

## Romans Chapter 6: (1 - 12)

### Justification by Faith & Sanctification

After we have been justified by faith that means we receive it as a free gift, it is grace. We do not have to work for it but then we have to start to be sanctified. Sanctify means made holy. So therefore we are justified means we will receive Christ's holiness but our own ethical righteousness is the way you behave, it is not quite on par with Christ. That lags behind and that needs to catch up until we reach heaven and then we will be perfect. So this process which we now look at is how a Christian lives their lives. The way we live is the most important part of our life.

How are we going to be sanctified? Is it just trying harder?

### 1 What shall we say then? Are we to continue in sin that grace may abound?

So if we are talking about after justification, so justification is a free thing to us. After accepting Jesus Christ as Lord and Saviour, we are justified, we have Christ's righteousness. What happens after this? There are two default modes we will all fall into:

1. Become a legalist.
2. You got hyper grace.

Legalism is basically you saying, "Okay I have become a Christian, so therefore I have been justified by Christ but I must maintain my justification." Therefore we continue with good works. The ground of justification on our sanctification rather than the other way round, which is wrong. God may have justified me by faith but I have to maintain this by good works. Like God start with a motto but we must continue with good works because with your good works you contribute to your justification. That is in the Book of Galatian. Paul dealt with this directly, they think that I have got justification by faith but I must maintain my situation before God by having these good works. If that is the case then two things will happen:

1. We will basically jeopardize our faith in justification because if justification depends on our own effort and we are so-so imperfect then we will feel we are not saved. Next time we wake-up in the morning, because the previous night you have done something wrong. Do you still feel you are saved? We think sometimes that no we are not saved and we think that our justification not on Christ but on our own efforts and then we do become more holy in Christ. Actually if we have to become more holy we have to face on God's justification, instead we use it based on our own works and because we are imperfect then we fail. So this is one direction.

The other default mode is hyper-grace, where we say, "God forgave my sins. All my sins are forgiven of today, yesterday and tomorrow, I do not care, I can do whatever I want and I am still cool". This is called hyper-grace.

### 1 .....Are we to continue in sin that grace may abound?

More sin more grace. This idea of hyper-grace started all the way back in agnostics, in the first and second century and the today the most famous fellow, Joseph Prince says,

*The Holy Spirit never convicts you of your sin, it never comes to point out your faults.*

Hyper-grace pastors will then just focus on grace but forget about sin. So what they will do is that they will not preach against sin, only got positive motivational sermons, never take a cultural stand for righteousness, ignore the Old Testament because it is full of judgement and then we got people with moral lives, how to teach and preach. So these are some of the hyper-grace. So hyper-grace and legalism exist in the church right from the beginning till now. Paul is dealing with the hyper-grace mode.

## **2 By no means! How can we who died to sin still live in it?**

Paul says here that we cannot sin; as far as sin is concerned we are already dead to sin. Paul is using a metaphor here. The difference between alive and dead people is that a dead person does not give any response. As far as sin is concerned we should be like dead to sin, means whatever tries to tempt us, lean us in, we should be dead, there should be no response to sin at all.

## **3 Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death?**

## **4 We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.**

So here we participated in Christ's death and burial. There is only other place in the bible where it talks about baptism into a person, usually we baptize into water.

1-Corinthian 10:

## **1 For I do not want you to be unaware, brothers, that our fathers were all under the cloud, and all passed through the sea,**

## **2 and all were baptized into Moses in the cloud and in the sea,**

When Jewish people left Egypt a cloud was before them at the daytime. That is the cloud of the presence of God then after that they went through the sea, it is like a baptism and in all that they were led by Moses. So when we say the same experience through this Moses event. So basically crossing the red sea, the Israelites set along the side of Moses in this Exodus event, so therefore they participated with Moses. So in the same way when we are baptized the believer is the sat alongside Christ in his death and resurrection event. This is as if when Christ died and rose again we are with him as it were. Christ righteousness and death frees us from the sin and brings us eternal life. So we are united with him in death so we will certainly be united with him in resurrection. There is a spiritual unity; we cannot sin anymore, because as far as our salvation is concerned when we accepted Jesus Christ as lord and saviour we were spiritually united with him. There is a unity there which we didn't deserve. So therefore we have the inherited guilt and corruption and what happens is that Christ pays to absorb that guilt that gives us the power to live righteous lives. When a person is married to another person they gain what each one has. So when we are united with Christ

all his pluses are for us, the negatives in term of death to sin is also for you. So we know that our old self was crucified with him in order that the body of sin might be brought to nothing so that we will no longer be enslaved to sin. So therefore we talk about crucifixion. Crucifixion is a very-very final, when nailed on the cross there is no coming back. You nail with Christ you surely die. So when Paul use a metaphor you are crucified. It means that you are dealing with sin is done, it is finished and complete. This old self is basically the old man is what we were in Adam, the man of old age who lives under the power of sin and death. So this is the old man, Adam, you got inherited guilt and sin. When we are crucified this part of our lives is completely crucified.

*What was crucified with Christ was not part of me, called my old nature, but the whole of me as I was before I was converted.*

We do not have a situation where we are conflicted as it were. Half of us love God; the other half does not love God. The whole of you is basically before you converted was crucified. So therefore this whole issue of the two different ages; one under Adam and one under Jesus, so therefore if you are here you will under death, sin, which reigns and when you accepted Jesus Christ you move to this new age where Jesus is in-charge, where there is life and righteousness, although there is some influence of the old man in you. So here we have the new man, under new management as it were. So when Paul says, you cannot live in sin anymore because your state is completely changed. You are united with Christ therefore you are under new management, a new age. We are no longer under the control of sin, so therefore it is impossible for us to live like that, although there is some temptation to go back.

**5 For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his.**

**6 We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin.**

**7 For one who has died has been set free from sin.**

**8 Now if we have died with Christ, we believe that we will also live with him.**

**9 We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him.**

**10 For the death he died he died to sin, once for all, but the life he lives he lives to God.**

Christ died once and for all, here Paul is trying to tell us that just as Christ died once and for all he will never die again. If we are united with Christ we also will die to sin, never to die again spiritually is it were. If that is the actual fact, so how can we sin? Jesus Christ came into the dominion of the law, sin and death. He identified with sinful people by the baptism, subject to the power of sin, the power of hunger, the power of all our flesh but he never succumb and then he rose from the dead. Now he rose from the dead that this dominion will never have more power over him. For the death he died he died to sin once and for all but the life he lives he lives to God. There are two facets; you go to a new state. He lives to glorify God; he died once and for all.

How do we live righteously then? We must consider ourselves dead to sin, this is the application. This is a voluntary process.

How do I not live a sinful life? Try harder, read Ten Commandments and then follow exactly, but if we do that you will probably fail. So here the secret is, you must consider. Basically what he is saying. Grammar is a present imperative which is present tense. Going forward into the future you must consider which means this is not action, this is faith. You must believe yourself dead to sin and alive to Christ. If we do not believe that we are with Christ we will continue to sin. So it is a paradigm shift, it is a belief, it is not effort.

We must consider dead to sin and that belief will turn into action. How do we walk on water? Peter asked Jesus if he can come on water to Him, Peter never walked on water before. So his ability to walk on water actually was based on his belief. Putting the leg out there is because of the faith, if there is no faith the leg will not come there. Only about half way he sank down, why, he took his eyes off Jesus and he started to sink. So that tells us that basically belief and effort go together. If we have the right kind of belief then effort goes on itself. So when we actually want to grow in God, it is not trying harder, it is believing more. When we believe more then automatically you get up there and otherwise if you put the other way around, you put effort first. Belief will automatically generate effort. So here we have a belief that sin is dead, I am alive to God and this will never change and not have power to change my life and then you refuse to sin and pursue good deeds.

Brian Chappell gave a good example; all of us are like ear of corn. The ear of corn has two parts, corn and husk. The husk is dead but the life is here. When Christ looks at us, when we look at ourselves we need to see the life of Christ. This seed is ready to go bursting with life. This is our old nature, our works, now if we keep on looking at ourselves we will only get more depressed.

When God looks at us he looks at the corn, he loves us based on the fact that we have the life of Christ in us. So we don't depend on our sinful nature, even whatever works that we have is actually nothing. The beauty we have and acceptance is because of the life of Christ. When temptations come there are two things we could do:

1. I must resist because adultery is bad. That might work, we believe adultery is bad but it is so hard to obey.
2. But if we will consider ourselves dead to sin because we are in Christ we will not sin. It is not trying harder and it is actually believing more. Augustine had an interesting situation one day, he was quite a bad sinner, he used to shack up with women here and there, live against what his mother wants. His mother was a very lovely Christian woman. One time he had a long-time lover and he left her and then became a Christian. One day they were walking on the road and then they passed each other on the road and the woman immediately recognized him, saying "Augustine, you do not remember me, it is me." And then Augustine walked pass, "Yeah I know it is you but it is not me." There is no longer the old Augustine. So therefore that is what Augustine tries to teach us. We are now new creatures and the more you believe you are new and you have got a newness. Ambrosi said, you are genuinely new but not thoroughly new. It means that we are genuinely new by Christ but you are not completely new because there are certain bits of you got husk and the old works there.

Victor Belenko was a Russian Air Force pilot during the Cold War. Towards the end of the Cold War he did not like Russia because Soviet Union was very poor, there is no freedom, nothing at all, long food lines. He got to his mid 25 and he rode off one day and he went to Japan and he almost crash landed, almost narrowly missing a commercial plane and he asked for asylum, immediately got American citizenship and he went to America and he describe in a series of interviews life in America. The first thing they brought him was to a store. He thought that it was a plan from CIA, because in Russia people have to queue up in line. He was not use to it, in fact he went there he did not get much, he only got one box of cat food. He lived that kind of life; he did not realize that you could buy other things. He come away from the Soviet Union, but he took the Soviet Union with you. It is only later on he looked and understood that I am now an American citizen, I have rights, I am free, I can go out and do that. The more we believe that, the more we are able to exercise freedom, basically the same with us. We are now transported from the realm of sin and death. We need to believe that we are totally loved in Jesus Christ and we have the ability to overcome sin. The more we believe that the more then you can exercise growing in righteousness towards God.

Romans 6:

**12 Let not sin therefore reign in your mortal body, to make you obey its passions.**

**13 Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness.**

It is grace driven effort. As we were sinners Jesus paid for our sins and the way He looks at us with the eyes of love. Once those eyes of love look on us we are changed. We can never live like that anymore. That is why it is called grace driven effort.

*“People do not drift toward Holiness. Apart from grace-driven effort, people do not gravitate toward godliness, prayer, obedience to Scripture, faith, and delight in the Lord. We drift toward compromise and call it tolerance; we drift toward disobedience and call it freedom; we drift toward superstition and call it faith. We cherish the indiscipline of lost self-control and call it relaxation; we slouch toward prayerlessness and delude ourselves into thinking we have escaped legalism; we slide toward godlessness and convince ourselves we have been liberated.”*

[D.A. Carson](#)

Hard work is not the opposite of grace; it is a result of experiencing grace. So when you work towards becoming more like Christ, it is grace driven work, it is because of what Christ has done for you that fills your heart in love that energizes your effort. So the more you believe like walking on water, the more you belief then the more you are going to step outside to walk further away. So therefore what should we work on? We should actually work on our believes. Many of us work on our disciplines, rather than our belief and become legalist.

We have to do things out of love for God, not as a duty. That will give us the power to grow. Paul described in Philippians chapter 3 a very famous passage, where he describes all the benefits he has as a great Pharisee, he rejects all that and he says

**12** Not that I have already obtained this or am already perfect, but I press on to make it my own, because Christ Jesus has made me his own.

So he is pressing on as a lot of people mistake this verse and talk about other things and relate those things to it. These are all wrong interpretations. Paul is talking about his road to sanctification, his road towards holiness. What he is saying is that because he is in Christ therefore I press on to be like him. Is it because of my destiny, Christ has made me. I press on not to make him accept me but I press on because he has accepted me, because he has a destiny for me.

**13** Brothers, I do not consider that I have made it my own. But one thing I do: forgetting what lies behind and straining forward to what lies ahead,

**14** I press on toward the goal for the prize of the upward call of God in Christ Jesus.

This is called grace driven effort. When we are accepted in Christ we are not accepted because of our good works, we are already accepted by Christ and because we are accepted and loved by Christ what drives us move towards holiness is the fact that Jesus loves us and Jesus will never stop loving us and the more you dig into that the harder we will try. So we have to believe sin is dead, I am alive to God that will never change and the Holy Spirit has given us the ability to change. So we grow with all sort of things like prayer, bible study, the Lord's supper. Some people think spiritual growth is like feeding chicken, the more you pray, the more your bible study, you will get more spiritual. Is there a linear relationship between Christian growth and prayer and Lord's Supper. There cannot be a linear relationship, because there is a variable factor. The variable factor is repentance and dependence. Even though you do a lot of prayer, a lot of Bible study, inside your heart you find you sin you need to be able to surrender and you need to be able to depend and that is going to depend on your will, the faith in the new nature. The more faith you have in the new nature, the more likely you are going to repent, the more likely you are going to repent when that happens this will grow and people grow at different rates.

#### **BELIEF IN ABILITY ENABLES YOU TO RACE:**

In our secular world people believe in their ability in their respective fields. In Christian life belief in Him enables you to race which means you are justified by faith and your new nature that is united with him. So if you believe in that then you will have the energy to be able to be sanctified.

As we live in our Christian life, we are already transformed. We need to believe that we are new creature in Christ. We need to believe that your ability to beat sin is there and you continue to grow closer and more stronger to be able to beat sin. The more you believe in that and the more you believe in his love that is how you are going to grow naturally, not the other way around like trying to obey some formula.

Slavery to sin is outlawed already but people don't act on it. We have to act on it because we are all free in Christ.