

The Christian's Necessary Pursuit of Holiness (Sanctification)

Part 2

Romans 6.1-14

Introduction

1. The universality and depth of our sin (Rom.1:18-3:20)

2. Justification by faith alone in Jesus alone (Rom.3:21-4:25)

The legal; never to be repeated declaration; that God (the Ultimate Judge); because of the Person and work of His One and Only Son; has fully and completely forgiven all our sin; apart from any work on our part; but by faith in Jesus alone

3. Representation (Rom.5:12-21)

1. We are either "in **Adam**" by nature,
2. We are "in **Christ**" by grace

4. Sanctification (Rom.6:1ff)

5. Sanctification?

Sanctification refers to the **Holy Spirit** graciously working **together with us** in our lives; (1) empowering us; (2) challenging us to obedience, and (3) moving us, to ever greater obedience.

It is therefore, a progressive process, and,

Sanctification is never completed in this life—only in the life to come

1. The question (Rom.6:1)

2. Paul's answer (6:2a)

3. The reason why? (6:2b,3.7a,8a)

1. It refers to a definite point in the Christian's past

2. The repeated emphasis of this being a past event (6:2-8)

3. The importance of this truth

1. That sin can no longer make any **legal** claim on us.
2. We are totally free from the ultimate **guilt** of sin; and,
3. We have been completely delivered from **eternal death** and **judgment**

4. Note the radical nature of the term used

4. When did we die to sin? (6:3,4)

1. Roman Catholics believe that a person is born again through baptism

1. RC teaching

- "Thus by baptism (baptism in water) men are plunged into the paschal mystery of Christ: they die with Him, are buried with Him, and rise with Him (Rom.6:4); they receive the spirit of adoption as sons "in which we cry Abba Father" (Rom.8:15), and thus become true adorers whom the Father seeks" (**Vatican 2: Constitution of the Sacred Liturgy. Chap.1. Section 6**)
- "Baptism therefore establishes a sacramental bond of unity which links all who have been reborn by it" (**Vatican 2: Decree on ecumenism; Chapter 3; number 22**)
- "Bishops, as successors of the apostles, receive...the mission to teach all nations and to preach the gospel to every creature, so that all men may attain to salvation by

faith, baptism and the fulfilment of the commandments” (**Vatican 2: Constitution of the church. Chapter 3; number 23**)

- ” “Baptism is necessary for salvation, but can be replaced by baptism of blood or baptism of desire (**A concise Dictionary of Theology (Roman Catholic): O’ Collins and Farrugia: Article Baptism**)
- “The Catechism indicates that in this sacrament of initiation everyone baptised experiences (1) forgiveness of sins, (2) spiritual rebirth as ‘a new creation’ in Christ, and incorporation into the living body of Jesus on Earth” (**The New Catholic Dictionary: Ekstrom; Article Baptism**)

2. Greek Orthodox teaching non baptism

“It is the initial Sacrament through which he who is immersed in water three times, in the name of the Father and of the Son and of the Holy Spirit, is (1) cleansed from all sin and is (2) regenerated spiritually. As our Lord Himself stated: “No one can enter the kingdom of God unless he is born of water and the Spirit” (John 3:5)”

3. Eastern Orthodox teaching on baptism

The purpose of Holy Baptism

1. To remove the consequences of the 'original sin'.
2. To wash away all other sins committed before the time of Baptism if the person is beyond the age of infancy.
3. To unite the person to "The Body of Christ" (that is, the Church), and to open the door of salvation and eternal life to him or her.

2. Protestant position: These texts are not referring to baptismal regeneration (regeneration meaning—being born again) (1Cor.1:13-17; 12:13)

1. A fundamental principle of interpretation/communication

1. Paul’s letter to the Romans

2. 1Corinthians 1:13-17

3. Gospel stories (Lk.5:17-26; 7:36-50; 15:11ff; 18:9-14; 19:1-10; 23:35-43): See too Jn.17; Acts 10:39-48; Gal.3:1-14)

4. Understanding Rom.6:3-4

1. Through which baptism are we saved (water or the Spirit)? (1Cor.12:13)

2. The meaning of Rom.6:3-4 (sign and reality)

1. The same terms are used of the spiritual reality (i.e. baptism in the Spirit), and the outward, visible, physical sign (i.e. baptism in water)

2. Baptism in water (the sign) points to the reality (salvation)

The sign (baptism in water) is a picture of salvation—it is not the **reality**—it is merely the sign

5. How did we die to sin (6:3,4,5,6,8)

1. Notice how frequently union with Christ is frequently mentioned in 6:1-8

2. The Bible hinges on the person and work of two people-Adam and Jesus.

Conclusion