

“Of Sanctification”

2021.01.10 Sabbath School Lesson

Hopewell ARPC, Culleoka, TN

WCF 13

1. They who are once effectually called and regenerated, having a new heart and a new spirit created in them, are further sanctified, really and personally, through the virtue of Christ's death and resurrection,(a) by His Word and Spirit dwelling in them:(b) the dominion of the whole body of sin is destroyed,(c) and the several lusts thereof are more and more weakened and mortified;(d) and they more and more quickened and strengthened in all saving graces,(e) to the practice of true holiness, without which no man shall see the Lord.(f)

(a) I Cor. 6:11; Acts 20:32; Phil. 3:10; Rom. 6:5, 6.

(b) John 17:17; Eph. 5:26; II Thess. 2:13.

(c) Rom. 6:6, 14.

(d) Gal. 5:24; Rom. 8:13.

(e) Col. 1:11; Eph. 3:16, 17, 18, 19.

(f) II Cor. 7:1; Heb. 12:14.

- Mortification: killing of an entire former person, together with the killing/putting off of ALL its remnants
- Vivification: bringing to increasingly vigorous life the new man, putting on of ALL his character and conduct
- The goal and conclusion of our sanctification: seeing the Lord

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All right, so we began chapter 13 of the confession last week on sanctification. And we got mostly through or I guess halfway through the first paragraph there and we'll aim to complete that paragraph together this morning if you have a Bible you can turn into it you can turn in it to Romans chapter 6 where we will be picking up this morning.

Let's begin with prayer.

Our father in heaven how thankful we are to you. That you have planned our salvation in your son that you have accomplished our salvation in your son and that you are applying your son and his salvation to us by your spirit. We pray that you would help us to understand that a little bit more today.

And we pray that you would help us to experience in our lives by your work. What we understand from your word. Do this we pray in Jesus name. Amen. Alright, so if you all have the sheets, can I get someone who will just read the whole first paragraph up there at the top where it says WCF-13.

Or if you have a Bible that has the confession in it or I would have handed you one of my books that I forgot to bring up to. Hopefully I don't have to cross reference anything.

All right, Mr. Johnson.

And they more and more quickly and strengthen. S to the practice of true Holiness without British. Thank you, very good. So last week we covered up to the colon there or Letter B, if you're looking at the little footnotes for the the Scripture proofs. And basically that was where does our sanctification come from?

What are we talking about in this particular case when we're talking about being made a holy progressively more and more the rest of our lives. A little children who already believe in Jesus and you know that he is your Savior a bulk of your experience of him in your life is going to be enjoying and experiencing more and more of his salvation as he grows you in grace and holiness to prepare you for the perfect and eternal enjoyment of what he has earned for you and glory.

Some some of us got converted later in life. We spent a lot of time coming. To that and our rejoicing also to grow in it in it now. The after the colon, we have more of the details of what this sanctification looks like and it really you can summarize it under two words Mortification and that there you have the Dominion the whole body of sin is destroyed and several lusts thereof are more and more weakened and more to fight and.

Somebody help us again, what is more to find? Putting to death. That's right. So if you are play fighting and if in your play fighting one of you is the bad guy who must die the the bad guy, of course wants to kill the good guy and if you're bad and you killing the good earth, you're a good guy you want to kill the bad guy.

He says, hey, I'm gonna kill you you could say, I'm gonna mortify you. And then if you learn to use that kind of language there then when you think about your mortification, you can think about your sin the way Jesus teaches you in the Bible to think about your sin.

I'm gonna kill you because it is trying to kill you. So kill your sin or it will be killing you. Mortification then Vivification Vivify. You say someone is vivacious you're saying they're full of life verification that quickening and strengthening making more vigorous alive and strong growing in all saving graces and so forth.

So the Dominion of the whole body of sin is destroyed and that especially is what we are looking at in Romans 6 1 through 14. How many readers do we have with Bibles here this morning? So let's just start in this corner and take a verse at a time.

Roman 6 verse 1 and go.

Okay, someone give us verse 2.

3.

We can all count 4.

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. Or he knew his death.

Now if we die with Christ we. That we shall also.

Death he died he died to sin once for all the life he lives he lives to God. Even so consider yourself to be dead to sin but alive to God enter Christ Jesus.

Thank you, very good. So just before class this morning, someone was talking to me about. A church in which there are people of various political persuasions trying to pretend like we can also get along with the increasing intensity and level of the divide and the complete oppositeness of the philosophy and theology behind various ideas and they said well when did that come into the church?

And then there was kind of a historically recently speaking when theology became less important in the second great and sleeping in and you know, what came out of that? But there's also the answer of well at least as long as they've been saying peace, peace where there is no peace, right?

It's been a long time. Well last week we one of the things I warned you all about that's one of the things that your elders have to do often for you in the church has warned you about things that are out there in the church that you'll run into was people who take the idea of grace as a.

As a launching point for saying that Christians are not that different than other people they're just forgiven and actually the more they sin the more they see how gracious God is because you know how big their sin is and so it's kind of okay to sin but it's not okay to say that we're actually becoming holy that would be bad and against grace and so well how long has that been going on in the church and, You know, we could trace the rise of antinomianism in the last 50 or 60 years or you could also say well at least as long as they've been saying what shall we say then shall we continue and sin that grace may abound?

Okay, so the that idea does not have its primary root in any recent theological or or spiritual or church or parachurch movements. It's primary route is in the liar himself who takes the wonderful truth of God's grace and says, this is a, Reason that Christians can just keep on being the same as I always were.

And the apostle says well, it kind of impossible to keep on being the same as you always were if when you became a Christian who you were was crucified with Jesus. Who you were is dead. And so he works from certainly not how shall we who died to sin live any longer in it to for sin shall not have dominion over you for you are not under law but under grace.

One of the things that that is in the second half of that wonderful there is therefore now no condemnation verse that we many of us have memorized this precious to us. As to those who are in Christ Jesus who do not walk according to the flesh, but according to the Spirit well what changed the way the way sorry there's no Him away.

The way that we walk for the law of the Spirit of life in Christ. Jesus has made me free from the law of sin and death. So the law restrained my sin, it made me scared of consequences. It said authorities over me to punish me here in anticipation of the eternal punishment that my sin deserves.

So, Law restrained sin that way but it can't produce righteousness. The law can't make you stop being a sinner just tells you that you aren't punishes you for it. That's what not being under the law means being under grace means now you have something that God has done in you not only died with Christ, but what else have we just read about here?

Being a lot being resurrected, right? The the new birth being born again is really being born for the first time spiritually has been alive for the first time spiritually. And so what Satan will tempt you to think is that because I'm saved by grace alone, you know, I I'm not really a person who should care too much about righteousness or holiness and then you might even repeat Satan's lies to somebody else who does care a lot about righteousness and holiness and say, oh all they are Leeless or they don't understand.

Grace. I mean our former congregation at a deer lovely old lady. I'm probably told you about her before she's very pressed to do us anyway her her daughter came under that kind of antinomian against the law teaching and eventually came to her mom and said mom were worried about you that you don't that you might not be saved or you don't understand grace because you just care so much about doing what's right and being holy.

And so she came to me and said pastors at is it possible that that I don't understand the gospel of believing. I think I do. I you know, I trust in him. I know that there's nothing good in me. I love him but I just can't help wanting to obey him and caring so much about what that means and am I really, you know, am I in danger?

Yeah, I took her to Roman sex and showed her that actually what Jesus describes that he happens to those who trust in him and are united to him in his death and are also united to him in his resurrection that that's what we see in her and yes, she wasn't a very theological theory theologically precise able to understand all the categories person, but she knew the reality of her sanctification was that she was a different person and she was a person who wasn't under.

Prince of. Bowl of law in which she was just trying to restrain her sin she was operating under a principal of grace in which she loved the Lord Jesus with all her heart and that's why she hated her sin and wanted to kill it so certainly not how shall you who died to sin live any longer in it?

Or do you not know that as many of us as we're baptized into Christ Jesus were baptized into his death baptism, of course signifies unto us union with Christ and Union with Christ in everything that Christ is for the believer and does in the believer he's not here talking about the mode of baptism you want to look at mode of baptism in the New Testament you just see over and over and over and over and over and over again how they say what we do with the water Jesus does with the spirit well Jesus pours out the spirit so we pour out the water, you know, the mode argument is kind of weak.

Ered if this is mode of baptism then you know, you have to drown you and resuscitate you okay he's saying you're being baptized into his death, therefore we were buried with him through baptism and to death that justice Christ was raised from the dead by the glory of the father even so we also should walk in newness of life, so the glory of the father is invested in you walking in municipilife.

For if we have been united together and the likeness of his death, certainly we also shall be in the likeness of his resurrection knowing this. That our old man was crucified with him that the body of sin might be done away with that we should no longer be slaves of sin.

Okay, so there is a slavery there is a dominion that went to sin from which the Lord Jesus saves you but if you present your members as slaves for sin, you are slaves of sin. Well, we probably should have read the rest of the rest of the chapter as well because someone read verse 16 for us.

Obedience slaves, you are slaves to the one from you obey either of sin which leads to death or of obedience which leads to righteousness. Thank you so he's saying that if you are in Christ, you are not a slave of sin anymore if you are in Christ the old you who was a slave has been crucified has been killed but it is possible for those who call themselves Christians to still go on serving sin and that he says look if it walks like a duck and talks like a duck.

It's a duck. So he's not talking here about those who struggle with sin. He's talking about those who don't struggle against sin. Right Those who struggle against him that's the chapter seven guy That's the stuff I hate to do I hate it. I'm fighting against it. I keep finding myself doing it.

It's like there's a new law. You know the old law said you ought to die the new law is this what remains in my members the constant presence of sin with me that I'm fighting against and then he goes on in chapter eight to say yeah, but the reason you're fighting against it is because the spirit of God the Holy Spirit is the one who is leading you in that fight.

And if he is leading you in that fight, you are going to win. It because the way you came to be in that fight is by God's calling you is by God giving you love for himself. So we're not talking here about you should you know, you should find yourself sinless.

We're talking about those who are okay with their sin and offer themselves as members for sin versus those who hate their sin and when they do sin, they're doing the thing that they hate. Okay, so they who are once effectually called regenerated having a new heart and new spirit created in them are further sanctified really in personally through the virtue of Christ's death and resurrection by his word in spirit dwelling in them.

Okay, now here's the details the dominion of the whole body of sin is destroyed. So you will feel sometimes. Like sin is still your master and you are still at slave, but you have to overrule what you feel by what God says. If you trust in Jesus verse 14, sin shall not have dominion over you.

You want to say I'm not under law, but under grace you better be saying sin is not my master. Jesus is. Sin is not my mission righteousness is. That is the I'm not under law but under grace. Don't let somebody if you're trying to talk to them about what God says how God says we should think how God says we should feel how God says we should live the behavior that God commands, don't let them use the well.

I'm not under law. I'm under grace. Idea to get out of that because I'm not under law. I'm under grace is the language that belongs to somebody who is not a slave of sin who is resisting it and killing it because who they were under the law is dead and gone.

And who they are under grace is killing whatever is left over from who they were under the law. It is a victory against sin phrase or clause to say I'm not under the law, but under grace chapter 8 verse 2, the law could not get rid of sin could not even get me into the fight against sin.

But the law of the spirit of life has set me free from the laws and death the law was weakened by my unrighteousness but now that you are in Jesus now that you have a spirit you have strength against you have life against and you will have complete at last victory against your sin, so I'm not under the law under grace we're talking not about self-improvement, we're not talking about incrementally transforming from one into the, Other.

We're talking about one that was and is dead and will soon be completely gone and a you who you are now in Christ who are and you are alive and you soon will be glorified completely sanctified and glorified you don't you're not making a transition from one to the other that one was dead.

And the new you in Christ is alive so that's the language that the apostles using and that's why the confession is using that language the dominion of the whole body of sin is destroyed. Therefore if it's dominion if it's control over you is destroyed if since control over you is destroyed then that does mean incremental victory against the defeated enemy and the several lusts thereof are more and more weakened and mortified so now have those works that belong to our former nature that we are getting rid of and so turn the Galatians chapter 5.

Yeah the works of your former nature that you are getting rid of you have the works of your new nature or he doesn't call them works he calls them fruit. Because they are growing on us because of the kind of tree or plant we are now if you are a holy spirit plant with life in you the Holy Spirit is producing.

All of these fruits so we're you know, they give and you have to you have to watch this with the confession catechisms if you look at the scripture proofs they give just verse 24, okay somebody read for us. Galatians 5 verse 24.

Okay those who belong to Christ Jesus of crucified the flesh with its fashions and desires. But you know, whenever a text is given an individual versus given there assuming that it's going to be read and applied in context so there's this great big list of the kinds of things that have been crucified and the passions and desires thereof crucified the works of the flash verse 19.

Or evident which are adultery fornication, uncleanness, lewdness idolatry, sorcery hatred contentions, jealousies outbursts of wrath selfish ambitions, dissensions heresies envy murders, drunkenness revelries and the like of which I told you beforehand just as I told you in time past those who practice such things will not inherit the kingdom of God.

Okay, so here we are in the letter that is most against legalism is the is the letter for justification by by faith in in all of the Bible. And he says those who practice such things will not inherit the kingdom of God. As the apostle believe in justification by faith.

Yes, he does we also believe that those who have been justified those who belong to Jesus have Jesus's spirit and that his spirit helps them fight against and kill the flesh, so which of those things which of those things in the list and verses 19 through the first part of 21 there will a Christian be killing.

All of them okay sanctific sanctification is continual but repentance is complete. You do not repent of some of your sin at one time and some other senate another time there's none of our sin that we're okay with because that sin belongs to the flash that's in belongs to the old man the crucified man and so we hate it all and we attack it all you're gonna be growing in the killing of it but you are joined in the battle against all of it, yes David,

I would say no because Jesus says to pray forgive us our deaths as we forgive our debtors. I think it's not an either or. Right when you pray forgive us of our sins, you're not you're not praying as if somebody who is already forgiven can become unjustified is that what you're kind of getting at.

Based on your answer what I'm saying is the spirit in which we pray that determines a lot. In other words, it's we're praying it. Lord. I acknowledge my sins have been forgiven and I've confessing it to you that's one thing as opposed to like I've said please forgive me for.

All these multiple ways in which God may deal with us according to our sin. One of those ways is the ultimate way every sin deserves an eternity of hell. And when you cry Lord forgive me of my sin in that way, you're saying I'm clinging to Christ for this thing that you have promised do as you have promised.

You're right this the, It would be inappropriate for a Christian to think that they have somehow undone there being justified in Jesus by the sin that they have committed. But we also do provoke God's fatherly discipline. He does respond to our sin in our lives by bringing correction and one of the things that we do in prayer when we ask for forgiveness is we express to him our sorrow over and hatred of the sin that we have and we cry out for.

Him to grant us reprieve that the spirit would do without necessarily requiring the chastening that can come into our lives the that he would turn us from our sin and grant to us that repentance.

Right, so so the two different kinds of forgiveness. I was talking about are the you know, letting out of earthly consequences. Right which sometimes he does, you know, we're coming into something and we see how our recent sin has brought us into that circumstance and we're basically saying spare me of what otherwise would have to go through because of what I have just done but then there's also the, You know with reference to your eternal salvation.

One of the things that we do when we pray for forgiveness or when we confess into God is we by prayer which is a means of grace his spirit helping us to address him and in the way that is where teaches us is we're falling back into line with him.

Right? Kids hopefully you are you are not thinking intentionally. I am going to be an ally of my sin now and me and my sin we're gonna fight against God. But when you do sin. And then you come to pray. You realize that that's how you've been treating God.

As if you are for your sin and against Him. A right way of asking for forgiveness and asking for God's help is is something that God uses to bring you back into line to remind you on your knees by His Spirit bringing to mind. His word that you are against your sin.

And when you confess your sin, you're saying to God, yes God, my sin is bad and you are good and you have given me Jesus and he has taken what my sin deserves from me. Now, let's give my sin what it deserves to get. There. And you are in enlisting God as your ally because he's promised to be your ally.

As you fight the battle against your sin. That's one of the reasons why in the the template that the Lord Jesus gave us in the Lord's Prayer you go for forgive us our debts as we forgive our debtors and lead us not into temptation but deliver us from the evil.

Because you're expressing your allegiance to God and your hatred for your sin, you're now now you're saying God now be my ally in this battle. And it's exactly what he's promised to do. And that's what the resurrection of Jesus shows you is that not only is your old self dead, but you're with joy with Jesus' crucifixion, but your new self is alive with Jesus' resurrection.

Okay we. We need to stop there. I think we'll go on and. And start the second paragraph next time. There's a little more that we could say and in the last couple lines there, but I think we'll be picking that up but the the that was a very important consideration day.

Thank you. That you realize that the moment you belong to God by faith in Christ. Jesus, you are as eternally forgiven as you will ever be. You cannot be you cannot become less forgiven at any point by any sin that you commit after that. But there is that ongoing battle against sin and the Lord is not going to leave you without his discipline if you're his child.

And there is such a thing as. As God actually granting to you by his spirits work softening your heart hating your sin bringing you back to the place of opposition to it and hatred of it without. You're having to go through the fatherly discipline that that is often necessary.

So, that's a big part of your interacting with God. Veteran. Any questions on that?

All right, let's pray.

Our Father in Heaven, we thank you that we are no longer under law, but under grace and we thank you that your grace has joined us to your son our Lord. Jesus by faith. So that just as he loves your law, we will love your law. And just as he hates our sin, we will hate our sin.

We do pray Lord. That by these ordinary means your word and the sacraments and prayer. That you would stir up in us this hatred killing hatred of our sin and everything that remains of of our sinful selves that we were outside of Christ. And we pray that you would make us to see how His resurrection is at work in us that we will have confidence as we fight the battle that not only are you our ally but that this means that your glorious power is being exercised in our behalf.

We ask that you would be shown powerful and merciful and holy by the way that you enable us to live our lives. We glorified we pray in Jesus and whose name we ask Him. Amen.