

18] Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

“Cheap grace?” It cost God greatly to make it free to us! [The Gospel is “not according to man” (Gal 1:11).]

19] For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.

They are not simply declared righteous (the verb for impute is not used here), but they will “be made righteous” in the process of sanctification, culminating in glorification in God’s presence. The word “made,” καθίστημι *kathistemi*, means “stand constituted as,” and is the same verb used in the first half of verse 19 in the words “were made sinners.”

We sin because we are sinners. (“He wasn’t a horse thief because he stole a horse. He stole a horse because he’s a horse thief!”) Did you ever have to teach a child to be bad?

By the obedience of One (not many): Christ. New nature (2 Cor 5:17). [Cf. 1 Cor 5:1-5: turned over “in order that” his spirit may be saved... Cf. 1 Cor 15:20-22.]

[Chapter 6 will develop this verse in glorious terms! Chapters 6, 7 & 8: all that we have in our union in Christ. All we have to do is to count them true...]

20] Moreover the law entered, that the offence might abound. But where sin abounded, grace did **much more** abound:

Why did God introduce the law? For sin to abound?! This is the opposite of Man’s thinking! This is to eliminate any ability of man to rationalize away his sin nature (this will be explained further in Romans 7.)

It isn’t until man despairs of his self-effort that he can comprehend God’s grace—which even more abounds!

21] That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Once again Paul spoke of *reigning* in connection with life. In verse 17 those who received God’s gift “reign in life” through Christ (this will be marvelously developed in Romans 8...).

# Contrast of Two Unions

## One Man (Adam)

## One Man (Christ)

[15] One man's offence

many died

[16] One (Adam)

judgment, condemnation

[17] Through one man

death reigns

[18] One man's offence

condemnation to all

[19] Disobedience of one

many made sinners

[21] Sin reigned in death!

One Man's free gift

righteousness to many

For many offences

gift of justification

Through one Man

believers reign in life

Righteousness of One

justification offered all

Obedience of One

many made righteous

Grace reigns in eternal life!

## Summary

Chapter 5 concludes the arguments for salvation (justification). Why then should I live? Chapters 6, 7, and 8 will lay that out clearly!

- Chapter 5: Two heads—Adam and Christ
- Chapter 6: Two masters— Sin personified and God as revealed in Jesus.
- Chapter 7: Two husbands—The Law and Christ Risen.

## Next Session

Read Chapters 6, 7 & 8: All that we have in our union in Christ. All we have to do is to count them true...Outline Chapter 6: Sanctification. How can He accept us while we still retain our sin nature? How does He disengage us from that nature?

## The Book of Romans Session 7

### Romans 6: Sanctification

## Review

**God’s Greatest Gift (Chapter 4):** How do we get to Heaven? There’s only one thing we can “do” —receive God’s gift by faith.

**Peace of God (Chapter 5):** Experiential results of justification; the sequence to spiritual maturity: tribulation → perseverance (“patience”) → experience → hope.

### Contrast of Two Unions: Romans 5:15-21

#### One Man (Adam)

[15] One man’s offence	>	many died
[16] One (Adam)	>	judgment, condemnation
[17] Through one man’s offence	>	death reigned
[18] One man’s offence	>	condemnation to all men
[19] Disobedience of one	>	many made sinners
[21] Sin reigned in death		

#### One Man (Christ)

One man’s free gift	>	righteousness to many
For many offences	>	gift of justification
Through one man	>	believers reign in life
The righteousness of One	>	justification offered to all
Obedience of One	>	many declared righteous
Grace reigns to bring eternal life		

### Chapter 6: Sanctification

*Justification* imputed righteousness to us, by faith alone. How can He accept us while we still retain our sin nature? How does He disengage us from that nature?

#### The Tenses of “Salvation”

<b>Past Tense:</b>	Separation from the <i>Penalty</i> of Sin	<b>Justification</b>
<b>Present Tense:</b>	Separation from the <i>Power</i> of Sin	<b>Sanctification</b>
<b>Future Tense:</b>	Separation from the <i>Presence</i> of Sin	<b>Glorification</b>

Justification is *for* us; Sanctification is *in* us.

Justification *declares* the sinner righteous; Sanctification *makes* the sinner righteous.

Justification removes the *guilt* and *penalty* of sin; Sanctification removes the *growth* and the *power* of sin.

- 1] What shall we say then? Shall we continue in sin, that grace may abound?
- 2] God forbid. How shall we, that are dead to sin, live any longer therein?

“God forbid...”: μή γένοιτο = “May it never be.” The fact is, Christians have *died* to sin (Rom 6:7, 11). The Greek aorist (past) tense for “died” suggests a specific point when the action occurred: *at salvation*. Death, whether physical or spiritual, means separation, not extinction (Rom 6:7, 14).

#### The Death of Defeat

He does something to us so that we can’t sin carelessly:

- Something has happened to our basic nature
- You can still sin, *but you cannot rest in it*
- *It doesn’t have anything to do with some vow you make, but is because of what God has done.*

The world doesn’t understand that. They don’t want to understand that; it is completely contrary to man’s thinking. “Justify” does not mean “to make you good,” or this question would be inappropriate

- 3] Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

Paul emphasized Christ’s *death and burial* as an essential part of the Gospel in his definition (1 Cor 15:1-4). (If you find water in this verse, you have missed the meaning!)

- 1) Jesus **Died** for our sin      *According to the Scriptures*
- 2) He was **Buried**
- 3) He **Rose** again              *According to the Scriptures*

Key verbs: *knowing, believing, reckoning.*

- Whenever he tells us what He has done:
  - **Indicative** mood: settled, stated, as a fact.
- What He has done for us, and the opportunity to claim it:
  - **Subjunctive** mood: something possible for us.

#### The Death of Defeat: “It ain’t gonna reign no more”

v.3: “do you not know”: present tense—are you continuing not to know?

v.6: “knowing”: present tense—keep on knowing something.

v.8: “we believe”: we keep on believing (1st time since 4:24).

v.9: “knowing”: perfect tense—having come to know.

- v.11: “consider”: imperative mood, present tense—keep on considering, reckon, keep on counting it to be true.
- v.12: “do not let sin reign”: imperative mood, present tense—keep on not letting sin reign;
- v.13: “do not go on presenting”: imperative mood, present tense—do not keep on presenting.  
“but present”: aorist tense—do it immediately.

## Baptism

The word βαπτίζω *baptizo* has a wide latitude of meanings, not only in the NT, but also in the LXX Version of the OT, where it is used of the ablutions and baptisms required by the Mosaic law. These were effected by immersion, by effusion and by sprinkling; and the same word, “washings” or “baptisms,” designates them all (Heb 9:10,13,19,21). Greek word *baptizō* was not translated: it was **transliterated**. (You will find 20 different meanings in a typical lexicon.) From βαπτω *bapto*, to dip:

- ...send Lazarus, that he may dip the tip of his finger in water...  
Luke 16:24
- Jesus answered, He it is, to whom I shall give a sop...  
John 13:26
- And he was clothed with a vesture dipped in blood...  
Revelation 19:13

How many different “baptisms” are mentioned in the Bible? *At least seven different kinds*. The word is used to designate *identity with*...

- [1] 1 Cor 10:1-2: Dry shod: who got wet? The Egyptians! *Baptizo*; transliterated. There was no water *on them*: used in a metaphorical sense, *to so identify with another*. They followed him that they were identified with Moses’ faith—and it was his faith that was ascribed to them. From slaves, to being free with Moses. They were baptized into Moses’ faith.
- [2] 1 Pet 3:20, 21: Noah in the ark. (We’ll examine this shortly.)
- [3] John the Baptist: His baptism bound its subjects to *repentance*, but not to the *faith of Christ*. Those whom John baptized were rebaptized by Paul (Acts 18:24-19:7).
- [4] Baptism of Jesus (Mark 3:15): Unique. Into [identified with] all righteousness; and the will of the Father: death, burial, resurrection. (We can’t die for the sins of the world).
- [5] Matthew 20:22, 23: Christ’s Suffering.

- [6] Fire, chaff blows away. 1 Pet 3:7-12. The Second Coming. Wheat from the chaff (unbelievers).
- [7] Holy Spirit. The apostles of our Lord were baptized with the Holy Ghost (Mt 3:11) by his coming upon them (Acts 1:8). The extraordinary event at Pentecost was explained by Peter as a fulfilment of the ancient promise that the Spirit would be poured out in the last days (Acts 2:17).

[Only three have to do with water... The New Testament consistently denies baptismal regeneration, presenting water baptism as a public attestation to an accomplished spiritual work (cf., e.g., Acts 10:44-48; 16:29-33).]

- 4] Therefore we are buried with him by [through] baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so [too] we also should walk in newness of life.

The resurrection of Jesus was not resuscitation; it was a new form of life in the same way the spiritual lives of believers in Jesus have a new, fresh quality. A believer’s identification with Jesus Christ is in His resurrection: besides being the start of new spiritual life now, it is also the guarantee of physical resurrection. *Just thinking positive isn’t enough: you need the reason, the basis.*

How is this? Gal 3:26f - 4:9: we are clothed with Christ. Water baptism doesn’t clothe you; it is but a testimony. Only God can do this. “In Christ” (165+ times) = a miracle! Intimate union. This is our ground of acceptance.

Eph 4:4-6: Seven facts here. “One baptism?” Only one that unifies. (Water baptism never unifies: they have fought wars over it.) Only what God does...

Col 2:11-14. “Circumcision without hands?” What God did, for us, apart from what man does....how? Through faith; without human hands. Organic union with Christ!

“Having forgiven” aorist; *all*. All = includes everything and excludes nothing.

1 Peter 3:20, 21. Who got wet? Not the believer: he was safe inside the ark! This is the baptism of the Holy Spirit: it is our union with Christ that saves us.

1 Cor 12:12-14. The true church = “the Body of Christ.”

## “Truth in Labeling”

“Baptism of the Holy Spirit” = ?

Confusion persists due to that terminology used for the *infilling* of the Holy Spirit. [Cf. Gifts of the Holy Spirit...] Predicted in Acts 1:5. Also at the house of Cornelius (Acts 11:15, 16).

Only six Scriptures refer to this baptism (Rom 6,4; Gal 3:25-26; Eph 4:4-6; Col 2:11-14; 1 Pet 3:20-21; 1 Cor 12:12-14). Yet, 1 Cor 12:13 is the only place “Baptism of Holy Spirit” is *defined* in the Word of God.

“We were all baptized”: aorist tense; once and for all. When? When you believed. Passive voice, subject received the action. Plural, *πάντες*: *all*. There is no Christian that hasn’t been “baptized by the Holy Spirit!”

[Not to be confused with the *filling* of the Spirit. Some label the filling of the Scripture with “Baptism of the Holy Spirit”—let’s not quarrel with labels. One experience doesn’t do it; it must be claimed day-by-day...]

All these verbs [Romans 6:2-4] are in the aorist tense; all done, once and for all [each] *has been done*. Should walk: subjunctive mood: we each have the potential of *walking as the resurrected Christ!*

## The Tenses of “Salvation”

<b>Past Tense:</b>	Separation from the <i>Penalty</i> of Sin	<b>Justification</b>
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## Sanctification

Sanctification begins with regeneration, the implanting of spiritual life in a believer. From that starting point, sanctification is God’s progressively separating a believer from sin to Himself and transforming his total life experience toward holiness and purity. The process of sanctification for a believer never ends while he is on earth in his mortal body. It is consummated in glorification when that believer—through death and resurrection or through the Rapture—stands in the presence

of God, “conformed to the likeness of His Son” (8:29). A believer’s identification [baptism] with Jesus Christ by faith is the ground of sanctification. However, the process of translating that identification into our daily experience demands three attitudes of mind and action on our part. These Paul discussed in Romans 6:5-23:

- 1) *Reckon* 6:5-11
- 2) *Do not yield* 6:12-14
- 3) *Serve* 6:15-23

Justification *declares* (imputes) holiness; Sanctification *makes* us holy.

## 1) Reckon (6:5-11)

The first attitude for required of believers is to “count” (present. imperfect, “keep on counting”) themselves dead to sin but alive to God in Christ Jesus (v. 11). Being able to reckon something as true, however, depends on knowing and believing certain things. These things to know and believe are stated in verses 5-10.

5] For [since, not “if”] we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

[“If” = 1<sup>st</sup> class, conditional: “since”]Exact likeness: “death,” thus, exact likeness: “resurrection.” How is this possible?

6] Knowing this, that our old man [self] is crucified with him, that the body of sin might be destroyed [done away], that henceforth we should not serve sin.

“Knowing this”: no doubts allowed here.

“Destroyed” = might be *rendered powerless*. The word “*destroyed*” is *katargeo*, meaning “to make of none effect, to be paralyzed or canceled or nullified”—“that henceforth we should not serve sin.”

Old self is rendered powerless because of our union with Christ in His death. I no longer have to be a slave to sin. Never again. “It ain’t gonna reign no more.” The old nature still exists, as described in 5:6, 8, 10: helpless, ungodly, rebellious, and an enemy of God. But now it needn’t be in charge.

7] For he that is dead is freed from sin.

What does this mean? Sin = singular; the old sin nature. Our self—our flesh—is determinative in our nature; our sin nature (cf. Prov 23:7 “For as he thinketh in his heart, so *is* he...”).

Chapter 6 = What God has done about this. Once and for all. A completed reality. [This is in contrast to “positive thinking,” “visualization,” “rebirthing yourself”; et al.]

Being dead with Christ—the old self need not dominate. New life is His goal. It is a fact... We are now a different person. We are accepted in the Beloved. Never accepted more than right now. But there is even (“much”) more. I am now freed to be able to say “no” *but I still must claim it by faith!*

- 8] Now since [ not if] we be dead with Christ, we believe that we shall also live with him:
- 9] Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

This stands in opposition to the practice of the so-called perpetual sacrifice of Christ in the Roman Catholic Mass. [This also clouds the likelihood of life in other planets...]

The glorified Christ says, “I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death” (Rev 1:18). The Resurrection opens up eternity to Christ, and it will open up eternity to those who will trust Him.

- 10] For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.
- 11] Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

“Reckon”: consider; count it as true. Present tense: keep on doing; daily, moment-by-moment. Dead to sin; alive to God. Do you really believe it? We share His resurrection life (Eph 2:5-6; Col 2:12-13).

## 2) Thus, Do not Yield (6:12-14)

- 12] Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

“Therefore do not let sin reign” (present imperfect, “do not let sin continue to reign”). Don’t let it reign. Stop letting it—right now! How? By

your insisting that what God says is true. The dominion of sin is now *your choice*. It wasn’t before [without Christ]. Moment-by-moment choices. (Chapter 7 & 8 will detail.)

The Christian life is not trying to become what you are not. The Christian life is experiencing what you are—in Christ.

## 2 Corinthians 5:17

“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.”

Not a fantasy: it is God’s declaration. Note also 2 Cor 5:21: “For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.”

- 13] Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

“instruments”: ὅπλα *hopla*, in military context, “weapons” or “armor” (cf. Rom 13:12; 2 Cor 6:7; 10:4). A related passage is Paul’s exhortation, “Offer your bodies as living sacrifices . . . to God” (Rom 12:1). [Cf. *Be Ye Transformed* is a practical guide to applying this in our lives...]

Your daily choices will now determine the results; not your previous slavery. The power of the old nature is now broken:

- 14] For sin shall not have dominion over you: for ye are not under the law, but under grace.

Now *that* is “Good News!” I am now under the principle of grace. The law requires obedience, and, thus, death.

## 3) Serve (6:15-23)

- 15] What then? shall we sin, because we are not under the law, but under grace? God forbid.

“May it never be.” Serving by desire (Phil 2:12, 13), empowered by grace. Our response to what *He has done* inside of us.

- 16] Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

There is no middle ground between being a slave to sin and a slave to obedience to God. As the Lord Jesus said, “No one can serve two masters... You cannot serve both God and money” (Mt 6:24; Lk 16:13). Mammon = confidence in wealth. Paul will also point out that being a slave to sin leads to death (cf. Rom 6:21, 23).

- 17] But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

“Thanks be to God”: *He* did it.

“Ye were” Gr: perfect tense; continuous action in past time.

“Obedient from the heart” by believing in the Gospel.

“Was delivered” ; As Isaiah 53:6ff predicted...Eph 2:8, 9 etc.

Col 2:6: “As ye have therefore received Christ Jesus the Lord, so walk ye in him...”

- 18] Being then made free from sin, ye became the servants [slaves] of righteousness.

[Have you been?] Your new nature will always desire to follow God. Following your old self will result in misery.

- 19] I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

“I speak as in human fashion...”

“Yield” = present.

- 20] For when ye were the servants of sin, ye were free from righteousness.  
21] What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.  
22] But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

“Made free from sin:” aorist; once and for all.

“Slaves,” *doulos*, to God.

- 23] For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

“The wages”: *ὀψώνιον opsonion*, originally meant a soldier’s pay; “of sin is death” (eternal death here, in contrast with “eternal life” in v. 23b).

## Summary

- Three times in this chapter Paul wrote that sin results in death (Rom 6:16, 21, 23).
- This death is eternal separation from God in hell, in which unbelievers suffer conscious torment forever (Lk 16:24-25).
- This is the wages they have earned and deserve because of their sin (Rom 5:12; 7:13).
- By contrast, the gift (*χάρισμα charisma*, “grace-gift”) of God is eternal life (Jn 3:16, 36).
- Eternal life is a gift that cannot be earned (Eph 2:8-9; Titus 3:5).

## Next Session

Study Romans 7 = “Law School.” What kind of “adultery” is Paul referring to in his opening allegory? (Rom 7:1-4). When was Paul “alive without the law”? (Rom 7:9). What is the *purpose* of the Law?

## The Book of Romans Session 8 Romans 7: Law School

### Review

Rom 1	Intro and background; Pagan Man
Rom 2	Moral Man; Religious Man
Rom 3	God’s Greatest Problem
Rom 4	God’s Greatest Gift
Rom 5	The Sequence to Maturity
Rom 6	Sin “Ain’t gonna reign no more”
Rom 7	Law School

### Myths of Our Time

It is a shock to realize how much of our modern culture is built on myths that are contrary to known truth. Dave Breese’s book, *Seven Men Who Rule the World From Their Graves*, highlights the continuing impact of men like Charles Darwin, Karl Marx, Sigmund Freud, et al.