> If the Son therefore shall make you free, ye shall be free indeed.

**Notice Romans 6:19a**

I want to briefly comment on the meaning of the first part of this verse. We are all fallen creatures. Sin has affected our ability to be able to understand the deep Truths of God's Word. Before we were saved it was impossible to understand spiritual Truth.

**1 Corinthians 2:12-14**

<sup>12</sup> Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

<sup>13</sup> Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

<sup>14</sup> But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

Newell gives us some insight about Paul's day and what he is saying in this verse:

*"I am speaking in human terms on account of the moral strengthlessness of your flesh- Paul here explains why he is using this word "bondservants" throughout this passage. He declares the "infirmity of our flesh" to be such, that we must necessarily be in bond service-either to sin or to God. Rome was full of slaves -- indeed, many of the Christians to*

whom he was writing were slaves, as seems to be indicated in Romans 16. In the Roman Empire, freedom was a most difficult thing to secure. So, Paul speaks in human terms, "after the manner of men," and he says that we are strengthless naturally, that we must be servants, either of God or of sin.

Man hates this fact. He boasts his independence, whether it be in the realm of intellect- "**free thought!**" in the matter of private wealth- "**independent!**" or in the manner of government - "**free!**" But it is all really a delusion. We indeed rejoice at liberty of thought and expression, wherever found among men. We also honor those who, like Boaz, are "mighty men of wealth" for God has permitted it to be so; and we rejoice at that relief from governmental tyranny which is yet found in some parts of this earth.

But what we most earnestly assert is that not only Paul here, but our Lord Himself, and Scripture generally, sets forth that only those that know the truth and walk therein, are free. The Jews horribly rebelled against our Lord's saying: "If ye abide in My word, then are ye truly My disciples: and ye shall know the truth, and the truth shall make you free! ... Every one that commits sin is the bond-servant of sin... If the Son shall make you free, ye shall be free indeed." There is no freedom outside of Christ."

Many today refuse to come to Jesus Christ because they say they want to be free to live as they please. But they are not free. They are the slaves of sin and they are under sin tyranny. They have no ability at all to do what is right.

What a lesson there is for us in the way in which Paul illustrates the Truth of our freedom in Christ here. He brings it down on the level so that his readers can understand it. Slavery was well known in Paul's day, so the people would be able to understand the point he was making through his illustration of slavery. The lesson for us is to keep the teaching of God's Word simple so that all can understand. This brings to my mind the way in which God dealt with Abraham when He made the covenant. God used the Chaldean method of making a covenant so that Abraham could understand what He was doing. I am often reminded that when Jesus taught farmers He talked about sowing seed. When He spoke with fisherman he talked about becoming fishers of men. It was always on the level where they could understand. That is exactly what Paul is doing in this section.

**Notice Romans 6:19 again.**

Now in this verse Paul is transitions from position to practice. Paul is saying here that when we were unsaved we were the servants of sin. Now, because of what God has done in us and to us we should live differently. We have been set free from sin's power and we have been transformed so we should live a life that compliments our position in Jesus

Christ. When we were lost in sin we gave ourselves completely to sin and we went from one iniquity to another iniquity. Now that we are in Christ Paul calls on us to yield ourselves completely to a life of holiness. Someone has said that we are not given grace so that we can sin and get away with it. But we are given grace so that we will not sin. Now none of us follow this perfectly but there is something in the wording of this verse that is important to see. There should be a steady growth in our lives.

*"...even so now yield your members servants to righteousness unto holiness."*

Righteousness is walking in obedience to God's Word and holiness is being perfect. So, there should be a steady growth as apply the Truths of what Paul is teaching here in these verses.

Notice the words of **Hodge** on this thought:

*"Based on what Paul has just said, he now gives a clear command we are to obey and act upon, making a decisive choice of our will, the result of which will be our progressive growth in holiness (progressive sanctification). When we were initially justified by faith, God's Spirit made us positionally holy in Christ, complete in Him (thus we are called "saints", "holy ones" or set apart ones = positional sanctification), but in this verse Paul is calling for us to participate in the process that takes place in (positionally holy) "saints", the process of growing in grace and the knowledge of our Lord and Savior Jesus Christ, progressively becoming more and more in our daily experience what we are in our position. As we daily chose to obey what is right (righteousness), empowered by God's Spirit and His ever-present grace (transforming power in this context), we grow in conformity to His Son. That is our Father's great desire for us as His children. Does that make sense? Now that we are justified sinners who have been born again and changed into fruit bearing followers of Christ, we are to give ourselves willingly to this process of change."*

Notice the words of **Jones** on this verse:

*"As you go on living this righteous life, and practicing it with all your might and energy, and all your time ... you will find that the process that went on before, in which you went on from bad to worse and became viler and viler, is entirely reversed. You will become cleaner and cleaner, and purer and purer, and holier and holier, and more and more conformed unto the image of the Son of God."*

*No one stands still morally and spiritually. Just as unbelievers progress from sinfulness to greater sinfulness, a believer who is not growing in righteousness, though never falling back altogether out of righteousness, will slip further and further back into sin. God's*

*purpose in redeeming men from sin is not to give them freedom to do as they please but freedom to do as He pleases, which is to live righteously."*

**Notice Romans 6:20**

This is what we have been saying. Every unbeliever is free from righteousness because they are the slaves of sin.

**Notice Romans 6:21-22**

Here in these two verses Paul reminds us of what our life was like without Jesus Christ. We did that which was shameful. We carried with us a weight of guilt because of sin and we were on a path that lead to eternal death. But now we have the ability to produce fruit unto holiness. So, the question is, "Why would we desire to go back and live in sin where there is a weight of guilt and where there is shame, when we have the ability to live in a way that we are free from shame and guilt? This brings to my mind here the very words of Joshua.

**Joshua 24:15**

*<sup>15</sup> And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.*

**Conclusion:**

**Notice Romans 6:23**

Notice the words of **Warren Wiersbe** on this verse:

*"We quote this verse as we witness to the lost, and rightly so; but Paul wrote it originally to believers. Although God forgives the sins of His children, He may not stop the painful consequences of sin. The pleasures of sin are never compensated for by the wages of sin. Sinning is not worth it!*

We are free from the reign of sin in our lives but not the presence of sin. Therefore, we must choose to apply these Truths and live our lives in a way that compliment our position in Christ. Why would we ever want to sin knowing all that God has done to set us free from the tyranny of sin?