

[Romans 5.20-6.2 Issue of Sanctification Raised 079]

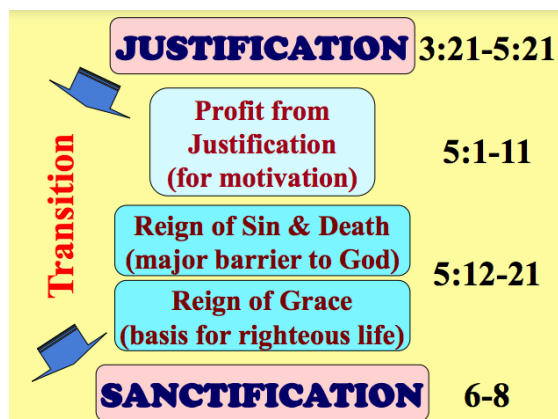
We have had three lessons that could be called ‘Introductions’ to Sanctification, not because it is that difficult, (although all of Romans is somewhat more difficult than most books), but a lot of churches no longer teach theology anymore. So that is why some people get a little lost in the details of it. But it is useful in that passages dealing with Sanctification can be applied to our Christian walk, the process that we are in toward being more like Christ.

Paul’s introduction consists of only two verses, 6.1 & 2 where he raises this issue of Sanctification. Remember, he is writing to Christians in Rome who face problems similar to those we have today. Humanity has not changed over thousands and thousands of years. The Romans had it a lot harder than we do in terms of persecution, although he deals with the *unbeliever* in the first 3 chapters—because he wants believers to be prepared to communicate with the non-believer.

In the major portion of the book, almost 8 chapters, we learn that God has provided righteousness—the most important word in the book, which is a right standing with God. And he emphasizes that all stand condemned before a holy God.

This is the problem; but then he lays out the solution, 3.21-5.21, and he uses the word justification, a word from the legal system. He emphasizes that it is by faith and faith alone that one is justified.

We have seen that chapter 5 is a transition to the subject of sanctification in 6-8.



I. Introduction	1.1-17
II. Provision of God’s Righteousness	1.18-8.39
A. Condemnation	1.18-3.20
B. Justification	3.21-5.21

We saw the benefits of trusting in Christ. And then, in 5.12-21 he talks about the Reign of Sin and Death—because of Adam and his sin which he imposed on all of humanity—in the believer. But the solution is a Reign of Grace which is the basis for growing in righteousness. Justification is by grace, undeserved with nothing we can do to earn it. Once we have received Justification by grace, it is also available for Sanctification.

The Law came in to make us aware of our sin. But God had grace available for no matter how depraved we end up—and the more aware we are of sin, the more grace there is. In accepting Christ through imputed righteousness, we are transferred from the kingdom of darkness to the kingdom of light—a totally different reign: a reign of grace. He talks about this reign through righteousness as being ‘to eternal life through Jesus Christ our Lord.’ This is not the future eternal life, but eternal life here and now. So instead of experiencing *death* in the Christian life, we have the new option of experiencing *life* and it is *eternal life here and now*.

This introduces us to the first Key Term, Sanctification, our being set apart to live in a different realm but we also have a different source of enablement.

Key Terms

< Sanctification - set apart for purpose, for the Christian life

I. Introduction	1.1-17
II. Provision of God’s Righteousness	1.18-8.39
A. Condemnation	1.18-3.20
B. Justification	3.21-5.21
C. Sanctification	6-8
1. Principles	6
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6.1 What shall we say then? Are we to continue in sin so that grace may increase?

Then skipping down to verse 14:

6.14 For sin shall not be master over you, for you are not under law but under grace.

This is the starting point of sanctification: to recognize that it is the same grace that God made available for justification. This is the first Principle.

Principles

1. Grace is available

The unbeliever thinks in terms of *doing* something to please God. We carry that same mentality and try to live the Christian life. It seems too simple; we know we received salvation by grace so we think we have to pay God back somehow.

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So we had Condemnation and Justification and now we are looking at Sanctification. And this comes right after chapter 5, where he was talking about the reign of sin and the greater reign of grace. This leads to a common issue then and even today: What do we do now that we have received this justification?

6.1 What shall we say then? Are we to continue in sin so that grace may increase?

He raises the question, What shall we say in the light of all that went before, now dealing with the whole new area of sanctification. In chapter 6 he is laying out the Principles which he will expand, adding to them. Then he deals with our natural tendencies, legalism or hedonism (self indulgence) in chapter 7. At this point we either develop pride or feel condemned because we are not committed enough or lack will-power. Instead, by grace He has provided the *power* to be able to live the Christian life, the focus of chapter 8.

We remember that the word 'holy' is to set apart. The NT word for it, *hágios*, and its related words are also translated 'holy', set apart, and 'saint'. God set the whole nation of Israel apart, making them an illustration of the concept. The whole word group has that essence—and also set apart for a purpose: to serve Him, to glorify Him. When God set up the tabernacle He had ordinary bread set apart for a special

place and a particular purpose. All the tabernacle and its contents were the same: set apart. In the Roman Catholic background, a special person in the past is called a 'saint'. But we, as people that God has called to Himself are also called 'saints', setting us apart in order that He may work through us and use us for a particular purpose.

We are born physically as spiritually *dead*—until we are born again *spiritually*. At spiritual birth or redemption, the theological word is Justification. Once we are Justified, we want to live the Christian life. Paul calls this Sanctification, setting ourselves apart because God has *already* set us apart for a particular purpose.

So we have a new purpose for living—in fact we now have *life*. This goes on, with ups and downs, hopefully in a positive direction. Sanctification, then, going beyond this life, after physical death, is completed when we go to be with the Lord. This is called Glorification. Paul uses the past tense because from God's perspective we are already there—because He is going to get us glorified and we will serve Him and glorify Him for all eternity.

6.1 What shall we say then? Are we to continue in sin so that grace may increase?

What does it mean to 'continue in sin'? Paul is laying out the process of sanctification. He is saying it is *not* continuing in sin which goes against the whole idea. He will answer the question in verse 2. It does not mean that we will be tempted no more. The position of 'Perfectionism' goes in that direction. *We will continue* to be tempted as long as we are in sinful bodies. Some will say that you won't sin like you did before becoming a believer; that also is not true. We can do even worse sin because we have that same capacity, same nature as before (chapter 7).

Continue in Sin?

1. No more temptation?
2. No longer sin like before trusting Christ?
3. No longer 'to' sin?
4. Sin nature eradicated?

Also, the verse does not say no longer 'to' sin, ie, it doesn't have the idea that we don't sin anymore. But to continue *in* sin. Sin in this context is *singular* and it has the article before it—which could be translated ...*in the sin*... referring to a particular sin, but probably referring to the sin nature, the sin potential, not *sins* in the plural but who we are in the old nature.

It is no longer to *continue* in sin as we are before trusting in Christ. So it does not have the idea of having the sin nature *eradicated*.

What does it mean? The Greek word means to remain in the same place; it has an everyday sense and it is used, as Paul did with ‘we *stayed*’ at a certain location. Paul said, in Galatians, ‘we *stayed* with him 15 days’. With Luke they *stayed* at Tyre, at Caesarea and in other places. It also has a more metaphorical use, persisting in something or staying in a same situation or condition. That is the idea of ‘continue’ here.

Continue in Sin

1. Continue - ἐπιμένω (eh-pee-méh-no) to remain in a place, persist
2. Sin - τῆ ἁμαρτίᾳ (tay hah-mar-tée-ah) 5.20-8.3 ‘sin’ in singular with article 25 times

This is unique. It is probably referring to a particular condition—not sins plural—more like the sin capacity or inclination that we inherited from Adam → ‘the’ sin or sin nature from Adam

So the believer should not stay as he was before becoming a believer—in that sin state or condition. Yes, there will be ups and downs, setbacks, yes we will sin, but God has also provided a means by which we can recover. And the growth should be somewhat upward. We will see the Biblical concept of dying to sin—and of death.

6.1 What shall we say then? Are we to continue in (the) sin so that grace may increase?

6.1 What shall we say then? Are we to continue in (the) sin so that grace may increase?

6.1 What shall we say then? Are we to continue in sin so that grace may increase? 2 May it never be! How shall we who died to sin still live in it?

There are a lot of ways to translate this Greek word (with the negative μη in front of it). It is the strongest way to negate something:

μη γένοιτο (may guáy-noi-to)

- | | |
|--|---------------------|
| √ ‘away with the thought’ | √ ‘perish the idea’ |
| √ ‘banish the thought’ | √ ‘be it not so’ |
| √ ‘let not such a thing be considered’ | √ ‘impossible’ |
| √ ‘let it not be conceived of’ | √ ‘are you crazy’ |
| √ ‘absolutely not’ | √ ‘good heavens no’ |

And this is the answer to the question:

6.1 What shall we say then? Are we to continue in sin so that grace may increase? 2 May it never be! How shall we who died to (the) sin still live in it?

How shall we ‘who died to (the) sin still live in it? And this reference to death is a particular death. It is also related to Adam: the sin and the death that came with it—they go together.

Death: used in at least three different ways:

1. Physical Death - body separation
2. 2nd Death - eternal separation
3. Comprehensive Spiritual Death - involves whole person, but not cessation of breathing until some time later. The aspects are listed here:

Comprehensive Death Genesis 3

1. Spiritual (8-9) - separation
2. Intellectual (7) - darkened
3. Moral - shame
4. Emotional (10) - fear
5. Social (11-12) - blame
6. Purpose (17-18) - damaged
7. Physical (19) - pain & death

[Romans 6.1-3 Death to Sin as New Reality 080]

The passage deals with having the right perspective. The key to living the Christian life is having the right mentality or the right mindset. One way to illustrate it is the fake news media today. Why would they risk discrediting themselves? They are trying to give a perspective; they are trying to shape minds. They are negatively painting a picture of our president but beyond they want the world to view us conservatives in a certain way in order to sway votes away from the candidate that they oppose. They give a negative impression of the candidates by saying that they don’t trust them, etc. So people tend to vote for the side that they support.

Thinking → Acting

1. Fake News → sway votes
2. Gossip → reputation

This the same area that gossip operates, and the Bible speaks against that. When we do it is often malicious, even destructive, but the goal is to leave an impression in the minds of people which

destroys reputations. But it is all in the mind. It can be totally unreal.

3. Money in the bank —> spend
Another area is money in the bank. I think I have plenty of money so I go shopping. That is, a woman might say, I have plenty of money in the bank, so we can afford it and I can buy this thing I want. But her husband hadn't told her that he had just written a check to pay the mortgage. She doesn't want the check to bounce, but in her mind she thinks the money is there. So she *acts* on that thought.
4. Gas in the tank —> drive away
You leave the house *thinking* there is enough gas in the car, but don't look at the gauge.
5. Athletic confidence —> perform
I have experienced this. On some occasions the basket seems big and the ball just goes in all the time. A veces tenemos the confidence and feels in her mind that she can make it and takes the shot. A lot of athletics is not physical; it's in your thinking, in your mind. If you don't have confidence that hinders your performance as well.

This is the essence of what Paul is going to say in this passage. Romans 6.3 ... do you not know... If you don't know these things, he is going to elaborate. What he wants us to know are some key concepts relating to who we are as new creatures in Christ.

6. New Creature —> godly life
If we have the mindset and *know* who we are in Christ, this is the key to living the Christian life, particularly at hard times, or in facing temptation, or when issues arrive in your life. How you think, how you view that situation from the perspective of *who you are* is going to determine whether you fall for the temptation or whether you are able to re-think what God has supplied in order to enable you to deal with whatever situation. That is the heart of it.

Paul is laying out his theology and it's practical—all theology is *practical*—we sometimes just miss it. This is for the believer who is a new creature. The *unbeliever* does not have the power to do this.

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Paul is trying to convince us of the doctrine of soteriology or salvation and wants us to realize that mankind is condemned before a holy God.

The unbeliever goes along in life suppressing that idea, not thinking about it, ignoring it, leaving God out in every decision, doing 'normal' things every day, functioning through life, never considering their relationship to God. Their thinking is 'I'm OK. I was raised in the church, I was baptized as an infant and I went to church a little bit...'

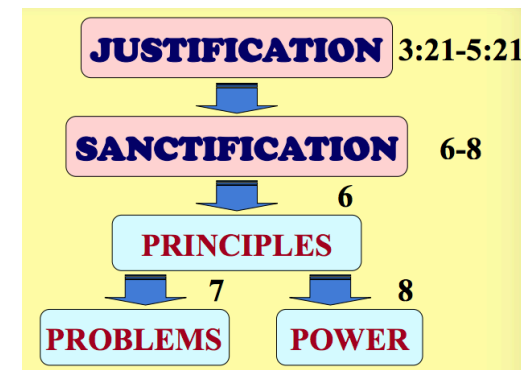
Paul starts Romans with reality, even though we suppress the truth; but reality is there, regardless. There are certain laws of nature; but what happens if you ignore one and jump off a 10-story building? Spiritually, the same is true: you cannot *escape* the principles God has laid out. The Bible gives us *reality*, no matter what *fiction* we may have in our thinking.

Then Paul tells us about justification with its two elements: forgiveness of sin or cleansing, and *declaring* us righteous. It is judicial; theologians call it forensic. It is *positional*, reality, truth. And now the next stage, sanctification, is the process of growing to be more and more righteous.

We are starting chapters 6-8. After explaining all the above, Paul asks,

6.1 What shall we say then? Are we to continue in sin so that grace may increase?

How do we live now that we have received this justification? Sanctification—which means being set apart for a purpose or to be useful. It is a process of God working in us to make us more and more useful. And in chapter 6 he is going to lay out the Principles primarily. In chapter 7 he deals with our self effort or coming up with a list of 'do's and don't's' which is not Biblical. In chapter 8 he presents the power that is available to live the Christian life. Nothing we can do will measure up to His perfect standards.



So he raises the issue in 6.1 and asks, then are we to continue in sin?

6.1 What shall we say then? Are we to continue in sin so that grace may increase?

Shall we continue in that way of living and thinking—which is condemned?—because in chapter 5 he says that God has adequate grace to cover, no matter how bad or evil as person is. His grace abounds and is greater than any sin. And He is glorified when He pours that grace out, so if that is true, why don't I sin all the more—so that God's grace will be more evident and God will get more glory? So that is the issue that he is raising: Shall we continue in sin so that grace may increase?

He answers the question in verse 2. “Are you crazy?” “What’s wrong with you?” “Absolutely not”! The strongest way you can negate something in the Greek language. Then he gives the key to it:

6.1 What shall we say then? Are we to continue in sin so that grace may increase? 2 May it never be! How shall we who died to sin still live in it?

We *died to that* sin that he had already described; how could we still live in it? That is, it is totally inconsistent with who we are, totally contrary to what God has done, even though that is our inclination, that is, who we were, and we tended to stay where we were until Christ made a change in our hearts. And now he will set our *thinking* in order so that now that will have an impact on our *acting* or our living.

If someone would ask you Paul's question, ‘why shouldn't we continue in sin?’ what would you say? What are some common answers that people give?

Reasons to not Sin as a believer

1. It is wrong
2. God will not bless you
3. It does damage our relationship with God
4. God will discipline
5. It will damage our conscience
6. It undermines our testimony
7. It forfeits future rewards

None of these are in Paul's answer. They are all true but he is dealing at a deeper level, at the very heart of the issue. He says:

8. *Paul: it contradicts identity in Christ, who we are in Christ.*

6.1 What shall we say then? Are we to continue in sin so that grace may increase? 2 May it never be! How shall we who died to sin still live in it?

We have died to (the) sin that we inherited, how shall we still live in it?

6:2	Death to Sin	Answer
6:3	United to Christ	Principle
6:4 “Therefore ...” (οὖν)	United to Resurrection	Significance
6:5-10 “For if ...” (εἰ γὰρ)	Co-crucifixion Co-resurrection	Explanation
6:11 “Even so ...” (οὕτως καὶ)	Trust Reality	Application

This is the answer: The heart and essence of the principle deals with our uniting with Christ, 6.3, when we accepted Him—we were *joined* to Christ.

Then, 6.4, he adds to it, ‘Therefore, if we are united to Christ we are also united to His resurrection’. This is the significance: uniting to His resurrection gives us resurrection power.

6.5-10, It is the same as if, in reality, we were there on the cross. This is why He wants to shape our thinking—because God has said it; it is true. This the key to access to Christ's resurrection power. This will enable us to overcome sin and be useful, while promoting the process of sanctification. These are the facts, reality, and it is not until verse 11 that he gives us the application or how we are to respond now.

6.11 We don't respond to lists of what to do or not do. He is telling us basically to ‘reckon’, ie, draw from that account of who you are in Christ, asking us to *trust* reality, trust what he said even when our feelings go in the opposite direction, even when our distorted *thinking* makes us come to the wrong conclusions. This is why it is so important to keep laying a Biblical foundation in our thinking because that thinking will be a basis for us to act on the reality and on what truth is.

That is the whole first paragraph in chapter 6.

The concept or principle is Death to Sin, that old way of living. Also that is related to being *united to Christ*. That union with Him, that relation with Christ leads to the significance of the resurrection. There should be progressive growth after we have been born again or become true believers.

Continue in Sin

1. Continue - ἐπιμένω (eh-pee-méh-no) to remain in a place, persist
2. Sin - τῇ ἁμαρτίᾳ (tay hah-mar-tée-ah) 5.20-8.3 ‘sin’ in singular with article 25 times

This is unique. It is probably referring to a particular condition—not sins plural—more like the sin capacity or inclination that we inherited from Adam
—> ‘the’ sin or sin nature from Adam

3. Inconsistent with who we are
4. Contrary to our new nature

This is the answer that Paul gives: Continuing in sin is *inconsistent with who are* and *contrary to our new nature*. This is the heart of everything he is saying in chapter 6.

We look at the concept of sin and sin going back to Adam. And he is talking about death in general. First we look at the terms.

Terms - Death

1. ἀποθνήσκω (ah-poth-náy-sko) - to die 111x in NT 6.2, 7-10 (verb)
2. θάνατος - (tháh-nah-tos) - death 119x 6.3-5 (noun)
3. νεκρός - (neh-krós) - dead 118x 6.4,9 (adjective)

When he talks about death here, he is not talking about the heart stopping; he is talking about a more nonliteral way.

There are three basic ways that we use the word Death.

Death: used in at least three different ways:

1. Physical Death - body separation; cease breathing
2. 2nd Death - eternal separation from God forever = hell
This is where the unbeliever ends up—forever.
It is an eternal spiritual separation. (7 passages)
3. Comprehensive Spiritual Death - involves whole person, but not cessation of breathing until some time later.

There a lot of dimensions to this ‘death’. Sometimes he talks about the Christian that is breathing, heart is pumping, but he is *experiencing* death—this is a more comprehensive, spiritual sense. It includes the whole person; every aspect of who we are is affected, mind, emotions, etc, and in that comprehensive sense the *unbeliever* is *dead*. He is not alive to spiritual realities or spiritual things.

We saw this in Genesis, referring to *the* death of Adam, in chapter 5, in a comprehensive sense. In Genesis 3, you learn that Adam died *spiritually*. In chapter 2, God said, ‘In the day’, specifying the time frame, ‘that you eat of the fruit that is in the midst of the garden, you will *die dead*,’ using the infinitive absolute to indicate a definite, *certain*, experience—a real experience.

So it involves the *spirit* and that is illustrated in verses 7-9. God takes the initiative, bringing them back into relationship, but there is

a brokenness. They are separated from God, a spiritual death; that is the condition of the unbeliever. At this point Adam and Eve are *unbelievers*. Their natures have been changed, for the negative. They didn’t gain ‘wisdom’; they gained something but not wisdom.

It affects their *intellect* (7); how can you hide from an omnipresent God? They are trying because their thinking is all wrong. Paul, in Ephesians 4.18, says that the mind is darkened. It leaves God out, and that is deadness.

It affects the *moral aspect* of who we are: our soul, our heart. This is illustrated in Adam and Eve experiencing shame for the first time. That is the aspect of death that Adam and Eve passed on to us.

There are *emotional* aspects: they stand before a holy God which should strike *terror* in their hearts. They died emotionally.

Socially: when God confronts Adam, he blames his wife, and ultimately also God because He had given him this wife. So that couple is broken.

Did they die in the day that they partook? They did, but they did not stop breathing. Their cells started to die, they started to grow old, get grey hair and begin the decaying process. 900+ years later they stopped breathing, or at least Adam did.

Comprehensive Death Genesis 3

1. Spiritual (8-9) - separation
2. Intellectual (7) - darkened
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5. Social (11-12) - blame
6. Purpose (17-18) - damaged
7. Physical (19) - pain & death

Adam is given the responsibility for death in this broad, comprehensive sense. That is what God has broken, the moment we trusted in Jesus Christ, that bondage to sin and death. We are new people and now, as a result of that, we can live differently. It is a matter of the will to live *in* Christ, in the Spirit, in the power that He has provided for us, as opposed to continuing in our old nature, our old way of life.

Death to Sin

1. Died to sin - —> ‘the’ sin or sin nature from Adam, a real separation at spiritual birth
2. Death to law - Galatians 2.19 “*For through the Law I died to the Law, so that I might live to God.*”

Galatians is a ‘mini-Romans’; it deals with the same concepts, this same death: dying to sin when re-born and dying to the Law.

So you are no longer under the Law in the sense of it directing your life.

3. Death to world - Galatians 6.14 *But may it never be that I would boast, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.*

The same concept as in Romans 6, the idea of being dead to the world. As unbelievers we were, in a sense, 'connected' to the thinking of the world view, all the issues of the world. We do not go outside of the world, but we do not follow the dictates of the world anymore. But at the moment of regeneration we died to the world.

Colossians 2.20 *If you have died with Christ to the elementary principles of the world, why, as if you were living in the world, do you submit yourself to decrees, ...*

If you have *died* to the elementary principles/philosophy of the world, why are you *going back*? We develop from Scripture a new world view—from the facts that he is giving us.

4. New possibility - 2Corinthians 5.14-17 *For the love of Christ controls us, having concluded this, that one died for all, therefore all died; ...*

All died; because we are joined to Him we *died*. We didn't stop breathing but we had a separation from something.

...15 *and He died for all, so that they who live might no longer live for themselves, but for Him who died and rose again on their behalf.*
16 *Therefore from now on we recognize no one according to the flesh; even though we have known Christ according to the flesh, yet now we know Him in this way no longer.*

We no longer know the physical, material Christ. Now we view Him from the point of view of the resurrection, seated at the right hand of the Father, praying on our behalf, doing other ministry relating to the body of Christ.

17 *Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come.*

Old things = the past. There is a new experience that believers can have now with our new nature. But notice that it begins with *death, separation.*

Colossians 3.1 *Therefore if you have been raised up with Christ,*

This is what Paul is talking about in Romans; we have been *raised* with Him. That is a fact, a reality. It doesn't seem from our experience that we have been raised, but if we died and we are still alive, we have been raised with Him.

keep seeking the things above, where Christ is,

Now He is telling us to make a break from that old way and experience a *new* way. Set your mind on Biblical truth.

seated at the right hand of God. 2 Set your mind on the things above, not on the things that are on earth. 3 For you have died and your life is hidden with Christ in God.

You died and our lives are now hidden: the world doesn't see it. Sometimes we don't see it and our minds go back to the old way of life.

1 Peter 2.24 *and He Himself bore our sins in His body on the cross,*

The crucifixion, the same idea...
so that we might die to sin

The concept of death to sin is common in Paul's writings, but it is in 1Peter as well. A separation has been established.
and live to righteousness; for by His wounds you were healed.

Key Terms

- < Sanctification - set apart for purpose, for the Christian life
< Death - comprehensive separation

Principles

1. Grace Available
 2. Death to Sin is a new Reality. We need to cement this in our thinking: I am a new person in Christ, since the moment that I trusted in Christ as my savior. I don't see it or feel it but it is a spiritual reality.
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[Romans 6.1-3 Death to Sin and Union with Christ 081]

6.3 Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death?

Do you not know these things? Then skipping down to verse 6:

6.6 knowing this...

This is reality...he is going to expand on it.

6.9 knowing that Christ, having been raised from the dead,...

Again, the idea of knowing, getting your mind on reality. He has to emphasize this because it's not immediately evident. Our thinking goes back to the old way of living, processing data, and responding in like kind. So the knowledge of the truth is crucial. This is why we study verse by verse—to get an accurate chronology, and accurate view of what God has revealed. This is why it is important to spend time in God's word, so we learn the truth; otherwise we are responding outside of reality and what God revealed.

Principles

1. Grace Available
2. Death to Sin is a new Reality.
3. Knowledge of Truth is Crucial

The opposite of *knowing* is being *ignorant*. In other words: Are you in God's word to understand these realities, these truths? We already gave examples of the fact that how we think determines how we respond.

As believers we are *united with Christ*—to all that He is, all of the resources we have in Jesus Christ. This is a concept that appears in over and over in the NT. It is an added key to be able to overcome sin. We have to know the reality in the first 10 verses. Then in 11 he is calling upon us to *believe* it. And by believing it we begin the process of appropriating it. In verses 12-14 he will expand upon it and gives more insight into this application. It is important to see this because we come up with the problems like those he talks about in chapter 7.

6.3 Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death?

Because of Church history, when we see the word 'baptism' what do we think? Infants or adults in water, dunked into a tub, river or lake. This has been a controversy in church history and when they translated the King James Version, or even before that, they debated: How do we translate this word that we have in the Greek? Already there were different views of the *mode* of water baptism. And, because it was so controversial, they *transliterated* it. All they did was make it into an English word.

6.3 Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death?

This is what it looks like: for the word βαπτίζω they just changed the last part of the word to make it look like English. They didn't translate it. The word basically means to 'dip' something. Before the NT period it was used of the initiation of a young soldier that had completed his training. And he would take his sword and dip it into blood as a worthy soldier who would go to war and draw blood. So it had some identifying aspects in that context.

It also has the idea of immersing something in water. Sprinkling was already a mode, so when they saw that word in Scripture, they left it alone without translating because of the controversy.

It was also used for immersing fabrics in dye and when a garment came out a different color it was looked upon as a totally different garment. That is the literal idea behind the word.

Or, something that could be overwhelmed by something else.

Terms - Baptism

1. βαπτίζω (bahp-tíd-zo) - to dip, wash, immerse
2. βάπτισμα (báhp-tees-ma) - baptism
3. βαπτισμός (bahp-tees-mós) - a dipping, washing, washings
4. βαπτιστής (bahp-tees-táys) - baptizer, baptist

It is also in a noun form translated 'baptism'. So the verb means to wash, dip or immerse and the noun has the same meaning. Another word, βαπτισμός, has the same idea of 'dipping, washing or washings'. And another form is the person who is baptizing.

So that is how we got the word—without actually translating it. I will give you a Biblical picture of this broad concept of baptism in order to understand how he is using it in chapter 6. Paul is using this word in a sense *other* than water baptism. There is no water baptism here, even though when you see the word, that is where the mind goes.

[Romans 6.3-4 Baptism and the Baptism of the Holy Spirit 081-082]

When we went on a tour of Israel, we saw the areas of the Jordan newly excavated where they think Jesus was baptized. And there are pools for washings or purifications all over Israel. Here is a summary of the use or the word in NT times:

Baptisms

1. **Ritual** water Baptisms. Related to the Jewish Culture in the OT.
 1. Jewish Washings - Mark 7.3-4 (*For the Pharisees and all the Jews do not eat unless they carefully wash their hands, thus observing the traditions of the elders; 4 and when they come*

from the market place, they do not eat unless they cleanse themselves; and there are many other things which they have received in order to observe, such as 'the washing' of cups and pitchers and copper pots.)

People had to be immersed in waters for ceremonial cleansing before they could enter the temple complex on the worship day or sabbath. Such immersions conveyed an idea behind them. Also there were what we call Jewish 'washings'.

Luke 11.38 *When the Pharisee saw it, he was surprised that He had not first ceremonially washed before the meal.*

Exodus 19.10 *The LORD also said to Moses, "Go to the people and consecrate [set apart] them today and tomorrow, and let them wash their garments;*

Part of the setting apart idea is this idea of *cleansing*. In this case it became a tradition, a ceremonial washing. This is a Jewish concept, and it is accurately translated 'washings'. It also includes the idea of purification or cleansing. So the idea is not only a dipping, like the sword in blood, not only like a ship being submerged and overwhelmed in a sea and not only immersing something in water, but also this idea of purification.

By the way, it is believed that the Essenes in Qumran used washings in this ceremonial and purification sense.

2. John the Baptist - Mark 1.4 *John the Baptist appeared in the wilderness preaching a baptism of repentance for the forgiveness of sins.*

'A baptism of repentance' is a turning from sin.

Matthew 3.6 and they were being baptized by him in the Jordan River, as they confessed their sins.

Since it was the Jordan, it was a physical, visual expression of the idea of confession of sin and purification.

This baptism of John was for Israel's repentance and for preparation for the coming of the King and the Kingdom. That's why the OT is quoted in the context and John announces the coming of the Kingdom. Jesus' baptism is more Jewish than it is Christian. It is similar to the preparation of the people in Exodus for the receiving of the Law.

Acts 13.24 after John had proclaimed before His coming a baptism of repentance to all the people of Israel

Purpose -

for Israel for repentance

for Preparation of Messiah

3. Jesus - Matthew 3.13 *Then Jesus arrived from Galilee at the Jordan coming to John, to be baptized by him. 14 But John tried to prevent Him, saying, "I have need to be baptized by You, and*

do You come to me?" 15 But Jesus answering said to him, "Permit it at this time; for in this way it is fitting for us to fulfill all righteousness." Then he permitted Him. 16 After being baptized, Jesus came up immediately from the water; and behold, the heavens were opened, and he saw the Spirit of God descending as a dove and lighting on Him,

Two baptisms for Jesus: the water and the Holy Spirit. It is predicting a different baptism—with fire and the Spirit.

Jesus did not need John the Baptist's baptism because He was sinless and He was the King.

unique - no need

purpose - identification of Himself with sinners;

He is also identifying Himself with John who is bringing people to repentance in order to prepare them for Messiah.

4. Believers - Matthew 28.19 *"Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit,*

Acts 2. 38 Peter said to them, "Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit.

Here there is probably water baptism and then with the HS.

41 So then, those who had received his word were baptized; and that day there were added about three thousand souls.

A water baptism after Peter's sermon on the day of Pentecost. Thousands were saved and they were baptized.

The believer's baptism is basically a picture of an inward reality. Notice that shortly after belief there is water baptism in these examples of of Water Baptism:

Water Baptism

1. Pentecost - Acts 2.38 *Peter said to them, "Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit. 39 "For the promise is for you and your children and for all who are far off, as many as the Lord our God will call to Himself." 40 And with many other words he solemnly testified and kept on exhorting them, saying, "Be saved from this perverse generation!" 41 So then, those who had received his word were baptized; and that day there were added about three thousand souls.*
2. Simon - Acts 8.12 *But when they believed Philip preaching the good news about the kingdom of God and the name of Jesus Christ, they were being baptized, men and women alike. 13 Even Simon himself believed; and after being baptized, he continued on with*

Philip, and as he observed signs and great miracles taking place, he was constantly amazed.

3. Ethiopian - Acts 8.36 *As they went along the road they came to some water; and the eunuch said, "Look! Water! What prevents me from being baptized?" 37 [And Philip said, "If you believe with all your heart, you may." And he answered and said, "I believe that Jesus Christ is the Son of God."] 38 And he ordered the chariot to stop; and they both went down into the water, Philip as well as the eunuch, and he baptized him.*
4. Paul - Acts 9.18 *And immediately there fell from his eyes something like scales, and he regained his sight, and he got up and was baptized;*
5. Cornelius - Acts 10.47 *"Surely no one can refuse the water for these to be baptized who have received the Holy Spirit just as we did, can he?" 48 And he ordered them to be baptized in the name of Jesus Christ. Then they asked him to stay on for a few days.*
6. Lydia - Acts 16.15 *And when she and her household had been baptized, she urged us, saying, "If you have judged me to be faithful to the Lord, come into my house and stay." And she prevailed upon us.*
7. Jailer - Acts 16.33 *And he took them that very hour of the night and washed their wounds, and immediately he was baptized, he and all his household.*
8. Others - Corinthians, Ephesians

Water baptisms represent the spiritual, so in this sense they are *real*, but the Real Identification Baptisms are just as 'real' even though they cannot be seen. They don't involve water.

2. Real **Identification** Baptisms Also a ritual, but without water.
The believer is identified with Christ, and there are other ones:
 1. Noah - 1Peter 3.20 *who once were disobedient, when the patience of God kept waiting in the days of Noah, during the construction of the ark, in which a few, that is, eight persons, were brought safely through the water. 21 Corresponding to that, baptism now saves you--not the removal of dirt from the flesh, but an appeal to God for a good conscience--through the resurrection of Jesus Christ,*
This one has some other issues and it states 'baptism saves you' which causes some to say that unless you are baptized you do not have salvation—because is what Peter says. But, you have to look at the context. He is drawing an analogy of Noah and those that got saved—and the ones on the Ark did not get wet. It was the ones that were *not* baptized that got wet in the flood. Corresponding to this, or an analogy he is drawing, just

as those on the Ark did not receive the judgment of water destruction—they were saved. There is an association or identification with people in our time

2. Moses - 1Corinthians 10.1 *For I do not want you to be unaware, brethren, that our fathers were all under the cloud and all passed through the sea; 2 and all were baptized into Moses in the cloud and in the sea;*
The children of Israel were baptized *into Moses*. No water. The Israelites also walked through on dry land and it was the Egyptians that got wet. Yet it was the children of Israel that were *baptized*. They are identified or united with Moses: no water, they went through the same experience as Moses; they were together, were one, were *identified* with one another.
3. Fire - Matthew 3.11 *"As for me, I baptize you with water for repentance, but He who is coming after me is mightier than I, and I am not fit to remove His sandals; He will baptize you with the Holy Spirit and fire."*
There will be an *identification*. That's not water; fire is pretty dry. He expands it in verse 12 and tells us that this is going to be a *judgment* that comes with Jesus Christ: *"His winnowing fork is in His hand, and He will thoroughly clear His threshing floor; and He will gather His wheat into the barn, but He will burn up the chaff with unquenchable fire."*
So there will be a *union* in terms of judgment as well.
4. Cross - Mark 10.38 *But Jesus said to them, "You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?" 39 They said to Him, "We are able." And Jesus said to them, "The cup that I drink you shall drink; and you shall be baptized with the baptism with which I am baptized.*

The 'cup' is crucifixion and it will involve un 'immersion' into death and suffering. And the disciples were going to experience martyrdom as well. So they *will* experience that same one. And in a spiritual sense that is what Paul is talking about in chapter 6.

Luke 12.50 *"But I have a baptism to undergo, and how distressed I am until it is accomplished!"*

He is anticipating the crucifixion and calls it a *baptism*. There was no water on the cross.

3. Real **Spirit** Baptism Baptism of the Holy Spirit.

There is an identification with Christ, we are joined to Him in His death and the passage goes on to say that we are joined to His burial and to His resurrection—in fact we are joined to all that Christ is and His

resources. And based on that now we can live differently. We now have the possibility to live life EMPOWERED by Christ.

Spirit Baptism

1. Predicted by John - Matthew 3.11 *“As for me, I baptize you with water for repentance, but He who is coming after me is mightier than I, and I am not fit to remove His sandals; He will baptize you with the Holy Spirit and fire.*

In this context when he is talking about Jesus it is a spiritual baptism, the baptism of the Holy Spirit.

2. Jesus is Baptizer - Matthew 3.11 *“As for me, I baptize you with water for repentance, but He who is coming after me is mightier than I, and I am not fit to remove His sandals; He will baptize you with the Holy Spirit and fire.*

In this same passage: Jesus is the one who is going to baptize us.

3. HS is Means - Acts 11.16 *“And I remembered the word of the Lord, how He used to say, ‘John baptized with water, but you will be baptized with the Holy Spirit.’*

Baptism is by the HS. So both Christ and the Spirit are involved in this—spiritual—baptism.

6:2

Death to Sin

Answer

6:3

United to Christ

Principle

4. Union with Christ - Romans 6.3 *Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? 4 Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.*

And it is a *union, a uniting*. This is what we are talking about in Romans 6:3-4. There is no water there. Stay dry; no need for a raincoat to study Romans 6 at least. You could say it is an *identification* with Christ. Romans 6 is where we have the essence of the concept of being **in Christ**, a little phrase used over 200 times in the NT, often in the book of Ephesians. We have many, many, many blessings *in Christ* because we are united with Him. Not just identified by name, but a deep

identification such that *He* is in *us* and *we* are in *Him* as He promised.

5. Union with Body - 1Corinthians 12.13 *For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.*

It is also a spiritual uniting of believers, the body of Christ, so you and I have a unity by this spiritual, invisible baptism.

6. Timing - Justification. At the moment of justification.
7. Experience - Immediate, Invisible but Real. Can't see it, but it is real. Water baptism is just an expression of it. I am buried in water to picture being united with Christ, and then I am raised up out of water to picture the resurrection that we are also baptized in. So it is a picture of what Romans 6 is describing as a reality. He calls upon us to *reckon* it or believe it to be true. And that, by the way, is the *key to live the Christian life*.

Spirit Baptism received on believing. The new believer is:

United with Christ

Identified with Christ

Immersed in Christ

Purified by Christ

And, in reality one has an inward power—also in Romans 6.

6.4 Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.

We are now IN CHRIST and have all the blessings of it!

[Romans 6.3-5 Baptism of the Holy Spirit 083]

The Charismatic view of the book of Acts includes the idea of following patterns. We will look at several of these patterns to see if this is an appropriate way to view the book.

Charismatic View

1. Support -

There is a pattern in Acts.

There seems to be a second blessing after salvation, 4 different times. This is a pattern that you can say does in fact exist. We will see the passages. We are not denying something of a second blessing, but we will explain.

2. Hermeneutical Principle

There is a hermeneutical principle that we have to keep in mind. It is very very important and, I think, answers this issue. This principle is that you derive Biblical doctrine and practice, not from historical books like the book of Acts. You derive your doctrine and practice from books that are designed to teach doctrine.

So, if you see a pattern in the book of Acts and can't support it from the letters, for example, or discursive material, then your doctrine is a little bit shaky. You should derive your doctrine from epistolary literature or literature that is designed to teach doctrine. Then, if you see a pattern in Acts, you can substantiate a true pattern.

There are examples of things in Acts from which you could construct all kinds of doctrines based on so-called 'patterns'. So you need to be very careful of deriving a pattern out of the book of Acts. Here are some examples of 'patterns' that you could legitimately derive from the book of Acts—some are kind of ridiculous—if you failed to apply this hermeneutical or interpretive principle.

Patterns & Doctrine: from chapters in Acts

√ Baptism of Holy Spirit - 2, 8, 10, 19

You see a pattern in these chapters.

√ Select leaders by lot - 1

What about Acts 1 when you select leaders? Should we choose two or three leaders and select one on the basis of lots? Is this supported anywhere in the letters? No. In clear passages, in various letters, it is on the basis of *qualification*. Acts 6 also counters that. Acts is a transition from one economy, or one way that God is dealing with mankind, to a new dispensation or a new way God is dealing with mankind and believers in general.

√ Communism - 2

There is a Biblical basis for communism? In chapter 2 the believers sold all their possessions and gave the money to the leaders to distribute so that everyone would have their needs met, and you have an example later on in Acts as well. Is this a pattern? No, you do not see it anywhere else in the NT, and certainly not in the letters.

√ Church discipline - 5

This solves any problems in the church: Ananías and Sapphira, capital punishment. So should a church have a group that institutes, like Peter did, capital punishment? But there is no place where we have such a record at least in the early church.

√ Evangelism in Synagogue - 13

Why don't we go to the synagogue first? That was Paul's pattern. As I said, we are in a transition period.

√ Infant baptism - 16

Whole households were baptized. Catholics use those passages to support the doctrine of infant baptism. But you do not find it in any of the doctrinal passages.

√ Snake Handling - 28

What about handling snakes; they won't bother you. You could go to Mark 16:18 for another example. People say that it is the Biblical basis for it. Is that really a Biblical basis, because it is something that happened historically, recorded for us, but not necessarily a pattern that we are to institute.

These are just examples to show why we derive doctrine from books that are designed for that purpose and are predominantly doctrinal.

3. Acts is a Historical Transitional book. You can see transitions in the book starting with almost entirely Jewish people now expanding to Samaritans, gentiles and to the ends of the earth. So, when it comes to 'apostles'—I could have added that to the list—there is a predominance of apostles early in the book, but as you work through the book of Acts there is a movement from apostles to *elders*. That is a pattern. In the letters you have movement from apostles, from a position, to a spiritual gift and a de-emphasis of apostles, as you go through the book with an increase of the appointment of *elders*.

When Paul appointed leaders in churches he appointed elders and the letters support that and give qualifications for these leaders. (He uses two different words for them.) Acts is a transition from God being worshiped in Jerusalem to God extending a ministry to the ends of the world.

There is a reason for the apostles to see visibly what He was doing amongst His people. He made manifestations of it so that Peter, first of all, would see that now this baptism of the HS is given to Samaritans as well and to gentiles—an *unheard of* concept. In fact it was unheard of to think of every Jewish believer to have this indwelling of the HS, because only prophets and kings would have the indwelling HS. And now the hated Samaritans? Yes, so they needed some confirmation to see it visibly—and that is what we have in these passages.

4. **Acts Examples** - HS received subsequent to salvación with or without tongues (as a confirmation)

2.1-4 subsequent, with tongues- *When the day of Pentecost had come, they were all together in one place. 2 And suddenly there came from heaven a noise like a violent rushing wind, and it filled the whole house where they were sitting. 3*

And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them. 4 And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance.

Pentecost, a Jewish feast day. In the context, it is the believers, a relatively small group of believers. Remember Jesus promised this, in the upper room, and said to wait for the coming of the Spirit. And now, for them to know, and be convinced, of a miraculous new work, God is going to manifest it in a visible and dramatic way.

So, in verse 3: there appeared on them tongues as of fire... an experience they had never had before. 4: they were all *filled* with the HS. This is unique, historically never had happened before, a universal filling with the HS, and speaking with other tongues. A miraculous event much like some of the miracles that Christ performed to validate that He was the messiah.

Now this validates this new presence of the HS. Do we have subsequence? Yes, we have believers that, after believing now they are receiving the baptism of the HS. So it is subsequent and there is evidence in the speaking tongues.

8.14-17 - subsequent, without tongues 14 *Now when the apostles in Jerusalem heard that Samaria had received the word of God, they sent them Peter and John, 15 who came down and prayed for them that they might receive the Holy Spirit. 16 For He had not yet fallen upon any of them; they had simply been baptized in the name of the Lord Jesus. 17 Then they began laying their hands on them, and they were receiving the Holy Spirit.*

Samaritans: unclean people, half Jews, despised. What is going on? Can *they* become believers as well? Can *they* receive the HS? Or is this for Jews only? They believed; now are they going to receive the HS, a second experience. Reading the context: They received the baptism of the HS after they believed—in order that Peter and the apostles might see that God is doing the same thing for the Samaritans as He did for us. And, there is no record of tongues there—so it breaks that pattern.

10.44-48 - subsequent, with tongues 44 *While Peter was still speaking these words, the Holy Spirit fell upon all those who were listening to the message. 45 All the circumcised believers who came with Peter were amazed, because the gift of the Holy Spirit had been poured out on the Gentiles also. 46 For they were hearing them speaking with tongues and exalting God. Then Peter answered, 47 “Surely no one can refuse the water for these to be baptized who have received the Holy Spirit*

just as we did, can he?” 48 And he ordered them to be baptized in the name of Jesus Christ. Then they asked him to stay on for a few days.

Wow! On the gentiles also? On the Samaritans is one thing, but *gentiles*? What’s going on here? They had to *see* it; they had to have a manifestation of it so that they would be convinced that God is working in totally new way—that He had never done before. Cornelius and his family had already trusted in Jesus Christ, and now they have the baptism of the HS and a manifestation that it has really happened—with tongues.

Then, the third thing, water baptism to convey visibly even beyond the speaking of tongues—to begin to set a pattern. So water is subsequent, as a pattern, but Spirit baptism, (after Acts and these manifestations to convince primarily the apostles that God is working universally), is at the same time as salvation.

19.1-6 - subsequent, with tongues 1 *It happened that while Apollos was at Corinth, Paul passed through the upper country and came to Ephesus, and found some disciples. 2 He said to them, “Did you receive the Holy Spirit when you believed?” And they said to him, “No, we have not even heard whether there is a Holy Spirit.” 3 And he said, “Into what then were you baptized?” And they said, “Into John’s baptism.” 4 Paul said, “John baptized with the baptism of repentance, telling the people to believe in Him who was coming after him, that is, in Jesus.” 5 When they heard this, they were baptized in the name of the Lord Jesus. 6 And when Paul had laid his hands upon them, the Holy Spirit came on them, and they began speaking with tongues and prophesying.*

Jewish believers who had had John’s baptism, but had not yet received the Holy Spirit. No subsequence; it is at the moment they believe, but there are tongues. If you look in the letters like in Romans 6, it is not speaking of water baptism, but of Spirit baptism and you find out that it is for all those that have been justified. Speaking very broadly, all those that have been justified, now he is sanctifying and he is talking about this baptism.

Spirit Baptism

1. Predicted by John - Matthew 3.11
2. Jesus is Baptizer - Matthew 3.11
3. HS is Means - Acts 11.16
4. Union with Christ - Romans 6.3

In Romans, the essence of this baptism is this union, this identification. This is the basis for all the passages that speak of being *in Christ, in Him, and He in us.* He promised that in the

upper room; Romans 6 is talking about *that* baptism; that is the baptism of the Holy Spirit.

6.3 Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death?

So, we are *identified* with His *crucifixion*.

Baptism

“The introduction or placing person or thing into new environment or into union with something else so as to alter its condition or its relationship to its previous environment or condition” —Wuest

The ‘new environment’ is *in Christ*; it is not visible, it is spiritual, or into *union* with something—with Christ. Union with something else so as to *alter*...we are given a new nature. And our relationship to sin is now broken. *Alter*...its relationship to its previous environment or condition—that’s a very good description of spirit baptism. We are transformed or taken from darkness into light by baptism of the Holy Spirit.

6.5 For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection,

This union with Him is described as becoming *united* with Him in the likeness of His *death*; which also means we are in a new environment, the likeness of His *resurrection*. That is a summary of all of Romans 8—what it means to be *united* in His resurrection is that we have access to resurrection power. Galatians 2.20 is a parallel passage to what we are talking about here.

So baptism of the HS is a uniting to His death, burial and resurrection. In verse 5 he uses a different word for ‘union’ to expand upon what he means by baptism. He doesn’t talk about water there.

Union with Christ

1. Baptism - united to His death, burial, & resurrection
2. Aorist tense - completed act, at moment of justification. He is speaking to believers, so it has already happened and he is including every believer, not saying that some still need it. It is not an on-going idea but a point of time experience.
3. Passive - performed by Christ through the HS, not anything we seek or do. Someone else did it, and I would say Jesus is the baptizer and the means is through the Holy Spirit.

So Spirit baptism is union with Christ—real baptism.

Spirit Baptism

1. Predicted by John - Matthew 3.11
2. Jesus is Baptizer - Matthew 3.11
3. HS is Means - Acts 11.16
4. Union with Christ - Romans 6.3
5. Union with Body - 1 Corinthians 12.13
Baptism into one body, the body of Christ. So, being *in Christ* means we are in one body of believers; so all of us are united by this Spirit baptism. Notice there is no time frame; it is not subsequent to believing.
6. Timing - Justification. At the moment you trusted in Jesus Christ lots of things happened: you were redeemed, saved, justified, baptized in the HS, filled with the HS, given every spiritual blessing in the heavenliness...on and on. Lewis Sperry Chafer lists something like 35 things that happen to us at the moment of salvation, one of them is spirit baptism.
7. Experience - Immediate, Invisible but Real. Water baptism is simply a testimony, a public testimony to others that is visible for them to see something *invisible* that we have experienced inwardly. As I noted already, the water baptisms in the book of Acts were very shortly after belief, so water is subsequent and *Spirit* baptism is immediate.

Spirit Baptism received on believing. The new believer is:

- United with Christ, the moment he trusted Christ
- Identified with Christ, the moment he trusted, he is *in Christ*. From God’s perspective, it is the same as if we were put on the cross with Christ, as if we were buried with Him. Therefore it is the same as if we were *raised* with Christ.
- Immersed in Christ, though not wet, not in water.
- Purified by Christ, our sins are forgiven or we are purified.
Hence, this new believer has a new power that makes him a powerful man in the eyes of God.

6:2

Death to Sin

Answer

6:3

United to Christ

Principle

6:2	Death to Sin	Answer
6:3	United to Christ	Principle
6:4 "Therefore ..." (ουυ)	United to Resurrection	Significance

Paul has answered the question. We are dead to sin because we are introduced to something brand new. We are united to Jesus Christ and identified with His new life. Beginning in verse 4 we are united to His resurrection; that is the significance. There is newness of life there.

6.4 Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.

Therefore we are identified with His burial: what 'burial' conveys is the *certainty* of death.

UNITED TO CHRIST

- **Death - break from bondage to sin**
- **Burial - certainty of break**

6.4 Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.

We can compare this being raised from the dead, and our being changed because of it, to a person who goes to the police academy and finishes the course as a policeman. He now has the authority of an officer of the law.

6.4 Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.

That is what happens, in chapter 6, when we are baptized into Jesus' death; it involves all the different aspects: His burial which means we are also baptized in His resurrection. So we have access to all of the power or authority that goes with being joined to Jesus Christ.

And now this officer, in his new identity can do certain things that he couldn't do before. With this new identity, in a lot of ways he is a different person, but he also still has his original identity.

6.4 Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.

This is to say that we have 2 capacities now: we have the capacity to live in a new way of living but we also have the tendency to go back into an old way of life. But in reality that old way of living has been broken by baptism in the Holy Spirit which happened at the moment of salvation.

'So that we too might walk in newness of life'. We have a *new* way of living available to us. We will expand upon it, but we now have the possibility to live life EMPOWERED by Christ because we are united with Him.

[Romans 6.3-4 Newness of Life 084]

This is the *significance* of our being united with Christ in baptism. It is referred to in the phrases throughout the NT when it says we are 'in Christ'.

6.4 Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.

'Therefore' refers to verse 3, our being baptized into His death.

'we have been buried with Him through baptism into death' in the instant that we received the Holy Spirit, in that nanosecond we were buried with Him. In other words, from God's perspective it was as if, in reality, we were crucified on the cross, taken down from the cross, and this is *imputation*. We are united with Adam because of sin and his sin is imputed to us. This is the same concept: everything Christ did is now imputed to us.

Therefore we have been baptized with Him—not with water—it is the baptism of the Holy Spirit. Then, as Christ was raised, so are we so that we might walk—notice ‘might’ indicates the future. We are united to Christ in that a definite *break* has been made from bondage to sin. Something real happened to us the moment we trusted Jesus Christ. We had been in a lifestyle that reflected that condition of deadness; we couldn’t give ourselves life. But being baptized in Him broke that bondage to sin. Being buried with Him is certainty of the break.

‘So that as Christ was raised from the dead’, resurrection... Thomas put his hands in the nail prints so that he would believe, and Jesus said, ‘Blessed are those that don’t see my hands’, but believe in the resurrection. 1 Corinthians 15. ‘through the glory of the Father’, ie, God’s working, God’s power displayed giving life to deadness, raising Christ from the dead. And that phrase ‘through the glory of God’ looks at God in His total character, including, in this case, omnipotence, omnipotent power. The key here: ‘so we too might walk in newness of life’. So, we are identified with Christ’s resurrection which means we have *access* to the same glory and power that raised Jesus from the dead.

Terms - Life

1. ζάω (dzáh-o) to live, to live life verb
2. ζωή (dzo-áy) physical or spiritual life noun

Like any term in the Bible, it has an everyday usage.

Life

1. Physical Life - 7.1-3 Or do you not know, brethren (for I am speaking to those who know the law), that the law has jurisdiction over a person as long as he lives? 2 For the married woman is bound by law to her husband while he is living; but if her husband dies, she is released from the law concerning the husband. 3 So then, if while her husband is living she is joined to another man, she shall be called an adulteress; but if her husband dies, she is free from the law, so that she is not an adulteress though she is joined to another man.

He is giving an example. The ‘law’ is a Roman law about marriage. The law has jurisdiction as long as he ‘lives’. It is simply everyday life. And it is an example of the use of the word ‘live’.

2Corinthians 1.8 For we do not want you to be unaware, brethren, of our affliction which came to us in Asia, that we were burdened excessively, beyond our strength, so that we despaired even of life;

Afraid of dying.

2. God’s Life - 9.26 “AND IT SHALL BE THAT IN THE PLACE WHERE IT WAS SAID TO THEM, ‘YOU ARE NOT MY PEOPLE,’ THERE THEY SHALL BE CALLED SONS OF THE LIVING GOD.”

God has inherent life or self-existent life which is different from the life He has granted to us.

Matthew 16.16 Simon Peter answered, “You are the Christ, the Son of the living God.”

All life ultimately stems from the *living* God.

3. Eternal Life - 2.7 to those who by perseverance in doing good seek for glory and honor and immortality, eternal life;

There are several passages that speak of eternal life.

John 3.15 so that whoever believes will in Him have eternal life.

That is the spiritual but ultimate life, in all its aspects, that we are given the moment we trust in Jesus Christ.

4. Comprehensive Spiritual Life - 6.4 Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.

He refers to that comprehensive death including emotional, mental, etc. And also then in a comprehensive spiritual life.

10 For the death that He died, He died to sin once for all; but the life that He lives, He lives to God. 11 Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.

The death...the life...dead to sin, but alive to God which means we can renew our thinking and think new, living thoughts, think His word and incorporate that into our minds. We can deal with the proper way of responding to emotions because we have this new life, new power to deal with emotions. We can renew or maintain relationships with other believers that have this same life, in fact, relationships that Jesus says are closer than blood relatives. That is *life* in this comprehensive sense.

8.6 For the mind set on the flesh is death, but the mind set on the Spirit is life and peace,

John 10.10 “The thief comes only to steal and kill and destroy; I came that they may have life, and have it abundantly.

‘Life abundantly’ is this comprehensive life that affects everything else.

2Corinthians 2.16 to the one an aroma from death to death, to the other an aroma from life to life. And who is adequate for these things?

'Life to life': it kind of grows, expands, magnifies. We are not sufficient for these things, but God has granted them to us by His grace.

This renewed thinking, enablement, emotions, relationships, has eternal effects...

We can add to the Key Terms:

Key Terms

- < Sanctification - set apart for purpose, for the Christian life
 - < Death - comprehensive separation
 - < Spirit Baptism - united to Christ in all aspects
 - < Life - present comprehensive spiritual life
- More often than not it has this present, comprehensive, spiritual sense.

Union with Christ gives us access to Resurrection Power!!!

[Romans 6.4-6 Explanation of Union with Christ 085]

The term 'In Christ' occurs in other forms as well: in Him, in the Lord Jesus. The little word 'in' has this idea of the union that is established the moment we trust in Him. It is all encompassing: the 'new creation' is in Christ.

In Christ

1. New creation - 2 Corinthians 5.17 *Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come.*
2. New life - Ephesians 4.23 *and that you be renewed in the spirit of your mind, 24 and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth.*
It has to do with how we view ourselves; it has an impact on how we live.
3. New awareness - 1 Peter 3.16 *and keep a good conscience so that in the thing in which you are slandered, those who revile your good behavior in Christ will be put to shame.*
'Conscience', a new awareness, a heightened awareness of sin now, and we have a way to deal with it. We know how we were before coming to Christ, so we have a new sensitivity to sin.
4. New fellowship - 1 John 1.3 *what we have seen and heard we proclaim to you also, so that you too may have fellowship with us; and indeed our fellowship is with the Father, and with His Son Jesus Christ.*

John is reporting things they were eyewitnesses of, which brought them into a saving relationship with this person, the Lord Jesus Christ. And this *union* brings about a union with other believers and with God Himself—there is communication, relationship and fellowship.

5. New power - Ephesians 3.16 *that He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man,*
In today's lesson and in Romans 8 we will learn of this power.
6. New mission - John 15:8 ... *"My Father is glorified by this, that you bear much fruit, and so prove to be My disciples...."*
A branch that is connected to a source of life, energy, produce something. As long as we are connected in this fellowship, we are productive. We can produce things that last for ever.

UNITED TO CHRIST

- **Death - break from bondage to sin**
 - **Burial - certainty of break**
 - **Resurrection - access to resurrection life**
- supernatural, invisible, power**

7. Nueva identidad - in Christ. All of the above is a new identity in Christ. There is a *multitude* of things we share in, so when you see that little phrase in Scripture, this is who we *are*—who we are in Christ. We are no longer, from God's perspective, that person we were before believing in Christ. We had an analogy of a class member who was inducted into the city police force.

There is an illustration in Ephesians of this new identity in Christ:

In Christ

1. All blessings - Ephesians 1.3 *Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ.*
We have a full bank account. We too often fail to draw on it. We need to keep these things in the midst of temptation, suffering, difficult times, distortion in our thinking,...we have to remind

ourselves that we do not have to live the way the world lives because we have a different identity.

2. Election 1.4 *just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love*

He did it before the foundation of the world, ie, he *foresaw* all of this.

3. Predestined - 1.5 *He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will,*
4. Redemption - 1.7 *In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace*
5. Purpose - 1.9 *He made known to us the mystery of His will, according to His kind intention which He purposed in Him*
6. Inheritance - 1.11 *also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will,*

We have a future inheritance in this union with Christ, in this baptism into Christ.

7. Sealed - 1.13 *In Him, you also, after listening to the message of truth, the gospel of your salvation--having also believed, you were sealed in Him with the Holy Spirit of promise,*

We have security in Him with the sealing.

8.

This is just one passage. Look for them as you study *who you are*.

Union with Christ gives us access to every Spiritual Blessing.

Principles for living the Christian life

1. Grace Available —by grace; we don't deserve any of what we have just described.
2. Death to Sin in new Reality
3. Knowledge of Truth Crucial
 - We have to know who we are.
4. Unity with Christ is Essence of new life
 - And with what we *know*, we are united with Christ. with a new purpose and new lifestyle.

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|--------------------------------------|-----------|
| I. Introduction | 1.1-17 |
| II. Provision of God's Righteousness | 1.18-8.39 |
| A. Condemnation | 1.18-3.20 |
| B. Justification | 3.21-5.21 |
| C. Sanctification | 6-8 |
| 1. Principles | 6 |
| a. Identification with Christ | 6.1-14 |
| 1) Explanation of Doctrine | 6.1-10 |

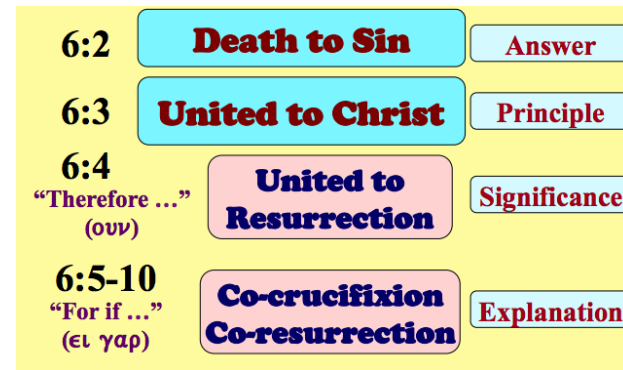
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|-----------------------------|--------|
| a) Issue Raised | 6.1-2 |
| b) Uniting with Christ | 6.3-4 |
| c) Explanation of Union | 6.5-10 |
| (1) Crucifixion with Christ | 6.5-7 |

6.5 For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection, 6 knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin; 7 for he who has died is freed from sin.

The main clause of the sentence: 'we shall also be in the likeness of His resurrection'.

Dependent clauses: 'if we have become united with Him...' is a 1st class conditional which is true, 'knowing this, that...', in order that our body of sin...', 'so that we would no longer be slaves to sin', 'for he who has died is freed from sin'.

Now, 'if' this is true, and it is, we have co-resurrection.



6.5-10

1. Explains and repeats truths of 2.2-4
2. Reasons why newness of life is possible
 - Reasons: re-iterating things that show why the newness of life is possible
3. Power of resurrection is available

6.5 For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection,

6.5-10

1. Explains and repeats truths of 2.2-4

2. Reasons why newness of life is possible
3. Power of resurrection is available
4. 1st class condition - 'if' = "since..." Assume that it is true, and then something else follows.

6.5 For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection,

Now he is explaining, using different words, what he means by 'baptism'. It is a uniting.

United

1. Adjective - σύνφυτος (súm-fu-tos) only here in Romans 6
literally something grown together
2. Verb - only in Luke 8.7 -
parable of seeds - seeds growing with thorns and choked
3. Explains meaning of baptism
This is what baptism means: a uniting so that we now can grow to be more and more like He is, conformed to His image.

6.5 For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection,

We didn't live in the 1st Century, we weren't there, but we have experienced all that Christ experienced when He was raised. There is power there. We shall be in the likeness of His resurrection.

6.5-10

1. Explains and repeats truths of 2.2-4
2. Reasons why newness of life is possible
3. Power of resurrection is available
4. 1st class condition - "since..."
5. Future tense - strong expectation
sanctification process

We shall be anticipating, a strong expectation; we are a new identity, new people in Christ, with new power, so we shall be anticipating the rest of our lives after trusting in Christ. And it is a reference to the sanctifying process.

6.5 For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection, 6 knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin;

You have to cement in your thinking this new *identity*. This is why we study the Bible, why we take so careful a look at words and phrases and concepts so that we *know* these things. And we can add to our slide *knowing God's principles*. It's knowing what God has revealed. We are not reading the Bible as an intellectual exercise, but we are laying a foundation to know what God is teaching us concerning principles.

6.5-10

1. Explains and repeats truths of 2.2-4
2. Reasons why newness of life is possible
3. Power of resurrection is available
4. 1st class condition - "since..."
5. Future tense - strong expectation
sanctification process
6. Knowing God's principles

6.5 For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection, 6 knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin;

He is making a distinction and this is very important. This *old self* is not the *old nature*. ... 'in order that our body of sin...' I think the body of sin is different, referring to the *entire old life* that we were in Adam, as we noted in detail in Romans 5. It includes the old nature, but includes condemnation as well—everything that we are in Adam, unregenerate man. And the distinction is that our *old self* was crucified with Him, everything that we were. As believers we still have this body of sin, still living in sinful bodies.

But our identity and who we are in Christ—there is a break, separation from the imputation of Adam—but the body of sin leaves us with a potential to go back to that old way of life. A police officer can go back to robbing banks or whatever he did before becoming an officer of the law. Underneath the badge he still has a body of sin.

We have an old nature that is part of the broad spectrum of who we are outside of Christ. The package died on the cross, but we remain with an element of it; Paul uses the word 'body of sin', and there are other phrases to describe it.

[Romans 6.5-9 Two natures of the Believer 086]

Old Self (literally 'old man')

1. Old man - broader concept
παλαιός palaiós - worn out
everyday usage: something that is worn out, to the trash

ἄνθρωπος ἄν-thro-pos - mankind, person (includes women)
refers to mankind in general or person; a different word
refers to ‘maleness’, man in terms of his gender.

2. Only Ephesians 4.22 *that, in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit,*

In some translations it is a command. In the original it is an infinitive, so there are other possibilities. Putting it off gives the idea that it is still there, or aspects of it are still there.

Colossians 3.9 *Do not lie to one another, since you laid aside the old self with its evil practices,¹⁰ and have put on the new self who is being renewed to a true knowledge according to the image of the One who created him--*

3. All that we were in Adam, without Christ, unregenerate

There are two realities: the old man: all that we were in Adam, without Christ, the unregenerate, unbelieving man, a broader concept, and the new self.

Key Terms

- < Sanctification - set apart for purpose, for the Christian life, holy
- < Death - comprehensive separation. In Romans 6, and many other passages ‘death’ is not the concept of ceasing to breathe. We are still breathing, our hearts still pumping, but in Adam we are dead. So I look at it in a comprehensive sense that includes certainly the spiritual aspect but also the intellect, the emotions, the morality, conscience, relationships—all of who we are in Adam.
- < Spirit Baptism - united to Christ in all aspects. Paul doesn’t add ‘spirit baptism’, but I do; it is the concept we have in Romans 6—it’s not ‘dunking’ but the idea of *uniting with Christ*. The children of Israel were baptized into Moses and crossed the *dry* Red Sea. They were united in Moses with all the experiences with Moses as leader, all the wilderness experiences. That’s the idea in Romans, this identification, this uniting with Christ.
- < Life - present comprehensive spiritual life. Like death: more comprehensive, including spiritual, but not future, eternal life—instead, eternal life here and now, life abundantly as Jesus phrases it.
- < Old Self - old unregenerate life in Adam.

6.5 For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection, 6 knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin;

‘Knowing...our old self was crucified with Him,... Now a purpose: ‘in order that our body of sin might be done away with’. This body of sin is present, so what does ‘done away with’ mean? First we look at the broad comprehensive concept and then at the narrower concept of the ‘old nature’—some theologians debate whether there is an ‘old nature’—I think most believe that there is *something* there whether you want to call it a tendency or an outright nature. I think he is capturing that in ‘the body of sin’.

Remember in this context when he uses the word ‘sin’ he is talking about also this broader concept in our relationship to Adam. So two words there: and I think he has in mind the non-material part, the will, having this tendency toward sin which we can summarize as the old nature.

Old Self

1. Old man - broader concept
παλαιός - worn out
ἄνθρωπος - mankind, person
2. Only Ephesians 4.22, Colossians 3.9
3. All that we were in Adam, without Christ, unregenerate
4. Body of sin - old nature

There are several words, another one that occurs frequently here in Romans that I think is synonymous, ie, means the same thing as this ‘old nature’. So even though, in our new identity, we are separated and dead to sin and all that we were in Adam, yet there is something that we tend towards and we call that the old nature. So we have two natures. ‘Old nature’ appears again in chapter 7.

Key Terms

- < Sanctification - set apart for purpose, for the Christian life
- < Death - comprehensive separation
- < Spirit Baptism - united to Christ in all aspects
- < Life - present comprehensive spiritual life
- < Old Self - old unregenerate life in Adam
- < Body of sin - old nature

Two natures

1. Old nature. I think these are different words or phrases that Scripture uses to describe ‘old nature’, and in the broader concept, is this ‘old man’ (pah-lah-ée-os ἄhn-thro-pos).

Body of sin - Romans 7.24 *Wretched man that I am! Who will set me free from the body of this death?*

Paul is trying to live the Christian life but what he wants to do he can't and the very thing he hates he does. There is a battle going on and he ends up a 'wretched man'. That's the old nature. 'The body of this death': he is not talking about his heart failing or his breathing hindered; he is talking about this comprehensive sense, 'My mind doesn't function the way it should; I can't control my emotions, my relationships are broken' when I try to live in my own power. (This is the essence of chapter 7.)

Colossians 2.11 *and in Him you were also circumcised with a circumcision made without hands, in the removal of the body of the flesh by the circumcision of Christ;*

'the body of the sins of the flesh', ie, what comes out of the flesh or the body in terms of our physical person.

Natural man - 1Corinthians 2.14 *But a natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised.*

He makes a contrast between who we are in Christ and the natural man. It includes the unbeliever who does not have the Spirit of God but also is the essence of the old nature.

15.44 *it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body. 45 So also it is written, "The first MAN, Adam, BECAME A LIVING SOUL." The last Adam became a life-giving spirit. 46 However, the spiritual is not first, but the natural; then the spiritual.*

Contrast of the natural man and the spiritual.

Flesh - This is the word that is more common.

Romans 7.14 *For we know that the Law is spiritual, but I am of flesh, sold into bondage to sin.*

1Corinthians 3.1 *And I, brethren, could not speak to you as to spiritual men, but as to men of flesh, as to infants in Christ. 2 I gave you milk to drink, not solid food; for you were not yet able to receive it. Indeed, even now you are not yet able, 3 for you are still fleshly. For since there is jealousy and strife among you, are you not fleshly, and are you not walking like mere men? 4 For when one says, "I am of Paul," and another, "I am of Apollos," are you not mere men?*

He is addressing believers that have the capacity to live as the unbeliever: mere man, the flesh.

Indwelling sin - Romans 7.17 *So now, no longer am I the one doing it, but sin which dwells in me. 18 For I know that nothing good dwells in me, that is, in my flesh; for the willing is present in me, but the doing of the good is not.... 20 But if I am doing the very thing I do not want, I am no longer the one doing it, but sin which dwells in me.*

2. New Nature - Ephesians 4.23 *and that you be renewed in the spirit of your mind, 24 and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth.*

1Corinthians 2.15 *But he who is spiritual appraises all things, yet he himself is appraised by no one. 16 For WHO HAS KNOWN THE MIND OF THE LORD, THAT HE WILL INSTRUCT HIM? But we have the mind of Christ. 3:1 And I, brethren, could not speak to you as to spiritual men, but as to men of flesh, as to infants in Christ.*

More of the contrast between the two natures. We are dead to that old life, yet, at the same time, we have a body that has a tendency to go back.

6.5 For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection, 6 knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin;

6.5-10

1. Explains and repeats truths of 2.2-4
2. Reasons why newness of life is possible
3. Power of resurrection is available
4. 1st class condition - "since..."
5. Future tense - strong expectation
sanctification process
6. Knowing God's principles
7. Done away with- make powerless

The body of sin is not eradicated until resurrection. But it is made ineffective or powerless in Christ. Our default is to go back to it because of habit, it is more comfortable, we are more used to it and walking in the Spirit is unfamiliar.

6.5 For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection, 6 knowing this, that our old self was crucified with Him, in order that our body of

sin might be done away with, so that we would no longer be slaves to sin:

Even as a believer we can go back to that condition of slavery. The *unbeliever* has no options; he is a slave of sin, even in his best efforts, even as filthy rags it is tainted by sin.

Two Natures

New Nature

> Old Nature

> Filthy Rags

> Unrighteous

> Bondage

> Sin

> Deadness

Every Spiritual Blessing

The old nature or self can be described with these terms. *But* in verse 11 it's as if we have two bank accounts. One of them is bankrupt; God is not going to fill that bankrupt account with money. He gives us a new account that is safe in Him, and, in Ephesians it says that we are *blessed with every spiritual blessing*. The key is to draw from this account, reckoning or counting it as true, and living as though it is true.

6.5 For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection, 6 knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin; 7 for he who has died is freed from sin.

The verse 7: 'he who had died is freed from sin'. The word is δικαιόω (dee-kahi-áh-o) which is to justify in relation to sin. We are freed, but we have the tendency to return to sin.

Principles for living the Christian life

1. Grace Available
2. Death to Sin in new Reality
3. Knowledge of Truth Crucial
4. Unity with Christ is Essence of new life
5. Victory over sin is possible IN CHRIST

Another principle: victory over sin is possible—only in Christ. That is the thrust of this whole passage. We reckon it to be true.