



Epistle to The Romans



Lesson 7, Romans 6: Sanctification

Review

God's Greatest Gift (Chapter 4): How do we get to Heaven? There's only one thing we can "do" —receive God's gift by faith.

Justification is to be declared righteous. It is given to us as a free gift. It cannot be earned or paid and is an insult to try. Justification is akin to being given a passport to cross the border. You are in.



Peace of God (Chapter 5): Experiential results of justification; the sequence to spiritual maturity: tribulation → perseverance ("patience") → experience → hope.

Chapter 6: Sanctification

Justification imputed righteousness to us, by faith alone. Nothing has changed, it just means that you now have been marked as 'not guilty.' If that is the case, how can God accept us while we still retain our sin nature? How does He disengage us from that nature?

Answer: _____

Justification got us in the door, now the next step in the process is Sanctification.

The Tenses of "Salvation"

- † Past Tense: Separation from the Penalty of Sin Justification (passport)
- † Present Tense: Separation from the Power of Sin Sanctification (growth)
- † Future Tense: Separation from the Presence of Sin Glorification

Justification vs Sanctification

Justification is for us; Sanctification is in us.

Justification declares the sinner righteous; Sanctification makes the sinner righteous.

Justification removes the guilt and penalty of sin; Sanctification removes the growth and the power of sin.

Sanctification is the process where you grow to be more representative of the position you have been freely given.

As we continue remember that we learned in Chapter 5 that the law caused us to sin more!

Read Romans 6 verses 1&2

"God forbid... here means "May it never be." The fact is, Christians have died to sin (Rom 6:7, 11). The Greek tense for "died" suggests a specific point when the action occurred: at salvation.

Once and for all. Death, whether physical or spiritual, means separation, not extinction (Rom 6:7, 4).

The Death of Defeat

God does something to us when we become believers so that we can't sin carelessly:

- Something has happened to our basic nature
- You can still be tempted, and you can yield to those temptations
- You can still sin, but you cannot rest in it
- It doesn't have anything to do with some vow you make but is because of what God has done.

The world doesn't understand that. They don't want to understand that; it is completely contrary to man's thinking. "Justify" does not mean "to make you good," or this question would be inappropriate.

Jesus Christ did not come to make bad men good; He came to make dead men live!

Read Romans 6 verse 3

Paul emphasized Christ's death and burial as an essential part of the Gospel in his definition (**1 Cor 15:1-4**). However, if you find water in this verse, you have missed the meaning!

Paul's Gospel

- 1) Jesus Died for our sin According to the Scriptures fulfilling hundreds of precise prophecies. Not a tragedy but an achievement.
- 2) He was Buried
- 3) He Rose again, again, according to the Scriptures fulfilling a scenario agreed upon before the foundation of the world. Not a knee jerk reaction to Adam's sin.



Key verbs that Paul uses are knowing, believing, reckoning.

Whenever Paul tells us what Christ has done, he always refers to it as settled, stated, as a fact.

Also, Paul tells us that what Christ has done we all have opportunity to claim it, that it is something possible for us.

The Death of Defeat: "It ain't gonna reign no more"

v.3: "do you not know" that is in present tense meaning, are you continuing not to know?

v.6: "knowing" in present tense means to keep on knowing something.

v.8: "we believe" meaning we keep on believing (1st time since 4:24).

v.9: "knowing" the perfect tense meaning having come to know.

v.11: "consider" is in the imperative mood and in the present tense which means keep on considering, reckon, keep on counting it to be true.

v.12: "do not let sin reign" also in the imperative mood, present tense which means keep on not letting sin reign;

v.13: “do not go on presenting” again in the imperative mood, present tense meaning do not keep on presenting, also “but present” means do it immediately.

Baptism

The Greek word for Baptism, baptizo, was not translated: it was transliterated. This means you will find 20 different meanings in a typical lexicon. The word has a wide latitude of meanings, not only in the NT, but also in the Septuagint Version of the OT, where it is used of the ablutions (washing oneself) and baptisms required by the Mosaic law. These were done by immersion, effusion (pouring over) and by sprinkling; and the same word for “washings” or “baptisms” designates them all (Heb 9:10,13,19,21). The word literally means to dip:



...send Lazarus, that he may dip the tip of his finger in water... Luke 16:24

Jesus answered, He it is, to whom I shall give a sop... John 13:26

And he was clothed with a vesture dipped in blood... Revelation 19:13

How many different “baptisms” are mentioned in the Bible? At least seven different kinds.

Let’s look at a few:

✠ **Read 1 Cor 10:1-2:** This is the story of the parting of the Red Sea. The Israelites when through on dry land. Who got wet? _____ But who got Baptized? _____. There was no water on them. It was used in a metaphorical sense, to so identify with another. They followed him that they were identified with Moses’ faith—and it was his faith that was ascribed to them. From slaves, to being free with Moses. They were baptized into Moses’ faith.

✠ John the Baptist: His baptism, who were water immersed, bound its subjects to repentance, but not to the faith of Christ. Those whom John baptized were rebaptized by Paul (Acts 18:24 19:7).

✠ Baptism of Jesus (Mark 3:15): We can’t die for the sins of the world, but Jesus can/did. We then identify with him and all the righteousness. We also identify with the will of the Father, the death, burial, resurrection.

✠ Matthew 20:22, 23: We are baptized in Christ’s Suffering.

✠ 1 Pet 3:20, 21: Noah in the ark.

✠ 1 Pet 3:7-12. Baptism by fire where the chaff blows away. In reference to the Second Coming and the Wheat from the chaff (unbelievers).

✠ Baptism of the Holy Spirit. The apostles of our Lord were baptized with the Holy Ghost (Mt 3:11) by his coming upon them (Acts 1:8). The extraordinary event at Pentecost was explained by Peter as a fulfillment of the ancient promise that the Spirit would be poured out in the last days in fire (Acts 2:17).

Only three of the above examples have to do with water. The New Testament consistently denies baptismal regeneration, presenting water baptism as a public attestation to an accomplished spiritual work (cf., e.g., Acts 10:44-48;16:29-33).

Baptism does not wash away your sins. It is a sign of identity. Water Baptism is a public testimony of a spiritual work.

Read Romans 6 verse 4

When we are baptized, we are identifying as being buried with Christ unto death. The resurrection of Jesus was not resuscitation; it was a new form of life in the same way the spiritual lives of believers in Jesus have a new, fresh quality. A believer's identification with Jesus Christ is in His resurrection: besides being the start of new spiritual life now, it is also the guarantee of physical resurrection. Just thinking positive isn't enough: you need the reason, the basis.

How is this? Paul says in Gal 3:26f - 4:9 says we are clothed with Christ. Water baptism doesn't clothe you; it is but a testimony. Only God can do this.

Read 1 Peter 3:20, 21. This scripture uses Baptism for those who were saved, but who got wet? Not the believers. They were safe inside the ark! This is the baptism of the Holy Spirit: it is our union with Christ that saves us.

"Truth in Labeling"

"Baptism of the Holy Spirit," this phrase is used by so many people today and refers to many different things. Confusion persists due to the fact that this terminology is often used for the infilling of the Holy Spirit or gifts of the Holy Spirit as predicted in Acts 1:5.

Only six Scriptures refer to this baptism (Rom 6,4; Gal 3:25-26; Eph 4:4- 6; Col 2:11-14; 1 Pet 3:20-21; 1 Cor 12:12-14). Yet, 1 Cor 12:13 is the only place "Baptism of Holy Spirit" is defined in the Word of God.

"We were all baptized" meaning once and for all. When? **When you believed.**

There is no Christian that hasn't been "baptized by the Holy Spirit!"

This should not to be confused with the filling of the Spirit which is a frequent thing. Some people label the filling of the Scripture with "Baptism of the Holy Spirit," but we should not quarrel with labels. One experience doesn't do it. In other words, we should not stop seeking the filling of the Holy Spirit after our salvation. We should seek the filling of the Holy Spirit daily.

Sanctification

Sanctification begins with regeneration, the implanting of spiritual life in a believer. From that starting point, sanctification is God's progressively separating a believer from sin to Himself and transforming his total life experience toward holiness and purity. The process of sanctification for a believer never ends while he is on earth in his mortal body. It is consummated in glorification when that believer—through death and resurrection or through the Rapture—stands in the presence of God," conformed to the likeness of His Son" (8:29). A believer's

identification [baptism] with Jesus Christ by faith is the ground of sanctification. However, the process of translating that identification into our daily experience demands three attitudes of mind and action on our part. These Paul discussed in Romans 6:5-23:

- 1) Reckon 6:5-11
- 2) Do not yield 6:12-14
- 3) Serve 6:15-23

Justification declares (imputes) holiness; Sanctification makes us holy.

Reckon (6:5-11)

The first attitude for required of believers is to “count” which means to “keep on counting,” themselves dead to sin but alive to God in Christ Jesus (v. 11). Counting yourself dead to sin is a choice of the believer. You are now free to make that choice. An unbeliever cannot make that choice as he/she is tucked under the bondage of sin. Being able to reckon something as true, however, depends on knowing and believing certain things. These things to know and believe are stated in verses 5-10.

Read Romans 6 verses 5 & 6

“If” should be read as “since.”

“Knowing this”: no doubts allowed here. You know who is your master.

“Destroyed” means being rendered powerless or to “to make of none effect, to be paralyzed or canceled or nullified”— “that henceforth we should not serve sin.”

Old self is rendered powerless because of our union with Christ in His death. I no longer have to be a slave to sin. Never again. “It ain’t gonna reign no more.” Each decision is a choice, which is not true on the unbeliever. The old nature still exists, as described in 5:6, 8, 10: helpless, ungodly, rebellious, and an enemy of God. But now it needn’t be in charge.

Read Romans 6 verse 7

What does this mean? Sin here is a singular meaning the old sin nature. Our self—our flesh—is determined by our nature; our sin nature (cf. Prov 23:7 “For as he thinketh in his heart, so is he...”).

Chapter 6 deals with what God has done about this sin nature. He dealt with it once and for all. A completed reality. This contrasts with today’s cultural buzz terms such as “positive thinking,” “visualization,” “rebirthing yourself”; et al.

Being dead with Christ, the old self need not dominate us. New life is His goal. It is a fact... We are now a different person. We are accepted in the Beloved. You are never accepted more than right now. But there is much more. You and I are now freed and able to say “no” to the sin nature, but we still must claim it by faith!

Read Romans 6 verses 8 & 9

This stands in opposition to the practice of the so-called perpetual sacrifice of Christ in the Roman Catholic Mass. To keep offering Christ back up as a sacrifice is paganism.

The glorified Christ says, *"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death"* (Rev 1:18). The Resurrection opens up eternity to Christ, and it will open up eternity to those who will trust Him.

Read Romans 6 verses 10 & 11

"Reckon" means to consider or count it as true. The present tense of the words means to keep on doing; daily, moment-by-moment. Reckon yourself dead to sin and alive to God. Do you really believe it? We should share His resurrection life (Eph 2:5-6; Col 2:12-13).

Do not Yield (6:12-14)

Read Romans 6 verse 12

"Therefore do not let sin reign" is in present imperfect tense meaning, "do not let sin continue to reign." Don't let it reign as it has no mastery over you. Stop letting it—right now! How? By your insisting that what God says is true. The dominion of sin is now your choice. It wasn't your choice before without Christ. These are moment-by-moment choices that lead to the mountain top or the valley. (Chapter 7 & 8 will detail.)

The Christian life is not trying to become what you are not. The Christian life is experiencing what you are—in Christ.

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Corinthians 5:17

This is not a fantasy: it is God's declaration. Note also 2 Cor 5:21: *"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."*

Read Romans 6 verse 13

The word "instruments" means in a military context, such as "weapons" or "armor" (cf. Rom 13:12; 2 Cor 6:7; 10:4). There is a war going on. Your daily choices will now determine the results; not your previous slavery. The power of the old nature is now broken.

Read Romans 6 verse 14

Now that is "Good News!" I am now under the principle of grace. The law requires obedience, and, thus, death.

Serve (6:15-23)

Read Romans 6 verse 15

"May it never be." We are serving by desire (Phil 2:12, 13), empowered by grace. Our response is gratitude for what He has done inside of us already.

Read Romans 6 verse 16

There is no middle ground between being a slave to sin and a slave to obedience to God. Who is your master? You are now free to make the choice. As the Lord Jesus said, “No one can serve two masters... You cannot serve both God and money” (Mt 6:24; Lk 16:13). It is not about wealth, it means having confidence in wealth and becoming a slave to it. Paul will also point out that being a slave to sin leads to death (cf. Rom 6:21, 23).

Read Romans 6 verse 17

“Thanks be to God,” He did it. You didn’t. He delivered you from the slavery. Paul says “Ye were” in the perfect tense meaning it is completed. “Obedient from the heart” by believing in the Gospel because the victory is in your heart.

Read Romans 6 verse 18

The word “servants” here is the Greek word *doulos*, meaning bond slaves or slaves forever. Slaves that have chosen to stay in that position for the rest of their lives. Have you been? Your new nature will always desire to follow God. That is what will be or is different in you. That will grow the more you give it mastery. Following your own self will always result in misery. You can still sin, but you really will not enjoy it.

Read Romans 6 verses 19, 20, 21, & 22

In verse 22 “Made free from sin” is once and for all. In may still be there but it no longer reigns.

Read Romans 6 verse 23

“The wages” meaning a soldier’s pay. Sin is a tough taskmaster resulting in eternal death for the unbeliever in a permanent separation from God, the source of life. I don’t think that we can imagine what it is like to have absolutely no hope, forever. Dante’s *Inferno*, “Abandon all hope, all ye who enter here.” This is the wages the unbeliever has earned because of their sin.

By contrast, the grace gift, given freely no strings, is eternal life!

Summary

- Three times in this chapter Paul wrote that sin results in death (Rom 6:16, 21, 23).
- This death is eternal separation from God in hell, in which unbelievers suffer conscious torment forever (Lk 16:24-25).
- This is the wages they have earned and deserve because of their sin (Rom 5:12; 7:13).
- By contrast, the gift (*carisma* *charisma*, “grace-gift”) of God is eternal life (Jn 3:16, 36).
- Eternal life is a gift that cannot be earned (Eph 2:8-9; Titus 3:5).

Next Session

Read Romans 7 referred to as the “Law School.” What kind of “adultery” is Paul referring to in his opening allegory? (Rom 7:1-4). When was Paul “alive without the law”? (Rom 7:9). What is the purpose of the Law?

ROMANS CHAPTER SIX

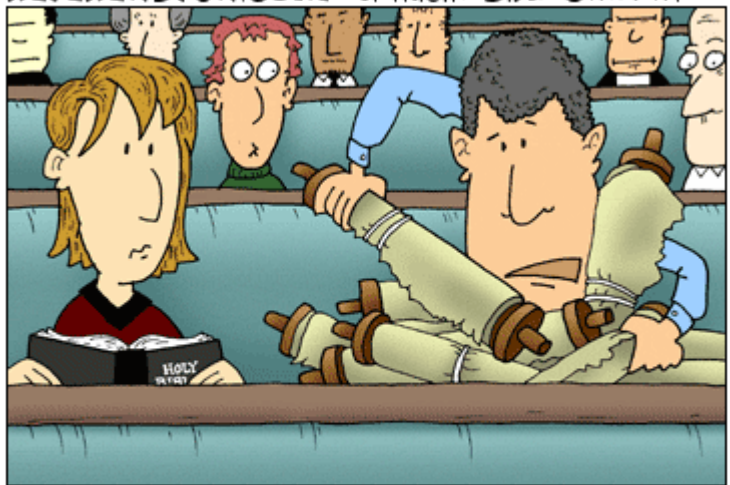
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