

Definitive Sanctification Part 3

by John Murray

The sermon explores the relation of the believer to the death and resurrection of Christ in the context of sanctification, emphasizing the procuring cause of sanctification and the believer's identification with Christ's triumphal achievement.

Duration: 56:40

Scripture: Romans 6:1

Topics: "Sanctification"

Description

In this sermon, the speaker focuses on the passage of Romans 6:7, which states that 'he who died is justified from sin.' The speaker emphasizes the connection between the death and resurrection of Christ and the believer's sanctification. They argue that this aspect of the believer's relationship to Christ is often overlooked. The speaker references several Bible passages, including Romans 6:1-10, 2 Corinthians 5:14-15, and 1 Peter 2:24 and 4:1-2, to support their points. They conclude by discussing the agency of sanctification and how it is set forth in awe and faith.

Transcript

Let's pray. O Lord, our God, do Thou enable us to explore more and more the riches of Thy grace, and to apply these riches to ourselves, so that we may grow in the grace and the knowledge of Our Lord Jesus Christ. May we have more and more appreciation of His passion, of the fullness that resides in Him, and may we bring that fullness to bear upon the goodness of Thy Church, so that it may be in truth the fullness of Him that filleth all in us.

In His name, Amen. I have been studying with you the teaching of John, and all I have to say further on that is that we have, therefore, in John, language that differs from that of Paul and Peter, and, of course, with that difference of language, a variance of concept, but to the same effect of establishing, I think, with the love and power of the world, and commitment to God and His will, as the invariable character of the person who is begotten of God. In Paul, the governing concept, that of translation from the realm of sin into that new life in Christ Jesus.

In John, however, the governing concept is that the person begotten of God comes to bear the liniments, the liniments of his new pain, and, therefore, exhibits those characteristics which are after the pattern of God's own action. The pattern of God's own action is love and righteousness. In John, in the teaching of John, we find the manifestation of this commitment in freedom from specific types of sin, and so the

evidence would indicate that it is on these types of sin that the emphasis falls as 1 John 3.9, 1 John 5.18. 3.9 and 5.18. Only the sin which would be limited is that the person committing them is not begotten of God.

Furthermore, the various expressions used by John, I mentioned last day, the various expressions used by John would warrant the evidence that the person begotten of God cannot abandon himself. He who has been begotten of God keeps. He has overcome the world and cannot again be overtaken.

By the corruption, the question is asked in the class, what about the universal? I do not believe that John's meaning, by saying simple, does not have it. First, this term habitual is not a sufficiently well-defined or lucid term to describe, but second and more important, that characterization is too much of a loophole, too much of a loophole for the incisiveness and the decisiveness of John's teaching, because as a formula, it allows the believer might commit certain sins, though he does not commit them habitually. Now, I think that does not take account of John's teaching or of the decisive language of John.

He that commits sins is of the devil's descent, and it will not do. He that does not commit sin does not do. Well, he that, God does not commit me is.

And he cannot commit certain sins. Complex, measured up to. Well, now I come to the third.

Paul and Peter. Now we come to the eighth. By what agency? By what agency? Well, more broadly speaking, every respect three persons of the Godhead bears, bears upon the inception of life, from previous to change.

Think of the specific action of God the Father. In process, it is the specific action of God the Father to call all these people to the fellowship of his Son. Do you find that these people by whom you are called into the fellowship are presented as the specific agency of the Father's Spirit? That is not presentation.

Another way in which the specific action of God the Father is present at the inception of salvation is that he donates man to the Son in the efficacious operation of the brain. That is the way Jesus went for several instances in John 17. John 6.37 All that the Father giveth, we shall come to meet.

Where are these? They have their own. One is an effectual call or donation. But the terminus involves instances.

The terminus of the fellowship. The terminus of this effectual donation is again the custody of God. All that the Father giveth, no one will trust.

Now, if we develop that concept of God's effectual call, the Father's effectual call, we would find a great deal that is relevant. But since I am not going to deal with that, since I deal with that quite extensively, I cannot quote it all. May be that then if we are thinking of the Holy Spirit, the Holy Spirit, the washing of regeneration whereby men are introduced into the kingdom of God and the kingdom of God we mention as the kingdom of righteousness, of power, of life, and of peace.

Of righteousness, of power, of life, and of peace. Now it is that action of the Holy Spirit that John has particularly in mind in these passages when he sees everyone who is begotten of God. Because John's teaching in his first epistle arcs back to the teaching of Jesus as recorded in the Gospel of John chapter 3. Arcs back to that passage, of course, by John himself.

And there is also a way in that specific action of the Holy Spirit which bears directly upon this definitive breach with the power and the defilement of sin. The power, the defilement, and the love of, again, of John in particular. The effigy of that action of the Holy Spirit in the Timber Coast, likewise in the Apostle Paul, is called regeneration.

And all of Paul's ideas, the human is intuited as the specific action of the Holy Spirit. Now we come to this, and this I am going to expand because I don't quite understand. In this definitive, we found already that the pillar on which the teaching of Paul turns are death to sin and newness of life.

And he is directly related to the death and the resurrection of Christ. To sin, newness of life, and death to sin. In the death and... Now I don't need to repeat.

I'm now going to be... The nature of this agency derives from the death and the resurrection of Christ. The nature of this Christ. Because if we discover that we have the kernel of new agency of Christ distinguished by... It is of the greatest importance to observe that this relation of the believer to the death and resurrection of Christ, this relation of the believer to the death and resurrection of Christ is introduced by the Apostle Paul not in connection with justification specifically, but in connection with sanctification.

And it is the relation of the death and resurrection of Christ towards sanctification at the center of Paulian thought. At the very center of Paulian thought. So, we are now prepared for the question, what is this relation of Paulian thought at the very center of Paulian thought? So, we are now prepared for the question, what is this relationship? What is this relationship? That the death and resurrection of Christ, or in other words, particularly the agency of Christ in his death and resurrection in reference to definitive sanctification.

Now, don't take notes too frequently in theology and to the overload. It's a sad thing, but it's true that frequently, because there are so many other ways in which it might be possible. Now, I'll just mention some of these.

It might be said, of the death and the resurrection of Christ to the sanctification of the believer is the relation which justification sustains to sanctification. You get my point? The relation of the death and resurrection of Christ sustains sanctification is the relation that justification sustains to sanctification. In other words, that the death and resurrection of Christ are the ground of our justification.

The death and resurrection of Christ are the ground of our justification. That justification is the ground of sanctification and that the relation of the death and resurrection of Christ to sanctification is this indirect one. This is indirect because it is through the medium of justice.

Now, this is true enough that justification lays the foundation for sanctification, that the death and the resurrection of Christ has secured our justification, and therefore the death and the resurrection of Christ have that relation too. It's doctrinally true, I shall notice, not precisely, in this connection. Again, that Christ, by his death and resurrection, has procured everything yet.

Procured everything. And so his death and resurrection are the procuring cause of sanctification. Procuring cause of sanctification.

Because he has procured, by his accomplishment, all the grace that is necessary to promote our sanctification. Doctrinally that is true. But again, that analysis does not get to the terminal point.

Because both Paul and Peter bring the death and the resurrection into direct relation by way of efficiency. Into direct relation by way of efficiency to our sanctification. And it is to our deliverance from the power, the defilement, and the law of sin.

So that our death to sin and our newness of life are effected by our identification in his death and resurrection. No, in other words, no virtue accruing from Christ's death and resurrection affects any phase of salvation more directly than our sanctification. Now that comes to express in such passages as Romans 6, Ephesians 5, Ephesians 2, 1 through 6, Colossians 2, 20, 2, 3, 4, Colossians 2, verse 20, 2, Colossians 3, and of course also, 24, and 1 Peter 4, 1, and 2. Well, I am pleased that all of you have come in the direction of Christ.

I am of a kind of constraint that they who live should not henceforth live to themselves to God. That relations, because all the others are to the same, to reiterate them, there are therefore two required discussions. First, what is this division? And second, when did the believers die with Christ and rise with him? But what of the way? What is this? When did it take effect? Did believers die with Christ? Now, in order to, there are certain observations which have to be taken into account.

Certain observations. We may never dissociate the death from the interest of those on whose behalf he died. It is only as he is united to them and they are united to him.

And so we cannot for one moment conceive of Christ's death and resurrection far from those who were in him by the Father's election before the foundation of the world. And now, second. In view of this identification, Christ united with them in view of this identification, those united to him must be dying and rising with him in his death, dying and rising with him in his death.

Now that's just go home and look at Romans 6, 3 and 4. We quote Romans 6, 5, just to remind you, for if we have become planted together in the likeness of his death, we shall be also in the likeness of his resurrection, also. And the other passage is likewise. 1 Corinthians 5, 14 and 15.

2, 1, 2, 6. Now, third. As to what is meant by this dying and rising. In other words, what is the efficiency of that or the agency of that or the virtue of that as far as believers are concerned.

I think that there is perhaps no passage, no passage in Paul that is more illuminating than this illuminating in reference to that question than justified from sin. Justified from sin in heaven. Almost fixed.

And if you look at that, for he who died he who died is justified from sin. Dying that is you there because of the context is the dying with Christ. You died justified from sin.

Now we are very, very liable to what Paul is dealing with. This is the theme with which in the earlier part of this epistle the regular meaning of as distinct from sanctification not we indicate. Paul is dealing in this context with deliverance from the power of sin.

I think I remember it was apparent to me that judicious that judicious forensic forensic meaning of justification of course is not sacrificed here but nevertheless it isn't the judicial meaning as applied to justification but the judicial forensic meaning as applied to sanctification and must therefore be understood in the sense of the judgment executed upon sin and of the quittance q-u-i-t-a-n-c-e wait for the word and the quittance which the person in view has received he was justified his quittance quittance only quittance of sin in respect of its ruling authority and power this decisiveness and finality as they belong to the death of Christ also characterize our death in Christ and means therefore that we are quit of sin in its enslaving

domain we respect that it is in connection with the life of holiness that this aspect of our relation to the death of Christ appears compels us to the conclusion that we are made partakers we are made partakers of Christ's triumphal achievement and therefore died to sin rose with him in the power of his hand and fruit of holiness and the end everlasting life in other words that the accomplishment accomplishment of Christ in overcoming the world in conquering sin in bringing to naught the prince of this world the prince of death can never be considered as accomplishment by without also conceiving them of them as accomplishments in those who were united with him in his death and resurrection we also try to over sin in vanquishing the prince of darkness our achievement which can never be considered as the achievement of Christ our achievement in those on whose behalf we die and everything you see leads up to that in in the events in his triumphal day

Audio: <https://sermonindex1.b-cdn.net/1/SID1291.mp3>

Source: <https://sermonindex.net/speakers/john-murray/definitive-sanctification-part-3/>

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net