

Over all text: Heb. 11:27 "By faith [Moses] forsook Egypt, not fearing the wrath of the king, for he endured as seeing him who is invisible."

Last week, we saw the power of the imagination in creating mental concepts and pictures and their role in justification, in seeing Christ as offered for us on the cross as He is set forth in Scripture and so seeing the invisible. Faith is the substance of thing hoped for and the evidence of things not seen.

Nicodemus' needed to have his imagination fired by the power of the Spirit to see what it means to be "born again," and Abraham looked for a city which has foundations whose builder and maker is God. Moses delivered God's message to Israel that they were to keep in their imaginations need to build the Temple at Jerusalem which would be a house of prayer for all nations.

The imaginations molds and forms in the mind concepts and images just as the potter forms images from the clay. These images may be images of lusts and sins, of hate and covetousness, for they may be concepts of hope and trust in the promises of God.

Today, I want to speak of Sanctification, the works of Thanksgiving that are treated in the third section of the Heidelberg Catechism. These works consist of obedience and prayers, and always follow faith and union with Christ. Hence, we read in HC 62-64:

Q62: But why cannot our good works be the whole or part of our righteousness before God?

A62: Because the righteousness which can stand before the judgment seat of God must be perfect throughout and entirely conformable to the divine law, but even our best works in this life are all imperfect and defiled with sin.

Q63: Do our good works merit nothing, even though it is God's will to reward them in this life and in that which is to come?

A63: The reward comes not of merit, but of grace.

Q64: But does not this doctrine make men careless and profane?

A64: No, for it is impossible that those who are implanted into Christ by true faith, should not bring forth fruits of thankfulness.

I will first summarize Paul's own experience in Romans 7; then Sanctification and Hope in Chapter 8:1-27, and finally make an application in Romans 12:1,2.

If you want to pursue and check what I say about Romans 7, I would direct you to the great commentaries on Romans, Charles Hodge, John Calvin, Haldane, Matthew Henry, etc.

I. Paul's own experience in Romans Seven.

A. His elegant figure of marriage. Husband, wife, law. A marriage is not two people shackled up, but two people joined by a rule, or a law.

B. The law keeps them bound as long as they live. Escape is by death.

C. Paul was married to death and couldn't free himself.

1. Because of Adam's sin

2. He is freed by the law taking its course and killing him. This was in the body of Christ.
 3. He is not freed from sinfulness, but from the death that comes from sin. Christ did not become a sinner for us, but bore the guilt of our sin; so justification does not make us holy, but counts us as righteous.
- D. Gal. 2:19 says the same thing: "I through the law and dead to the law that I might live unto Christ." We die in Christ so that we might be married to another, even Christ.
- E. This death to guilt happened when Christ died; but in Paul's experience, verse 9: it was when the commandment came, sin revived and Paul died.
1. As a Pharisee he was without the law, for he knew nothing of its meaning; like others of his class, he made void the law by traditions, knowing nothing of its heart and soul.
 2. The power of the law, to slay and to destroy, because of sin. That which was good became death to Paul, because of sin.
 3. His words, his life, his inner man were taken over by death, because of the power of condemnation and guilt.
- F. This was the beginning of new life, which comes out of this spiritual death:
1. Paul realized that the law was spiritual, directed to the inner man, not just the works of the body. Without the law in the heart, the works of the body are always sinful and will become more sinful.
 2. The law was written on His heart when it came: vs. 22, but now he finds that he has contrary impulses. This is also described in Galatians 5: "The flesh lusts against the spirit and the Spirit against the flesh."
 3. There is no hope for the flesh: that which came from Adam, the natural man is not to be reclaimed, but is under condemnation and death. That marriage cannot be broken except by your death, which is three fold: your death in Christ on the Cross; your mortifying of the flesh in your daily experience; and the death of the body and the leaving behind of sin at the resurrection of the dead.
- G. So we are left: Paul, a new man, the law written on his heart, with his new life of the spirit carrying a dead body around with him. The dead body cannot kill him, but it is the source of much pain and agony for him. Vs. 18: "I know that in me, that is, in my flesh dwelleth no good thing, for to will is present with me; but how to perform that which is good I find not." Willing to do good is not in the power of the flesh, but the flesh gets in the way of the performance of the good. This is the experience of every child of God.
- H. To follow the analogy of divorce. You who have been through one or have family members who have been through one will know of which I speak, and I suspect this will be everyone. It is never really over, is it? The decree goes forth and the divorce papers are drawn up and are legally delivered, but the pain continues: the regrets, the sorrows, the strife, the pain.
- I. I believe this is exactly what Paul described in verses 22-25. He found that although he was free from the guilt of sin, he was not free from the presence of sin. There was still a connection that could no longer bring death to him, but could bring him much pain and suffering. But God had provided for this, too. This is what revivalism, perfectionism, experientialism and all the cousins and relatives miss: Faith and justification is the death

of guilt, but it is not the death of sin; Sanctification is the death of sin and is the fruit of justification. But let us look at Romans 8:1-25 READ

- II. Sanctification and Hope. I will speak of these together, because they go together.
- A. We are now under a new law: vs.1-4. We are married to another: not to Adam and Death, but to Christ and life: This is fully explained in chapter 5.
 - B. We are by the Spirit to have a new mind: vs. 5-12
 1. All of God's children receive the Spirit of God, the spirit of adoption.
 2. We see the invisible: spiritual and not fleshly things. Our affections are to be set on Christ above at the right hand of God. The things of the heart and soul become far more important than physical things. There are greater riches than gold and silver; greater pleasures than sex and food and drink. Greater thrills than skiing and watching the Broncos.
 3. We put off the old man, and put on the new: Col. 3:1-10 read: Because we are dead and our life is hid in Christ with God. Whew!!! An invisible life that is renewed in knowledge: vs. 10 Hallelujah!!!
 - C. We are to put off the old and put on the new. 13-26
 1. This means mortification of the old. Vs. 13 parallels Colossians 3. Nobody said it was easy!!! Paul, "I keep my body under...." He subdued it.
 2. Note: Flesh: means what you get from Adam, not just the physical body. Spirit: means what you get from Christ. But the body must be brought under control. First by the mind naturally; and then by the Spirit of Christ. We are not to make provisions for the flesh to fulfil the lusts thereof.
 3. This strife will continue until the resurrection: vs. 18-26
 - a. We are saved by hope
 - b. We see [imaging the promises of God]
 - (1). Ourselves as the children of God.
 - (2). Ourselves perfected along with rest of God's people
 - (3). Reward that greatly surpasses the present trials.
 - (4). Being gloried with Christ, if we suffer with Him.
 - (5). Redemption of the body.
 - (6). Nothing separating us from the love of God.
- III. Application: Rom. 12:1,2.
- A. Our minds are to be renewed. How often we have seen this. If it did not need to happen, why did the Holy Spirit say it so often.
 1. The helps: The fellowship of the saints, the ministry of the word, the exhortation of the officers and teachers in the church, the Lord's Supper, Baptism; etc.
 2. The goal: to approve—after examination and trial; not as empty headed puppets, but understanding what the will of God is. Eph. 5: 15 See then that ye walk circumspectly, not as fools, but as wise, 16 Redeeming the time, because the days are evil. 17 Wherefore be ye not unwise, but understanding what the will of the Lord is.
 - B. The living sacrifice: holy, acceptable unto God. Not cutting off body parts, but presenting the body to Christ; There is no neutral ground: the body is either married to Adam

and sin, or given up to Christ for righteousness. We are dead in Christ so that we might live in Christ.

- C. You must see yourself, image yourself living this kind of life of service and joy Vs. three: 3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.
There is much more that could be said, but I spare you. God bless you.