

## **“Sanctification”**

### **Romans - the Gospel of God**

Romans 6:1-14

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**Jeff:** Our gracious God, we give You thanks as we bow before You this morning. We acknowledge that You are great and greatly to be praised, and that You have made us Your friends, Your servants and yet Your children. You have created us into a body that You call Your own. We are living stones situated one beside another. We are a holy temple built up to Your glory. All of these things are things that You call us, ways in which You describe us. And Father, we are humbled by that. As we bow before You today we acknowledge Your greatness, but also Your tender compassion, Your desire to heal the hurt. And so You sent Your only-begotten Son into the world, that we might have life and have it abundantly through Him. You are indeed great and greatly to be praised.

Father, as we bow before You today we ask that You will do several things. We pray that You will glorify Yourself in our midst. We pray also that You will teach us by Your word, so that we will not only have heads with knowledge, but also hearts overflowing with joy because of what You've done for us in Christ. Father, we also pray that we would not have these things unto ourselves. But we pray that whatever we learn would be like a leaven, not only in our own lives but in the lives of those about us. Lord, help us to extend what we learn through our hands and with our feet and with our lips.

Father, we ask that You will bless those dear to us. We think of Sig; we think of Bruce. We ask that You'll bless them, that You'll encourage them—not only them but their wives as well. Father, we pray for Kevin and his wife, and ask that You will minister to them in an abundance of care.

And Father, as we're here, and as we're thinking about not only the joys of being yours, but also the difficulties of living in this present evil age, we think about job loss, something so substantial to each one of us. Lord, we think about Gary.. We certainly pray that You will bring him work, even as his contract ends in April. So Father, we ask that Your hand would be upon him, encouraging his heart and also leading him into a new line of work or a new job, or whatever it is that You would have him to do.

Father, we now pray that You'll bless us. Bless our time together in Your word. And we ask it in Christ's precious name. Amen.

**Brave Men:** Amen.

**Jeff:** All right. Today we're going to turn our attention to Romans chapter 6. So let me have you turn there to Romans chapter 6. Today we'll look at verses 1-14. And what I'm going to try to do is to give you the lay of the land in our time here in these fourteen verses. And so let me read them to you: Romans 6, verses 1-14.

*“What shall we say, then? Are we to continue in sin that grace may abound? By no means! How can we who died to sin still live in it? Do you not know that all of us who have been baptized into Christ Jesus were baptized into His death? 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. 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.*

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

*“Now if we have died with Christ, we believe that we will also live with Him. We know that Christ, being raised from the dead, will never die again; death no longer has dominion over Him. For the death He died He died to sin once for all, but the life He lives He lives to God.*

*“So you also must consider yourselves dead to sin, and alive to God in Christ Jesus. Let not sin therefore reign in your mortal body, to make you obey its passions. 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. For sin will have no dominion over you, since you are not under law but under grace.”* This is the word of the Lord.

**Brave Men:** Thanks be to God.

**Jeff:** I can’t believe I remembered it. *(Laughter)* I’m glad I did. It came to me late, Don. All right. So I want us to think a little bit today about that passage. And this is going to be in some ways that I’m going to take a lay of the land, because I think the teaching here is absolutely important for us in our Christian walk. And so I want to do this by looking at just a little bit of an introduction. I then want us to think about the four points that are on your outline: *united to Christ, the results of dying with Christ, the results of being raised with Christ, and then putting our new status into action.* I think that’s what best captures the flow of this passage.

And so let’s start to look at some introductory points. And what I want you to remember is this. I want you to remember that we have been delivered from something. And one of the things that we realize as we think not only about this today—What’s the date, Don? What’s the date today?

**Don Maurer:** The 10<sup>th</sup>.

**Jeff:** This is the 10<sup>th</sup>. And so the 11<sup>th</sup> follows the 10<sup>th</sup>. So chapter 6 follows chapter 5. Did I do well, Don?

**Don:** Oh Jeff, stellar!

**Jeff:** All right; thanks. So chapter 6 follows chapter 5. And chapter 6 reminds us that we have been delivered from something. And that from which we have been delivered is sin. We’ve been delivered from sin’s power and sin’s dominion. But we haven’t been delivered from sin’s presence. And so we have to live our lives in the presence of sin. And chapter 6 is going to talk to us about how to do that.

Now I want to spell something out for you. Before I go into this any further I want to talk to you a little bit about this deliverance from sin that has some overlap of chapter 5 and chapter 6. And I want to spell it out for you because I think it’s important for us to realize that there are some wrong ways to think about deliverance from sin. Let me give you one of those wrong ways. And it’s a popular wrong way that I think we need to be vigilant in thinking against.

Sometimes you’ll hear people say something like this. They’ll say that you have within you a white dog and a black dog. And both of them are contending for what you feed them. But it’s the one who gets fed the most that will win, right? So whatever you feed wins.

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And what they’re saying is that you have a sinful nature living in you, and you have a holy nature living in you. And they’re both alive and well, and the one that you feed will win.

Now that sounds compelling until you look at this chapter. And this chapter says something very emphatic: it says that we died to sin. And I want you to know that there are other places—Romans 7 for instance—that are going to tell us that our first husband Adam died—or Paul says that we died to him.

Now the point that I would say is this. The point that I’m making is that we have two dogs in us. And one is a white dog, very much alive. And the other one is the carcass of a dead black dog. (*Laughter*) And so the power and the dominion of that black dog is dead. His presence is still very much with us.

And one of the great commentators on Romans chapter 6—a guy by the name of John Frazier—says this. And people just love it when you talk like this. “*When the sun is not out,*” says Frazier, “*then it doesn’t heat up the dung piles and make them stink. But when the sun comes out and shines upon the dung piles, then they stink badly,*” right? And the dung piles, or the residue of sin that remains in us, when it has the light of Scripture shine upon it, it stinks pretty bad, right? And the whole point of sanctification is bringing the word to bear upon that dead carcass that is in us, those dung piles that are in us, so that we clean them up by the power of the Holy Spirit in us, right?

So that’s the idea. One of the things that I want us to move away from is this idea that sin is still alive and well personified. It has power over us and it has dominion over us. It doesn’t. It’s not a living dog that if we feed it wins. If we are in Christ it’s already dead; that’s the idea.

Okay, so that’s a wrong way to think about it, and we ought to be careful not to do that. So we’ve been delivered from something, and that is sin. If we’re in Christ we’ve been delivered from it decisively. We are free from the penalty of sin and the power of sin; we are not free from the presence of sin.

Now I want you to see how Paul says this; I want you to see what he says. Romans 5:20b connects us with 6:1. He says, “*But where sin increased, grace increased all the more.*” And now in 6:1 he’s going to pick up on that. And he’s going to say, “*What shall we say, then? Shall we go on sinning so that grace may increase?*”

Now obviously he’s going to say no; we ought not to do that. But the question is why?

Think about it like this. Here we are in chapter 5. We are either in Adam or we are in Christ. By the time we get to the end of chapter 5 you realize that I’m in Christ. This is awesome! I’ve been delivered from sin—from its penalty, from its power; I’ve been delivered from it! All I have to do is hang out and wait for the *eschaton*. And I guess that means I get to do whatever I want!

And Paul says wait a minute; that’s not the implication here. The implication is that we are not to go on sinning that we can see how abundant grace is. No, no, no, no, no. He says that believers are different and they are to be different. Now that’s a theologically laden statement when you think about it. Believers are different and they are to be different.

I’ve given you this illustration before, but I just love it. Think about it in terms of the zygote, which is the smallest of the human form in Mama’s womb. It has 46 chromosomes, 23 pairs, right? And it’s always going to have 46 chromosomes whether

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it's a zygote, or whether it's a 46-year-old man or whether it's an 86-year-old man. It's always going to have 46 chromosomes. And therefore what we would say is, that zygote is as human as it will ever be. But it's becoming what it is.

And that's the way of it with the Christian. In Christ we are as Christian as we will ever be. And yet we are becoming what we already are. And that's the idea here. Paul says, okay. You've been delivered from sin's power and penalty. But that doesn't mean that you continue to sin so that you can see how abundant grace is. You are different now because you are in Christ, because your relationship to sin has now changed in Him. Now become what it is that you are.

Did you ever meet a person who said something like this? Whether they say it like this or not is another matter. They say it similar to this or in some way close to it. He tells you that he is a Christian. He just says, “I'm not a sanctified Christian. You know, the second work of grace hasn't really gotten hold of me.” Or “God has not really brought conviction on me about needing to change. But I'm really into the gospel.” You know, that sort of language, that sort of talk. Have you ever met someone like that?

When you meet someone like that, he's a classic illustration of what we're talking about here. Chapter 5: great! I'm no longer in sin; I don't have to do anything. Let grace abound as I sin all the more. That's the idea. And so we need to remember that what we're looking at in chapter 6, moving beyond chapter 5, is what are the implications of chapter 5? What does chapter 5 entail? And that leads us into our points.

But let me stop there and ask this. Does that have clarity with you? Do you need to flesh that out, or do you want to talk about that a bit? All right. So let's talk about—

**Ted Wood:** Jeff?

**Jeff:** Yeah.

**Ted:** I'm not really crazy about the dead dog analogy.

**Jeff:** You don't like that?

**Ted:** Because I don't think I'm too sure of it. I'm looking at Romans 7 right now. And everything you said I'm very interested in, and I've spent a lot of time thinking about this over the years.

**Jeff:** Yeah, sure.

**Ted:** What it really means to be in Christ. And I don't want to get into 7. But he says, *“It is no longer I who do it, but the sin that dwells within me. For I know that nothing good dwells in me, that is, in my flesh.”*

**Jeff:** Yeah.

**Ted:** I mean, the flesh is very active; it's not a dead dog. *“For I have the desire to do what is right, but not the ability to carry it out.”*

**Jeff:** I guess somebody wanted to comment really quick here.

**David Miller:** Yeah. The dog, instead of being completely dead, it's still gasping for breath. *(Laughter)* Go ahead.

**Ted:** I mean, it's the effort of the flesh. You know, the flesh is I want what I want when I want it.

**Jeff:** Mm-hmm.

**Ted:** And it works through the will, the emotions and the mind. Go ahead.

**Jeff:** All right. Let me talk to you about this for just a minute. I think chapter 7 is focusing on something a little bit different in regard to this. There he doesn't say that

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Adam died, that our first husband died. He makes that illustration, but he actually says that we died to our first husband, which is a little bit different. But I think he’s making a point. And I think the point is that when we die to Adam there’s a severing of sin’s power and the penalty of it. And in that sense the dog is dead. The presence that remains is a neutered presence no matter how you construe it, right?

Illustrations fail. So whether we talk about it as a dead dog is neither here nor there. But we have to remember that if we’re in Christ, whatever that presence is, it’s a neutered one; it’s a powerless one. Hold on to that thought, because I want to show you something here.

**Ted:** My eyebrows are—

**Jeff:** First of all, I know; I saw your eyebrows. Hold on, hold on. *(Laughter)* Let’s think about a few things related to sanctification first. What is sanctification? That’s what we’re talking about in chapter 6 and chapter 7 and chapter 8. *“Sanctification is the work of God’s free grace whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin and live unto righteousness.”*

Now that’s from the Westminster Shorter Catechism. That says nothing about whether the dog is dead or living. But what it does say is that we are renewed so that we can move from death to sin into life in Christ.

Now there’s a sense in which we already are, and we’re becoming what we already are. That is, we’re alive in Christ and we’re becoming alive in Christ. But that’s the idea. Now let’s flesh that out.

There are three immovables here. There are three aspects of sanctification that I think we want to catch. First of all we need to remember that justification precedes and is different from sanctification. In other words, what we learned about in chapter 4 and 5 is justification. Abraham was justified by faith. We learned in chapter 5 about the imputation of righteousness that comes as a result of that justification by faith. And now we’re learning about sanctification and it’s different. But justification precedes sanctification, and it’s different from it. So that’s the first immovable.

The second is that this is grounded in Christ. I want you to take a look at the text a minute. Just take a look at the first four or five verses. Look through and look at all the prepositions here. I mean, when you think about it this is really amazing! Let me direct your attention to verse 3. *“Do you not know that all of us who have been baptized”—here it is!—“into Christ were baptized into His death. We were buried therefore with Him and 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.”*

There’s a ton of prepositions there that put us in a relationship with Jesus Christ. And so he is giving us one prepositional phrase after another. This helps us to situate ourselves from all different aspects and angles in Christ. I don’t know how he could tell us any other way, and more emphatically, that this is about Jesus Christ. You were placed in this position of being sanctified, of being able to progress in your sanctification, by Christ. So it’s grounded in Christ.

And then it’s definitive and progressive, and we’ve been talking about this a little bit as we go along. But here’s the point of this. There’s a sense in which it’s already happened, and that what’s happening is now happening, right? It’s the idea of 46 chromosomes, and we’re growing into what we already are.

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It’s the idea of Mark Twain’s *The Prince and the Pauper*. The pauper and the prince trade places. The pauper is now a prince and he goes back to the palace. And all of the attendants who think that he’s the prince because they look alike are mystified because the pauper who is now the prince looks like an idiot. Why? Because he doesn’t know how to do anything princely. And why would he? He is now a pauper dressed as a prince.

But the point is that he is moved from one sphere—the sphere of poverty—into the sphere of princely riches. But then, as the story progresses, the pauper now the prince grows in his facility to be a prince. In other words he is in a princely context, and he becomes the prince that he is. And that’s the whole point. We are redeemed in Christ, set down in the kingdom of the sun of God’s love. And as we are set in that context we become those princely subjects of His kingdom; that’s the idea. Does that make sense? So you have those three immovables. Does this make sense? Do we need to flesh that out?

**Ted:** The only thing I would say is that in *The Prince and the Pauper* it seems to me that the pauper not only poses as the prince, in fact he is the prince.

**Jeff:** Yes.

**Ted:** And that would be who we are in Christ. “*It is no longer I who lives, but Christ who lives in me.*”

**Jeff:** Yeah, okay.

**Ted:** Christ, my life.

**Jeff:** But sometimes we feel like the pauper in the palace.

**Ted:** Yes, that’s right.

**Jeff:** We feel like we don’t belong.

**Ted:** Absolutely, all the time.

**Jeff:** And that’s why this is important. He asks, “Do you know?”, because there are times in your Christian life when you start to say, “Am I really?”, right? I know all this stuff to be true. But I also know me pretty well. And I’m wondering if all of this is true—not in general, because I believe it’s true,—but I’m wondering if this is actually true about me.

And so Paul says this; he asks this very personal question: “Do you know?”

Okay, now let’s follow this through for a second. Do you know? Know what? That we are united to Christ?

You say, okay. All right; that’s good. But union with Christ is something that I can know in general (verse 5.) In other words, if a person is saved at all he must be united to Christ. Yes, but he goes on to say this in verse 11: “*So you also must consider.*” In other words, if a person is united to Christ in order to be saved, that’s very good. “Do you not know that *you* were united to Christ?”

“Well, that’s what I don’t know.” Okay, brother; you need to consider something. Now here’s the thing; this is the beauty of this word. This word is a Greek word, *logidzomai*, and it means to reckon or to account. That’s the idea.

Now what is it that we are to consider? What is it that we are to consider here? We are to consider—we are to reckon—that something has happened to us. And that’s the whole challenge, isn’t it? I mean, haven’t we really come to the rub of it all? I mean, this is really it, because what we’re being asked here is not to have the power of positive thinking. We’re not being asked here to think something into existence. What we’re being

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asked to do is to think about a condition that is, that we can't actually in some way substantially see. Do you know what I mean?

If I asked you to point to something, let's put it this way. Somebody comes walking into the room. Could we identify that person as a Christian just by something that we could point to substantially in his hand or on his person?

**Ted:** By just looking at them?

**Jeff:** By just looking at them.

**Ted:** Not talking to them?

**Jeff:** Not talking to them. No, right? And so you'd have to talk with them. And you'd have to listen to what they say. And you'd have to listen to the answers that they give to the questions you pose. And you would then be able to make a decision on the basis of what they say. And what they're saying describes their internal thoughts, describes their actions that you can't see but they actually engaged in, and so on.

All of this goes to the point that says that there is a sense in which it is incumbent upon you to reckon something about yourself; that is, that you died and were raised in Christ. And as a result of that, that changes your relationship to sin.

Now again that's not the power of positive thinking. It's not asking you to create something by your thinking. But it is asking you to reckon what is true. And I think that is sometimes the hardest thing to do. I personally think this is a real challenge. The challenge is not sitting here in a Bible study. Here's what the challenge is: The challenge is sitting across from a husband and wife who are tearing up one another with their words and saying to them, "Now think about this, guys. You are in a union one with another." And that union matters; it means something. And so it ought to direct and influence the way you think and the way you behave toward one another.

And you know this. "I don't care!" And you never know. The hardest thing in the world is trying to pull them back and to reckon what is true. What is true? You are married; you made vows to one another; you're committed to one another. Reckon that true, and then proceed from it. That's the hardest thing in the world to do when you're at odds with your spouse, or if you're sitting there in front of a couple, right?

**Jordan Obaker:** This sort of came up a couple years ago in one of our Sunday school classes. You had brought up the two dogs analogy at that time and I struggled with that.

**Jeff:** Yes.

**Jordan:** And the reason I struggled with this was because if it's dead, why does it feel like it's begging for food?

**Jeff:** Uh-huh.

**Jordan:** One of the things I've come to realize since then is that I think this analogy is true. It's not the dog; it's us neglecting our means of preservation. So in *The Westminster Confession of Faith* it talks about the perseverance of the saints. And it says: "*Nevertheless they may, through the temptations of Satan and the world, and the prevalence of corruption remaining in them, and the neglect of the means of preservation, fall into grievous sins.*"

**Jeff:** Yes.

**Jordan:** Now we have to think about that. For me it was like am I praying? Am I drawing upon Christ and His resources to overcome this sin? Am I reading the Word faithfully? Am I worshipping God? Am I improving upon my baptism? Am I preparing for

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the Lord’s Supper and drawing upon those graces? And I think that when I stop to think about that, I’m not. It’s not the dog that is begging from me.

**Jeff:** Right.

**Jordan:** It’s me neglecting the means of preservation that I already have to overcome that sin. And I’ve noticed through the years that the things I’ve struggled with the most sin-wise, is that when I come before the Lord and I’m faithful—not perfect—but when I’m faithful I am much better at saying that’s not a temptation for me today.

**Jeff:** Sure.

**Jordan:** That’s all so neat—you know, the wolves and the dogs analogy, because I struggle with that verse because it just doesn’t feel true. But I think what you say about us is true. It’s on you now to do something about it.

**Jeff:** Yeah.

**Jordan:** I think that nothing less than our means of preservation is going to be really helpful.

**Jeff:** Yeah. And I think what Paul is saying is that he’s going to get to the point where he says that if you reckon this to be true, then don’t offer yourself as an instrument of unrighteousness, but actually present your body as an instrument of righteousness. And that’s exactly what you’re saying. Present yourselves to those things that will not only preserve but will nurture the faith that is in you, because if you’re really in Christ you’re dead to your first husband Adam, right? That relationship is severed. There is no going back to that first spouse if you’re married to the second spouse. That’s the idea. That’s really helpful; good. I saw somebody else with his hand up. Maybe I was wrong. Yes?

**Ron Baling:** Paul says that someone who has died is free from sin.

**Jeff:** Yeah.

**Ron:** I think this in a progressive sense. But every time I die to self then I do not sin. It’s not that I’m completely free of sin. But every time I die to sin then I do not sin.

**Jeff:** Right. That’s one way to kind of contextualize both definitive and progressive in that kind of language. Thanks. Okay, so what are we to consider? Well, we are to consider the fact that there has been a realm change.

Now we’re not thinking about justification at this point. Everything that we’re thinking about comes on the basis of justification. But now we’re thinking about what has been a realm change; something is now different. In other words, I want you to think about it like this.

Let me put it like this. Our systematic theology professor Rick Gamble down at the seminary wrote in his second volume on the whole council of God that when he was young he used to deliver flowers. And on this one particular occasion he delivered flowers to a funeral home. And he said he took the flowers in and he said he sat them down. And when he turned around he said that there was a dead body there. And he said that he had not seen the dead body when he walked in and it startled him when he turned around and saw it. And he said, “I was startled.” But he said, “That dead body wasn’t a bit startled.” (*Laughter*) “I didn’t surprise him at all.”

And his point was this: that person is now in another realm. He is undistracted and not able to be surprised by what happens in this realm. There’s a realm change that happens. That realm change is a realm change for the Christian.



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Now that realm change is what we oftentimes talk about as this. We talk about the present evil age. This is a Scripture designation: the present evil age. And then we talk about the age to come. And when we talk about the age to come we talk about living in the overlap. And the age to come was brought about by Christ. In other words, as we are united to Christ we live in the age to come. But we live in the age to come in the present evil age.

Now how do you navigate that in your thinking? Well here's one way to think about it. I realize that illustrations often fail, and mine are failing to some degree here.

**Ted:** No. When I pointed that out it was not a criticism.

**Jeff:** Okay. Well, I'm relieved that I didn't fail.

**Ted:** It was just a lousy analogy. *(Laughter)*

**Jeff:** Let me give you another one that can be a lousy one. *(Laughter)* Imagine yourself as an astronaut. Look, he's gonna leave because you said that. *(Laughter)* You know, I'm sorry about that. *(Laughter)* I'm sorry. *(Laughter)* He's leaving anyway. *(Laughter)*

**Ted:** Don was ready to get some shots in. *(Laughter)*

**Jeff:** So think about being an astronaut, okay? And you put on your space suit and you leave your space ship, and you go out and you're on the moon. You are in what can be called a dead realm. There's nothing growing there; it's dead. And you're able to live and move and have your being there as you live in this space suit because you have oxygen and you have regulated temperature. You have all these things that you need in order to exist in the present evil age for this dead realm. But because you're in a life-giving realm you're able to move and navigate around it.

That's something of what it's like for us as we stand in Christ.. As we stand in Christ we stand in a life-giving realm. And yet we're able to navigate this world which is a world of death; it's an evil age. I'll let that illustration rest there; I don't want to push it too far. But that's the idea, the whole idea of delivering flowers.

Now let me ask a quick question. What about baptism? Why does he bring baptism in? I think he brings baptism in not necessarily to teach us about baptism. But I think what he's saying is that it's a sign and it's a seal of this relationship that we have with Christ. In other words for him right now, because baptism represents the whole of the Christian life—death in Christ and life in Christ—this baptism becomes the pointer to that.

But it's something else. And it's something that he's not saying explicitly here. But it is this: Baptism becomes the outward initiation into the visible church. In other words, somebody professes Christ. What do you do? What's the first thing you do? You baptize them. Why? As a sign that they are members of the visible church.

And so I think what he's saying is that baptism not only points to Christ, but as a sign and a seal it is a sign and a seal of our initiation into the visible body of Christ. And therefore if we're in Christ we're in Christ by our baptism. And therefore we are different. I think that's what he's saying.

Now let me get to this: the results of dying with Christ. This is something I wanted to get to with Ted. Verse 6: the old man was crucified. *“We know that our old self was crucified with Him, in order that the body of sin might be brought to nothing.”*

So why was the old man crucified? That the body of sin might be brought to nothing, or rendered powerless. Some scholars believe that's a better and a more legitimate way to

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render that verb: “*rendered powerless.*” In other words, the result of having been crucified, having the old man crucified, and so the body if sin rendered powerless, is what? Freedom. Freedom is the result of that.

Now I guess this is what I would say to you. I know some of you don’t like it. Ted? No. (*Laughter*) You don’t like the dead dog illustration. But I think that dog illustration at least captures what we’re trying to say: that is, the old man, the black dog, was crucified—rendered powerless;--it was neutered, whatever the relationship is that you want to talk about. And therefore we have our freedom; it no longer binds us.

So however you want to construe it, I think we have to say that the old nature is dead to us; at least that’s what he’s saying. And if we struggle with that, then we go back to what we heard earlier from the Larger Catechism. Jordan was telling us that we’re not healthy; we’re anemic. We’re not participating in the means of grace that God has given to build us up; that sort of thing.

I mean, you can think about it in any number of ways. Think about it. What if I come out of a disease and my body’s weak. I’ve loss muscle mass, I’ve lost weight. But the disease is now gone; I’ve been able to overcome the disease. But my body is just ravaged by the disease. But now if I don’t eat right, if I don’t start to walk and get some exercise, if I don’t go out and get some fresh air and take my vitamins and so on, I’m not going to get better. I’m going to stay anemic and frail and weak.

And I think that’s a parallel illustration in this sense, right? The body of sin has been put to death in Christ. And yet, because of my relationship with it I’m weak, frail, beaten up, and if I don’t participate in the means of grace which will cause me to build up my faith, then I’m going to remain weak and frail and all beaten up. And I’m probably going to think that’s because the old man still lives in me, when in fact the old man is dead, crucified. Okay. Yes, Mike?

**Mike Davis:** So what you’re saying is that we need to actually believe that this is true.

**Jeff:** Yeah, right. It starts there, doesn’t it? I mean, it starts with reckon or consider. It starts with reckoning and considering these things to be true.

**David:** It sounds like if the word of God is part of you, then I would have to have offensive weapons to defeat the temptations and the accusations of Satan.

**Jeff:** Yeah.

**David:** Just like Jesus used the word of God in defeating the temptations of the enemy.

**Jeff:** Yeah.

**David:** We need that as part of the means of grace. But verse 11 says that you are to consider yourself to be dead to sin but alive to Christ. We need to assimilate that and use that as an offensive weapon against temptation.

**Jeff:** Yes, absolutely, 100%. We need to reckon what is true. We need to live in the light of what is true.

**Ted:** We need to believe it.

**Jeff:** We need to believe it.

**Ted:** I believe we believe it because the other options are not viable. That’s where we come to. But I think that it’s interesting that the conversation has been about I believe it and then this is what I do. There’s a lot of emphasis on doing. And I apologize, brother; I should know your name.

## **“Sanctification”**

**Jordan:** Jordan.

**Ted:** What?

**Jeff:** Jordan.

**Ted:** Sure. When you get to be my age—

**Jeff:** I know what you mean.

**Ted:** Anyway, he said “I’m not perfect.” I would like to say to Jordan, are you kidding me? Your behavior is not only that you try but you’re not perfect.” Well you know, it’s much worse than that. *(Laughter)* You’re so far from perfection. So I think the behavior comes as a result of what it says in Romans 7. In verses 15-20 the word *desire* is used six times. I think the first thing that happens in regeneration is that our desire changes. Before, when we were not in Christ, my desires were different. Desire drives what we do. We don’t do things because we don’t desire to do them; that’s the problem. Why is it that the natural man—

**Jeff:** I know. But listen to this; think about this though, Ted. I know what you’re saying, and that’s typically the case. But let’s put Don up here again. Woops, that didn’t work. All right, here’s Don with his glasses. *(Laughter)*

All right. You want to be a Romans 7 Christian, and so do I, right? I totally get where you are. But you’re saying that desires drive what we do.

What we have a heart for drives what we do. But Romans 6 is telling us to consider. In other words, let your thinking govern your desires. But before we get to Romans 7 we’ve got to make sure that we’re knowing and considering, because you’re right.

**Ted:** Absolutely.

**Jeff:** Because we need the primacy of the intellect in our Christian walk. Yes?

**Matt Garvic:** How do we divorce those two things? We’re not talking about a brain and a heart.

**Jeff:** Yeah.

**Matt:** They’re the same.

**Jeff:** That’s right.

**Matt:** In Hebrew it’s the liver, right? The seat of emotions and the intellect are conjoined.

**Jeff:** Right.

**Matt:** And so they’re two pieces of the same thing, two aspects of the same thing. So Paul doesn’t make it obviously clear in separating those two in this context.

**Jeff:** Yeah, I totally agree with you. And I think that evangelicalism has done a great disservice in the 1990s. I mean, James Dobson has said many good and helpful things. But his whole discussion on emotions was not very helpful, because even if it was measured in his book, the practical implication that the community took from that was that emotions are not good.

So remember this? Have you ever run into the person who when you walk up to him you say, “I feel.”

“Oh, you feel? Don’t you think?” And you’re like, “Okay; all right!” And you want to say back to that person, “No, I really feel, because I’m a person who has thoughts and feelings that I can’t separate. I’m telling you my thoughts right now, but I’m not doing it apart from my feelings,” right?

**Ted:** Yeah.

## **“Sanctification”**

**Jeff:** So I agree with you 100%. I think where we see sort of the primacy of the intellect come out is here. And you probably have your own illustrations of it; I have mine. One of the things that I’ll never forget that sort of struck me as the primacy of the intellect was that I was sitting with a couple whose marriage was in jeopardy. She had committed adultery.

There was her husband. He was saying to her, “I forgive you and I want you back.” And she is torn; she wants to go with her boyfriend.

And I said to her, “Think about what the Scriptures say.”

“I know what the Scriptures say.”

“Do you believe those things are true?”

“Yes, I believe those things are true. But I want—“

And I said, “You need to submit your wants to what you know to be true. Your desires have to be subsumed under what is true. And if you choose the thing that you want, you know that you’ll be violating truth in doing that, right?”

You know, I can’t imagine being the husband. She actually did do the right thing, and he took her back. And to this day that amazes me, because the things she was saying I would think would have to be scarred on his mind; you know what I mean?, because he’s sitting there listening to his wife say, “I don’t want him; I want him.” And yet he takes her back. What Christlikeness, I thought; it’s just amazing!

But anyway that would be an example of what I think of when I think of the primacy of the intellect over the emotions. And that’s a stark illustration, right? But the fact of the matter is, as stark as it is, that’s true in multiple contexts.

Let me do one thing before we adjourn today, and that’s this. I want to quickly tell you about the results of being raised with Christ; it’s really simple. We begin with Christ, and what does His resurrection mean for Him? It means He died to sin and lives to God. In other words, if His death to sin meant that He died to sin and lived to God, then the analogy is true for us: we die to sin and we live to God. Isn’t it interesting? Now all of a sudden the old man is not dead; now we’re dead to the old man. So he changes it around. There’s a little bit of variance going on here, but he’s trying this from all different aspects.

Okay. So what we’ll do is, we’ll pick this up. There are some things I want to say about this if you’re interested in plumbing this a little bit deeper. But then I want to move to 11-14 next time. Yes, Don?

**Don:** You said that Christ died to sin? He never committed sin in the first place.

**Jeff:** Right. But that’s what it says, Don. Look at him!

**Don:** Where?

**David:** Verse 10.

**Jeff:** “*We know that Christ being raised from the dead can never die again.*”

**David:** Verse 10.

**Jeff:** “*For the death He died He died to sin, once for all.*” I think that might raise an eyebrow or two. So we’ll pick that up the next time we get together. Yes?

**Mike:** Just a quick comment. Years ago Bruce Bickel used to say this line all the time: “Instead of feel, act, think, we need to think, act, feel.” Think right, based on truth. Act right, according to proper and true thoughts. And in the morning you’ll wake up feeling good.

## ***“Sanctification”***

**Jeff:** There’s a lot of truth to that, right? I mean, there’s a lot of truth about this. In one of his books Anthony Trollop, in his Barchester series, there’s an Anglican bishop in there who removes his son from his will. And this is what Trollop says. He says that he does it before evening prayers, because he knows that if he does it and he waits until evening prayers, he won’t do it. But if he does it before evening prayers he can rationalize it away. There’s a lot of psychology that kind of goes into that thinking that we ought to think about as we go along here. I’m open to thinking as deeply about these things on a practical level as you are. What’s said at Brave Men stays in Brave Men, except for this audio recorder. *(Laughter)*

Anyway, let’s pray. Father, thank You for this day and for the time You’ve given. We pray that You’ll bless us, Lord, with the knowledge of what You’ve done on our behalf in Christ. Lord, help us to reckon these things true and so live them out. And we pray it in Jesus’ name. Amen.

**Brave Men:** Amen.