

Introduction To Sanctification

(Rom 6:12-14)

- Remember Paul is still answering the objection of antinomianism
- I. Mechanics of chapter 6
 - A) Rom 6:1-14- Sin as a dominating realm
 - 1. 6:1-11
 - 2. 6:12-14
 - i. V.12- General application
 - ii. V.13- Detailed application
 - iii. V.14- Encouragement
 - B) Rom 6:15-23- Sin as a slavemaster
- II. “Therefore” (introduces sanctification as a doctrine in this epistle)
 - A) Doctrine is never an end unto itself, or the point to be achieved scholastically, **doctrine is a means to an end**
 - 1. John 13:17- “If ye know these things, happy are ye if ye do them”
 - 2. 1 Cor 13:1-3- All knowledge without the end product being love is nothing
 - 3. Rom 6:1- Doctrine as a hobby actually promotes this accusation
 - B) “Therefore” is a good check on our interpretation of the previous doctrine
 - 1. V.12 is the logical outcome of v.1-11
 - 2. If our practical application clashes with the previous doctrine, then we have gone wrong in our understanding
 - 3. V.12 also disproves both antinomianism and perfectionism
 - C) V.12 proves that “new relationship” (in Christ) is the main idea of v.1-11
 - 1. Notice there is “you” (who is not to allow) and there is “your mortal body”
 - i. Rom 6:6- Reinforcement of same idea- “old man” and “body of sin”
 - 2. Paul doesn’t just say “do not allow sin to reign in you”
 - i. Because he has already shown that “we” are dead to sin
 - ii. It is impossible for sin to reign over the Christian (new spiritual man), but it can still reign over our “mortal body”
- III. “Mortal body”- is not a “soul”, it is the actual physical body
 - A) Paul’s use of “mortal body” proves the doctrine of v.1-11 concerning “you”
 - 1. “You” (new man) are forever done with sin’s reign
 - i. Rom 6:11- “Reckon yourselves dead indeed unto sin”
 - B) Mortal is meant to encourage as it is temporary and set against the glorified eternal body (Phil 3:20)
 - 1. 1 Cor 15:50-54- Notice the “body” linked with “corruption and immortality”

- C) As long as we are in our mortal body we will be bothered by sin and must strive for control
1. The mortal body is controlled by one of 2 powers:
 - i. “New man” or “sin”
- D) Thus sin remains in the “mortal body” but not “in us”
1. If sin is not checked, it will reign over our mortal body
 2. Sin will always seek to reign over our “mortal body” and thus to dominate and control “us”
 - i. Rom 6:12- Let not sin reign in the “mortal body” that “ye” should obey it thru lust
 - a) Sin turns the natural instincts of the body into “lusts”
 - 1) Col 3:5- Natural desires turned into “inordinate affections”
 3. Major error of many forms of dispensationalism is the teaching that sin is dead “to us”
 - i. Paul never says sin is dead, he says that “we” are dead (“unto” sin)
 - ii. This is again further verification of our interpretation of v.1-11
 - iii. Sin is alive and well in the mortal body, and will be so until it dies
 4. Paul is very concerned to keep showing this distinction between “you” and the “mortal body”
 - i. Rom 6:19- “Your members”
 - ii. Rom 7:18- “In me, that is in my flesh”
 - iii. Rom 7:20- “No more I, but sin dwelling in me”
 - iv. Rom 7:23- “In my members”
 - v. Rom 7:24- “Who shall deliver me for this body of death”
 - vi. Rom 8:23- “Waiting for the redemption of our body”
- E) Rom 12:1- The great “therefore” point in Romans
1. This is again the proof text for our interpretation of Rom 6:1-11
 - i. “Present our bodies a living sacrifice”
 - a) The “mortal body” is the temporary possession of the new man, and as such is to be used for God’s purposes and not for Satan’s
 - b) 1 Cor 6:13- “The body is not for fornication, but for the Lord”
 - c) 1 Cor 9:27- Paul “beats” his body into subjection
 2. The new man is done with sin’s guilt and penalty forever, and can never return to that realm; now he must fight for the mastery of his property
 - i. Israel’s example:
 - a) Israel was forever removed from the bondage of Egypt and Pharaoh
 - b) God had given them the land of Canaan for a possession
 - c) But this was only a temporary possession that would be theirs while in this life
 - 1) Abraham understood this and looked for an eternal city
 - d) But that temporary dwelling had to be fought for constantly and the Israelite had to continually strive against the original possessors of the land

- 1) This is the picture of our battle against sin in the remaining life on earth
3. Rom 6:12- Paul's exhortation proves that sin need not reign over the mortal body
 - i. This is very important in answering the objection of 6:1
 - ii. This also shows we must avoid "fatalism"
 - a) Fatalism teaches that sin is unavoidable even for the saved because of the flesh
 - 1) Thus they call flesh itself sin, others call all things physical sin
 - 2) But this is impossible, because the Lord Jesus Christ had flesh

IV. Sanctification

- A) Paul shows here at once that sanctification is not passive, but active
 1. It is not a gift to be received, but a doctrine to put into practice
 2. Sanctification is a process in which the believer plays an active role
- B) Sanctification is not an "event"
 1. Because sin remains in the mortal body and must be fought all our natural life
 2. "Keswick"– "Let go and let God" or "Just hand it over to God" or "simply surrender"
 - i. This type type teaching has led many Christians into either delusion or misery
 - a) If I believe I have received sanctification as a gift, then I must deny the things I do are sinful
 - b) If I am struggling to receive this "event" or "2nd work of grace" then I am put into despair and doubt as to whether I am saved at all
 - ii. Sanctification is not an "appeal" to surrender or to a "plea" to receive a gift
 - a) They say "are you willing to be delivered from sin and to live in a sanctified state?"
 - iii. Sanctification is not a command to simply look to God and wait
 - a) They say "your trouble is you are still fighting against sin"
 - iv. All these teachings on sanctification make the 2nd half of the New Testament epistles useless
- C) What is sanctification?
 1. Rom 6:12- Is a call to action after a change in thinking
 - i. But what about the assurance of Rom ch 5?
 - a) Sanctification is the will of God and He will accomplish it, but He does so not apart from us, but in and through us
 - 1) Phil 2:12-13- He works in us and we in turn work outwardly
 - 2) Matt 5:6- "Blessed are they which do hunger and thirst after righteousness"
 - (a) Blessed "are" and not blessed "shall be if"
- D) How are we to be sanctified"
 1. Understand the doctrine
 - i. Rom 6:1-11- We cannot continue in sin because we are already dead unto it
 2. Reckon it concerning ourselves
 - i. Rom 5:12-21- The doctrine of our position in Christ
 3. Draw the logical deductions

- i. Since this is true, what sort of person should I be?
 - a) I am a child of God and He would have me this way
 - b) God has planned my perfection and therefore I know I cannot remain in sin
 - c) Christ has given all for me and shall I remain as I was?
 - d) The entire Godhead is involved in my full salvation and therefore the honor of the Father, Son and Holy Spirit are involved
 - ii. John 8:32 & 17:17- The truth of the word tells me who I am and what I am and what has been done for me and what God's plan is for me
 - a) Tit 2:14- Christ died to redeem unto Himself a people zealous of Good works
 - b) Eph 2:10- Christ saved me to perform the work God foreordained
 - c) James 4:17 & 1 Pet 5:8-9- God's command to do it proves the power is available
4. Reach final conclusions to the opposite outcome
- i. To allow sin to reign in my mortal body is:
 - a) completely contradictory to God and His plan and therefore is the utmost foolishness
 - b) a denial of what I claim to believe is true of me and my eternal destiny
 - c) is to set myself against God and His will (1 Thess 4:3) and put myself in grave danger of chastisement
 - d) is to deny the power of God's Holy Sanctifying Spirit and to attribute greater power to the devil