

Sanctification - A Big Word
Romans 6; @CF Tucker; September 11, 2011

I. Why do we study all these things? Can't we just get on with life and all it's demands and continue on sublimely oblivious to all the ins and outs and details of theology? Yes! We can. But . . .

1. Prov. 2:1-10 - 1:22; 8:10

2. Any place that you do not have sufficient knowledge of God's Word, is a place where you are vulnerable to error and attack by the enemy.

3. When we don't carefully study Scripture, we end up like the church before the Reformation- confused and the way of salvation obscured.

II. Paul's teaching that justification before God comes by faith alone was bound to bring a quick response of, What's to keep a person from continuing to live a sinful lifestyle and and claiming over and over again that God forgives them.

[illus] I asked a similar rhetorical question to the congregation when I was preaching some year ago. Could a Xtian commit premeditated murder and still be a "justified" Xtian? At least one person never came back.

This in fact, this brings about the question that Paul poses at the first of his teaching on Sanctification:

Shall we sin up a storm so that grace might increase? [vs 1-2]

- stupid question, but Paul choses to address it because he wants to defend just by by faith and to explain the nature of sanctification.
- The question that is quickly met with μη γενοιτω was a typical philosophical teaching device.

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Chapter XIII
Of Sanctification

I. They, who are once effectually called, and regenerated, having a new heart, and a new spirit created in them, are further sanctified, really and personally, through the virtue of Christ's death and resurrection, by His Word and Spirit dwelling in them: the dominion of the whole body of sin is destroyed, and the several lusts thereof are more and more weakened and mortified; and they more and more quickened and strengthened in all saving graces, to the practice of true holiness, without which no man shall see the Lord.

- II. This sanctification is throughout, in the whole man; yet imperfect in this life, there abiding still some remnants of corruption in every part; whence arises a continual and irreconcilable war, the flesh lusting against the Spirit, and the Spirit against the flesh.
- III. In which war, although the remaining corruption, for a time, may much prevail; yet, through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part does overcome; and so, the saints grow in grace, perfecting holiness in the fear of God.
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III. *** It critical to see that Paul does not back down from the gospel of free sovereign grace. He does not deny the danger inherent in a gospel of grace without works. But he denies his opponent's unwarranted deduction from it.

So Paul defends the doctrine of justification by faith alone by explaining the doctrine of sanctification which is intimately related to it. He does this by asserting 5 truths:

1. We were baptized *into* Christ. (vs. 3)

- a) Baptism - one of the most debated words in the scriptures.
- lit. - means to “dip into” or “to immerse”.
 - It was a rite, a picture, of ending one way life and beginning a new one—highlighting consecration to God
 [ex] John's baptism of believing Jews for repentance.
 - It was understood as a picture of dying to one way of life and embarking on a new way. [ex] 1 Cor. 10:1-2, the idea of being “baptized into Moses” was a dying to the old way of life in Egypt and identifying with the new way of life they would live on entrance into the promised land.
 - Finally, it became associated with entrance into the church, the community of people that had repented and had become part of the new humanity into a person enters in Christ. (thus the particular construction of Paul baptized “into”.
- b) not only justified, but placed into vital union with Christ. The original language uses the preposition, εἰς - into, into the sphere of . . .
- c) baptism signifies this union with Christ. By sheer grace, God places us “into” Christ - all that he is and has. (not the water itself).
- d) so my baptism into Christ signifies and involves a vital identification with Christ.

2. That baptism is a baptism into Christ's death and resurrection. (vs. 3-5; 8-10)

- a) this is most likely a ref to the picture of baptism - going beneath the water, burial, and then up from the water to newness of life.
- b) therefore, to be in union w/ Christ (vital identification) is to be united

with his death and res.

3. We Are Now Dead and almost Dead. (vs.6) - the key to sanctification

3 terse, but important statements:

- 1) our old self was crucified - the person I was before I came to know Christ. (old man)
- 2) the body of sin - “sinful nature”; “the flesh” might be “done away with”. The problem here is that the way “done away with” is stated, it sounds as though this is an instantaneous experience, happening much as “our old self was crucified” is described.

but καταργεω does not carry this idea- the primary meaning is:

- 1) to render idle, unemployed, inactivate, make inoperative
- 1a) to cause a person or thing to have no further efficiency
- 1b) to deprive of force, influence, power

We still very much have the desire and capacity to follow our sinful nature. The doing away with translation obscures the meaning- I would personally vote for the “having been deprived of it’s commanding power”.

[illus] the devil is spoken of as having been “destroyed”, but it’s the same word used in here as in Rom 6 - “depriving of commanding power” Heb 2:14 - he might καταργεω the one who holds the power of death. The devil can be spoken of as destroyed, yet we are told that he prowls around like a lion, seeking to devour those who are unaware of him. 1 Jn. 5:18 at the same time say that the evil one cannot touch a believer. So his power is not what it was, he still has the ability to deceive the saints, but is limited and is living on borrowed time. Christ’s destruction of sin is on the same basis.

3) no longer slaves to sin - “It Ain’t Gonna Reign No More”

4. You must consider yourselves . . . (vs. 11)

- a) “consider, reckon, regard” - λογίζομαι - source for our word “logistics”. It’s an accounting word that means basically “to put into an account or determine what’s in an account.”
- b) not make believe, but something to be realized and acted upon. The secret of holy living begins in the mind. We exercise faith to do this, to be sure. It’s understanding what God says is true of me and living out my life consistently with that, not caving into sin any longer. Sin no longer rules over me. I now have a choice to obey my new nature or follow along with my sinful nature as I have so often before.

[illus] John Stott gives a good analogy here, He says, “Can a married woman live

as though she were a single girl? Well, yes, I suppose she can. It is not impossible. But let her feel that ring on the fourth finger of her left hand, the symbol of her new life, the symbol of her identification with her husband, let her remember who she is, and let her live accordingly. Can a born-again Christian live as though he were still in his sins? Well, yes, I suppose he can. It is not impossible. but let him remember his baptism, the symbol of his identification with Christ in his death and resurrection, and let him live accordingly.” Men Made New, pg. 50.