

## THE RIGHTEOUS PURSUES HOLINESS

### Chapter 2 Lesson 3

**Chapter's Subject: Created Anew in Righteousness and True Holiness**

**Main Point: Cheap Grace?**

**Today's Study: Additional Information (Relating to Chapter 2 Lessons 1 and 2)**

### EXHORTATION TO HOLINESS Rom. 6

#### Introduction

In Romans 3:21-5:21 Paul discusses God's provision for our redemption and justification.

#### **Rom. 3:24 Amplified Bible**

"[All] are justified and made upright and in right standing with God, freely and gratuitously by His grace (His unmerited favor and mercy), through the redemption which is [provided] in Christ Jesus."

"Justified" and "redemption" are two favorite expressions of Paul; these were briefly discussed in chapter 1 of this study. "Redemption" is ransom by payment of a price and we know that price was paid with the precious blood of Jesus Christ our Savior. "Justification" means to be acquitted, pronounced not guilty and declared righteous in God's sight. What a privilege! What a tremendous blessing for a guilty person to be declared not guilty because of the provision in Jesus Christ. God freely bestows His mercy and grace upon us even when we were sinners! (Rom. 5:8)

In lesson 2 (of this chapter), I discussed the "Abuse of Grace" under the main point "Cheap Grace (*with a question mark*). In Rom. 6 we observe Paul's precautionary measure, lest anyone become abusive of the grace of God. Commenting on Romans 6, Matthew Henry wrote: "The apostle having at large asserted, opened, and proved, the great doctrine of justification by faith, for fear lest any should suck poison out of that sweet flower, and turn the grace of God in wantonness and licentiousness (*licentiousness: loose and lawless behavior, especially lustful, etc.*), he with a like zeal, copiousness (*copiousness: abundance, richness, etc.*) of expression, and cogency (*cogency: conviction, forcefulness, etc.*) of argument, **presses the absolute necessity of sanctification and holy life, as the inseparable fruit and companion of justification; for wherever Jesus Christ is made of God unto any soul righteousness, he is made of God unto that soul sanctification (1 Cor. 1:30). The water and the blood came out of the pierced side of the dying Jesus. And what God had thus joined let not us dare put it asunder.**"

The water and the blood that flowed out of Christ's side (John 19:34) has been debated, noting varying views of what message it confirms. Presently, we have time only for a brief note on this subject. The water and the blood that flowed out of Christ's side were significant of the two great benefits of justification and sanctification. Matthew Henry states: "Blood for remission, water for regeneration; blood for atonement, water for purification."

We have often prayed: “Lord thank you for your plan of salvation and the grace that brought it down to man . . .” What a wonderful change since Jesus came into our lives! 1 Cor. 6:11 “And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus Christ, and by the Spirit of our God.” (*Read 1 Cor. 6, the chapter*)

Church growth is necessary and with God’s help we should do all that is necessary to see souls saved, as we seek to fulfill the mandate Christ gave to the Church (Universal) in Matt. 28:16-20; Mark 16:15-18; etc. However, as we reach out to the lost our objectives need to be more than just adding members to our local congregations. Converts need to be disciple (see again Matt. 28:19-20); they should not remain as babes and spiritually immature members but should be nurtured and helped to mature in-Christ. Emphasis is needed on proper growth and development (1 Peter 2:2; 2 Peter 1, NB vv. 5-12; etc, we do have too many who are immature or carnal (1 Cor. 3:1-2; etc.). **It is necessary to emphasize that justification must be followed by sanctification and a holy life!!**

In order for the believer to grow to maturity he must be sanctified; a sanctified life will enable believers to live holy lives and the essence of a holy life is Christlikeness. Let us also not forget that sanctification is necessary before one can be baptized with the Holy Spirit. Among the many definitions for holiness, I have highlighted (1) the primary meaning of holiness is separation and (2) Holiness is freedom from the dominion of sin.

Oh, Beloved, let’s not be fooled, he who **habitually** practice’s sin is not of God (1 John 3:1-10). We are the Church of the Living God (Matt. 16:17-19; we are a “called out community” and we must remain separated (2 Cor. 6:17) ; we are to be the salt and light of the world (Matt. 5:13-16). Oh, Beloved! Let us sincerely appreciate the mercy and grace of God, refuse to yield to unrighteousness, instead willingly, wholeheartedly, yield ourselves as instruments of righteousness (Rom. 6:12-14).

*I will be discussing Rom. 6 in a somewhat different way in comparison with my regular way of presentations which was done verse by verse in a chronological order. You will also observe that verses 11 and 13 are discussed twice. My division for this lesson is in two parts noting two main points:*

*First: The Nature of Sanctification*

*Second: The Necessity of Sanctification*

## I. The Nature of Sanctification

### A. Mortification - Putting Off the Old Man (Rom. 6:2, 6, 11a, 12, 13a)

#### 1. We must live no longer in sin

##### **Rom. 6:2 (KJV)**

“God forbid. How shall we, that are dead to sin, live any longer therein?”

(a) Note verse 1. It is true: no matter how great humans sin, God’s grace is greater (Rom. 5:20).

- (1) Nevertheless, we must not commit more sin because God's grace is so great.
- (2) God's free gift of salvation is designed to do away with sin.
- (b) V. 2: "God forbid" (KJV). This is a very strong phrase meaning.
  - (1) From the Greek: "Let it not be" or "Don't let it happen" or if you put it in a question form: "Are we to continue to sin?"
  - (2) The above corresponds with the Hebrew meaning: "May it be far from us" (That is: to do something forbidden).
- (c) We must not be as we were or as we have done!!
  - (1) **1 Peter 4:3 (Amplified Bible)**  
 "For the time that is past already suffices for doing what the Gentiles like to do – living [as you have done in shameless, insolent wantonness, in lustful desires, drunkenness, reveling, drinking bouts and abominable lawless idolatries."
    - (2) After we have been forgiven and delivered, sin must neither condemn nor control us.
    - (3) There is none that have not sinned but God be praised we do not have to continue living in sin (1 John 3:9; 5:4)

## 2. The body of sin must be destroyed

### Rom. 6:6 (KJV)

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."

- (a) The "**old man**": this refers to the believer's old unregenerate self.
  - (1) That is the person he or she once was, the life once lived in sin.
  - (2) This old self has been crucified (i.e., put to death) with Christ on the cross in order that the believer might receive a new life in Christ and become a new person (Gal. 2:20; 5:24; Col. 2:20; 3:3; etc.)
- (b) "**Body of sin**": this refers to the human body as controlled by sinful desires.
  - (1) It's slavery to sin has now been broken (2 Cor. 5:17; Eph. 4:22; Col. 3:9-10)
  - (2) From this point on, believers must not allow their old mode of existence again to dominate their lives and bodies (2 Cor. 5:17; Eph. 4:22; Col. 3:9-10).
- (c) The actual transgression is certainly, in a great measure, prevented by the crucifying and killing of the original corruption.

## 3. We must be dead indeed to sin

### Rom 6:11a (KJV)

"Likewise reckon ye also yourselves to be dead indeed to sin"

**NOTE:**

The fundamental premise in Rom. 6 is the believers union with Christ in both His death and life. Therefore, if you are a true believer, you have died to sin – and you reckon this fact as true.

- (a) You died to sin in the sight of God.
  - (1) You are considered by God to have died with Christ on the cross and have been raised up in His resurrection.
  - (2) See Rom. 6:5-10.
- (b) You died to sin when you were born again by the Holy Spirit (John 3:6; Titus 3:5).
  - (1) You have been given Christ's power to resist sin (Rom. 6:14-18)
  - (2) You have been given Christ's power to die to sin **daily** by putting to death the misdeeds of the body (Rom. 8:13).
  - (3) You have been given Christ's power to live a new life in obedience to God (Rom. 6:5-14, 18-22)
- (c) You died to sin in water baptism (symbolically) as you proclaim your death to sin and committed yourself to reject sin and live for Jesus Christ (Rom. 6:3-5)
- (d) Death results in separation, cessation, etc.
  - (1) Separation from former associated, converse, enjoyments, employment, etc. the individual no longer does the things he did before.
  - (2) Death makes a mighty change; such a change that sanctification make in a soul, it cuts off **all** correspondence with sin.

#### 4. **Sin must not reign in our mortal bodies that we should obey it**

##### **Rom. 6:12 (KJV)**

"Let not sin therefore reign in your mortal body, that ye should obey it in the lust thereof."

- (a) Because sin has been dethroned, you must continually resist its effort to regain control.
- (b) Since sin attempts to regain primarily through the desires of the body, these desires must be resisted by those with faith in Christ.
- (c) We can do so by saying no (Titus 2:11-12) to the desires of our sinful nature that seek fulfillment through the body (Rom. 6:12)
- (d) Matthew Henry states:
 

"Though sin may remain as an outlaw, though it may oppress as a tyrant, yet let it not reign as king. Let it not make laws, nor presides councils, nor command the militia; let it not be uppermost in the soul, so that we should obey it. Though we may be sometimes overtaken and overcome by it, **yet let us never be obedient to it in the lusts thereof; let not lusts be a law to you, to which you would yield a consenting obedience.**"

## 5. We must not yield our bodies as instruments of unrighteousness

### Rom. 6:13a (KJV)

“Neither yield ye your members as instruments of unrighteousness ...”

- (a) The members of the body are used by the corrupt nature as tools by which the wills of the flesh are fulfilled; but we must not consent to that abuse.
- (b) The members of our body are fearfully and wonderfully made; it is a pity they should be the devils tools of unrighteousness unto sin, instruments of sinful actions, according to the sinful disposition.
- (c) Unrighteousness is unto sin:
  - (1) The sinful acts confirm and strengthen the sinful habits.
  - (2) One sinful acts produce another, it is like letting forth of water, therefore leave it before it be meddled with.
- (d) Remember, Satan works continuously (1 Peter 5:8).
  - (1) He will consistently and tirelessly do all he can for you to use your body as an instrument of unrighteousness.
  - (2) He will not give up, but we must be determined not to yield to temptation.
- (e) See Prov. 1:10; 4:14; Eph. 6:13; 2 Peter 3:17

**Brief Review:** “To Mortify or Put off the Old Man”, we looked at:

1. We must live no longer in sin (Rom. 6:2)
2. The body of sin must be destroyed (Rom. 6:6)
3. We must be dead indeed to sin (Rom. 6:11a)
4. Sin must not reign in our mortal bodies that we should obey it (Rom. 6:12)
5. We must not yield our bodies as instruments of unrighteousness (Rom. 6:1a)

## B. Maintaining a Life of Righteousness (Rom. 6: 4, 11b, 13b,19)

I worked sixteen years in maintenance, fifteen years and approximately seven months I served as supervisor. Strange but true I had no prior experience but with God’s help I acquired the knowledge necessary to do the job.

Traditionally, there are five types of maintenance. I am mentioning two types because of their relevance to this lesson. There is “Preventive” or “Scheduled Maintenance”. Unfortunately, there are far too many who seem to only believe in Corrective Maintenance, which is repairing and replacing after wear, malfunction or breakdown. *(Sorry but details not possible)*. **Preventive Maintenance (PM) is where equipment or facilities are inspected, maintained and protected before breakdown or other problems occur.** Yes, there are times even with an effective Preventive Maintenance program, Corrective Maintenance will become necessary but not frequently and with the setbacks and expenses as when an effective program is maintained.

Just as how we have seen expensive buildings, equipments, etc neglected until a failure or breakdown occurs or a building becomes dirty, distracting, etc, likewise and unfortunately many precious souls have spiritually lost out because of a lack of maintenance! Paul speaks of those who have turned away and have abandoned their faith (see 1 Tim. 1:19; 4:1; 5:11-19; 6:9-10)

**Beloved, holiness of life with all its values and great benefits, must be developed and maintained.** I will be briefly discussing four things seen in Rom. 6 in regards to maintaining a life of righteousness. This will be followed by a brief quote from the Ordained Bishop Study Guide (Church of God) noting the “Steps to Maintain Purity and Holiness of Character.”

*How do we “Maintain a Life of Righteousness” or continue “Living to Righteousness.”*

1. **It is to walk in the newness of life**

**Rom. 6:4b (KJV)**

“Even so we also should walk in the newness of life.”

(a) **Newness of life requires newness of heart.**

(1) Israel paid the consequences for their continued rebellion against the will of God; however, God promised to restore them even though they were in captivity. See, for example, Ezek. 36, note verses 25-32 and observe God promised them a “New Heart and Spirit.”

(2) New heart is required because out of the heart are “the issues of life”

**(Prov. 4:23 KJV)**

**Amplified Bible:** “... the springs of life.”

**LASB:** “... the course of life.”

**NIV:** “... for everything you do flows from it.”

(3) The heart is regarded as the center of life!! See Prov. 2:7; Matt. 15:18-19; Luke 6:45; Rom. 10:10. As discussed in other studies, heart is referring to the inner you not the physical organ of the body. This inner you or as referred to as the heart consists of mind, emotion and will. Why is it necessary for the heart to be renewed? See Prov.23:7; Matt. 15:18-19; Luke 6:45; Rom. 10:10.

(4) The only way to make the stream sweet is to make the spring sweet!!

(b) **“Walking”, in Scripture takes in consideration the conduct and activities of all manner of living which must be new!**

(1) Walk by new rules towards new ends, from new principles.

(2) Make a new choice of “the way”.

- Choose new paths to walk in
- New leader to walk after
- New companions to walk with
- New mentors to adore

- New counselors to guide
  - Etc.
- (3) Old things must be done away with and all things become new 2 Cor. 5:17. (See also Ezek. 11:19; Gal. 6:15; Eph. 2:15; 4:24; etc.)
- (c) **The “old man” has now become what he was not and does what he didn’t do before.**
- (d) **“Walk in the newness of life!!” (Rom. 6:4b KJV)**
- (1) The “newness of life” is a life of holiness! (Eph. 4:24).
  - (2) We died with Him (Jesus Christ), buried with Him and His resurrection was our resurrection to a newness of life.
- (e) **It is all about Jesus Christ and it is all for Him! By Him!**
- (1) By the grace of God, I am what I am (1 Cor. 15:10).
  - (2) The indwelling Christ is our hope of realizing that glory (Col. 1:27)
  - (3) Because of Him we can face tomorrow with all its challenges!!
- Because He Lives**
- Because He lives, I can face tomorrow  
 Because He lives all fear is gone  
 Because I know He holds the future  
 And life is worth a living  
 Just because He lives
- (f) **Beloved! As He is holy, even so we MUST be holy!! (1 Peter 1:15-16)**
- (g) **Rom. 6:4 (Amplified Bible)**
- “We were buried therefore with Him by the baptism into death, so that just as Christ was raised from the dead by the glorious [power] of the Father, so we too might [habitually] live and behave in newness of life.”
2. **It is to be alive unto God through Jesus Christ our Lord.**
- Rom. 6:11b**
- KJV:** “... but alive unto God through Jesus Christ our Lord.”
- Amplified Bible:** “... but alive to God [living in unbroken fellowship with Him] in Christ Jesus.”
- (a) **What does it mean to be alive to God?**
- (1) To converse with God! Obviously, Adam experienced and enjoyed conversing with God before “The Fall.”
  - (2) To pay attention to Him, having a high feeling of respect and adoration, thus God is highly esteemed!
  - (3) Finding extreme pleasure, satisfaction, and joy in Him.
  - (4) He is a matter of interest and importance, in this situation God has the preeminence at ALL times!!
  - (5) It is when the soul continuously reaches out towards God as toward an agreeable object in which it takes a secured satisfaction.
- (b) **The love of God reigning in the heart is the life of the soul inclined, dedicated towards God!!**

The fourth stanza of "Take My Life and Let it Be

Take my will and make it Thine own;

It shall be no longer mine.

Take my **heart**; it is Thine own!

It shall be Thy royal throne.

It shall be Thy royal throne.

(c) **We need to have the effectiveness and desires alive towards God, throbbing with fervent, unquenchable, undivided love!**

(1) Our daily lives should be dedicated unto His honor and glory subjecting to His perfect will.

(2) In all our ways we should acknowledge Him, having our eyes steadfastly fixed on Him.

(d) **"Through Jesus Christ our Lord." (Rom. 6:11b KJV)**

(1) Jesus Christ is our spiritual life; there is no living to the glory of God but through Him!!

(2) He is the mediator, the only way to be accepted to God; there is no access for sinful souls; no way can sinful souls interact with God who is a holy God but the mediation of Jesus Christ.

(3) **Through Christ as the Author and maintainer of this life ...**

- Through Christ as the head from whom we receive vital influence.
- Through Christ as the root by which we derive sap (vitality) and nourishment and so live.
- In living to God, Jesus Christ is our all in all!!

3. It is to yield ourselves to God as those that are alive from the dead.

**Rom. 6:13b (KJV)**

"... but yield yourselves unto God, as those that are alive from the dead, and **your members as instruments of righteousness unto God.**"

(a) Call to consecration.

(1) Consecration is the dedication or setting apart a thing or person for sacred service (cause or purpose).

(2) **The very life and being of holiness lie in the dedication of ourselves to the Lord, (giving our own-selves).**

**2 Cor. 8:5 (KJV)**

"And this they did, not as we hoped, but **first gave their own selves to the Lord**, and unto us by the will of God."

(b) Submit with the right motive.

(1) Yield yourselves to God not as the conquered yields to the conqueror, because he is defeated and have no option...

- But as a loving wife yields herself to her husband in whom she delights.



- As the scholar yields himself to the teacher who is able to lead him to knowledge that will enhance his development.
  - As an apprentice yields to his master, to be taught and ruled by him.
- (2) This act of yielding is not for your possessions, but for you to yield yourselves and nothing less than your whole selves. Give it ALL! Give it ALL to Jesus!!
- (c) Accommodate (adapt, etc.) yourselves to God!
- (1) Not only submit to Him, but comply with Him; adapt to His ways, wishes, rules, etc.
- (2) Yielding yourselves to Him not once but be always ready to serve Him; go where He wants you to go; say what He wants you to say; be what He wants you to be!!
- (3) Paul's example: "Lord what wilt thou have me to do?" (Acts 9:6)
- He yielded to God as one who was alive from the dead!
  - **To yield a dead carcass to a living God is not to please Him but to mock Him!**
  - God calls for "living sacrifices"!! (Rom. 12:1-2)
- (d) The surest evidence of our spiritual life is the dedication of ourselves to God.
- (e) Note these examples of entire consecration (*time wouldn't allow for details to see the context in which these references are used*)
- (1) Caleb and Joshua (Num 32:12)
- (2) Josiah and His Subjects (2 Kings 23:3)
- (3) Judah Under King Asa (2 Chron. 15:15)
- (4) Paul the Apostle (Phil. 3:7-8)

4. **It is to yield our members as instruments of righteousness to God.**

**Rom. 6:19 (NKJV)**

"I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves of uncleanness, and of lawlessness leading to more lawlessness, **so now present your members as slaves of righteousness for holiness.**

(a) The old and new life compared (Rom. 6:19-23)

- (1) Some have emphasized that Paul apologized for using the inadequate imagery of slavery.
- Based on the complaint by some, the offensive word here is "slave". I do not have time for details but you will find the use of this word in Rom. 6:16, 17 and 20. The KJV uses the word "servant".
    - Rom. 6:16 (KJV) "... his servant ye are whom ye obey"
    - Amplified Bible "... you are slaves of whom you obey"

- W could go to the O.T. and N.T. and quote so many examples of situations when the truth of God has been responded to with opposition and regarding it as being offensive.
  - Note these two references, briefly noted
    - Paul expressed concern for the Galatians (Gal. 4, NB vv. 12-20); in that context, he asked, if he had become their enemy because of the truth (Gal. 4:16)
    - Note also that the preaching of the cross comes with opposition, it is an offense to many (Gal. 5:11)
- (2) However, observe how effective an analogy we have in these verses (Note Rom. 6:15-23)
- (3) While the preaching of the cross is an offence, the motive behind analogy (Rom. 6:15-2), was not meant to hurt but to enhance the cause of righteousness.
- (4) Our relationship to God is neither harsh nor degrading and it is also a fact that the truth is not always pleasant, but only the truth makes us free!!
- (5) Accepting God's grace, demands our total obedience **for holiness: For godliness and moral purity.**
- (b) The members of our bodies, when withdrawn from the service of sin, are not to lie idle, but to be made use of in the service of God.
- (1) The devil does find work for idle hands! Be utilized to the glory of God!!
- (2) When you were a sinner you were actively engaged in sinful acts; now that you are a born again believers engage your body to the glory of God! To the work, to the work, we are servants of God!!
- (3) As the power and faculties of the **soul** are now subject to holiness and righteousness, even so **our bodies** are to be instruments always ready to serve God.
- (c) Accept the challenge! Be engaged!!
- Rom. 6:19b (KJV)**  
 "Yield your members servants to righteousness unto holiness."
- (1) Let all your members be under the conduct and command of the righteous laws of God.
- (2) Let all your members be under the principles of righteousness which the Holy Spirit as sanctifier, plants in the soul.
- (d) Righteousness unto holiness, which is intimately associated with growth, progress, and ground obtained.
- (1) Remember, every sinful act confirms the sinful habit and makes the nature more prone to sin. One sin makes the heart more inclined for another sin.
- (2) Likewise every gracious act confirms the gracious habit...
- serving in righteousness is unto holiness

- one duty fits us for another
  - the more we do, the more we may do for God
- (e) “So now yield your bodily members [and faculties] once for all as servants to righteousness (right being and doing) [which leads] to sanctification.”  
**(Rom. 6:19b Amplified Bible)**
- (1) This thought is repeatedly stated and rightly so because of its importance.
  - (2) **Sincerely** yielding our members of the body as instruments of righteousness to God only can be done through constant faith in Jesus Christ as we **abide in Him!**
  - (3) We should also understand that it is by and through Christ’s redemption that we graciously receive all things.
  - (4) We should never forget that it is the blessed Holy Spirit, who alone can develop righteousness and holiness in our lives, a direct benefit because of what Jesus Christ did for us on the cross.

*As promised earlier, the below is a quote from the “Ordained Bishop Study Guide” (Church of God), in regards to: “**Maintaining Purity and Holiness.**”*

“Our relationship with God, which is made possible through His grace and redemptive mercy, must be maintained. We must seek to remain pure and cleansed from hidden faults and presumptuous sins.

The possibility of maintaining purity depends upon our continued commitment to live under the sovereign control of the Holy Spirit and under the authority of God’s Word. The process of maintaining purity is accomplished through our personal appropriation (*appropriation: setting apart, allotment, appointment, allowance, endowing, etc.*) of the cleansing power of the Word of God. Paul warned Timothy to keep himself pure because he knew that God expects His people to maintain the purity that comes out of an intimate relationship with Him.

Jesus has provided for our on-going need for forgiveness. John said, ‘I am writing these things to you so that you may not sin; but if any one does sin, we have an advocate with the Father, Jesus Christ the righteous; and He is the propitiation of our sins, and not for ours only but also of the whole world’ (1 John 2:1,2 ESV).

We must take the practical; and necessary steps to maintain purity and holiness of character. Because we know that falling is possible, we implement the following strategy:

1. Monitor our spiritual pulse
2. Guard our intimate relations
3. Take all necessary precautions

4. Deal quickly with subtle signs of temptations
5. Break away from sinful attractions
6. Clear any cloudy thoughts about right and wrong behavior
7. Hold ourselves accountable
8. Guard our minds so that we do not compromise or indulge in regards to sin.
9. Practice discipline and master our weakness
10. Regularly think through the consequences of disobedience.

### **Brief Review Rom. 6**

1. The lesson has two main points
  - (a) The Nature of Sanctification
  - (b) The Necessity of Sanctification
2. We have discussed the first main point under two sub-points, as follows:
  - (a) **Mortification or Putting Off the Old Man (Rom. 6:2, 6, 11a, 12, 13a)**  
The following pointers were discussed:
    - (1) We must live no longer in sin (v.2)
    - (2) The body of sin must be destroyed (v. 6)
    - (3) We must be dead indeed to sin (11a)
    - (4) Sin must not reign in our mortal bodies that we should obey it (v. 12)
    - (5) We must not yield our bodies as instruments of unrighteousness (v. 13a)
  - (b) **Maintaining a Life of Righteousness (Rom. 6:4, 11b, 13b, 19)**  
The following pointers were discussed:
    - (1) It is to walk in the newness of life (v. 4)
    - (2) It is to be alive unto God through Jesus Christ (v. 11b)
    - (3) It is to yield ourselves to God as those that are alive from the dead (v. 13b)
    - (4) It is to yield our members as instruments of righteousness (v. 19)

## **II. The Necessity of Sanctification**

### **NOTE:**

What we have in this section are motives or arguments used by Paul to show “The Necessity of Sanctification.” The attitude where there is a lack of feeling, lack of interest, an obvious indifference in our hearts by nature to holiness is not new or uncommon; the message of holiness is not an easy one to bring to the attention of people. In fact, as I have noted in chapter 1, there are far too many who find this most essential experience repulsive and unnecessary.

Presenting the message of holiness as in Paul’s situation and for us today is dependent on the Holy Spirit. It is the Holy Spirit’s ministry to persuade men and women by such incentives, motivating factors as we have set forth in these verses.

**A. Conforming to Jesus Christ (Rom. 6:7, 3, 5, 8**

*The apostle argues from our sacramental conformity to Jesus Christ.*

**NOTE:**

Our baptism, with the design and intention of it, carried a great reason why we should die to sin, and live to righteousness.

Water baptism is symbolic and yet uniquely identifies us with Jesus Christ because of His work of regeneration in us.

The significance of baptism can be used as a bridle of restraint to keep us from sin; it should also be like a spur of constraint to quicken us to duty. After all, we are identified with Christ through baptism and when the allurements and attractions of sin come against us, as Joseph's master's wife did, we too because of who we are **in-Christ** can positively respond: "... how then can I do this great wickedness, and sin against God" (Gen. 39:9b). We can further state: "I will not yield my body as an instrument of unrighteousness but as one of righteousness" (Rom. 6:1-14).

**1. In general, we are dead to sin****Rom. 6:7 (Amplified Bible)**

"For when a man dies, he is freed (loosed, delivered) from [the power of] sin [among men]."

(a) We are dead to sin both by what we profess and in our obligation (*obligation: something that binds one to a course of action; something one is bound to do; etc.*).

(1) Our baptism signifies our cutting off from, our total separation, from the kingdom of sin. We are no longer one of its subjects, it's "goodbye, I am gone!"

(2) By this public act we profess to have nothing more to do with sin!

(3) We are dead to sin by participation of virtue and power for its destruction:

- materialized by our union with Jesus Christ
- also because of our interest in Him
- it is in Christ and by Him that the sinful nature, that depraved disposition, has been killed. Victory in Jesus, my Savior forever!!

(b) All this is vain if we persist in sin, whether in public or private. Such inconsistency will:

(1) contradict our professed allegiance to Jesus Christ

(2) violate the essence of our duty to which we are committed

(3) thwart the progress, erode the foundation that our testimony has built

(4) undermine and hinder any established progress accomplished

(5) such inconsistency is like returning to the state as if we dead ... dead in sin. **We must be dead to not be in sin ... a great difference!!**

(c) "He that is dead is free from sin" (Rom. 6:7)

- (1) He that is dead to sin is freed from the rule and dominion of it.
- (2) One would be utterly foolish to be delivered from the tyrant rule and dominion of his master and then returned to that slavery from which he was discharged.
- (3) Once delivered out of Egypt, how logical it would be to talk of going back to it again.

2. **In particular, being baptized in Jesus Christ, we were baptized into His death.**

**Rom. 6:3 (KJV)**

“Know ye not, that so many of us were baptized into Jesus Christ were baptized into his death.”

- (a) Baptisms in Paul’s days were immersion not sprinkling.

*As discussed in lesson 2 (of this chapter)*

- (1) The new Christians were completely “buried” in water (*they were immersed or submerged ... put under water*).
- (2) They understood baptism to symbolize **the death and burial of the old life**.
- (3) Coming up out of the water symbolized **resurrection of the new life with Jesus Christ**.

- (b) Our conformity to the death of Christ obliges us to die to sin.

**Rom. 6:5 (Amplified Bible)**

“For if we have become one with Him by sharing a death like His, we shall also be [one with Him in sharing] His resurrection [by a new life lived for God].”

- (1) Our conformity to the death of Christ compels us to die to sin; which indicates that we know the fellowship of His suffering (see Phil. 3:10).
  - This is not only conformity, but it involves a reshaping, a renewal so we become obedient and compliant to His standards.
  - We become as the engrafted stock planted into the likeness of the shoot; we now partake’s of it nature.
  - Planting results in life and fruitfulness.
    - Life in that the seed germinates and grows
    - Fruitfulness in that the plant produces
  - We are planted in the vineyard, in a likeness to Christ; it is a new life experience.
  - The likeness we experience is made evident in a sanctified, holy life.
- (2) Among other things noted in the Apostle Creed, it states that Christ was **crucified, dead and was buried, (also resurrected)**. (*time only for brief comments*)
  - First, our old man is crucified with Him (Rom. 6:6-7)

- Our **old man** and **the body of sin** both refer in some sense to our fallen nature and person we used to be when under the control of sin.
  - When the “person” is **done away with**, we are no longer controlled by sin.
  - When we **died** with Christ, we are **freed from sin**.
  - The crucifying of Christ for us has an influence upon the crucifying of sin in us.
- Second, we are dead with Christ (Rom. 6:8)
    - Christ was said to be obedient to death (Phil. 2:8)
      - When He died, we died with Him also
      - Our dying to sin is an act of conformity both to the design and to the example of Christ dying for sin.
    - Baptism signifies and seals our union with Christ, our engrafting into Christ; so that we are dead with Him, and engaged to have no more to do with sin than He did.
    - **“... we shall also live with Him” (Rom. 6:8b)**. As surely as Jesus was raised from the dead, we who believe are raised to a new spiritual life
  - Third, we are buried with Him in baptism (Rom 6:4).
    - We are buried with Him in baptism, is actually saying, our conformity is complete.
      - This is a disconnection with all commerce and communication with sin.
      - This separation is like when one is buried and is definitely cut off from the entire world.
    - We are buried, namely in profession and obligation
      - **We profess to be so, and we are bound to be so; it was our covenant and engagement in baptism.**
      - We are sealed to be the Lord’s therefore to be cut off from sin.
    - As Christ was buried, that He might rise again to a new and more heavenly life, so we in baptism, that is cut off from the life of sin, that we may rise again to a new life of faith and love.

(c) **Our conformity to the resurrection of Christ obliges (compels, binds, etc.) us to rise again to the newness of life.**

**NOTE:**

(1) **The objective is “The newness of life/the power of Christ’s resurrection.**

(2) This is the power of His resurrection which Paul was desirous to know (Phil 3:10).

- Read Phil 3, note vv. 1-12, with emphasis on verse 10.

- This is the ultimate goal of every Christian, to thus know Christ.
- When we know Him, we are enabled to live a new life by the **power of His resurrection (see Rom. 6:4)**
- But we also suffer some trials because we follow Him, **being made conformed to His death (Phil 3:10).**
- **The Christian who has died with Christ must make that death to sin a continuing reality in his daily life!**

(3) Conversion is the first resurrection from the death of sin to the life of righteousness.

- This resurrection is conformable to Christ's resurrection.
- This seems to have been communicated at the time of His death when bodies of saints were raised (Matt. 27:52).

(d) **In two things we must be conformed to the resurrection of Christ,**

(1) **FIRST: He rose to die no more (Rom. 6:9)**

- Many others rose from the dead but rose to die again (physical death)
  - Jarius Daughter (Mark 5:35-43)
  - The Widow's Son at Nain (Luke 7:11-17)
  - Lazarus (John 11:1-46)
- **When Jesus rose, He rose to die no more; therefore, He left His grave clothes behind Him.**
- He was dead indeed, but He is alive, and lives forever more (Rev. 1:18)
- Similarly, we must rise from the grave of sin never to return to it...
  - Nor to have anymore fellowship with the works of darkness.
  - We have quit the grave of sin, the land of darkness itself.
  - See Rom. 13:12; Eph. 5:8-14; NB. vv. 8 and 11.
  - **"I Have Decided to Follow Jesus"** ... the third and fourth stanzas:
 

My cross I'll carry, till I see Jesus,  
My cross I'll carry till I see Jesus,  
My cross I'll carry till I see Jesus,  
No turning back, no turning back.

The world behind me, the cross before me,  
The world behind me the cross before me,  
The world behind me, the cross before me;  
No turning back, No turning back.

(2) **SECOND: He rose to live unto God (Rom. 6:10)**



- Observe, He died **once for all**: it's by His death Christ paid the penalty for sin and broke its power. Because sin brought death He overcame death.
- **He lives to God:**
  - To live a heavenly life, to receive that glory which was set before Him.
  - Live to God in unbroken fellowship with Him... this is the pattern for all.
  - He rose to live to God, to intercede and rule and all to the glory of God.
- Thus must we rise to live to God
  - This is what He calls the newness of life (Rom. 6:4)
    - The glory of the Father is shown by His power in raising Christ from the dead and by transforming the lives of Christians.
    - The **newness of life** is a life of righteousness and true holiness.
  - We now live by new principles, new rules, and new objectives to the glory of God!
- **A life devoted to God is a new life.**
  - > Before our transformation self was the chief and highest end.
  - Now it's all about God! He has the preeminence in everything! **He is Lord of ALL!!**
  - To live indeed is to live to God, with our eyes towards Him, **making Him the center of all our actions ... subjected to Him in thoughts, words and deeds ...in private or in public.**

## B. Covenant Promises and Privileges

### Rom. 6:14 (Amplified Bible)

"For sin shall not [any longer] exert dominion over you, since now you are not under Law [as slaves] but under grace [as subjects of God's favor and mercy]."

*The apostle argues from the precious promises and privileges of the new covenant.*

#### 1. Can sin be conquered?

(a) Some may object, stating that we cannot conquer and subdue sin, they say: it is unavoidably too hard for us.

(1) This attitude was also echoed by the ten spies who reported what they saw in Canaan, only two believed that God was able (see Num. 13).

(2) Is it impossible to conquer sin?

- In our strength yes! The victory comes neither by human might nor their abilities but by the Spirit of God (Zech. 4:6). The Spirit's enabling is compulsory (Luke 4:18-19; etc..)
  - God assures us, we can wrestle with an enemy that may be dealt with and subdued:
    - If you will keep your ground and be fully armed (Eph. 6:10-18)
    - Your foe is an enemy that is already foiled and baffled.
- (b) There is strength laid up in the covenant of grace for your assistance
- (1) God's grace is a source of power (2 Tim. 2:1)
  - (2) His grace is sufficient (2 Cor. 12:9)
2. **“Sin shall not have dominion over you” (Rom. 6:14a)**
- (a) God's promises to us are more powerful and effectual for the mortifying of sin than our promises to God.
- (b) It's the nature of Satan to tempt ... he is the tempter seeking to devour.
- (1) Sin **may** struggle in a believer ... temptation is not sin.
  - (2) Sin may haunt and taunt ...
    - It may be disrupting to the believer
    - It may create a complex and vexing situation
  - (3) But there is victory in Jesus!!
    - Sin shall not have dominion over the believer.
    - Sin shall not rule over the believer.
    - He is out of bondage and God is able to keep what has been committed to Him. (2 Tim. 1:12).
3. **“For you are not under law but under grace (Rom. 6:14b NKJV)**
- (a) Law and Grace, distinctively different.
- (1) Moses' first plague was water turned to blood (Ex.7:20-25). Christ first miracle was water to the best tasting wine (unfermented) (John 2:1-11)
  - (2) The law was inadequate in redeeming man, grace is indispensable and internationally effective (Rom. 8:1-11, NB. vv. 1-4; etc.)
  - (3) This list could go on.
- (b) **“Not under law but under grace” (Rom. 6:14b)**
- (1) Not under the law of sin and death, but under the law of the spirit of life, which is in Jesus Christ.
  - (2) Not under the covenant of works, which requires bricks, and gives no straw which condemns without extending any mercy?
  - (3) Not by the deeds of the law, the shedding of animal blood but by the precious blood of Jesus Christ!! Grace!! The new covenant (agreement) sealed by Christ's blood (1 Cor.11:25).

4. **Sin shall not be your slave master.**
- (a) We are no longer **under law** which is powerless to deal with sin.
  - (b) But we are **under grace**, the grace of God which gives power to live without sin. God's nature remains in the believer and he does not habitually sin (1 John 3:1-10, NB. vv. 6-10).

5. **The lingering question: "When did I die with Christ to sin?"**

*In response to this question I will quote from Beacon Bible Commentary.*

"Paul's answer is fourfold:

- (a) **You died with Christ in provision when He was on Calvary.** His death was potentially your death; His resurrection, your resurrection, your rising to newness of life. The cross meant more than propitiation, with the consequent blessing of justification (Rom. 3:21-28; Christ's death was the doom of sin, its extirpation (*extirpation: extinction, destruction, etc.*) from the human nature (Rom. 8:3), and therefore for our sanctification (Rom. 6:6; 8:1-4; 1 Cor. 1:30; Eph. 5:25-27)
- (b) **You died with Christ in purpose when you were justified.** At the cross you submitted to God's judgment upon your sin; so far as your intent and consent were concerned, you gave up your sinful self to die when you embraced His death in penitent faith (Gal. 5:24). Moreover, your old existence in Adam ceased when by faith you became a new creation in Christ (2 Cor. 5:17). By God's action you were transformed to the domain of His well-beloved Son (Col. 1:13). In Christ you were "justified from sin," (Rom. 6:7), set free from sin's grasp and sin's claims – sin no longer reigned.
- (c) **You died with Christ in profession when you submitted to Christian baptism, Rom. 6:3-4.** Descending into the waters of baptism, you were buried with Him into His death (Rom. 6:10), you were cut off from your sinful past; you arose from baptism as Christ's man with a new future and a new name.
- (d) **Finally, you died with Christ in present experience when** (1) in reckoning of faith you embrace the full provision of Calvary (Rom. 6:11) (2) yield yourself to God in an act of total consecration (Rom. 6:13). In this act of consecration and faith your mortal body ceases to be an instrument of sin and becomes the temple of the Holy Spirit. While we are sanctified "by faith" (Acts 26:18), God gives the Holy Spirit only "to them that obey Him" (Acts 5:32). **Faith and obedience are two sides of one coin."**

*I will try to summarize the remaining three points and at the same time remain open to the leading of the Holy Spirit.*

### C. Commitment Determines Your State (Rom. 6:16)

#### Rom. 6:16 (NKJV)

“Do you know that to whom you present yourselves slaves to **obey**, you are that one’s slave whom you **obey**, whether of sin leading to death or of **obedience** leading to righteousness.”

*The apostle argues from the evidence that will be our state, making for us or against us.*

1. All children of men are either the servants of God, or the servants of sin; these are the two families.
2. Now, if we would know to which of these families we belong, we must enquire to which of these masters we yield obedience.
3. Paul solemnly warns believers who think they may securely sin because they are under grace.
4. The one we obey determines our destiny.
  - (a) Believers give themselves to sin, they will in fact become slaves of sin (Luke 16:13; John 8:34), resulting in death (Rom. 6:23).
  - (b) Death here means “everlasting destruction from the presence of the Lord” (2 Thess. 1:9), the opposite of “eternal life” (Rom. 6:23).

### D. Character Transformation (Rom. 6:17-21)

*He argues from their former sinfulness.*

#### 1. He focused on what they had done formerly. (v.17a)

- (a) You were servants of sin.
  - (1) Those that are now the servants of God would do well to remember the time when they were servants of sin, to keep them humble, penitent, and watchful, and to quicken them in service to God.
  - (2) Great change! By His mercy and grace (17a)
    - **KJV:** “But God be thanked, that ye were the servants of sin, but ye have obeyed...”
    - **Amplified Bible:** “But thank God, though you were once slaves of sin, you have become obedient ...”
    - We all have that testimony, that’s who I was but now I am delivered, I am what I am by the grace of God!! (1 Cor. 15:10).
    - This is sufficient incentive to spur us on to a life of righteousness and true holiness.

#### (b) Yield to temptation

##### Rom. 6:19b (KJV)

“Ye have yielded your members servants to uncleanness and to iniquity.”

- (1) Yielding to sin always bring misery.

- The pleasures of sin gradually erode eats away, until you are left empty and hopeless.
  - For example, in the situation with the Prodigal Son, Luke 15:11-32, Nb. vv. 14-16.
- (2) Make no mistake sin is a voluntary act!
- The devil made me do it is a vain excuse (Gen. 3:13, note also Rom. 1:20, etc.)
  - The devil cannot force anyone into his service, if they do not yield to temptation.
  - God is just and will judge sin accordingly, sin is a voluntary act of disobedience, violating the known will of God (James 1:13-15; etc.).
- (3) “To iniquity unto iniquity ...” (Rom. 6:19c KJV)  
**NKJV:** “of lawlessness leading to more lawlessness ...”
- Every sinful act strengthens and confirms the sinful habit.
  - It is to be engaged in the work of iniquity which only produces more iniquity.
  - There seems to be change, no forsaking of sin.
    - Sow to the wind, and reap the whirlwind.
    - The individual seems to get worse and worse, more and more hardened!
- (4) This may be a reality for so many but a change is possible through Jesus Christ!!
- (c) In the old life you were free from righteousness (Rom. 6:20)
- (1) **You were not free by liberty given, but by a liberty taken, which is loose and lawless behavior, lustful living.**
- (2) You were altogether void of that which is good.
- Void of good principles, motions, or inclinations.
  - Void of all subjection to the law and will of God.
  - Void of all conformity to the image and likeness of God.
- (3) With such a lifestyle you were highly pleased, regarding it as freedom and liberty; **but a freedom from righteousness is the worst kind of slavery!**
2. **How the blessed change was made and of what did it consist.**
- (a) Obeyed with their heart the standard of teaching  
**Rom. 6:17 (NKJV)**  
 “You obeyed from the heart that form of doctrine to which you were delivered.”

**NOTE:**

*In the early church new believers were committed to certain defined standard of teaching and conduct, based upon apostolic instruction and believers relation and commitment to Christ (see Matt. 5-7; Acts 2:42).*

(1) These standards were most likely a summary of Christian doctrine and ethics to which converts subscribed when they accepted Christ as their new Master.

- It is the “sound doctrine” or “sound words” or “sound teaching” referred to in the Pastoral Letters (See 1 Tim. 1:10; 2 Tim. 1:13; Titus 1:9; 2:1).
- The gospel is the great rule both of truth and holiness; it is the stamp, grace is the impression of that stamp; it is the form of healing words (2 Tim. 1:13).

(2) The supposition that the early church had no pattern of teaching that regulated thought and practice, or that it is “legalism” to have explicitly stated do’s and don’ts for regulating righteous conduct is alien to Paul’s understanding of the Christian faith (See Eph. 4:28-5:17).

- The N.T. demands obedience from the heart to Christ and His righteousness (Mark 7:6).
- The gospel is not just to be believed, but to be obeyed, and that from the heart and denotes sincerity and reality of that obedience.

(3) To be a Christian indeed is to be transformed into the likeness and similitude of the gospel.

- Our souls answering to it conformed to it.
- Our understanding, will, affections, aims, principles and actions are all conformed to that form of gospel.

(b) Delivered from sin, we become the servants of righteousness

**Rom. 6:18 (Amplified Bible)**

“And having been set free from sin, you have become the servants of righteousness (of conformity to the divine will in thought, purpose, and action).”

(1) **There is no middle ground!!**

- We are either slaves of sin or of God (see Rom. 6:16, 20)
- If we refuse to be **completely** committed to God, we will be controlled by sin.

(2) A freedom from the service of sin means shaking off that yoke, and be resolved to have no more to do with it.

(3) **There must be a complete dedication of ourselves to the service of God and righteousness, to God as our Master, to righteousness as our work.**

(4) We cannot be made the servants of God till we are free from the power and dominion of sin.

- We cannot serve two masters directly opposite one to another as God and sin are.
- We must, with the prodigal, quit the drudgery of the citizen of the country, before we can come to our Father's house.

### 3. What understanding they now had of their former work and way.

#### Rom. 6:21

**KJV:** "What fruit had ye then in those things ye are now ashamed? For the end of those things is death."

**ESV:** "But what fruit were you getting at that time from the things of which you are now ashamed? For the end of those things is death."

(a) An unfruitful service.

(1) The question discussed throughout this chapter (Rom. 6) is whether the gospel plan of justification by faith leads to indulgence in sin?

- Note for example: "shall continue in sin" (v. 1) and "shall we sin" (v. 15). What we are seeing here is not a mere repetition of phrases, observe:
  - In verse 1 it may be interpreted as: "Are we to continue **in sin**?"
  - In verse 15: "Are we to continue **to sin**?"
  - Also note:
    - In verse 1 it deals with the permanent state of sin
    - In verse 15 it deals with the act of disobedience.
- Most vividly and drawn from experience they are reminded that they have tried it (sin) and know its effect; have tasted its bitterness; they have reaped its fruits!!

(2) The present pleasure and profit of sin do not deserve to be called fruit; they are but chaff; ploughing (plowing) iniquity, and reaping the same.

(b) It is an unbecoming service

(1) It is that of which we are now ashamed

- Ashamed of the folly, ashamed of the derogatory, demeaning disgraceful life style.
- Shame came into the world with sin, and is still the certain product of it.

(2) Sin produces shame: Gen. 3:10; Eze. 9:6; Psa. 44:15; Jer. 23:40; etc.

### E. Consider the Climax (Culmination) (Rom. 6:21-23)

He argues from the end of all these things.

#### NOTE:

What a contrast! Slavery to sin leads to shameful **fruit** which results in eternal **death**. Slavery to God produces **holiness**. Paul now returns to the high view of

sanctification which opened in vv. 11-13. By availing themselves of the full possibilities of God's grace, the Roman Christians – and modern day Christians – may be **set free from sin** with the hope of **everlasting life**.

To persuade us from sin to holiness here are blessing and cursing, good and evil, life and death set before us; and we are put to our choice.

### 1. Sin results in death

#### **Rom. 6:21 (KJV)**

“What fruit had ye then in those things whereof ye are now ashamed? **For the end of those things is death.**”

(a) The end of those things is death (Rom. 6:21b)

(1) Though the way may seem pleasant and inviting:

- Yet the end is dismal and doom is certain.
- At last it bites; it will be bitterness in the latter end.

(b) The wages of sin is death (Rom. 6:23).

(1) Death is as due to a sinner when he hath sinned as wages are due to a servant when he hath done his work.

(2) There is no sin in its own nature excusable ... NONE!!

- Death is the result of every sin ... no exception!! Death is the wages for the work that was done.
- The fact remains: all that sin are servants of sin and do sins work and they must expect to be paid.

(3) See Gen. 2:17; Ezek. 18:20; Rom. 6:23; 8:6; James 1:15; 5:20; Rev. 21:8.

### 2. Righteousness and true holiness assures eternal life

#### **Rom. 6:22 (Amplified Bible)**

“But now since you have been set free from sin and have become the slaves of God, you have your present reward in holiness and its end is eternal life.”

(a) If your fruit be unto holiness, if there be an active principle of true growing grace, the result will be everlasting life.

(1) This is eternity with God (1 Thess. 5, NB. vv. 1-18), it expresses an experience far beyond current human level of understanding (1 Cor. 2:9).

(2) See chapter 1 (of this study) lesson 3, where I briefly discussed “Created in the Image of God”. At this time I am particularly referring to the believer's resurrected body as noted in that brief presentation.

(3) Read carefully and prayerfully: 1 Cor. 15, Nb. vv. 42-58; Rev. 21.

(b) On our pilgrims journey:

(1) The way up hill may be steep!

(2) It is narrow and may be thorny, and beset with challenges!

(3) Etc.



- (4) But everlasting life at the end is sure, so beloved, we press on!!
- (c) The gift of God is everlasting life!!
- (1) Heaven is life, consisting in the vision and fruitfulness of God; it is eternal life!
- (2) There will be no infirmities, no sorrow, no death, no pain, etc. because the former things are passed away (Rev. 21).
- (3) **The gift of God!!**
- Death is the wages of sin it comes as a reward but life is a gift, it comes by favor.
  - Sinners merit hell, but saints do not merit heaven.
    - Heaven is a gift given by the mercy and grace of God.
    - It is not obtained solely by our works but by the gift of God.
    - **We must thank God, and not ourselves for His undeserved favor! Bless His holy name!!**
- (d) This gift is through Jesus Christ our Lord!!
- (1) It is Christ that:
- purchased it
  - Prepared it
  - Preserve it
  - presented it
- (2) He is the *Alpha* and *Omega*! He is our all in all! Our salvation from the bondage of sin!!!

**Wages of sin is death, it is earned. Eternal life is the gift of God made possible through Jesus Christ**

**CHOOSE LIFE!! CHOOSE JESUS CHRIST AND HIS RIGHTEOUSNESS!!!**

### **THE CHRISTIAN'S RELATIONSHIP TO THE WORLD**

*The following is a quote from Life in the Spirit Study Bible*

#### **1 John 2:15-16 (JKV)**

**“Love not the world, neither the things that are in the world. If any man loves the world, the love of the father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world”**

“The term “world” (*Gk. Kosmos*) often refers to the vast system of this age that Satan promotes and that exists independent of God. It consists not only in the obviously evil, immoral and sinful lifestyle and values of the world, but also refers to the spirit of rebellion against or indifference to God and His revelation that exists within all human enterprises not under Christ’s lordship. In culture, education, science, art, medicine, music, economic system, entertainment, fashions, mass media, religion, sports, agriculture, etc., to oppose God, His people, His work and His

righteous standards (Matt. 16:26; 1 Cor. 2:12; 3:19; Titus 2:12; 1 John 2:15-16). For example, Satan will use the medical profession to promote the killing of unborn babies, agriculture to produce life-destroying drugs such as alcohol and narcotics, educational systems to promote ungodly and humanistic philosophy, fashion industry to break down modesty, and entertainment media to undermine Biblical moral standards and values. Believers must be aware that behind all human enterprises there is a spirit of power that moves against God and His Word, some to a lesser degree, some to a greater degree. Finally, the “world” also includes all man-made religious systems and all unbiblical, worldly or lukewarm “Christian” organizations and churches.

1. Satan is the god of the present world (John 12:31; 14:0; 16:11; 2 Cor. 4:4; 1 John 5:19). Along with a host of subordinate evil spirits, he controls it (Dan. 10:1; Luke 4:5-7; Eph. 6:12-13).
2. Satan has organized the world into political, cultural, economic and religious systems that innately hostile toward God and His people (John 7:7; 15:18; James 4:4; 1 John 2:16, 18) and that refuse to submit to His truth, which exposes its evil (John 7:7).
3. The world and the true church are two distinct groups of people. The world is under Satan’s dominion (John 12:31); the church belongs exclusively to God (Eph. 5:23-24; Rev.21:2). Thus believers must separate themselves from the world, i.e. the spirit of this age.
4. In the world believers are strangers and pilgrims (Heb. 11:13; 1 Peter 2:11).
  - (a) They are called—out from the world (John 15:19), who are exhorted to no longer conform to the world (Rom. 12:2) or love the world (1 John 2:15), to overcome the world (1 John 5:4), hate the world’s evil (Heb. 1:9), die to the world (Gal. 6:14) and be delivered from the world (Col. 1:13-14).
  - (b) Loving the world (1 John 2:15) defiles our fellowship with God, is spiritual adultery and leads to spiritual destruction. It is impossible to love the world and the Father at the same time (Matt. 6:24; Luke 16:13; James 4:4). To love the world means to be in intimate fellowship with and devoted to its values, interest, ways and pleasures; it means taking pleasure in or enjoying what is offensive and opposing to God (Luke 23:35)). Note of course, that the terms “world” and “earth” are not synonymous; God does not forbid a love of appreciation for the created earth, i.e. nature, mountains, forests, and the like.
5. According to 1 John 2:16, three aspects of the sinful world create open hostility to God:
  - (a) **“The lust of the flesh”**: this includes impure desires and running after sinful pleasures and sensual gratification (1 Cor. 6:18; Phil. 3:19; Jas. 1:14).
  - (b) **“The lust of the eyes”**: this refers to coveting or lusting after things that are attractive to the eye but forbidden by God, including the desire to read about or watch that which gives sinful pleasure (Ex. 20:17; Rom. 7:7). In the present modern age this includes the desire to entertain oneself by viewing pornography, violence, ungodly conduct, nudity or immorality on stage, cinema, television, videos, internet or magazines (Gen. 3:6; Josh 7:21; 2 Sam. 11:2; Matt. 5:28).

- (c) **“The pride of life”**: this refers to subtle pride and arrogance that often arise when wealth or material blessings, positions of power, promotion, personal achievements or honor, and self-sufficient independence. It is the spirit that seeks to exalt, glorify or promote oneself in life (Jas. 4:16). It is the opposite of submission to God and His Word, and a humble trusting of God in all our ways.
6. Believers must not be yoked with those who participate in the world’s evil system (2 Cor. 6:14), must expose evil (John 7:7; Eph. 5:11), must be light and salt to the world (Matt. 5:1-14), must love unbelievers (John 3:16) and must attempt to win unbelievers to Christ (Mark 16:15, Jud 22-23).
  7. From the world the true Christian may experience trouble (John 16:2-3), hatred (John 15:19), persecution (Matt. 5:10-12) and suffering (Rom. 8:22-23; 1 Peter 2:19-21). By the various forms of temptation and enticements of the world, Satan makes an unceasing effort to destroy the life of God in the true believer (2 Cor. 11:3; 1 Peter 5:8).
  8. The world system is temporary and will be destroyed by God (Dan. 2:34-35; 1 Cor. 7:31; 2 Thess. 1:7-10; 2 Peter 3:10; Rev. 18:2). Even now it is in the process of passing away (1 John 2:17).

## **2 Tim. 2:15**

### **KJV**

“Study to shew thyself approve unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”

### **Amplified Bible**

“Study and be eager and do your utmost to present yourself approved (tested by trial), a workman who has no cause to be ashamed, correctly analyzing and accurately dividing [rightly handling and skillfully teaching] the Word of Truth.”

**The following hymns were promised, they will add to this long presentation but to God be the glory!!**

### **1. Where the Soul of Man Never Dies**

To Canaan’s land I’m on my way  
 Where the soul of man never dies  
 My darkest night will turn to day  
 Where the soul (of man) never dies

(Lead)

No sad farewells  
 No tear dimmed eyes  
 Where all is love  
 And the soul of man never dies

(Tenor)

Dear friends there'll be no sad farewells  
There'll be no dimmed eyes  
Where all is peace and joy and love  
And the soul of man never dies

**The hymn: Where the Soul of Man Never Dies contd.**

The rose is blooming there for me  
Where the soul (of man) never dies  
And I will spend eternity  
Where the soul (of man) never dies

The love light beams across the foam  
Where the soul (of man) never dies  
It shines and lights the way home  
Where the soul (of man) never dies

My life will end in deathless sleep  
Where the soul (of man) never dies  
And everlasting joys I'll reap  
Where the soul (of man) never dies

I'm on my way to that fair land  
Where the soul (of man) never dies  
Where there will be no parting hand  
Where the soul (of man) never dies

***The following relates to the presentation on "Cheap Grace?"***

**Yield Not to Temptation**

Yield not to temptation, for yielding is sin  
Each victory will help you some other to win.  
Fight manfully onward; dark passions sub-due  
Look ever to Jesus; He will see you through.

Shun evil companions; bad language disdain  
God's name hold in reverence, nor take it in vain.  
Be thoughtful and earnest; kindhearted and true  
Look ever to Jesus; He will carry you through.

To him that o'er cometh God gives a crown  
Thro' faith we shall conquer, though often cast down.  
He who is our Savior our strength will renew

Look ever to Jesus, He'll carry you through.

### **Refrain**

Ask the Savior to help you.

Comfort, strengthen and keep you.

He is willing to aid you, He will carry you through.

### **Holiness by Micah Stampley**

Holiness, Holiness is what I long for

Holiness, is what I need

Holiness, holiness is what

You want for me

### **Chorus**

Holiness, holiness is what I long for

(That's what I long for)

Holiness is what I need

Holiness, holiness is what

You need for me

Righteousness, righteousness is what I long for

Righteousness is what I need (that's what I need)

Righteousness, righteousness is what you need for me

So take my heart and mold it

### **Chorus**

So take my heart and mold it (so take my heart and mold it)

Take my mind, transform it (take my mind transform it)

Take my will conform it (take my will conform it)

To Yours, to Yours, O Lord (take my will conform it)

Brokenness, brokenness is what I long for

Brokenness is what I need (gotta be broken)

Brokenness, brokenness is what You want for me, for me

So, take my eat and mold it

### **Chorus**

Take my heart, and mold it (take my heart, and mold it)

Take my mind, transform it

Take my will conform it

To Yours, to Yours, Oh Lord (**Rept. chorus**)

Holiness, holiness is what I long for

Holiness is what I need  
 Holiness, holiness is what You need for me  
 I want to be holy

## Our theme song: “HOLINESS UNTO THE LORD”

“Called unto holiness,” church of our God,  
 Purchased of Jesus, redeemed by His blood;  
 Called from the world and its idol to flee,  
 Called from the bondage of sin to be free.

“Called unto holiness,” children of light,  
 Walking with Jesus in garments of white;  
 Raiment unsullied, nor tarnished with sin;  
 God’s Holy Spirit abiding within.

“Called unto holiness,” praise His dear name!  
 This blessed secret to faith now made plain;  
 Not our own righteousness, but Christ within,  
 Living and reigning, and saving from sin.

“Called unto holiness,” bride of the Lamb,  
 Waiting the Bridegroom’s returning again;  
 Lift up your heads, for the day draweth near  
 When in His beauty the King shall appear.

### Refrain

“Holiness unto the Lord” is our watch word and song  
 “Holiness unto the Lord” as we are marching along.  
 Sing it, shout it, loud and long,  
 “Holiness unto the Lord” now and forever.

### 1 John 3:2-3 (Amplified Bible)

“Beloved, we are [even here and] now God’s children; it is not yet disclosed (made clear) what we shall be [hereafter], but we know that when He comes and is manifested, we shall [as God’s children] resemble and be like Him, for we shall see Him just as He [really] is. **And everyone who has this hope [resting] on Him cleanses (purifies) himself just as He is pure (chaste, undefiled, guiltless).**”

## Chapter 2 Lesson 2 Review Questions

1. Briefly define (a) redemption (b) justification.

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2. In his summary of Romans chapter 6 Mathew Henry made reference to the inseparable fruit and companion of justification. To what was he referring?

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3. Briefly define: "God forbid" as used I Rom. 6:2.

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4. Complete the following: After we have been (a) \_\_\_\_\_  
and (b) \_\_\_\_\_, sin must neither (c)

\_\_\_\_\_ nor (d) \_\_\_\_\_ us.

5. I Rom. 6:6 to whom does the "old man" refer?

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6. In discussing Rom. 6:6, we noted that "the actual transgression is certainly in great measure prevented." How was this made possible?

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7. What is the fundamental premise (assumption, evidence, etc.) note I Rom. 6 that the believer must be dead to sin?

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8. Based on Rom. 6 we listed four ways to maintain a life of righteousness; list these with their respective verses.

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9. What does “walking” in Scripture takes into consideration, for example Rom. 6:4b?

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10. We quoted from the Bishop’s Study Manual (Church of God) ten steps necessary to maintain purity and holiness of character; list all ten.

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11. Complete the following:  
 Our (a) \_\_\_\_\_ with the design and (b) \_\_\_\_\_  
 of it, carried in it a great (c) \_\_\_\_\_ why we should (d) \_\_\_\_\_  
 to sin, and live to (e) \_\_\_\_\_.

12. Explain briefly, how water baptism identifies us with Jesus Christ.

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13. What message do we publicly convey by our water baptism?

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14. List several examples of ways that make our testimony vain when despite our water baptism, which identifies us with Christ, we continue to practice sin.

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15. To what does our conformity to the resurrection of Christ obliges (compel, bind, etc.) us?

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16. Briefly explain what it means by the “newness of life” (see Rom. 6:4).

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17. What does “death” means as used in Rom. 6:16, 23?

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18. What does “world” means as used in 1 John 2:15 (brief definition)?

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19. Briefly explain the difference between the church and the world give, references. As a result of such fact, what must be evidently obvious in regards to the believer in relation to the world.

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20. What's the result of the believer loving the world and what is really involved in such transaction (what does it mean)?

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**We will discuss the answers to as many questions as possible in our next class.**