



Romans 1-8

Sanctification

ROMANS

THE GOSPEL OF GRACE	THE THREE TYPES OF SINNERS	THE THREE TENSES OF SALVATION	
		JUSTIFICATION	SANCTIFICATION
1:1-17	1:18-3:20	3:21-5:21	6-8
Accountable for the Gospel 1:1-5	The Immoral Sinner 1:18-32	Justification Explained 3:21-31	Sanctification Positional 6:1-10
Addressees The Romans 1:6-7	The Moral Sinner 2:1-16	Justification Exemplified 4:1-25	
Aspirations in the Gospel 1:8-15	The Religious Sinner 2:17-3:8	Justification's End Results 5:1-11	
Acclamation of the Gospel: <i>Salvation to all who believe</i> 1:16-17	Conclusion: <i>All Are Sinners</i> 3:9-20	Identification: <i>In Adam All Die</i> <i>In Christ All Live</i> 5:11-21	

The Justice of God Revealed

Sanctification

V. Romans 6:1-8:17 – THE DOCTRINE OF SANCTIFICATION: DELIVERANCE FROM THE POWER OF SIN

Let's take a look at Sanctification

Phase Two – Sanctification

Phase #1

Saved from the
Penalty of sin
Titus 3:5



He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, Titus 3:5

Phase Two – Sanctification

Phase #1

Saved from the
Penalty of sin

Titus 3:5

Acts 16:31



They said, “**Believe in the Lord Jesus, and you will be saved, you and your household.**” Acts 16:31

Phase Two – Sanctification

Phase #1

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Acts 16:31

Justification



Phase Two – Sanctification

Phase #1

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Titus 3:5

Acts 16:31

Justification

Phase #2

Saved from the
Power of sin
Philippians 2:12

So then, my beloved,
just as you have
always obeyed, not as
in my presence only,
but now much more
in my absence, **work
out your salvation
with fear and
trembling.**

Philippians 2:12

*“The Righteous shall
live by faith” – Habakkuk 2:4*

Believer in Time

Phase Two – Sanctification

Phase #1

Saved from the
Penalty of sin

Titus 3:5

Acts 16:31

Justification

Phase #2

Saved from the
Power of sin

Philippians 2:12

James 1:21

Therefore, putting
aside all filthiness
and all that remains
of wickedness, in
humility **receive the
word implanted,
which is able to save
your souls.** James
1:21

*“The Righteous shall
live by faith” – Habakkuk 2:4*

Believer in Time

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Sanctification



*“The Righteous shall
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Believer in Time

Sanctification

V. Romans 6:1-8:17 – THE DOCTRINE OF SANCTIFICATION: DELIVERANCE FROM THE POWER OF SIN

A. **Positional Sanctification:** Since you are now *in Christ*, you should understand your new relationship to **sin**

***Adam sinned and ushered in death**

---Jesus died and ushered in life

***Adam's sin condemned us all**

---Jesus' death makes

justification possible

***Death reigned through Adam**

---Life reigns through Jesus

***Adam brought judgment from God**

---Jesus brings reconciliation and

peace with God

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1. Sin

(a) Sin as a noun (Greek: HARMARTIA) appears in 39 verses in Romans.

- 1) It appears 7 times in chapter 5 after verse 12.
- 2) It appears 16 times in chapter 6.

Sanctification

- 3) It appears 16 times in chapter 7.
- 4) It appears 5 times in chapter 8:1-10.
- 5) The sanctification chapters (5:12-8:17) refer to sin no fewer than 40 times.

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- a. Remarkably, in the first four chapters of Romans, sin (HAMARTIA) as a noun appears only 4 times.
- b. Similarly, in Romans 8:11 through 16:27, the word sin appears only 2 times.

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6) The plural form of sin (sins) appears only 3 times in Romans (4:7, 7:5, 11:27) and only once in the chapters dealing with sanctification.

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- b) Sin as a verb (Greek: HAMARTANO) appears 7 times in Romans. Of the 7 uses of sin as a verb, 4 are in the sanctification chapters.
- c) The great number of uses of the word sin in the sanctification chapters shows that God focuses on sin in the life of the believer rather than on sin in the ungodly.

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- d) God cares about your attitude toward sin in your Christian life!
- e) Note also that the Greek noun for sin is most often in the singular rather than in the plural (sins). This is significant, as you will see.
- f) In Romans 5-8, the Greek usually pairs *sin* with the definite article the (*the sin*).

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- 1) The use of the definite article *the* with the singular noun *sin* leaves us to ask: “The sin what?”
- 2) Romans 7:17-18 tells us that the answer to “the sin *what?*” is *the sin nature.*
- 3) *The sin* refers to the *indwelling sin*, the fleshly nature of a person.

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g) In summary

- 1) When Paul referred to sin in the believer's life, he purposely used the singular form of the word sin to indicate the source of sin (the fleshly nature) and not its products, sins in the plural.

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- a. In essence, he focused on the root of sin, not the fruit.
- b. You will never properly deal with the issue of sin by dealing with your individual sins. You must go to the root, the sin nature or *the sin*.

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- 2) The devil and the world are curiously absent in this passage that deals with sin in the believer's life. Too many Christians blame *Satan* and the *world* for all their ills and never deal with the root problem, their sin nature.

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2. Romans 6:1 – Why shouldn't we go on sinning?

a) Suppose a well-meaning Christian asked you, "Shall I continue in sin that grace may abound?" Wouldn't you answer, "No!"? Place an X beside all the reasons this person should not sin.

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- 1) Sin is bad for you. _____
- 2) Sin offends God. _____
- 3) Sin is not good for your health.

- 4) Sin will cause you to lose rewards.

- 5) If you sin, you will be submitting to
the devil and the world. _____

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6) God will discipline you for sinning.

7) Don't sin, because _____

_____.

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- b) Paul posed this question because in Romans 5:20-21, he stated that God's grace is always greater than sin's ability to condemn.
- 1) You cannot out-sin the grace of God.
 - 2) When sin abounds, grace super-abounds.

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3. Romans 6:2 – Paul gave an astounding answer to the question, “Why not sin?”
 - a) Romans 6:2a – ***We who died to the sin...*** is a meaningful statement that we might disregard if we don't stop and give it proper consideration.
 - 1) When explaining why we should not sin, Paul reasoned differently than most Bible teachers. Paul declared that the reason a Christian should not sin is because we are dead to sin. Astounding!

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- 2) Paul took care not to say that our sin nature is dead. This is not a matter of semantics. He meant exactly what he wrote.
- 3) We are dead to sin (*the sin*, our sin nature), but our sin nature is not dead.

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b) Romans 6:2b – *How shall we ... still live in it?*

- 1) Dead people don't live in their old homes or participate in their old relationships. Dead people feel no pain.
- 2) With death comes separation.

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3) We are not to continue in sin because our relationship with the sin nature is no longer the same. We are now to count ourselves dead to sin (sin singular, *the sin nature*).