

3 sanctification

FREEDOM FROM SIN

What shall we say then? Shall we continue in sin, that grace may abound? May it never be! We who died to sin, how could we live in it any longer? Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death, that just as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.

For if we have become united with him in the likeness of his death, we will also be part of his resurrection; knowing this, that our old man was crucified with him, that the body of sin might be done away with, so that we would no longer be in bondage to sin. For he who has died has been freed from sin.

But if we died with Christ, we believe that we will also live with him, knowing that Christ, being raised from the dead, dies no more. Death no longer has dominion over him! For the death that he died, he died to sin one time; but the life that he lives, he lives to God. Thus consider yourselves also to be dead to sin, but alive to God in Christ Jesus our Lord. Therefore don't let sin reign in your mortal body, that you should obey it in its lusts. Also, do not present your members to sin as instruments of unrighteousness, but present yourselves to God as alive from the dead, and your members as instruments of righteousness to God. For sin will not have dominion over you, for you are not under law, but under grace.

What then? Shall we sin because we are not under law but under grace? May it never be! Don't you know that when you present yourselves as servants and obey someone, you are the servants of whomever you obey, whether of sin to death, or of obedience to righteousness? But thanks be to God that, whereas you were bondservants of sin, you became obedient from the heart to that form of teaching to which you were delivered. Being made free from sin, you became bondservants of righteousness.

I speak in human terms because of the weakness of your flesh; for as you presented your members as servants to uncleanness and to wickedness upon wickedness, even so now present your members as servants to righteousness for sanctification. For when you were servants of sin, you were free from righteousness. What fruit then did you have at that time in the things of which you are now ashamed? For the end of those things is death. But now, being made free from sin and having become servants of God, you have your fruit of sanctification and the result of eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

FREEDOM FROM LAW

Or don't you know, brothers (for I speak to men who know the law), that the law has dominion over a man for as long as he lives? For the woman that has a husband is bound by law to the husband while he lives, but if the husband dies, she is discharged from the law of the husband. So then if, while the husband lives, she is joined to another man, she would be called an adulteress. But if the husband dies, she is free from the law, so that she is no adulteress, though she is joined to another man.

Therefore, my brothers, you also were made dead to the law through the body of Christ, that you would be joined to another, to him who was raised from the dead, that we might produce fruit to God. For when we were in the flesh, the sinful passions which were through the law worked in our members to bring out fruit to death. But now we have been discharged from the law, having died to that in which we were held; so that we serve in newness of the spirit, and not in oldness of the letter.

What shall we say then? Is the law sin? May it never be! However, I wouldn't have known sin except through the law. For I wouldn't have known coveting unless the law had said, "You shall not covet." But sin, finding occasion through the commandment, produced in me all kinds of coveting. For apart from the law, sin is dead. I was alive apart from the law once, but when the commandment came, sin revived and I died. The commandment which was for life, this I found to be for death; for sin, finding occasion through the commandment, deceived me, and through it killed me. Therefore the law indeed is holy, and the commandment holy, righteous, and good.

Did then that which is good become death to me? May it never be! But sin, that it might be shown to be sin, was producing death in me through that which is good; that through the commandment sin might become exceedingly sinful.

For we know that the law is spiritual, but I am fleshly, sold under sin. For I don't understand what I am doing. For I don't practice what I desire to do; but what I hate, that I do. But if what I don't desire, that I do, I consent to the law that it is good. So now it is no more I that do it, but sin which dwells in me. For I know that in me, that is, in my flesh, dwells no good thing. For desire is present with me, but I don't find it doing that which is good. For the good which I desire, I don't do; but the evil which I don't desire, that I practice. But if what I don't desire, that I do, it is no more I that do it, but sin which dwells in me.

I find then the law that, while I desire to do good, evil is present. For I delight in God's law after the inward person, but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. What a wretched man I am! Who will deliver me out of the body of this death? I thank God through Jesus Christ, our Lord!

So then with the mind, I myself serve God's law, but with the flesh, sin's law.

LIFE IN THE SPIRIT OF GOD

There is therefore now no condemnation to those who are in Christ Jesus, who don't walk according to the flesh, but according to the Spirit. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death. For what the law couldn't do, in that it was weak through the flesh, God did, sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, that the ordinance of the law might be fulfilled in us who don't walk according to the flesh, but according to the Spirit.

For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit. For the mind of the flesh is death, but the mind of the Spirit is life and peace; because the mind of the flesh is hostile toward God, for it is not subject to God's law, neither indeed can it be. Those who are in the flesh can't please God.

But you are not in the flesh but in the Spirit, if it is so that the Spirit of God dwells in you. But if any man doesn't have the Spirit of Christ, he is not his. If Christ is in you, the body is dead because of sin, but the spirit is alive because of righteousness. But if the Spirit of him who raised up Jesus from the dead dwells in you, he who raised up Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you.

So then, brothers, we are debtors, not to the flesh, to live after the flesh. For if you live after the flesh, you must die; but if by the Spirit you put to death the deeds of the body, you will live.

For as many as are led by the Spirit of God, these are children of God. For you didn't receive the spirit of bondage again to fear, but you received the Spirit of adoption, by whom we cry, "Abba! Father!" The Spirit himself testifies with our spirit that we are children of God; and if children, then heirs—heirs of God and joint heirs with Christ, if indeed we suffer with him, that we may also be glorified with him.

For I consider that the sufferings of this present time are not worthy to be compared with the glory which will be revealed toward us. For the creation waits with eager expectation for the children of God to be revealed. For the creation was subjected to vanity, not of its own will, but because of him who subjected it, in hope that the creation itself also will be delivered from the bondage of decay into the liberty of the glory of the children of God.

For we know that the whole creation groans and travails in pain together until now. Not only so, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for adoption, the redemption of our body. For we were saved in hope, but hope that is seen is not hope. For who hopes for that which he sees? But if we hope for that which we don't see, we wait for it with patience.

In the same way, the Spirit also helps our weaknesses, for we don't know how to pray as we ought. But the Spirit himself makes intercession for us with groanings which can't be uttered. He who searches the hearts knows what is on the Spirit's mind, because he makes intercession for the saints according to God.

We know that all things work together for good for those who love God, for those who are called according to his purpose. For whom he foreknew, he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brothers. Whom he predestined, those he also called. Whom he called, those he also justified. Whom he justified, those he also glorified.

SUMMARY

What then shall we say about these things? If God is for us, who can be against us? He who didn't spare his own Son, but delivered him up for us all, how would he not also with him freely give us all things? Who could bring a charge against God's chosen ones? It is God who justifies. Who is he who condemns? It is Christ who died, yes rather, who was raised from the dead, who is at the right hand of God, who also makes intercession for us. Who shall separate us from the love of Christ? Could oppression, or anguish, or persecution, or famine, or nakedness, or peril, or sword?

Even as it is written,

"For your sake we are killed all day long. We were accounted as sheep for the slaughter."

No, in all these things we are more than conquerors through him who loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing will be able to separate us from God's love which is in Christ Jesus our Lord.

Please read the above text and complete the below in preparation for class. Give priority to the text!

1. How do we become united with Christ in His death and His resurrection?
2. Who gets set free from sin?
3. The saints in Rome “became obedient from the heart” to what?
4. How would you define sanctification...
 - a. ...using a dictionary?
 - b. ...based on the letter to the saints in Rome?
5. Why were the Israelites “made dead to the law through the body of Christ”?
6. What is personification? What are some concepts Paul personifies in this text?
7. When was Paul “alive apart from the law”?