



Dead To Sin  
Alive To God

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## Part 1 - INTRODUCTION

### DEAD TO SIN, ALIVE TO GOD

"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? 3-Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 4-Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 5-For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: 6-Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.7-"For he that is dead is freed from sin. 8-Now 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. 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. 12- Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. 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. 14-For sin shall not have dominion over you: for ye are not under the law, but under grace." (Rom 6:1-14)

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### INTRODUCTION

Because men are prone to be merely speculative and philosophical in their religion, the Spirit will elaborate on the impact of justification upon human conduct. When righteousness is imputed to us through faith, it has an immediate effect upon our persons. Both thought and deed are influenced by the imputation of righteousness. However, this is not automatic: i.e., it does not occur without the conscious involvement of the individual.

### THE REALITY OF THE NEW BIRTH

The new birth is very real. The stony unreceptive heart is actually removed, and a new and pliable heart is given (Ezek 11:19; 36:26). The "laws" of God are "put" into the mind and "written" upon the heart (Heb 8:10). Showing the thoroughness of this Divine work, it is also stated conversely. "I will put My laws into their hearts, and in their minds will I write them" (Heb 10:16). This is another way of describing the change that takes place when a person is born again, justified, or made righteous. A certain accord is created within the redeemed, in which they participate in the Divine nature (2 Pet 1:4), and are brought into harmony with God (Col 1:21). This is NOT the expression of philosophical talk, or the expression of goals for which believers are to strive.

A very real peace is realized between the justified one and the Justifier (Rom 3:26). There is an undeniable sharing of the Divine nature (2 Pet 1:4), a partaking of Christ (Heb 3:14), and a cleansing of the conscience from the guilt of sin (Heb 9:14). The change that takes place is not metaphorical. It is not theoretical or idealistic. However, neither is it initially mature, or fully developed.

#### AT FIRST

At first, our new life is more intuitive than cognitive; more instinctive than intellectual or thoughtful. The “newborn babe” in Christ is not able to fully explain the change that has taken place in him, or satisfactorily interpret why his preferences have changed. The new believer is much like a certain blind man who was healed. He could not explain all of the ramifications of his healing, but could only say, “One thing I know, that, whereas I was blind, now I see” (John 9:25). In a sense, in the beginning of our new life, feeling or disposition, is more advanced than the mind. Although we expect “new born babes” to be changed, have new appetites, and be determined to advance, we should not expect them to be articulate about their justification and its effects.

Because of this circumstance babes in Christ speak more in terms of “This is what I think,” than with sound spiritual reasoning and Scriptural concepts. But this is not intended to be a permanent situation. There is no acceptable reason for a person to remain in this condition for a lengthy period of time. That is the precise reason for the teaching of Hebrews 6:1-6.

#### Part 2 - JUVENILENESS MAKES VULNERABLE

##### DEAD TO SIN, ALIVE TO GOD

(Romans 6:1-14)

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##### JUVENILENESS MAKES VULNERABLE

There is no acceptable reason for a person to remain in a spiritually infant state for a lengthy period of time. That is the precise reason for the teaching of Hebrews 6:1-6. Spiritual growth is mandatory. If a professing Christian does not grow, they WILL “fall away.” The benefits of salvation, access to God, and acceptance by Christ cannot be maintained in a continual state of spiritual infancy – infancy that is characterized by a lack of understanding and spiritual insight.

Furthermore, true confidence and assurance cannot be brought to maturity while remaining in this spiritually juvenile state. Satan directs a flood of erroneous teaching toward such souls, seeking to dislodge them from the moorings of their faith. This inundation of error is so massive and powerful that there is little hope of surviving it unless the individual grows up into Christ (Eph 4:15). In Christ Jesus, growth, or going “on to perfection” (Heb 6:1-3) is a necessity, not a luxury or casual option.

##### WHAT OUR TEXT WILL SHOW

Our text will show how justification changes our entire circumstance. It will reveal how unreasonable sin is because of where we are and the power that surrounds us. With unusual potency, the Spirit will declare that we have been identified with Christ in every aspect of the Gospel: Christ's death, His burial, and His resurrection. He will further relate this participation with a point that can easily be identified. Like the stones that were stacked in Jordan to testify of the crossing of Israel (Josh 4:5-7), so the Holy Spirit will erect an unforgettable memorial to our participation in the death, burial, and resurrection of Christ. It is said of those in Christ, "For YE ARE dead, and your life is hid with Christ in God" (Col 3:3). And again, "Buried with him in baptism, wherein also YE ARE risen with him through the faith of the operation of God, who hath raised Him from the dead" (Col 2:12). And yet again, "And hath RAISED US UP together, and MADE US SIT together in heavenly places in Christ Jesus" (Eph 2:6).

These are not philosophical words, or a statement of mere possibilities. If a person is "in Christ Jesus" (Rom 8:1; 1 Cor 1:2,30), they have been "accepted in the Beloved" (Eph 1:6). They are properly described as being those who ARE "His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph 2:10). They have really been "called into the fellowship of His Son Jesus Christ our Lord" (1 Cor 1:9).

I come from a church background where these things were rarely, if ever, mentioned. The emphasis was placed on reaching others – an emphasis that is not mentioned in a single letter written to the churches. The fruit of this inordinate emphasis was not a deluge of new disciples who actually did forsake the world, and cleave to the Lord with purpose of heart (Acts 11:23). The churches were spiritually sterile, and it was their teaching that made them so. They rarely confessed what they actually were, and continually stressed how men should be. While there certainly is a place for declaring what is to be found in us, what we really are in Jesus must be declared. If that does not properly describe the people, then they need to be either converted, or, if they were converted, restored to life in Christ.

Let it be clear in your mind what is involved in being in a spiritually perpetual infant state. It is spelled out for us in the fourth chapter of Ephesians: "That we henceforth BE NO MORE CHILDREN, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may GROW UP INTO HIM in all things, which is the Head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph 4:14-16).

By "growing up into Christ in all things," allowance is made for the development of a hearty faith and a strong confidence in the believer. In Jesus we have really died and really been raised, and really seated with Him in heavenly places. The effects of that death and resurrection are equally real, actual, and factual. That

kind of life, and only that kind of life, can grow. Everyone begins “newness of life” as a spiritual “child,” but no one is to remain in that state.

### Part 3 - WHAT SHALL WE SAY?

#### DEAD TO SIN, ALIVE TO GOD

Romans 6:1-14 NKJV

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#### WHAT SHALL WE SAY?

“What shall we say then? Shall we continue in sin that grace may abound? Certainly not! How shall we who died to sin live any longer in it?” (Rom 6:1-2) As I have said before, it is the manner of the Spirit to lead us into a deliberately thoughtful frame of mind. He is not content for us to be dominated by mere excitement, enamored of idle curiosity, or be placed under the control of inferior feelings. As is characteristic of the Spirit, He will ask the questions before He gives the answers. Here are some examples: "But if our unrighteousness commend the righteousness of God, what shall we say?" (Rom 3:5); "What shall we say then that Abraham our father, as pertaining to the flesh, hath found?" (Rom 4:1); "For what saith the scripture?" (Rom 4:3); "What shall we say then? Is the law sin?" (Rom 7:7); "What shall we say then? Is there unrighteousness with God?" (Rom 9:14); "What shall we say then?" (Rom 9:30); "But what saith the answer of God unto him?" (Rom 11:4); "Nevertheless what saith the scripture?" (Gal 4:30).

This is one of the ways the Spirit directs our thinking into spiritually profitable areas. This manner confirms that people are being addressed that have been born again. This is not philosophical or hypothetical language. It is not the language of debate and raw argumentation. The new nature, or “new man” (Eph 4:24; Col 3:10), has the capacity to think like God Himself, so that it no longer is said of such an one, "For My thoughts are not your thoughts, neither are your ways My ways, saith the LORD" (Isa 55:8). Rather, it is said of the “new man,” that he is "created in righteousness and true holiness" (Eph 4:24). And, that he is "renewed in knowledge after the image of Him that created Him" (Col 3:10).

Apostolic expressions are not intended for those who are “carnally minded” (Rom 8:6), and woe to that person who reasons with men as though they were.

There is a reason for this approach. It is said of “ALL” who are in Christ Jesus: “I WILL put My laws into their mind, and write them in their hearts: and I WILL be to them a God, and they shall be to Me a people: And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for ALL SHALL KNOW ME, from the least to the greatest. For I WILL be merciful to their unrighteousness, and their sins and their iniquities will I remember no more” (Heb 8:10-12). No one who is born again is excluded from those realities.

To have God’s laws put into the mind and written on the heart, does not mean the person can suddenly quote what is written in Scripture. It means that a sense of

the truth is given to the people, so they can embrace the truth of God when they hear it. When they hear something falsely represented as truth, it will tend to confuse them. Those who perpetrate such confusion resort to sectarian creeds, religious history, syllogisms, and the like in a vain attempt to establish that what they have said is truth. They use a method similar to that of an uninformed preacher who wrote in his profuse notes: "Shout here. Point weak!"

Because believers have the laws of God written upon their hearts and put into their minds, the answer of the Spirit will be more a CONFIRMATION than a revelation. The Spirit so instructs us, enabling us to RECOGNIZE the truth of the answer, as opposed to merely memorizing it or learning it by rote.

WHAT SHALL WE SAY THEN?

The statement we are to consider more deeply is this: "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (5:21). The REIGN OF THE GRACE OF GOD is now to be considered – the reign of grace WITHIN US. This reign is as real as the reign of death! (Rom 5:14,17). Its effects are as pronounced as those of death's rule. In fact, they are even of a greater magnitude. "MUCH MORE, we shall be saved from wrath" through Jesus (5:9). "MUCH MORE, being reconciled, we shall be saved by His life" (5:10). "MUCH MORE the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many" (5:15). "MUCH MORE they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ" (5:17). "But where sin abounded, grace did MUCH MORE abound" (5:20).

What will we say in regards to this great salvation? How will we relate it to our daily lives? Have we really entered into a new dimension of living? Are we still vassals of Satan, or can we expect to turn the tables on him, living no longer in sin and disobedience? Are we to expect that God's grace is given to us without causing newness of life? Are we to expect nothing new to transpire within us when we experience the remission of sin and the consequent imputation of righteousness? "What shall we say then?"

Part 4 - SHALL WE CONTINUE IN SIN?

DEAD TO SIN, ALIVE TO GOD

Romans 6:1-14 NKJV

Lesson 4 of 52

SHALL WE CONTINUE IN SIN?

"What shall we say then? Shall we continue in sin, that grace may abound?" (Rom 6:1)

The flesh will reason that we "we all sin," and that we will continue in sin. If grace abounds "much more" when sin abounds, then, flesh reasons, "the more we sin, the more grace we receive."

This is the LOGIC of the flesh, not its precise words. Men might reason in these words. “No matter how often I sin, the Lord always forgives me.” Or, “Even when I forsake Him, He never forsakes me.” Or, “No matter what I do, or how deeply I fall into sin, the Lord will bring me back, because He loves me.” That is reasoning that ignores the revealed effects of being born again. It is a form of reasoning that attaches little significance to sin, even though it took Jesus becoming a “curse,” and being “made sin,” to take it away (Gal 3:13; 2 Cor 5:21). Being “made the righteousness of God in Him [Christ], is just as real and effective as Jesus being “made sin for us.”

At the root of all humanly devised recovery plans, and counseling techniques is the fundamental unbelief of the revealed result of regeneration. Among other things, it requires the rejection of the following:

1–The fact of the “new heart” and “new spirit” (Ezek 36:26).

2–The reality of “the new man, which after God is created in righteousness and true holiness” (Eph 4:24)

3–The fact that every temptation comes with as “way of escape” (1 Cor 10:13).

4–The reality of “the whole armor of God,” which includes the means of quenching “all the fiery darts of the wicked one” (Eph 6:16)

5–The ready availability of “grace to help in the time of need” (Heb 4:15-16).

6–The fact that “whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith” (1 John 5:4).

7–The reality of the spiritual weaponry given to every believer – weaponry that is fully capable: “For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ” (2 Cor 10:4-5).

8–The fact that “God is our refuge and strength, a very present Help in trouble” (Psa 46:1).

9–The fact that the Holy Spirit, who is given to us (2 Cor 5:5), brings forth fruit (Gal 5:22-23).

10–The fact that “they that are Christ's have crucified the flesh with the affections and lusts” (Gal 5:24).

Let it be clear, these provisions, when received by faith, bring an abrupt conclusion to enslavement to sin.

The thinking of those who view sin as a mere “habit” or an “addiction” that can be controlled by human wisdom and techniques is foolish, and unbecoming of those who have been justified. If the reason for justification is to rid us of sin, the grace that causes justification can certainly not promote sin or excuse its presence.

Therefore the provoking question: “What shall we say then? Shall we continue in sin, that grace may abound?” (Rom 6:1) – and that is the unacknowledged supposition behind the foolish statements, “God loves us anyway,” and “You cannot do anything to make God love you less.”

A continuance in sin is a denial of the grace of God. It evidences a refusal to be taught by grace to deny “ungodliness and worldly lusts,” and live “soberly, righteously, and godly, in this present world” (Tit 2:11-12). The grace of God, when received, will not allow the individual to persist in sin. One may concoct a doctrine that affirms no sin or deviation from the truth can cause a person to fall away from grace. But that foolish affirmation does not make it so. In fact, a fall from grace can be caused by resorting to a system of Law to be justified. As it is written, “Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace” (Gal 5:4). How much more is this true of the one who continues to transgress that law?

It might appear strange that such reasoning is introduced, for rarely will you hear someone put forth an argument like this. The Spirit, however, is not referring to a specific argument of the flesh, but to the manner in which the flesh reasons. It leads a person to continue to sin in the expectation of receiving grace and repeated forgiveness.

But this reasoning is flawed to the core. Sin is not the cause of grace. Rather, it is the result of corrupt and wayward thinking that causes a stirring up Divine wrath and indignation! Is it not written, “for BECAUSE of these things cometh the wrath of God upon the children of disobedience” (Eph 5:6; Col 3:6). Grace comes to us because of what Jesus has done, not because of our sins!

## Part 5 - GOD FORBID!

### DEAD TO SIN, ALIVE TO GOD

Romans 6:1-14 NKJV

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### GOD FORBID!

“Shall we continue in sin, that grace may abound? GOD FORBID.” (Rom 6:2). Other versions read, “Certainly not!” (NKJV), “May it never be!” (NASB), “By no means” (NIV), “In no way!” (BBE), “Absolutely not!” (CEB), “Heaven forbid!” (CJB), “Far be the thought” (DARBY), “That's unthinkable!” (GWN), “Of course not!” (NLT).

I must admit I do not care for the other versions. They are too academic, as though the apostle was asking for our opinion of the matter. The word from which “God forbid” is translated has the following lexical meaning: “denies the thought of the thing, or the thing according to the judgment, opinion, will, purpose, preference, OF SOMEONE” (Thayer). In this case, the “Someone” whose will has been contradicted is GOD HIMSELF, not the readers. The text means God Himself has not allowed for any such conclusion. There is absolutely no provision in salvation that validates, condones, or tolerates, continuing in sin – regardless of what men may think. God never ignores, glosses, or treats sin as minor and inconsequential – NEVER! Like it or not, there is no such thing as a man who IS reconciled to God (2 Cor 5:10) continuing in sin. The salvation of

God is of such a nature that you have to actually leave the presence and love of God in order to sin. Those who tolerate sin, attempting to wean men away from it, are at a glaring variance with God Almighty.

The intent of this expression is simply this: It is not possible for such a thing to even occur! It is not possible for sin to be encouraged by grace, sanctioned by the Spirit, countenanced by Christ, or overlooked by God. Sin simply cannot continue where God's favor is received. Men must have done with trying to explain sin continuing in believers. That is why sin is to be confessed to God, in order that one may be forgiven and "cleansed from ALL unrighteousness" (1 John 1:9).

When some raise the question about what is called "sinless perfection," we simply do not pay heed to them. That phrase is not in Scripture, and it is not to be dignified as though it was. When men read a text like this and glibly say, "That is not talking about 'sinless perfection,' they are demeaning the Living God Himself, as though what He declares requires some human explanation. What God says is to be believed, not explained!

When the reign of grace begins, the reign of death ends! Furthermore, grace cannot be increased by continuance in sin. It does not abound BECAUSE sin abounds. Grace abounds WHERE sin formerly existed and abounded – a condition that grace brings to an abrupt cessation.

This expression – "God forbid!" – reflects an utter abhorrence for sin, and particularly continuing in sin. Those who persist in sin do not need grace, but repentance. As it is written, "In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and THAT THEY MAY recover themselves out of the snare of the devil, who are taken captive by him at his will" (2 Tim 2:25-26).

Those who are standing in "the true grace of God" (1 Pet 5:12) develop such a distaste for sin, that the thought of continuing in it is repulsive to them. Grace not only removes sin, but makes sin detestable. This is involved in the marvelous promise, "If we confess our sins, He is faithful and just to forgive us our sins, and to CLEANSE US FROM ALL UNRIGHTEOUSNESS" (1 John 1:9).

Let it be clear, the expression "God forbid!" or "Certainly not!" refuses to allow us to entertain the notion that grace allows for, or encourages sin. It will not permit us to imagine we may indulge in sin expecting to receive grace. One has to forget and abandon grace in order to sin.

The provisions inherent in salvation in no way encourage or condone a continuance in sin. Consider the following.

- 1–The grace of God effectively teaches us to deny ungodliness and worldly lusts, and to live soberly and righteously in this world (Tit 2:11-13).
- 2–Every temptation comes with a way of escape (1 Cor 10:13).
- 3–We are provided the shield of faith that will quench ALL of Satan's "fiery darts," which are temptations (Eph 6:16).
- 4–We are given power to resist the devil (James 4:7).

5–In the time of need, which is temptation, we have access to the throne of all grace, and can appropriate mercy, and find grace to help in the time of need (Heb 4:15-16).

6–The grace of God can make us strong (2 Tim 2:1).

7–"They which receive abundance of grace and of the gift of righteousness SHALL REIGN in life by one, Jesus Christ" (Rom 5:17).

8–Those in Christ are unequivocally told, "For sin shall NOT have dominion over you: for ye are not under the law, but under grace." (Rom 6:14).

9–Those in Christ are told, "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Gal 5:16).

Remember, "His Divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that BY THESE ye might be partakers of the Divine Nature, having escaped the corruption that is in the world through lust" (2 Pet 1:3-4).

See, God has made no allowance for anyone in Christ to "continue in sin." If you have difficulty believing this, then ask God, "Help my unbelief!" (Mark 9:24). He will!

## Part 6 - HOW CAN WE LIVE IN SIN?

### DEAD TO SIN, ALIVE TO GOD

Romans 6:1-14 NKJV

Lesson 6 of 52

### HOW CAN WE LIVE IN SIN?

"God forbid. How shall we, that are dead to sin, live any longer therein?" (Rom 6:2)

Other versions read, "How shall we who died to sin live any longer in it?" (NKJV); "We died to sin; how can we live in it any longer?" (NIV); "How can we who died to sin go on living in it?" (NRSV).

To this point, only two deaths have been mentioned. First, the death into which all men sank because of Adam's sin (5:12,14,15,17,21). Second, the death of Christ (5:6,8,10). No reference has been made to any death toward sin, only death IN sin (men), and a death FOR sin (Jesus Christ). Now, however, a third type of death will be expounded: DEATH TO SIN.

Think of the magnitude of the expression "dead to sin." Among other things, this shows that becoming righteous before God is more than a mere legal transaction. Grace, which takes sin away, cannot nourish sin, encouraging its continued expression. When sin is found in the child of God, grace has been suppressed and, to some degree, rejected. It is necessary to speak strongly about this matter, else our text will have no real significance for us. Keep in mind, this is not a description of what we were when grace found us, but what we are AFTER grace has raised us.

"DEAD TO SIN"

Sin is related to death in at least three ways. Two of these ways have already been mentioned. The spirit will now develop the third relationship.

1–There is a death “IN” sin (Eph 2:1; Rom 5:12; 7:9). This is the condition of all men by nature.

2–There is a death “FOR” sin (1 Pet 3:18; 1 Cor 15:3). This is Christ’s vicarious death, that fully addressed all of the ramifications of sin.

3–Death “TO” sin (Rom 6:2,7,11; Col 3:3). This death occurs when we are reconciled unto God, justified, and made righteous.

There are two fundamental senses in which we are “dead to sin,” and they are both glorious.

1–First, we have been “justified from all things,” thereby freeing us from the guilt of sin (Acts 13:39). Our sins are not imputed to us, as God refuses to do so (Rom 4:8). The guilt of sin can no longer dominate those living by faith, and cannot condemn them. Their conscience has been “purged” (Heb 9:14). They are “dead to sin.”

2–Second, since Jesus is made unto us “sanctification” (1 Cor 1:30), we have been separated from servitude to sin. We no longer have an obligation to sin, for we have been freed from its rule as well as its guilt. The “new man” has no appetite for sin, and finds it detestable. That is why grace can teach the child of God to say “NO” to sin in all of its forms (Tit 2:11-12).

As the Spirit will establish in the seventh chapter of Romans, the child of God is not without exposure to the principle, or law, of sin. In fact, that “law” dwells within him, in “the flesh” (Rom 7:18). “But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members” (Rom 7:23). On the surface, this may appear to contradict the affirmation that we are “dead to sin.” However, death to sin does not mean we are insensitive to it or wholly incapable of responding to it. It DOES mean that the part of us that is united to Christ IS fully separated from sin. As John says, “Whoever has been born of God does not sin, for His seed remains in him; and he cannot sin, because he has been born of God” (1 John 3:9). And again, “We know that whoever is born of God does not sin; but he who has been born of God keeps himself, and the wicked one does not touch him” (1 John 5:18). Just as surely as our old self was alive to sin and dead to God, so our new self is dead to sin and alive to God.

As the seven chapter substantiates, however, the believer is not either an “old man” or a “new man.” Instead, he is “in the body” (2 Cor 4:10; 5:6; 2 Cor 12:2-3; Heb 13:3). In that circumstance he is a complex dichotomy in which both the “old” and “new” man reside – in his body, or while he is in this world. Elsewhere, the Spirit strictly charges us to “put off the old man” and “put on the new man,” yielding our whole persons to the “new creation” (2 Cor 5:17).

Beginning in this chapter, the Holy Spirit will develop the reality of the “new creature” – that which is “born of God.” He will firmly establish that justification has yielded very real and marvelous results.

Not the least of these results is death “to sin.” There is a part of us to which sin has no attraction. We “died to sin” (NKJV,NASB,NIV,NRSV). We were separated from its guilt and power, and we no longer have an obligation or indebtedness to it. Our justification, therefore, was more than simply liquidating our indebtedness to God, or forgiving our sin. It involved extricating us from the tyranny, or dictatorship, of sin itself.

This deliverance is confirmed by the response of believers to the Gospel of Christ. When men cried out “What shall we do” (Acts 2:37), or “Here is water, what doth hinder me from being baptized” (Acts 8:36), or “What must I do to be saved” (Acts 16:30), they confirmed sin was losing its power over them. Satan would never have permitted them to cry out in such a manner if he could have stopped it. Sin itself was unwilling to let them go. Yet, their initial calling upon the name of the Lord revealed a death to sin was beginning, and would be culminated when they “put on Christ” (Gal 3:27). This is the death to sin of our text.

Part 7 - The Spirit asks – HOW CAN WE LIVE IN SIN?

DEAD TO SIN, ALIVE TO GOD

Romans 6:1-14 NKJV

Lesson 7 of 52

The Spirit asks – HOW CAN WE LIVE IN SIN?

"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" (Rom 6:1-2) A stirring question, indeed! How can those who have been disentangled from sin maintain their identity with Jesus, and continue sinning? What form of reasoning will support such a foolish postulate?

To live in sin, or continue to transgress, would be to return to death IN sin, and consequent separation from God. As we will see, the Spirit is not saying it is impossible for believers to sin, for He will admonish us to cut loose from sin. Rather, He is affirming that it is unreasonable and foolish to sin! We have been freed from the guilt of sin, and thus owe no allegiance to it, for when we are freed from the guilt of sin, we are simultaneously freed from its power. We have been joined to Christ, and are thus superior to it. We have been taught by God of its malignity and condemning power, and thus, because we have a “new heart,” should have no appetite for it. For the child of God, sin is totally unreasonable and thoroughly distasteful.

WHAT IS REQUIRED TO LIVE IN SIN?

In order to “live in sin,” or continue to sin, several things MUST take place. Living in sin is never innocent, never accidental, and always deliberate. To continue in sin, one must:

1. Resist the Spirit, fighting against His relentless influence (Acts 7:51).
2. Quench the Spirit, refusing to hear what He is saying to the churches, and choosing to thrust His influence from us (1 Thess 5:19).

3. Grieve the Spirit, choosing to indulge in things that offend Him, stifle His influence, and compete against His gracious leading (Eph 4:30).
4. Allow the entrance of an evil heart of unbelief, from which we were once delivered (Heb 3:12).
5. Make a place in which the devil can work, influencing us to turn away from Christ and follow him (Eph 4:27).
6. Allow Satan to get an advantage of us, even though we have been delivered from him (2 Cor 2:11).
7. Be ignorant of the devices of the devil, even though God has revealed his ways and subtleties (2 Cor 2:11b).
8. Refuse to hear Him who is speaking from heaven (Heb 12:25).
9. Cease to seek those things which are above, where Christ sits on the right hand of God (Col 3:2).
10. Refuse to set our affection on things above, and not on things on the earth (Col 3:2).
11. Fail to put on the whole armor of God, that we might stand against the wiles of the devil (Eph 6:10-18).
12. Decline to add to our faith those things God has supplied in abundance (2 Pet 1:5-8).
13. Refuse to hear Christ and be taught by Him (Eph 4:20-21).
14. Fail to resist the devil by continuing steadfast in the faith (1 Pet 5:8-9).
15. Refuse to live by faith, which is the victory that overcomes the world (1 John 5:4-5).
16. Spurn walking in the Spirit, which assures we will not fulfill the lust of the flesh (Gal 5:16).
17. Reject the consideration of the return of our Lord, which hope leads us to purify ourselves as He is pure (1 John 3:3).
18. Withdraw from fellowship with Christ, into which we have been called (1 Cor 1:9), who of God is made unto us “wisdom, and righteousness, and sanctification, and redemption” (1 Cor 1:30).
19. Fail to confess our sins to God, who is “faithful and just to forgive us our sins and CLEANSE US from ALL unrighteousness” (1 John 1:9).
20. Stop walking in the light, thereby losing the fellowship of kindred believers and the cleansing power of Christ’s blood (1 John 1:7).
21. Be beguiled by the Devil, from whose kingdom we have been delivered (2 Cor 11:3; Col 1:13).
22. Refuse to live by “every Word of God,” thrusting it from us rather than desiring and eating it (Lk 4:4).
23. Reject the injunction to seek first the Kingdom of God and His righteousness (Matt 6:33).
24. Fail to pay attention, giving due heed, to the message of the Gospel, allowing ourselves to drift away from it (Heb 2:1).

Do not doubt for one moment that every one of these things has come to pass when a believer sins. In a sense, it is not easy to sin. It requires a change of focus – from the Lord Jesus Christ to “this present evil world.” It demands earth-centeredness and worldly-mindedness. To live in sin, one must think primarily of himself, refusing to do the will of the Lord. He must return to the pit from which he was “digged” (Isa 51:1). To continue in sin is to once again be under the domination of Satan, from whom Jesus delivered us.

## Part 8 - DEAD TO SIN, BUT TEMPTED

### DEAD TO SIN, ALIVE TO GOD

Romans 6:1-14 NKJV

Lesson 8 of 52

### DEAD TO SIN, BUT TEMPTED

Prior to Christ, men were not “tempted” in the same manner as those in Christ. Once the KJV says that God “tempted” Abraham (Gen 22:1), meaning that He tested him. Aside from that example, and in regard to BEING TEMPTED TO SIN, the following words are not found from Genesis thru Malachi: “tempted,” “tempt,” “temptation,” “temptations,” “tempter,” and “tempteth.”

However, throughout Moses the Prophets, it is written that the people “tempted God” (Psa 78:18,41,56; 106:14), and did “tempt the LORD” (Ex 17:2,7). God said the people “have tempted Me” (Num 14:22; Psa 95:9; Mal 3:15). In fact one of God’s commandments was, “Ye shall not tempt the LORD your God, as ye tempted him in Massah” (Deut 6:16). The day Israel tempted God at Massah was called “the day of temptation” (Psa 95:8) – a time when the people tempted God. A single time we read of Satan provoking someone to sin: “And Satan stood up against Israel, and provoked David to number Israel” (1 Chron 21:1).

In the Gospels, there are nineteen references to men being “tempted” by the devil. In Acts thru Revelation there are twenty-two such references. Satan is twice called “the tempter,” but only in the New Covenant writings (Matt 4:3; 1 Thess 3:5). There are various names assigned to the Devil: Abaddon (Rev 9:11), Accuser of our brethren (Rev 12:10), your Adversary (1 Pet 5:8), Apollyon (Rev 9:11), Beelzebub (Matt 10:25), Belial (1 Sam 30:22 [17 times in O.T.], 2 Cor 6:15), Enemy (Matt 13:39), Father of lies (John 8:44), Great Red Dragon (Rev 12:3), Liar (John 8:44), Murderer (John 8:44), that Old Serpent (Rev 12:9), Prince of this world (John 12:31), Prince of the devils (Matt 9:34), Prince of the power of the air (Eph 2:2), Satan (1 Chron 21:1; [15 times from 1 Chron-Zech] ), Serpent (Gen 3:1-13), spirit that now worketh in the children of disobedience (Eph 2:2), Tempter (Matt 4:3), the god of this world (2 Cor 4:4), and Wicked One (Matt 13:19; 1 John 2:13).

You will observe that most of our knowledge about the Devil is in the Gospels and Apostolic writings. Prior to that, there is more written about men tempting God than Satan tempting men. This has a lot of relevance to our subject. Until Christ’s death, Satan was certainly under the authority of God, and was strictly controlled

by him, as evidenced in the record of Job. However, because sin had not been “put away” (Heb 9:26), he conducted his business with a bit more liberty than he does now.

Now, Jesus has utterly defeated him (Heb 2:14), leaving him with a mortal bruise on his head, which shall result in his total demise. The complicating factor is that he is now like a wounded beast, who wreaks havoc before it dies. Because of Christ’s death, and since he has been cast out of heaven, the warning is issued: "Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time" (Rev 12:12). If you give him any room, he will cause disruptions you can scarcely imagine possible. That is why there are such stern warnings against those who commit sin (1 Cor 6:9-10; Gal 5:19-21; Eph 5:5-6; Col 3:5-6). Satan is potentially more dangerous to you than he was to Job!

Sin, particularly continual sin, is never an innocent matter. It defies all sound reasoning, or spiritual thought. It contradicts the work of redemption, conflicts with the grace of God, stifles the work of the Holy Spirit, and negates a profession of faith. Until forgiven, it puts one under Satan’s power, and forces the individual to walk in spiritual darkness.

When we believers are tempted to sin, we must shout to our souls, “How can I, who am dead to sin, live any longer in it?” We must rely on God, as Joseph did when confronted with the wicked wife of Potiphar: “How then can I do this great wickedness, and sin against God?” (Gen 39:9). If Joseph could reason in such a manner without the Ten Commandments, without a Bible, without the indwelling Spirit, and without the Gospel of Christ, how much more are those in Christ Jesus able to so think. For those in Jesus, sin is really illogical and unreasonable, yet it is lethal.

One of the great blights of our time is the casualness with which sin is approached within the professed church. A sense of its malignity and offensiveness can scarcely be perceived. It is tolerated within local congregations, and often even erupts among its leaders. All of this confirms there is very little awareness extant in the professed church of what has really occurred in salvation. Within this context, our text is most relevant. It will reason with us with great power and persuasiveness.

Part 9 - DO YOU KNOW?

DEAD TO SIN, ALIVE TO GOD

Romans 6:1-14 NKJV

Lesson 9 of 52

DO YOU KNOW?

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?" (Rom 6:3)

The Spirit will now confirm that believers really are “dead to sin.” The death is not a figurative or symbolic one, but a very real one. It is not external, but it is real. It cannot be perceived with the eye, but it is real. It is a death accomplished in our immediate association with the Lord Jesus Christ in our spirit. The arguments that will now be set before us are unusually powerful. Evidence will be presented that is common to every person in Christ, even though, in some circles, they are not known. It must be remembered that it is KNOWING the truth that sets one free. As Jesus Himself said, "And ye shall know the truth, and the truth shall make you free" (John 8:32). The “truth” of reference pertains to Jesus Christ, not to facets of life – like domestic life, health, wealth, and other facets of life in the world. The freedom realized in knowing the truth concerning Christ, and it will bring a freedom that pertains to every area of life. No other supposed freedom can do this.

#### DO YOU NOT KNOW?

The interrogation “Do you not know?” is rhetorical, but NOT ONLY rhetorical. It is like saying, “Are you really ignorant of what has happened to you?” or, “Don’t you realize what has really taken place?” The Spirit uses this form of teaching again in verse sixteen: "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?" (Rom 6:16). It is again used in chapter seven: "KNOW YE NOT, brethren, (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth?" (Rom 7:1).

Frequently the Spirit asks “KNOW YE NOT?” i.e., in First Corinthians:

1.–"KNOW YE NOT that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor 3:16).

2.–"KNOW YE NOT that a little leaven leaveneth the whole lump?" (1 Cor 5:6).

3.–"KNOW YE NOT that we shall judge angels? How much more things that pertain to this life?" (1 Cor 6:3).

4.–"KNOW YE NOT that the unrighteous shall not inherit the kingdom of God?" (1 Cor 6:9).

5.–"KNOW YE NOT that your bodies are the members of Christ?" (1 Cor 6:15).

6.–"What? KNOW YE NOT that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (1 Cor 6:19).

These are all things that should be known, and any person who does not know such things is put at an unimaginable disadvantage. This is a way of introducing something that can and should be known. It is obvious to faith, but is obscured when men walk in the flesh. The failure to know such things, particularly what is asked in our text, impacts how men think and act.

This is further addressing something that is accomplished by God, not us. He accomplished it within because it is essential to living by faith and walking in the Spirit. As the text will affirm, he is speaking about baptism, and what takes place when a person is baptized. So far as men are concerned, “baptism” is a discernible point in time – not an unseen accomplishment that is assumed.

Perhaps you have heard someone say, “Baptism has nothing to do with salvation.” Such sayings were invented, and are perpetrated by the ignorant – by those who “know not.” The truth of the matter is that there is nothing about Jesus Christ, what He commands, or true apostolic doctrine that is unrelated to salvation. Those who imagine there is a facet of life toward God that is disassociated from salvation, have imagined there is some facet of true life in which Jesus is not essential. Such poor souls may deny that is what they mean, but it is still true. Anything – ANYTHING – that is not associated with salvation, is not associated with Jesus Christ, the Son of the Living God. In the case of our subject, “there is ONE BAPTISM” (Eph 4:5), and it has to do with salvation, with Jesus Christ, and with our freedom from the power of sin.

#### Part 10 - SO MANY OF US AS WERE

##### DEAD TO SIN, ALIVE TO GOD

Romans 6:1-14

Lesson 10 of 52

##### SO MANY OF US AS WERE

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?" (Rom 6:3)

This introduces a common experience – something that occurs to everyone involved in the ordinance that is mentioned. What follows happens to everyone participating in the activity that is specified. It should also be observed that few, if any, were aware of the expounded realities to any measurable degree.

In our day, in my judgment, there is too much stress on the individual. This is the direct result of a psychological approach to the experience of believers.

Legitimate spiritual experience is applicable to ALL who are in Christ. The only exception comes in the matter of output – something that is addressed in “spiritual gifts” (1 Cor 12). Even then, the objective of the gifts is common – to edify and stabilize the household of faith (1 Cor 14:26; Eph 4:11-16). Everyone who is in Christ is a “believer” (Acts 15:14). Everyone has been put into Christ (1 Cor 1:30). Everyone has been “made accepted” (Eph 1:6). Everyone has access to the throne of all grace (Heb 4:14-16). Everyone has access to “all spiritual blessings in heaven places” (Eph 1:3). Everyone is taught by the grace of God to deny ungodliness and worldly lusts, and to live soberly and godly in this present world (Tit 2:11-13). Everyone is tempted (Heb 4:15)– and every temptation comes with a way of escape (1 Cor 10:13). Everyone has to run unto obtain the prize (1 Cor 9:24). Everyone has to resist the devil, and is given power to do so (James 4:7; 1 Pet 5:8-9). Everyone is being conformed to the image of the Son of God (Rom 8:29-30) . . . etc.

When teaching is personalized by men, it is diluted. The personalization of the truth of God is a ministry given to the Holy Spirit – not men. The scope of the knowledge of men is not large enough for any of them to become a solver of

human problems. That fact is at the heart of teaching like that of the sixth chapter of Romans.

As is common in Apostolic teaching, both the cause and effect of Divine working are accented. The effects of the grace of God are as real as the reception of it by the believer. Grace not only enables its recipients to become clean, but to keep clean as well. Being saved by grace involves growing up into Christ in all things (Eph 4:15), and successfully handling spiritual gifts “one to another, as good stewards of the manifold grace of God” (1 Pet 4:10). There is such a thing as knowing “the grace of God in truth” (Col 1:6). It can be said to every believer, “this is the true grace of God wherein ye stand” (1 Pet 5:12) – standing referring to spiritual stability, consistency, and faithfulness. Too often, the grace of God is associated only with extrication from sin, forgiveness, and recovery.

#### THE PURPOSE OF THIS TEACHING

Let it be clear, this teaching is not a diversion from the Spirit’s teaching on justification (Rom 3:21-5:21) – “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?” (Rom 6:3). It is not the development of a new subject. The sixth chapter of Romans puts a handle on the truth of justification and imputed righteousness. For this reason, an event will be expounded that is both common and perceptible. The Spirit will not refer to an emotion, or a spiritual occurrence that is difficult to identify. To proceed in such a manner would only obscure the truth that is being declared. He will address a common experience that can be identified externally, and has extensive inward effects.

### Part 11 - BAPTIZED INTO CHRIST JESUS

#### DEAD TO SIN, ALIVE TO GOD

Romans 6:1-14

Lesson 11 of 52

#### BAPTIZED INTO CHRIST JESUS

“Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?” (Rom 6:3)

As soon as the word “baptized” is mentioned, a host of speculative arguments is introduced by those in the grip of sectarianism. There are “Christian” sects in which baptism is not common. It is rarely mentioned, and hardly ever expounded – even by some who wax bold and mention it. The theology of some is challenged by this forthright statement – “so many of us we were baptized into Jesus Christ,” and therefore they seek to neutralize what is said with fanciful explanations. Some say it is a spiritual baptism that is placed before us – one that cannot be seen or sensed in any way. That such a thing does occur is true, but the point here is KNOWING that it occurred. Those opposing the necessity of baptism say real identity with God can only be identified by understanding, and cannot be associated with a point in time. It is, they say, a general statement like “we, being

many, are one body in Christ" (Rom 12:5). That there is an unseen baptism, accomplished "by the Spirit," is a fact, and cannot be denied: "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (1 Cor 12:13).

Others say this refers to a baptism in the Spirit. It may be associated with some physical phenomena, depending on the teaching embraced, but is basically an unseen happening. Of course, the text does not say "so many of us as were baptized in the Spirit" and men should not pretend that is what is meant.

When God added people to the church, or they were added to the Lord, it was associated with an observable point in time: "Then they that gladly received his word were baptized: and the same day there WERE ADDED unto them about three thousand souls" (Acts 2:41); "And the Lord added to the church daily such as should be saved" (Acts 2:47).

Those who oppose baptism rob the text of its power. They throw the truth declared into a dark and mystical pit in which the precious and needed truth required cannot be easily seen. If the event of reference – "baptism" – is not readily apparent, it will not be able to convey the confidence intended.

The act of baptism is first reported as part of John the Baptist's ministry – "the baptism of John" (Matt 21:25). Jesus Christ Himself was baptized by John, at which time the entire Godhead was present: Jesus Himself being baptized, the Holy Spirit descending upon Him in the form of a dove, and God the Father audibly declaring Jesus was His "Beloved Son," in which He was well pleased (Matt 3:16-17). The baptism of Jesus was a baptism that could be seen by John and the multitude that were present.

The "baptism" of reference in our text is reported in the Acts of the Apostles.

"Then they that gladly received his word were BAPTIZED: and the same day there were added unto them about three thousand souls." (Acts 2:41)

"But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were BAPTIZED, both men and women." (Acts 8:12)

"And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he BAPTIZED him." (Acts 8:38)

"And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was BAPTIZED." (Acts 9:18)

"And he commanded them to be BAPTIZED in the name of the Lord. Then prayed they him to tarry certain days." (Acts 10:48)

"And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshiped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was BAPTIZED, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us." (Acts 16:14-15)

"And he took them the same hour of the night, and washed their stripes; and was BAPTIZED, he and all his, straightway." (Acts 16:33)

"And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were BAPTIZED." (Acts 18:8)

"When they heard this, they were BAPTIZED in the name of the Lord Jesus." (Acts 19:5)

"And now why tarriest thou? arise, and be BAPTIZED, and wash away thy sins, calling on the name of the Lord." (Acts 22:16)

These baptisms were done, experienced, and witnessed by men. Jesus told His disciples to themselves baptize the believers: "Go ye therefore, and teach all nations, BAPTIZING THEM in the name of the Father, and of the Son, and of the Holy Ghost" (Matt 28:19).

Baptism is accomplished at a point in time that can be specifically marked. What occurs at that time could not be known with assurance apart from the event of baptism itself. We are told what actually took place when we were baptized – a specific time that can be known.

1–Sins were remitted (Acts 2:38; 22:16).

2–The one baptized received the gift of the Holy Spirit (Acts 2:38).

3–We were baptized into Christ's death (Rom 6:3).

4–We were baptized into Christ (Gal 3:27).

5–We were raised to walk in newness of life (Rom 6:4).

6–Our "old man" was crucified with Christ (Rom 6:6).

7–Being "dead," we were freed from sin's dominion (Rom 6:7).

8–We became "dead indeed unto sin, but alive unto God" (Rom 6:11).

9–We were "made free from sin" (Rom 6:18).

10–We became servants to God (Rom 6:22).

11–We experienced the "circumcision of Christ" (Col 2:11).

12–We experienced "the operation of God" (Col 2:12).

If you are in Christ, all of these took place when you were baptized. However, at that time, your only confirmation was your baptism – the point in time when you were baptized into Christ. Your baptism was when the following took place. "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. Being then made free from sin, ye became the servants of righteousness" (Rom 6:17-18). The "form of the doctrine" is baptism itself, which involves a death, a burial, and a resurrection (Rom 6:3-4).

The experience described in our text can be dated – pinpointed like the baptism of Jesus, and the various reported baptisms. That is the only way you can put a date on something that is done inwardly. The inward work of reference is associated with a point in time – like your baptism.

## DEAD TO SIN, ALIVE TO GOD

Romans 6:1-14

Lesson 12 of 52

### BAPTISM

To assist us in our understanding of this most controversial subject, the Spirit reveals there is only “ONE baptism” (Eph 4:5). The word “baptism” (the noun form) is used twenty-two times in Scripture. Three different occasions are referenced by this word.

1. baptisma – The “baptism” of John the Baptist (Matt 3:7; 21:25; Mk 1:4; 11:30; Lk 3:3; 7:29; 20:4; Acts 1:22; 10:37; 13:24; 18:25; 19:3,4; Acts 1:22)

2. baptisma – Also used for being overwhelmed with suffering, or suffering unto death. Christ referred to this as His own baptism (Matt 20:22-23; Mk 10:38-39; Lk 12:50).

3. baptisma – Also used of the baptism that is common to all believers (Eph 4:5; 1 Pet 3:21; Rom 6:4; Col 2:12).

In its noun form, “baptism” is never referred to being baptized “with the Holy Spirit” – never. The phrase “the baptism of the Holy Spirit,” or “the baptism of the Holy Ghost” is not found a single time in any standard version of Scripture. In fact the words “the baptism of,” in any standard version of Scripture, are ONLY used in this way by the Spirit: “the baptism OF JOHN” (Matt 21:25; Mk 11:30; Lk 7:29; 20:4; Acts 1:22; 18:25), and “the baptism OF REPENTANCE” (Mk 1:4; Lk 3:3; Acts 13:24; 19:4). Every version of Scripture limits the words “baptism of” to these two references: John and repentance, the latter being another view of John’s baptism.

There should, then, be no controversy over the baptism COMMON to ALL believers! Christ’s baptism of suffering unto death is certainly not common to all believers, nor is martyrdom, which is a similar baptism (1 Cor 15:29). John’s baptism was obviated with the enthronement of Jesus, as it was instituted in anticipation of Christ (Acts 19:4), and was not accompanied with the “gift of the Holy Spirit” (Acts 2:38). Paul asked some Ephesians disciples who were disciples of John the Baptist, “Have ye received the Holy Ghost since ye believed?” They responded that they did not even know there was such a thing as “the Holy Ghost,” or “the Holy Spirit” (NKJV): “And they said unto him, We have not so much as heard whether there be any Holy Ghost” (Acts 19:2). They probably had heard of evil spirits (Acts 19:12-16), but not the Holy Spirit.

The question Paul then asked is not a question that is being asked today. “And he said unto them, Unto what then were ye baptized?” (Acts 19:3). Other versions read, “Into what were ye baptized?” (NKJV), “what baptism did you receive?” (NIV). They answered, “Unto John’s baptism,” or “Into John’s baptism” (NKJV). Paul then replied, “John indeed baptized with a baptism of repentance, saying to the people that they should believe on Him who would come after him, that is, on Christ Jesus” (Acts 19:4). Hearing this, “they were baptized in the name of the Lord Jesus” (Acts 19:5). In confirmation of the validity of the baptism, “And when

Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied" – "prophesied" meaning the message was comprehended, as it was on the Day of Pentecost (Acts 19:6). This occasion, like the conversions at the house of Cornelius, were unique, because the people were Gentiles. Therefore, a special confirmation was given to them – and it was on the basis of their baptism into Christ. Baptism, then, had everything to do with salvation, and with a special confirmation they had been received by the Lord. This is the "one baptism" that is common to all believers of all ages. The teaching of Romans six confirms the universality of baptism in being identified with Christ, and receiving the remission of sins, and the gift of the Holy Spirit.

## Part 13 - A COMMON BAPTISM

### DEAD TO SIN, ALIVE TO GOD

Romans 6:1-14 NKJV

Lesson 13 of 52

### A COMMON BAPTISM

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom 6:3)

This is the baptism that is common throughout the book of Acts, and pertains to all who have obeyed the Gospel. It should be obvious to all that this involved a bodily action in which the individual being baptized took a certain initiative.

1. All who cried out "What shall we do" were told, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38). This was something THEY were told to do, not something God would automatically do. Men are never told to do what God Himself does.

2. Those who "gladly received the Word were baptized" (Acts 2:41).

3. Both "men and women were baptized" (Acts 8:12).

4. The Ethiopian eunuch wanted to be, and was, baptized by Philip in water (Acts 8:36,38).

5. Saul of Tarsus "arose and was baptized" by Ananias (Acts 9:18; 22:16).

6. Peter asked who could forbid water that Cornelius and his house could be baptized (Acts 10:47-48).

7. The Philippian jailor was baptized "the same hour of the night" – the hour when he asked, "What must I do to be saved?" (Acts 16:30-33).

8. Some Ephesians disciples were re-baptized in the same outward manner as John baptized, but for a different reason – and it was done because it was necessary (Acts 19:4-5).

9. Peter associates the "one baptism: with water, declaring by the Spirit that it "now saves us," even as Noah was saved by water – real water (1 Pet 3:21). That is, the water that lifted the ship in which he was housed, above the curse.

Those insisting that the baptism of Romans six is a spiritual baptism, or that it has nothing whatsoever to do with being baptized in “water,” are simply wrong. There is only “one baptism,” and it is common to all who are in Christ. The accounts of actual baptisms in Scripture leave no question about the action involved – one person baptized another person, and did it in water, which really is the only way one person CAN baptize another person. No person on earth can put you into Christ – even though the baptized person is, in fact, put into Christ. But that is something God does (1 Cor 1:30), and He does it at the time the person was baptized by another person. No person can cause another person to receive “the gift of the Holy Spirit” (Acts 2:38). That is something God does, and He does it at the time the person was baptized by another person.

Jesus commanded His apostles to “baptize” those who believed the Gospel (Matt 28:18-20; Mk 16:5-15). I would consider a person a fool who postulates that had nothing to do with salvation, or that the baptism commanded was not a necessity. Paul did not make a practice of baptizing those he converted, lest they become unduly attached to him. But he did say he personally baptized Crispus, Gaius, and the household of Stephanus (1 Cor 1:14-16). Those he did not personally baptize were obviously baptized by someone else.

Yes, there is “one baptism” – like there is “one body,” “one Spirit,” “one hope of your calling,” “one Lord,” and “one faith,” “one God and Father” (Eph 3-6).

Often, people are said to have been baptized (Acts 2:41; 8:12,13,16; 8:38; 9:18; 10:48; 16:15,33; 18:8; 19:5; 22:16).

There is Apostolic reasoning about baptism: Rom 6:3-4; 1 Cor 1:13; Gal 3:27; Col 2:12; 1 Pet 3:21). There is, indeed, “ONE BAPTISM.”

## Part 14 - “BAPTIZED INTO CHRIST”

### DEAD TO SIN, ALIVE TO GOD

Romans 6:1-14

Lesson 14 of 52

#### “BAPTIZED INTO CHRIST”

"For as many of you as have been BAPTIZED INTO CHRIST have put on Christ." (Gal 3:27)

Baptism involves more than an external activity. Both “water” (Acts 8:36; 10:47), and “Spirit” (1 Cor 12:18) are involved in the new birth (John 3:5-8) – WATER IS SEEN, SPIRIT IS UNSEEN. There is an action that takes place WITHIN as well as WITHOUT. In fact, it is the inward action that validates the outward one. Also, it occurs simultaneously with the outward action. The two are not to be divorced. Those who emphasize the outward are in error, no matter what motive they may have. It is what happens in the unseen realm that makes valid what is done outwardly. If nothing takes place within, the outward action is nothing more than a lifeless ceremony or ritual. Men do what is done outwardly, God does what is done inwardly. What He does is referred to as “the operation of God” (Col

2:12), and it is associated with the baptism in water that takes place outwardly. That is where the point of time in which “the operation of God” occurs. There really is no other way in which the initiation of the activity can be known. Think of the magnitude of the words “baptized INTO Jesus Christ” (Rom 6:3). This phrase is also used in Galatians 3:27: “For as many of you as have been BAPTIZED INTO CHRIST have put on Christ.” At the point of our baptism, we actually become one with the Lord Jesus. We are “joined” to Him, becoming “one spirit” with Him: "But he that is joined unto the Lord is one spirit" (1 Cor 6:17). What a marvelous unity this is! Jesus is in heaven, and the baptized one is upon the earth. Yet, a very real union is forged by the mighty God, who "hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph 2:6). No man can do this, and yet it is done when the individual is baptized in water (Acts 8:36).

Those who emphasize baptism generally manage to ignore these statements about being “joined to the Lord” (1 Cor 6:17), “added to the Lord” (Acts 5:18), having “faith in the operation of God” (Col 2:12), being made "sit together in heavenly places in Christ Jesus" (Eph 2:6), etc. The omission of this teaching has spawned all manner of spiritual impediments. Many believers live for years without knowing what actually happened when they were baptized. Those who are responsible for this neglect will give an answer to God for it, and do so before an assembled universe, and all of the holy angels. That neglect falls into the category of offending “one of these little ones who believe in Me.” They have robbed the people of what rightfully belongs to them. Jesus said of such people, “it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea” (Matt 18:6).

This is the unity for which Jesus prayed on the even of His betrayal. "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that thou hast sent Me" (John 17:21). This speaks of accord, harmony, and spiritual oneness. Christ, therefore, is “in” the believer (Col 1:27), and the believer is “in Christ” (2 Cor 5:17). The proof of the validity of baptism is not found in human arguments, but in what genuine baptism produces.

#### THE POINT BEING MADE

This text is not an argument for the validity of baptism. The validity and necessity of baptism does not need to be proved. It is affirmed to be a commandment (Acts 10:48; 22:16), and is now associated with being in Christ.

The Spirit is strengthening our faith and revealing the implications of our justification. When a person is “made the righteousness” of God (2 Cor 5:21), there is no place for sin. Lest the believer be discouraged with the thought that he is a helpless vassal of sin, the Spirit will now show us that we have been linked up with Jesus, and consequently with Omnipotence. He will not relate that vital association with a mystical experience that is unsure and difficult to identify. Rather, the Spirit will point to our baptism, declaring with power what actually

occurred to and in us at that time – when we “believed” and were “baptized” (Mk 16:16).

## Part 15 - BAPTIZED INTO HIS DEATH

### DEAD TO SIN, ALIVE TO GOD

Romans 6:1-14 NKJV

Lesson 15 of 52

### BAPTIZED INTO HIS DEATH

“ . . . as many of us as were baptized into Christ Jesus WERE BAPTIZED INTO HIS DEATH?” In the New Covenant, the believer, in a sense, participates with the Christ of the Gospel.

Not only did Jesus die for us, in our baptism, WE DIED WITH HIM! Keep in mind that the Spirit is here expounding our death TO sin – NOT our death IN sin: “How shall we, that ARE DEAD to sin, live any longer therein?” (Verse 2). This is not a theoretical death to sin, but a very real one. In participating in Christ’s death, we cease to participate in sin, for Christ has nothing to do with sin. It is true that sins are “washed away” when we are baptized: "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16). But that is certainly not the whole of the matter. We are also baptized INTO Christ’s death – which is WHY our sins are washed away. When young, I heard many a person attempt to show the necessity of baptism by saying we contacted the blood of Christ in baptism, and it alone could wash away sin. The argument had an element of truth in it, yet was not found in Scripture. It was really nothing more than a feeble attempt on the part of man to justify the need to be baptized. It is really vain to attempt to justify what Christ has commanded.

Our text speaks much more strongly on the matter! We are baptized “INTO” the death of Christ. When speaking of baptism, some say we are “buried with Christ,” which refers to burying what was “dead in sin” – like the burial of the dead, which takes place AFTER they die. But that is not at all what this text teaches. Rather, we are buried TO BECOME DEAD, not because we are dead. We are “buried INTO death.” Other versions read, "buried with Him through baptism INTO DEATH" (NKJV), “by baptism INTO DEATH” (NRSV), “Through immersion INTO HIS DEATH (CJB), “ INTO HIS DEATH (GENEVA), and “we were placed into the tomb WITH HIM” (GWN).

The point is that the death of Jesus is the ONLY death from which God raises to a new life. God does not raise a person from being “dead in trespasses and sins” (Eph 2:1). Rather, there is a joining together with Christ in His death, "Even when we were dead in sins, hath quickened us TOGETHER WITH CHRIST, (by grace ye are saved;) AND hath raised us up TOGETHER, and made us sit TOGETHER in heavenly places in Christ Jesus" (Eph 2:5-6).

Thus Paul reasons concerning our baptism, "Now IF WE BE DEAD WITH CHRIST, we believe that we shall also LIVE WITH HIM" (Rom 6:8). Know this of a surety, no person will rise to walk in the newness of life, who has not been buried with Christ into His death. In a practical sense, this "death" continues on. As it is written, "For ye ARE dead, and your life is hid with Christ in God" (Col 3:3). The death continues on because you still reside in a mortal body. However, the life you have in Christ gives you the power to subdue your body, and make it your slave, so that you can live doing the will of God from the heart. Paul referred to this when He wrote, "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor 9:27). The Amplified Bible reads, But [like a boxer] I buffet my body [handle it roughly, discipline it by hardships] and subdue it, for fear that after proclaiming to others the Gospel and things pertaining to it, I myself should become unfit [not stand the test, be unapproved and rejected as a counterfeit]. The fact that we are "dead with Christ," means that all of the powerful effects and benefits of Christ's death now belong to us! I will cover some of these revealed associations of the death of Jesus Christ in the next lesson.

## Part 16 - THE BENEFITS ACCRUING FROM CHRIST'S DEATH

### DEAD TO SIN, ALIVE TO GOD

Romans 6:1-14

Lesson 16 of 52

### THE BENEFITS ACCRUING FROM CHRIST'S DEATH

In contemporary Christianity, one of the most understated facts relating to Jesus Christ is His death. This pertains to our subject, for those, in Christ have been "baptized INTO HIS DEATH" (Rom 6:3). The dreadful curse of institutionalism, with its earthly agendas and carnal priorities, has seen little in the death of Christ – that is why it speaks little about it. However, "the apostle's doctrine" (Acts 2:42) makes much of the death of Christ. Here are a few examples of their teaching.

1 He gave His life as A RANSOM for many (Matt 20:28).

2 His blood was "shed for the REMISSION of sins" (Matt 26:28).

3 In His death, as the Lamb of God, He TOOK AWAY "the sin of the world" (John 1:29).

4 He gave His "flesh" for "THE LIFE of the world" (John 6:51).

5 He laid down His life for the PROTECTION of the "sheep" (John 10:11-17).

6 He died that He might GATHER INTO ONE the scattered people of God (John 11:51-52).

7 He died that He Himself might bring forth MUCH FRUIT (John 12:23-24).

8 When He died, the "prince of this world was cast out" (John 12:31).

9 In His death, a means was provided through which He would DRAW ALL MEN to Himself (John 12:32-33).

- 10 Through His death Jesus PURCHASED “the church of God” (Acts 20:28).
- 11 In His death is justification, redemption, and remission of sin through GOD’S RIGHTEOUSNESS (Rom 3:24-25).
- 12 We were RECONCILED to God by the death of Jesus (Rom 5:10).
- 13 In Christ’s death, God “CONDEMNED SIN” in the flesh of His son (Rom 8:3).
- 14 Jesus died that He might BE LORD of the living and the dead (Rom 14:9).
- 15 Through Christ’s death, our bodies and spirits were PURCHASED (1 Cor 6:19-20).
- 16 Jesus died that we might live to God, and NO LONGER for ourselves (2 Cor 5:15).
- 17 In dying, Jesus was made to be sin for us that WE MIGHT BE MADE “the righteousness of God in Him” (2 Cor 5:21).
- 18 He died that we “through His poverty might be MADE RICH” (2 Cor 8:9).
- 19 In His death, Jesus DELIVERED US “from this present evil world” (Gal 1:4).
- 20 In dying, Jesus DELIVERED US “from the curse of the Law” (Gal 3:13).
- 21 Jesus died to REDEEM US, that we might receive “the adoption of sons” (Gal 4:5).
- 22 We have been MADE NIGH to God through Christ’s blood (Eph 2:13).
- 23 On the cross Jesus put to death THE ENMITY between Jew and Gentile, making us one new man before God (Eph 2:14-15).
- 24 Jesus gave Himself for the church in order that He might PRESENT IT to Himself “a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish” (Eph 5:25-27).
- 25 He “MADE PEACE” through the blood of His cross (Col 1:20).
- 26 In His death, He “BLOTTED OUT the handwriting of ordinances that was against us, which was contrary to us, and TOOK IT OUT OF THE WAY, nailing it to his cross” (Col 2:14).
- 27 In His death Jesus “SPOILED,” or plundered, principalities and powers, making a triumphant public display of them in His cross (Col 2:15).
- 28 Jesus died that we might “LIVE TOGETHER with Him” (1 Thess 5:10).
- 29 He died to “redeem us FROM ALL INIQUITY, and purify unto himself a peculiar people, zealous of good works” (Tit 2:14).
- 30 Jesus “TASTED DEATH for every man” (Heb 2:9).
- 31 Through His death, He DESTROYED “him that had the power of death, that is, the devil” (Heb 2:14).
- 32 By means of His death, Jesus DELIVERED “them who through fear of death were all their lifetime subject to bondage” (Heb 2:15).
- 33 Jesus OBTAINED “eternal redemption” for us through his death (Heb 9:12).
- 34 In the New Covenant, and because of Christ’s death, “we are SANCTIFIED through the offering of the body of Jesus Christ once for all” (Heb 10:10).
- 35 In the offering of Himself in death, Jesus has “PERFECTED for ever them that are sanctified” (Heb 10:14).

36 Through Jesus' death, you have been REDEEMED "from your aimless conduct received by tradition from your fathers" (1 Pet 1:18-19, NKJV).

37 Jesus died that he might "BRING US to God" (1 Pet 3:18).

38 Through His death, Jesus "hath MADE US KINGS AND PRIESTS unto God and his Father" (Rev 1:5-6).

This is by no means an exhaustive list. It does, however, confirm the magnitude of the benefits that flow from the death of Jesus Christ. His was not a simplistic death, and the fruit that comes from it is not small or undistinguished.

## Part 17 - BAPTIZED INTO HIS DEATH, #2

### DEAD TO SIN, ALIVE TO GOD

Romans 6:1-14

Lesson 17 of 52

### BAPTIZED INTO HIS DEATH, #2

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized INTO HIS DEATH?" (Rom 6:3)

When the Spirit says we have been "baptized into His death," a truth of unspeakable magnitude has been affirmed. This means all of the benefits resident in that death become ours! What God has declared flows FROM that death, flows TO those who are baptized into it! This union with Christ's death is referred to as follows: "Now if we be DEAD WITH CHRIST, we believe that we shall also live with Him" (Rom 6:8), "Likewise reckon ye also yourselves to be DEAD INDEED unto sin, but alive unto God through Jesus Christ our Lord" (Rom 6:11), "For YE ARE DEAD, and your life is hid with Christ in God" (Col 3:3), "Wherefore if ye be DEAD WITH CHRIST from the rudiments of the world, why, as though living in the world, are ye subject to ordinances" (Col 2:20), "It is a faithful saying: For if we be DEAD WITH HIM, we shall also live with Him" (2 Tim 2:11).

There is no way to justify continued sin when we are baptized into Christ's death!

There is no place for sin in His death, and no reason why it should dominate those who have been "baptized into His death. That is the point of this passage.

The Holy Spirit is showing us that receiving the gift of righteousness is, in fact, God's answer to the sin problem.

The power of sin is diffused in Christ, and we are no longer obligated to obey it.

The "new creation" (2 Cor 5:17), or "Whosoever is born of God DOTH NOT COMMIT SIN; for His seed remaineth in him: and he CANNOT SIN, because he is born of God" (1 John 3:9). It is absolutely true, "For whatsoever is born of God OVERCOMETH THE WORLD: and this is the victory that overcometh the world, even our faith" (1 John 5:4). And again, "We know that whosoever is born of God SINNETH NOT; but he that is begotten of God keepeth himself, and that wicked one toucheth him not" (1 John 5:18).

Confused religious men attempt to neutralize these amazingly uncomplicated texts. They tell us that they really mean the one in Christ does not "sin continually

– just sporadically. But this is a forthright denial of the reality of the new birth. There is a part of the saved man that has been “born again.” That part certainly does not include the body, which though redeemed, is “vile” (Phil 3:20), and must be controlled (1 Cor 9:27). As long as believers are “in the body” (2 Cor 4:10; 5:6; 12:2-3; Heb 13:3), there are TWO PARTS to them. They are defined as “the old man,” and “the new man.” The “old man” is thoroughly and unequivocally associated with sin. That part of our beings is to be “put off,” and not allowed to dictate what we do. As it is written, "That ye PUT OFF concerning the former conversation THE OLD MAN, which is corrupt according to the deceitful lusts" (Eph 4:22). Not only is it true that the “old man” CAN sin, that is ALL that he can do. He is thoroughly incapable of doing anything good. When a person is born again, newness of life begins with the “old man” being crucified. As it is written of those who have been baptized into Christ’s death, "Knowing this, that our old man IS CRUCIFIED WITH HIM, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom 6:6). The “old man” must be kept on that cross, just as surely as the impenitent thief, who remained on the cross until he was “dead.”

On the other hand, the “new man,” which is a CREATION OF God, is incapable of sin. As it is written, "And that ye put on the new man, which after God is CREATED in righteousness and true holiness" (Eph 4:24). And again, "And have put on the new man, which is renewed in knowledge after the image of Him that CREATED him" (Col 3:10).

Both “the new man” and “the old man” have voices – like the two thieves who were crucified with Christ (Matt 27:38). The voice to which you give heed will dictate what you do, how you think, and how you live. If you listen to “the old man,” you are living “after the flesh,” and you will die (Rom 8:13). Such are “carnally minded,” which is a state of being dead, or unresponsive, to God (Rom 8:8). If you give heed to “the new man, you will be “spiritually minded,” which is “life and peace” (Rom 8:6).

All of this remarkable benefit of being “dead with Christ” is associated with our baptism! The fact that people argue about the necessity and validity of baptism only confirms their ignorance and blindness to the truth of the Gospel. For those, however, who believe, great consolation will be experienced, and confidence to resist the devil will be received. What a great God, who can pack such a vast body of truth into a single seemingly insignificant act.

Let no person question whether or not they should be baptized, or whether or not any blessing is associated with it! As for those who say baptism has nothing whatsoever to do with salvation, their own speech betrays them. They have denied the truth of this text, which says baptism is “into” Christ’s death. Who is the fool who would say Christ’s death has nothing to do with salvation? That is what the opponents of baptism have really said, and it is inexcusable! Actually, to oppose baptism is to oppose Jesus, who Himself was baptized “to fulfill all righteousness” (Matt 3:15). Factually, your baptism was the point in time when

you personally participated in the death, burial, and resurrection of Christ (Rom 6:4; Col 2:12). That was certainly significant, God had everything to do with your salvation.

## Part 18 - BURIED AND RAISED WITH CHRIST

### DEAD TO SIN, ALIVE TO GOD

Romans 6:1-14 NKJV

Lesson 18 of 52

### BURIED AND RAISED WITH CHRIST

“Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life” (Rom 6:4).

The text is based upon the foundation of the previous statement: “as many of us as were baptized into Christ Jesus were baptized into His death.” God does not raise anyone who is not dead – and God does not consider any dead raisable, unless they are “dead with Christ,” having been “buried with Him by baptism into death.” Just as the baptism of Jesus can be traced to a point in time when something could be visibly confirmed, so it is with those in Christ Jesus. There is a point in time when their induction into the death and resurrection-life of Jesus can be associated with a visible attestation. It was when they “obeyed from the heart that form of doctrine which was delivered you” (Rom 6:17). The “form” is something that is seen, not something that is unseen. In the case of baptism, what is seen perfectly comports with the “operation of God” (Col 2:12), which is unseen.

The teaching of Romans 6:4 cannot be true if the reality of verse three has not been experienced. The Spirit will now elaborate upon that death. He will show us that just as a resurrection followed Christ’s death, so a resurrection to walk in newness of life follows our identity with that vicarious death.

### BURIED WITH HIM

The burial of Christ is an essential part of the Gospel; i.e., “The Gospel . . . how that Christ died for our sins according to the scriptures; and that HE WAS BURIED. . .” (1 Cor 15:1-3). In order, therefore, to be saved, we must not only be joined to Jesus in His death, but in His burial as well. We must participate with Him there also.

Notice precisely how we are “BURIED WITH HIM.” It is “through baptism.” Other versions say “by baptism.” The New Jerusalem Bible reads, “by our baptism.” The baptism of reference is the one that is “into His death.” It occurred when we, like Saul of Tarsus, “arose and was baptized” (Acts 9:18). It occurred when you, like those on the day of Pentecost, “gladly received the Word” and “were baptized” (Acts 2:41).

### BURIED INTO DEATH

In nature, first men die, then they are buried. In the Spirit, however, we are “buried . . . into death” – i.e., we are buried with Christ, then we are “dead with Christ.” Nearly every translation says the same thing of this burial with Jesus. It is “INTO death.” The ASV and Darby’s read “UNTO death.” The BBE reads, “We have been placed WITH HIM among the dead.” The NJB reads “by our baptism INTO HIS DEATH we were buried WITH Him.”

The teaching is that in our baptism we entered into the domain of death to sin, for that is what is being expounded: “How shall we who DIED TO SIN live any longer in it?” (V 2). We entered into a realm where sin is neither allowed nor encouraged. Sin cannot survive in this spiritual province. From the standpoint of a Person, this domain is Jesus Christ HIMSELF. From the view of its expanse, it is the “heavenly places” (Eph 2:6). Here, where we are “with Christ,” sin is out of place. Nothing about Christ or the heavenly places will lead a person to believe it is all right to sin. No person in fellowship with Christ will ever conclude there are advantages to be had in sin. No individual dwelling in heavenly places will be attracted to sin. Here is where men are dead TO sin! It is where they lose their appetite for it, and sin becomes repulsive to them.

Faith will keep you in this place of safety. Unbelief will cause you to be escorted out of it. God put you there, your faith confirms you are there, and keeps you there. No unbelief is allowed there. It is no wonder that we read such things as, "For as many of you as have been baptized into Christ have put on Christ" (Gal 3:27). If that contradicts anyone’s theology, the solution is very simple. Throw the contradicting theology away. It is nothing more than theological refuse.

## Part 19 - VALID FORM MUST AGREE WITH SOUND DOCTRINE

### DEAD TO SIN, ALIVE TO GOD

Romans 6:1-14 NKJV

Lesson 19 of 52

### VALID FORM MUST AGREE WITH SOUND DOCTRINE

### ENDLESS ARGUMENTS

Men have long argued about “the form” of baptism. Of course, the expression “form of baptism” is itself a vain and erroneous imagination. Baptism itself IS the “FORM of the doctrine.” There can no more be varying forms of baptism than there are varying forms of the doctrine.

Some choose to sprinkle water upon the candidate, calling that baptism. Others pour a modest amount of water upon the head of the person, calling that baptism. Some merely dip their finger in some water and smear it upon the head of the individual, calling that baptism. As you may suspect, fanciful arguments are advanced to justify these practices. They range from claiming personal preference to saying mere convenience is sought. However, when you are dealing with

something God ordained, no person has a right or license to create varying views of it.

### SPRINKLING

Some have justified sprinkling as a form of baptism by pointing to the prophecy of Ezekiel. Referring to the era of salvation Ezekiel prophecies, “Then will I SPRINKLE clean water upon you, and ye shall be clean: from all your filthiness” (Ezek 36:25). That, however, is something God said HE would do, not something men would do. Further, it spoke of sanctification, or setting apart, and not of an outward form. The New Covenant equivalent of this sprinkling is the purging of the conscience from dead works in order that we might serve God (Heb 9:13-14; 1 Pet 1:2).

### POURING

Those who seek to justify pouring as “the form of baptism,” point to the manner in which God Himself baptized. On the day of Pentecost, the promise of Jesus was realized: “but you shall be BAPTIZED with the Holy Spirit not many days from now” (Acts 1:5). We know this is the case, because Peter alludes to that experience as specifically fulfilling Jesus’ word (Acts 11:15-16).

When Peter explained that experience, he referred to the prophecy of Joel. “And it shall come to pass in the last days, saith God, I will POUR OUT of My Spirit upon all flesh . . . and on My servants and on my handmaidens I will POUR OUT in those days of My Spirit; and they shall prophesy” (Acts 2:17-18). Thus, the proponents of pouring say, “If pouring was good enough for God, it is good enough for us.”

However, in the above text, the idea of “pouring,” is associated with unimaginable abundance – not water trickling from a small vessel. When God “poured out” His Spirit, men were inundated with it. They were engulfed with His Spirit, just as surely as if they had been plunged into a vast ocean.

It could, indeed, be valid to baptize someone by pouring water upon them. It would, however, require a vast amount – something like pouring a ton of dirt upon a casket that had been placed in the earth.

### IMMERSION

Others, myself included, contend that immersion, or being plunged beneath the water, is the manner in which we are BURIED with Christ “through baptism.” From the standpoint of etymology, or language, this is beyond all controversy. The word used in our text (“baptism”), comes from a Greek word which means “to dip, immerse, submerge.” It also has a secondary etymological meaning, “to cleanse by dipping, or submerging, to wash, to make clean with water” (Thayer’s Greek Lexicon). There is good reason, however, to use a more thorough word than “immersion.” Immersion emphasizes going down. However, the emphasis of baptism is raising up what went down – “RAISED to walk in the newness of life.” Notice, the technical meaning of the word “baptize” includes at least three things. (1) Submerging, (2) Cleansing, and (3) The use of water (“with water”). How marvelously this accords with the words of Scripture! A burial, or submerging,

and a cleansing associated with water. It is from that state that we are “raised to walk in newness of life.” The burying accords with the burial of the body of Jesus, and the raising to His resurrection from the dead.

Those who contend that baptism is not necessary, and that it is not associated with salvation, might just as well say that Christ’s burial was not necessary, and has nothing to do with “the Gospel of your salvation” (Eph 1:13).

## Part 20 - THE STRENGTH OF DOCTRINE

### DEAD TO SIN, ALIVE TO GOD

Romans 6:1-14 NKJV

Lesson 20 of 52

### THE STRENGTH OF DOCTRINE

"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." (Rom 6:17)

Even though the previous arguments, taken from language, are most impressive, they do not carry the weight of Scripture. In my judgment, they should not be used to convince men of, what is wrongly referred to as “the form of baptism.” They are not “the sword of the Spirit” (Eph 6:17). The doctrine, or teaching, concerning baptism will convince the believer of the only acceptable manner in which baptism is to be carried out. This is the doctrine referred to as “the Apostle’s doctrine” (Acts 2:42), “the doctrine of the Lord” (Acts 13:12), “sound doctrine” (1 Tim 1:10), “good doctrine” (1 Tim 4:6), “the doctrine which is according to godliness” (1 Tim 6:3), “the doctrine of God our Savior” (Tit 2:10), and “the doctrine of Christ” (Heb 6:1; 2 John 1:9).

The Divinely revealed associations with doctrine testify to its importance. The word itself means “teaching, instruction” (Thayer), “what is taught” (Friberg). This “doctrine” is teaching that originates with God.” It is written, "MY DOCTRINE shall drop as the rain, MY SPEECH shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass" (Deut 32:2). The teachings and applications of mere men are referred to as “the doctrines and commandments of men” (Matt 15:9; Col 2:22), and “strange doctrines” (Heb13:9). The invalid teaching of the Pharisees and Sadducees, for example, is referred to as “the doctrine of the Pharisees and the Sadducees” (Matt 16:12). First, there really are no “forms” of baptism. BAPTISM ITSELF IS THE FORM. Later, in this very chapter, baptism is referred to as “THE FORM of the doctrine” (6:17). Though seemingly simplistic, this wording is critical to our understanding of baptism. The “form” is of the doctrine, NOT the act. This means that in baptism there is a precise likeness to the thing into which we are baptized. In this case, it is Christ’s death. Because baptism is a “burial,” it perfectly depicts that action in an external manner. If the means by which baptism is accomplished are at variance with the truth it affirms, the action becomes meaningless.

Jesus was “buried” in a tomb (John 19:40-42). His entire body was placed into it. His head or His feet were not hanging out of it. He was not in the tomb figuratively, but bodily. Others buried His body, He did not bury it Himself. Thus we are “buried” in water, being placed in it, and covered by it (Acts 8:38). The action perfectly correlates with the “burial” of the Lord Jesus Christ. Just as surely as Christ was really “buried,” so we were really “buried with Christ.” In the body, someone else baptized us, like Philip baptized the Ethiopian eunuch (Acts 8:35-39). At that time, our burial “with Christ,” however, was accomplished by the Lord through the Holy Spirit. In our identity with Christ, we also became identified with the body of Christ, which is the church (Col 1:18). As it is written, “For we were all baptized by one Spirit into one body – whether Jews or Greeks, slave or free – and we were all given the one Spirit to drink” (1 Cor 12:13). The point of baptism is not baptism itself, but what TOOK PLACE when we were baptized.

## Part 21 - JUST AS CHRIST WAS RAISED

### DEAD TO SIN, ALIVE TO GOD

Romans 6:1-14 NKJV

Lesson 21 of 52

### JUST AS CHRIST WAS RAISED

"Therefore we are buried with him by baptism into death: that LIKE AS Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom 6:4). The New King James read, “that JUST AS Christ was raised from the dead.”

At this point we rise above petty arguments into the domain of sound doctrine. It is not enough that we died to sin, or that we died with Christ, or that we were buried with Christ. We will find that the point of our baptism was not going down but coming up. It is life, not death, that is the ultimate point. The overriding purpose is not to get free from sin, but get into Christ. “In Christ” is where Divine acceptance is realized (Eph 1:6). Redemption is “in Christ” (Rom 3:24). There is where the saved are “one body” (Rom 12:5). There is where God puts the saved (1 Cor 1:30). Triumph is realized “in Christ” (2 Cor 2:14). There is where we are “new creatures” (2 Cor 5:17). There is where true “liberty” is experienced (Gal 2:4). In Christ is where we are all “one” (Gal 3:28). There is where we are “blessed with all spiritual blessings” (Eph 1:3). Believers are “created in Christ Jesus” (Eph 2:10). That is where we are “made nigh by the blood of Christ (Eph 3:6). God’s “eternal purpose” was “purposed in Christ Jesus our Lord” (Eph 3:11). Institutionalism has managed to obscure the fact and necessity of being “in Christ.” By “institutionalism” I mean something “established as a norm in an organization or culture. Adherence to or belief in humanly established forms” (Oxford Dict). In institutionalism, the institution assumes the priority. In fact, the institution takes the place of Jesus Christ. For example, when a person hears

the unscriptural phrase, “the plan of salvation,” it is associated with an institution. Some institutions have codified what they perceive to be the “steps” in this “plan,” and the sequence of them. In such bodies, or organizations Jesus Christ is not the fundamental One – even though to the Living God, He is. In the teaching of the sixth chapter of Romans, Paul is establishing the very real identity of the saved with Jesus Christ’s death, burial, and resurrection. Because the various involvements cannot be seen with the human eye, or in anyway sensed by natural senses, he tells us the point in time when they took place –

**OUR BAPTISM.**

#### **DEATH FIRST, THEN LIFE**

In nature, life precedes death. In the Spirit, it comes **AFTER** death! In the beginning, first there was darkness, then there was light (Gen 1:2-3). First there was Cain, then there was Abel (Gen 4:1-2). Esau was born first, then Jacob (Gen 25:25-26). First the Old Covenant, then the New Covenant. In the realm of the Spirit, **THE INFERIOR IS FIRST, AND THE SUPERIOR LAST.** As “the Second Man,” Jesus is the best man (1 Cor 15:47). In keeping with this kind of thinking, death to sin occurs before we are joined to the Lord. We are buried with Christ before we are raised with Him.

One further thing is seen in this pregnant text. In regeneration, death not only occurs first, it is in order to the experience of life. There must **FIRST** be a death to sin before there can ever be life toward God. Before life in Christ can be enjoyed, death to sin must take place. This is an ongoing death in which the believer plays a critical part. In your baptism, when you were “raised up to walk in newness of life,” the “old man” was crucified” – “Knowing this, that our old man **IS** crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin” (Rom 6:6). That crucifixion must be maintained every day. As it is written, “And they that are Christ's have crucified the flesh with the affections and lusts” (Gal 5:24). The flesh wants off the cross, like the impenitent thief: “And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us” (Luke 23:39). His plea was denied, and so must the plea of your flesh be denied.

Many a poor soul is not sensitive toward God simply because they continue to nurture their appetite for sin, or are caught up in the relationships and duties of this world. In providing us with the things associated with being His disciple, Jesus mentioned things that could distract us, and even disqualify us: not denying self (Lk 9:23), choosing selfish life instead of living for Jesus (Mk 8:35-37; Lk 9:24; 17:23), loving father, mother, son, or daughter more than Jesus (Matt 10:37). Such distractions and involvement constrain one to fail to crucify the flesh, with its lusts, and therefore failing to take up their cross every day (Lk 9:23). Both the death and the life that were realized of your baptism, must be maintained.

## DEAD TO SIN, ALIVE TO GOD

Romans 6:1-14

Lesson 22 of 52

### BY THE GLORY OF THE FATHER

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead BY THE GLORY OF THE FATHER, even so we also should walk in newness of life." (Rom 6:4).

"That LIKE as Christ was raised from the dead . . ." The New King James reads, "just as Christ was raised" (NKJV).

"BY THE GLORY OF THE Father." Other versions read, to the glory of the Father" (GENEVA), "by the glorious power of the Father" (GWN).

The point is that God was instrumental in our baptism, just as He was in the resurrection of Christ. As it is written, "But GOD RAISED HIM from the dead" (Acts 13:30). This is also repeated elsewhere (Acts 2:24,32; 3:15; 4:10; 10:40; 13:30,37; Rom 10:9).

In our baptism we are raised just like Jesus was – "by the glory of the Father." Bodily, John the Baptist raised Jesus out of the water. Philip raised the eunuch out of the water. But in our baptism, "the glory of the Father" raised us from being joined to Christ's death. That is, God was personally involved in our baptism. His Person, purpose, and power were there! Therein we became His "workmanship, created in Christ Jesus" (Eph 2:10).

What does this do to the postulate that baptism has nothing to do with our salvation? It utterly decimates it, showing how absolutely foolish it is to say such a thing. If the objectors say that they are speaking of what takes place spiritually, we answer that something spiritual does, in fact, take place. However, Paul is identifying the point in time WHEN it took place – when we were baptized by another believer. At that time, the newly baptized person had little idea what had actually taken place.

When the baptized ones are, as Jesus was, "raised by the glory of the Father," they are "translated into the Kingdom of His Dear Son" (Col 1:13), added to the church (Acts 2:47), put into Christ (1 Cor 1:30), 'placed in the body of Christ (1 Cor 12:18), and their names "written in heaven" (Heb 12:23). At that point they become "citizens of heaven" (Phil 3:20), and are made to "sit together in heavenly places in Christ Jesus" (Eph 2:6). That is what God does, and none of it can be seen with the human eye. That is the reason for the teaching the sixth chapter of Romans – to proclaim what took place when we were baptized. Newness of life is lived out in the new environment into which we were placed at the time of our baptism – not because we were baptized, but because, in our baptism, we "obeyed from the heart the form of the doctrine that was delivered to us (Rom 6:17). It is tragic, yet true, that most of those who emphasize baptism rarely inform the people of these realities.

The same power that raised Jesus from the dead raised us – who were “buried with Christ by baptism into death” (Rom 6:4).

#### AN IMPORTANT DISTINCTION

It is true that prior to coming into Christ, we were “dead in trespasses and sins” (Eph 2:1). But that is not the death which required our burial! The point being expounded by the Spirit is that we have become “DEAD TO SIN,” not that we were “dead IN sins” – which we were (Eph 2:5). Our burial with Christ constituted the beginning of our departure from a life of sin. Not only were our sins washed away, our servitude to sin was also terminated!

In baptism, our resurrection was in order to a new life. We embraced new loves, new hates, new purposes, and new desires. We began a new life, which is the point of the text.

#### Part 23 - WALKING IN NEWNESS OF LIFE

##### DEAD TO SIN, ALIVE TO GOD

Romans 6:1-14 NKJV

Lesson 23 of 52

##### WALKING IN NEWNESS OF LIFE

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should WALK IN NEWNESS OF LIFE" (Rom 6:4).

The only reason we have died to sin is in order that we might “live unto God” (Gal 2:19)! If there is no “newness of life,” there really is no point to being “buried with Christ.” The burial and the resurrection are in order to “walk in newness of life.” Most versions read the same. The NIV reads, “live a new life.” Others read “might be living a new life” (BBE), “begin living a new life” (NJB). These newer translations are an accommodation to a shallow thinking generation for which words have little meaning.

##### “WALKING”

“WALK in newness of life” is a very descriptive expression. The word “walk” comes from a word meaning “spending some time in a place, walking around.” In this text, the secondary meaning of the word is employed: “How one conducts his daily life; behave, live, or the manner or kind of life that is lived” (Thayer). There is also the idea of “progress, and taking advantage of the opportunities” (Strong’s). A strong word, indeed! We can expect a great deal of liberating truth to be found here.

Walking in the newness of life involves occupying the heavenly places into which we have been placed (Eph 2:6), and where all of the spiritual blessings are realized (Eph 1:3). It consists of living in view of these spiritual blessings, and so conducting our lives as to never be beyond their reach. There is progress in walking in “newness of life,” as we are “changed from glory unto glory, even as by the Spirit of our God” (2 Cor 3:18).

By saying that, like Jesus, we are raised “by the glory of the Father” IN ORDER TO walk in “newness of life,” the Spirit means we are empowered by God to do so. Not only is this the Divine objective, we are marvelously enabled to do precisely that – “walk in newness of life.” Where such a life is not being lived, “the power thereof” is either not known, or it is being denied (2 Tim 3:5). In the case of the former, where the power is not comprehended, our teaching and prayers must be devoted to the eyes of the understanding being opened so they will know “what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power” (Eph 1:18-19).

As we will see, baptism is not an empty and powerless symbol! It is not a lifeless liturgy! Further, it is not a subject about which men are to speculate or argue. God has spoken on this subject, and we are obliged to believe what He has affirmed.

#### ONE FURTHER THING

I have long observed the miserable failure of those who constantly preach baptism, to project the newness of life into which baptism inducts us. Those who aggressively affirm the necessity and benefits of baptism must themselves be exhibits of its effectiveness and power. Where these exhibitions are not found, it would be best to allow others who are more familiar with “the newness of life” to declare the revealed role of baptism in the Divine economy. The reason for this should be obvious. The doctrine is weakened by the sight of a deficient walk.

#### Part 24 - PLANTED TOGETHER WITH CHRIST IN DEATH AND RESURRECTION

##### DEAD TO SIN, ALIVE TO GOD

Romans 6:1-14 NKJV

Lesson 24 of 52

##### PLANTED TOGETHER WITH CHRIST IN DEATH AND RESURRECTION

"For if we have been PLANTED TOGETHER in the LIKENESS of His death, we shall be also in the LIKENESS of His resurrection" (Rom 6:5).

Other versions read, "For if we have been UNITED TOGETHER in the likeness of His death, certainly we also shall be in the likeness of His resurrection" (Rom 6:5). "Become united"(NASB). "If we were united together in a death like His, we will also be united together in a resurrection like His" (CEB). "For if we have been joined with Him in the likeness of His death, we will certainly also be in the likeness of His resurrection" (CSB). "For if we be planted with him to the similitude of His death, even so shall we be to the similitude of His resurrection" (Rom 6:5 GENEVA).

The Spirit will now embark on a most powerful form of spiritual reasoning. Not only does death to sin precede being raised to walk in a new life, those who die to sin WILL be “raised TO WALK in newness of life.” Just as surely as death follows life in the natural realm, life follows death in the spiritual realm! The only real question is whether or not we have been united with Jesus IN HIS DEATH. If we

have, we will also be joined to Him in HIS resurrection-life – not the resurrection of the last day, but in HIS resurrection: His resurrection life.

#### UNITED TOGETHER

Prior to this, the Spirit said we were “baptized into Jesus Christ,” “baptized INTO His death,” and “buried with Him by baptism INTO death.” The point is that a very real union between Christ and the believer was formed when they were baptized. We may not have been fully aware of it, BUT IT HAPPENED. We may not have been able to articulate it, or speak with confidence about it, BUT IT HAPPENED. Even if we were hindered by weak and beggarly doctrines taught to us, if we were united with Jesus in the “likeness of His death,” WE WERE just that certainly united with Him in the “likeness of His resurrection.” There is a real and effective oneness with Jesus that is accomplished when we were baptized.

There are some very real implications to this truth. If we are really dead with Christ – dead to the world and sin; And if we are really risen with Christ in order to walk in the newness of life; Then WE ARE FULLY ABLE TO DO WHAT IS REQUIRED OF US – and there is no acceptable excuse for not doing so. Here is the reasoning of the Spirit.

1– "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." (Rom 6:12)

2– "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." (Rom 6:13)

3– "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." (Rom 6:19)

In Christ, into whom the believers have been baptized, all of the resources needed to accomplish these requirements are ours to possess. Those who attempt to cause a holy life by routines, laws, and ordinances, have confirmed their ignorance, have usurped the office of teacher, and have reproached Jesus.

Part 25 - "PLANTED"

#### DEAD TO SIN, ALIVE TO GOD

Romans 6:1-14

Lesson 25 of 52

#### "PLANTED"

"Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been PLANTED TOGETHER in the likeness of His death, we shall be also in the likeness of His resurrection" (Rom 6:4-5).

Again emphasizing the “FORM of the doctrine,” the Spirit refers to our baptism as being “PLANTED TOGETHER” with Christ. The expression “planted together” implies “grown together, united with, and closely identified with” (Strong’s). In the burial of the body of flesh and blood, “planting” begins a process in which the body is merged, or made one with, the earth. As God said to Adam after he had sinned, "In the sweat of thy face shalt thou eat bread, TILL THOU RETURN TO THE GROUND; for out of it wast thou taken: for dust thou art, and UNTO DUST SHALT THOU RETURN" (Gen 3:19). From an illuminated point of view, in the day of the resurrection, at the shout of the glorified Christ, "the earth shall cast out the dead" (John 5:28-29; Isa 26:19). In other words, the earthly “body” is buried in the expectation of its resurrection – although this is not commonly known. In fact, this was not fully revealed prior to Jesus Christ. Death was generally considered the end of it all, and in which there was no productivity.

Therefore, we read expressions like this – expressions from godly men:

1–"For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten." (Eccl 9:5)

2–"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." (Eccl 9:10)

3–"For in death there is no remembrance of Thee: in the grave who shall give Thee thanks?" (Psa 6:5)

4–"Wilt thou show wonders to the dead? Shall the dead arise and praise thee? Selah. Shall Thy lovingkindness be declared in the grave? Or Thy faithfulness in destruction? Shall Thy wonders be known in the dark? and Thy righteousness in the land of forgetfulness?" (Psa 88:10-12).

5–"For the grave cannot praise Thee, death can not celebrate Thee: They that go down into the pit cannot hope for Thy truth." (Isa 38:18)

However, in Christ Jesus there is another kind of burial, one which is immediately followed by a resurrection. This resurrection, however, is not of the same body that was buried, but of a “new man” which resulted from union with Christ. In baptism, there is a “planting” that results in fruit bearing to God while we are in this world.

Ungodly people are referred to as plants the Father “has not planted” –plants that are fruitless (Matt 15:13). In the sense of our text, in our baptism, we were “planted” in expectation of the fruit that would follow – like the planting of a vineyard (Matt 21:33; Mk 12:1; Lk 13:6). Planting is much like burial. What is planted is placed beneath the ground. But here an additional aspect of our baptism is unveiled. Our burial has been like placing a seed in the ground from which new things will come.

In a strict etymological sense, the word “planted” can mean engrafted, or becoming a part of. Looking at our baptism from this perspective, we come into a union with Christ’s death whereby its benefits pass to us, like the life of the tree

passes into the branch that has been engrafted into it. That spiritual transaction can be traced to the time when one person baptized another in water.

## Part 26 - THE LIKENESS OF HIS DEATH

### DEAD TO SIN, ALIVE TO GOD

Romans 6:1-14 NKJV

Lesson 26 of 52

#### THE LIKENESS OF HIS DEATH

"For if we have been planted together in the LIKENESS of His death, we shall be also in the LIKENESS of his resurrection" (Rom 6:5).

Other versions read, "a death like His . . . a resurrection like His" (NRSV), "like Him in His death . . . like Him in His coming to life again" (Rom 6:5 BBE), "similitude of His death . . . similitude of His resurrection (Rom 6:5 GENEVA), "a death like His . . . a resurrection like His" (NIV, 2011), and "sharing a death like His, we shall also be [one with Him in sharing] His resurrection [by a new life lived for God]" (Amplified).

Why does the Spirit say the required personal death in salvation is a "likeness?" "A similitude?" The word "likeness" comes from a specific term meaning "that which is made after the likeness of something." It also means "an outward resemblance."

In our text, the Greek word from which "likeness" is translated is used five times (including our text), and enforces the intention of this text.

(1) Gentile idolaters changed the glory of God "into an image made LIKE UNTO man," birds, four-footed beasts, and creeping things (Rom 1:23). Those images were like animals, but did not have life.

(2) Romans 5:14 reminds us that those between Adam and Moses died, even though they had not sinned "after the SIMILITUDE of Adam's transgression." That is, it was not the kind of sin Adam committed: disobeying God, or violating a specific commandment. Before the Law, sin was very real, even though it was not a matter of violating a specific commandment of God. The sin of the people living between Adam and the law was the expression of a sinful nature, even though it could not be called "disobedience."

(3) Romans 6:5. In our baptism, we experience a death like that of Jesus – death in which He was separated from the natural order. Our separation was from sin.

(4) Jesus is said to have been sent into the world "in the LIKENESS of sinful flesh" (Rom 8:3). He looked like a man, and conducted His life as a man – eating, drinking, doing things, sleeping, etc. But He did NOT do so as a sinful man. He appeared as other men, but He was another kind of Man.

(5) Jesus is also said to have taken upon Himself "the form of a servant, and was made in the LIKENESS of men" (Phil 2:7). Although He was "born king" (Matt 2:2), and all things were given into His hand (Matt 11:27; John 3:35; 13:3), yet

His entire ministry involved supplying the needs of others (Acts 10:38). Unlike other servants, Jesus was the Servant of God, not the servant of men. Christ's death is the preeminent death. Because of this, it is the ultimate pattern, so to speak, of both spiritual and bodily death. Death did not destroy Jesus, but it is said of Jesus "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that THROUGH DEATH HE MIGHT DESTROY HIM THAT HAD THE POWER OF DEATH, that is, the devil" (Heb 2:14).

The death in our text has validity only because in it we are joined to Jesus Christ – "planted together [with Christ] in the likeness of His death" (Rom 6:5). In His death, Jesus passed into another realm, from which He was raised. Because our death was after the likeness of His death, we also passed into another realm, being "translated into the kingdom" of God's dear Son (Col 1:13). We died to sin – that is, sin lost its power and dominion over us. In other words, God worked in this "likeness" of Jesus' death, just as surely as He did in the actual death of Christ.

Our death, into which we were buried (Rom 6:4), had no efficacy of its own. It was valid because of its unity with Christ's death. That is what made it effective. The sanctifying potency was not in the "likeness," but in the reality and effectiveness of Christ's death.

## Part 27 - THE TONE OF THE TEXT

### DEAD TO SIN, ALIVE TO GOD

Romans 6:1-14 NKJV

Lesson 27 of 52

### THE TONE OF THE TEXT

The tone of the text is undeniable. In nature, there is a finality to death that is morose. But in Christ Jesus, DEATH LEADS TO LIFE. In salvation, death is not the end of the matter, but rather is its beginning. All of the essential blessings come AFTER death with Christ. "Spiritual blessings" in this world come after "death" to sin and the world. With eternity in view, the consummate blessing comes after we die, putting off this mortal body. That is why death is referred to as "departing" – "For I am in a strait betwixt two, having a desire to DEPART, and to be with Christ; which is far better" (Phil 1:23). It is why Peter wrote, "Knowing that shortly I must PUT OFF THIS MY TABERNACLE, even as our Lord Jesus Christ hath showed me" (2 Pet 1:14). Job referred to his coming death in this manner "When a few years are come, then I SHALL GO the way whence I shall not return." (Job 16:22). This is why believers, in the ultimate sense, live in expectation of what they will experience AFTER death, and, ultimately, AFTER the passing of the heavens and the earth.

In view of these realities, a religion that emphasizes life in this world is a transgression of monumental proportions. It is in sharp conflict with the purpose of God (2 Tim 1:9), the ministry of Jesus Christ (Heb 2:10, the work of the Spirit

of God (Rom 8:26-27), “the work of faith” (2 Thess 2:11), and “the salvation which is in Christ Jesus with eternal glory” (2 Tim 2:10).

By using the expression “planted together in the likeness of His death,” the Spirit is saying a spiritual resurrection is expected now, and a bodily resurrection when Jesus comes again.

**CERTAINLY WE SHALL BE**

In confirmation of the fact that in salvation life follows death, and concerning our baptism into Christ’s death “we SHALL BE also in the likeness of His resurrection” (Rom 6:5). Other versions read, “certainly we also shall be in the likeness of His resurrection” (NKJV), “we will certainly also be united with Him in His resurrection” (NIV). This refers to what takes place in our baptism. It is not referring to the general resurrection of the dead. Being in “the likeness of His resurrection” is something that is sure and unwavering. It is not possible for those united with Jesus in His death to come short of being united with Him in His resurrection life.

This is a view of possessing “eternal life” – being united with Christ in His resurrection life: “And this is the record, that GOD HATH GIVEN TO US ETERNAL LIFE, and this life is in his Son” (1 John 5:11). And again, “These things have I written unto you that believe on the name of the Son of God; that ye may know that YE HAVE ETERNAL LIFE” (1 John 5:13). This life is always preceded by being “buried with Him by baptism into death,” with the purpose being “that like as Christ was raised up from the dead by the glory of the Father, even so we also should WALK IN NEWNESS OF LIFE” (Rom 6:4).

Again, our resurrection is a “likeness,” deriving all of its power from Christ’s resurrection. Apart from Christ’s resurrection life, we are confined to the old life. Thus, our baptism becomes effective BECAUSE, first of all, Jesus IS risen from the dead, and second, we have been united with Him. This is precisely what First Peter 3:21 states. “The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), BY THE RESURRECTION OF JESUS CHRIST” (1 Pet 3:21). In this text there is a parenthetical statement: “(not the putting away of the filth of the flesh, but the answer of a good conscience toward God).” This is referring to a mere ceremonial washing, like those under the Law (Heb 9:10). Such “washings” only qualified a person formerly defiled to again come among the people, or fulfill an earthly duty. They had nothing whatsoever to do with the conscience, the heart, or spiritual purity.

Some versions incorrectly represent that peripheral statement in this manner: “not the removal of dirt from the flesh” (NASB/NRSV/RSV), “not the removal of dirt from the body” (NIV/NRSV/NLT), “not by washing clean the flesh” (BBE), and “not the washing off of physical dirt” (NET/NB). These are serious misrepresentations, and reveal the spiritual obtuseness of those responsible for so translating the verse. The comparison Peter is making is a covenantal one (Old

Covenant washing with New Covenant washing), not one comparison with worldly experience.

Without that parenthetical statement, the verse reads, "The like figure whereunto even baptism doth also now save us BY THE RESURRECTION OF JESUS CHRIST" (1 Pet 3:21).

## Part 28 - PRELIMINARY CONCLUSION

### DEAD TO SIN, ALIVE TO GOD

Romans 6:1-14 NKJV

Lesson 28 of 52

### PRELIMINARY CONCLUSION

As you can see, the teaching of the Spirit in this section is very powerful. It is an exposition of what occurred when our sins were remitted and we were given "the gift or righteousness" (Rom 5:17).

This is what takes place when we are:

- 1- "Born again" (1 Pet 1:23)
- 2- "Washed from our sins" (Rev 1:5)
- 3- Experienced "the washing of regeneration" (Tit 3:5)
- 4- Were "justified from all things" (Acts 13:39)
- 5- "Added to the church" (Acts 2:47)
- 6- Were "washed," "sanctified," and "justified" (1 Cor 6:11)
- 7- "Made accepted" (Eph 1:6)
- 8- "Quickened" from being "dead in trespasses and sins" (Eph 2:1-2)
- 9- "Delivered from the power of darkness, and translated into the kingdom of God's dear Son" (Col 1:13)
- 10 - Raised up and made to sit together with Christ in heavenly places (Eph 2:6)
- 11- Made "kings and priests unto God" (Rev 1:5)
- 12- "Joined unto the Lord" (1 Cor 6:17)
- 13- "Set" in the "body" of Christ (1 Cor 12:18)
- 14- Became "dead to sin" (Rom 6:2)
- 15- Became "dead to the Law" (Rom 7:4)
- 16- "Became servants of righteousness" (Rom 6:17)
- 17- "Received the Spirit of adoption" (Rom 8:15)
- 18- Enabled to "serve in newness of Spirit" (Rom 7:6)
- 19- Are "made nigh by the blood of Christ" (Eph 2:13)
- 20- Became "light in the Lord" (Eph 5:8)
- 21- Were "created in Christ Jesus unto good works" (Eph 2:10)
- 22- Became "fellowcitizens with the saints, and of the household of God" (Eph 2:19) – AND MUCH MORE

This is what to place when you were "baptized into Christ" (Rom 6:3; Gal 3:27).

That it the point in time when these things were accomplished in you. You did not know it at the time. That is why it has been revealed to the saints of God. Your baptism into Christ was the point in time when you were delivered, just as the

nigh of the Passover was the time when Israel was delivered from Egypt. Let no man be so foolish as to question that point in time, when the Lord makes so much of it.

It should also be apparent to you that this teaching is rarely heard in the Christian world. Even though it is given to assure the hearts of “God’s elect” (Rom 8:33), it has been withheld in preference of teaching that promotes sectarianism, personal careers, and institutionalism.

What little is being said about baptism these days generally serves to only obscure what this passage teaches. God’s people are suffering at the hand of preachers and self-acclaimed teachers. Many choose to ignore the subject altogether, while others argue against baptism, relegating it to the class of “works,” whereby men cannot be saved. In all of this nonsense, the people of God have suffered hurt. They have been deprived of a spiritual touchstone from which remarkable confidence can come. Do not imagine for one moment that the “King of saints” has not taken note of this.

## Part 29 - THE OLD MAN IS CRUCIFIED

### DEAD TO SIN, ALIVE TO GOD

Romans 6:1-14

Lesson 29 of 52

### THE OLD MAN IS CRUCIFIED

"Knowing this, that our old man IS crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." (Rom 6:6)

Here is something that is intended to be known, or comprehended with understanding. The Amplified Bible reads, “We know that our old (unrenewed) self was nailed to the cross with Him in order that [our] body [which is the instrument] of sin might be made ineffective and inactive for evil, that we might no longer be the slaves of sin.” There is a part of the saved that has not yet been renewed – our body. It will be redeemed at the resurrection of the dead, when Jesus comes again. Then we will be wholly like the Lord Jesus. As it is written, “Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is ” (1 John 3:2). Until then, there is a part of us that is not like Jesus. That part in total is referred to as “the flesh” (Matt 26:41; Rom 7:25; 8:1-13; 13:14; 2 Cor 7:1; Gal 5:16,24; Phil 3:3; 1 Pet 4:2), and it was “crucified with Christ” at the time we were baptized into Him.

“Our old man was crucified with Him!” This is not a dead tenet of some theological creed, but a life-sustaining statement of reality. Already, the remarkable power of spiritual knowledge has been emphasized in Romans.

1. WE KNOW the Law speaks to those under it, to stop the mouths of all men and render them guilty before God (3:19).
2. WE KNOW that tribulation results in endurance, or spiritual stamina (5:3).
3. WE KNOW that endurance results in experience, or proven character (5:4a).

4. WE KNOW that proven character results in a confident hope (5:4b).  
5. WE KNOW that all who have been baptized were put into Christ's death (6:3). We are not, then, dealing with religious speculations or opinions. This is experiential knowledge – knowledge that is acquired in our participation with Christ. This is knowledge gained by experience, not academia. In earthly life it is similar to knowing how to swim. The person who knows how to swim does not learn to do so by reading a book. He learns by getting into the water and learning how to stay on the surface instead of sinking to the bottom. That is an extremely weak way of stating the case. However the saved learn how to walk in the Spirit, mortifying the deeds of the body, by stepping boldly into the arena of life, taking hold of the promises of God by faith, and progressing toward heaven.

What will now be declared by the Spirit is already known intuitively by the person united with Christ. Initially, they may not be able to explain it satisfactorily, but their spiritual sensitivity will keep them on top of life, instead of sinking beneath the wave of flesh and blood. It is not enough, however, to only be able to sense these things. That will keep you safe during your spiritual infancy. However, very soon, the real situation of spiritual life must be comprehended. If this does not happen, Satan will gain the advantage over us through his subtleties and delusions. That is why Paul fervently prayed for believers.

1– "Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, Cease not to give thanks for you, making mention of you in my prayers; That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him: The eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, And what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, Which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:" (Eph 1:15-21).

2– "That he would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." (Eph 3:15-19).

3– "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; Strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness; Giving thanks unto the Father, which

hath made us meet to be partakers of the inheritance of the saints in light:" (Col 1:9-12).

Candidly, in our time there is a great dearth of this kind of prayer.

## Part 30 - THE OLD MAN

### DEAD TO SIN, ALIVE TO GOD

Romans 6:1-14 NKJV

Lesson 30 of 52

#### THE OLD MAN

“ . . . our old man was crucified with Him.”

Our death to sin will now be explained in a most vivid way. This passage will also prepare us for the teaching of the following chapter, which expounds more fully on the nature and presence of OUR “old man.”

#### WHAT IS THE “OLD MAN?”

First, it is something that belongs to us – “OUR old man.” Other versions translate it “our old self” (NASB,NIV,NRSV), “our old sinful selves” (NLT), and “our former self” (NJB). The Amplified Bible reads “our old (unrenewed) self.” These later versions are actually more of a commentary than they are translations. I have observed that those with a penchant for precise translations rarely, if ever, deal with passages like this.

For those who are interested, the Greek words employed here are. They are all simplistic and uncomplicated words. Translated literally, and in the sequence written, they are “old and worn out, our man.” The word translated “old” means “opposed to what is new, antiquated, worn out, obsolete, and an old part.” The word translated “man” is transliterated (letter for letter) “anthropos,” and means “a human being, man, or person.”

There is, then, a part of us that is NOT changed in regeneration – “our old man.” He is not rendered extinct, but must be “crucified,” or pinioned upon the cross with Jesus, until he finally expires. Theologically, this is called “the sinful nature,” although that is too impersonal, as though we were dealing with a sort of force that lacks personality.

“The old man” is “the flesh” of Romans seven and eight. It is “the natural man” of First Corinthians 2:14, and “the flesh” of Galatians 5:17. This is the part of us coming from Adam, whose image we have surely born (1 Cor 15:45-49).

Even though we died and have been buried with Christ, there remains a part of us that must be subdued in the power of the resurrection. This is “the old man” that is to be “put off” in preference for putting on “the new man” (Eph 4:22-24; Col 3:9-10). This is the part of us that sins, and is only capable of sinning.

When we begin our life in Jesus, “our old man” is crucified for us. He is put upon a place of confinement and restraint, so that he cannot exercise control over us. Like the impenitent thief, he cries out to be released. “And one of the malefactors which were hanged railed on Him, saying, If thou be Christ, save Thyself and us” (Lk 23:39).

The essential thing to learn in this passage is that this part of our nature is restrained by the cross. But we must know this in order to gain the victory. If we are joined to Jesus in His death, burial, and resurrection, the unregenerate part of us has been “crucified with Him.” This parallels “dead to sin” (6:2). If we are “dead with Christ,” the “old man,” or “the flesh,” has no power over us. Being “dead with Christ” means being crucified with Him. It is not “the new man” that is crucified, subdued, contained, and refused dominance, but “the old man.” If “the old man” is allowed off the cross, by submitting to his suggestions, he WILL be the dominant part of you. He will cause a falling away, from which recovery is not possible (Heb 6:1-5).

Letting “the old man” off the cross is not confined immorality. It also results in adopting “the wisdom of this world” (1 Cor 3:18-19), not drawing near to God (James 4:7), having respect of persons (James 2:1), allowing divisions (1 Cor 1:10), preferring others above Jesus Christ (Matt 10:37), not running the race set before us (Heb 12:1-2), not fighting the good fight and laying hold on eternal life (1 Tim 6:12), not escaping from temptation (1 Cor 10:13), and much more.

## Part 31 - THE BODY OF SIN

### DEAD TO SIN, ALIVE TO GOD

Romans 6:1-14

Lesson 31 of 52

### THE BODY OF SIN

"Knowing this, that our old man IS crucified with Him, that THE BODY OF SIN might be destroyed, that henceforth we should not serve sin" (Rom 6:6).

Other versions read, “that our body of sin,” NASB “so that the sinful body” (RSV), “to get rid of the corpse that had been controlled by sin (CEB), “the entire body of our sinful propensities” (CJB), “sin's dominion over the body may be abolished” (CSB), “put an end to sin in our bodies, (GWN), “deactivate the body expressive of sin” (MIT), “the self which belonged to sin should be destroyed” (NJB), “so that sin might lose its power” (NLT), “in order that our sinful nature might be deprived of its power” (WEYMOOUTH), “to make our body that is liable to sin inactive” (WILLIAMS), and “that [our] body [which is the instrument] of sin might be made ineffective and inactive for evil” (AMPLIFIED).

“ . . . that the body of sin might be done away.” The reason for the crucifixion of the old man is precise and large. It is in order that “the body of sin might be done away,” or “destroyed.”

Behind this statement is the fact that the sole means of expressing sin is our bodies, and the soul that is inexorably knit to them. The sole impetus of sin is the “old man,” or “the sinful nature” – the unseen part of us that is traced to Adam. When that “old man” is crucified, the incentive to sin no longer has power. The doctrinal statement that reflects this reality is, "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Gal 5:16).

This is the foundation of saying “You must be born again” (John 3:7). Not only must the new come to us, the old must go. That “going” process begins when we are baptized into Christ and the “old man” is crucified. Then, he begins to die. Because this “old man” is tied to our bodies, and remains as long as we are “in the body” (Heb 13:3), his presence cannot be eliminated until we have been separated from our bodies in death.

“The body of sin” is also mentioned in the second chapter of Colossians. There its destruction is also related to our baptism. “In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead” (2:11-12). In this text, the removal of the mass of sin is related to the “circumcision of Christ” rather than to His cross. The cross is WHERE the “old man” is dealt with. “Circumcision” is HOW Jesus separates the “old man” from our essential person. He cuts the “flesh,” or “old man,” away from us. While it resides with us, living, as it were, in our house of clay, it is really not a part of us – the essential us. In Christ we are a complex, and oft confusing, dichotomy – an “old man” and a “new man” dwelling in a frail tent.

The “old man” cannot be made good, nor can he be reformed. His destiny is “destruction.” Thus he is “crucified” in order to end his ruthless rule. Our text will affirm precisely WHY this action was taken. Beginning with regeneration, the “old man” dies by degrees, just as we are changed from “glory to glory” by degrees (2 Cor 3:18).

An important thing must be seen here. The “old man” cannot be put to death apart from the cross of Christ. He cannot be “destroyed” by disciplines and procedures contrived by men (Col 2:19-23). This is a critical aspect of redemptive truth that is scarcely mentioned in our time. I should not be surprised if myriad of believers, in fact, have never so much as heard the truth shouted out in this text.

## Part 32 - NO LONGER SLAVES

### DEAD TO SIN, ALIVE TO GOD

Romans 6:1-14 NKJV

Lesson 32 of 52

### NO LONGER SLAVES

"Knowing this, that our old man IS crucified with Him, that the body of sin might be destroyed, that HENCEFORTH WE SHOULD NOT SERVE SIN" (Rom 6:6). Other versions read, "that we should no longer be slaves of sin" (NKJV), “no longer be enslaved to sin” (RSV), “o we should no longer be in bondage to sin” (ASV).

When a person is “baptized into Jesus Christ” (Rom 6:3), there are some very real things that take place. In fact, there is no chance that baptism “into Christ” will in any way result in the condition mentioned (our old man being crucified) being

absent, or in any way deficient. This is the truth: that from then on, we are no longer slaves to sin.

If the “old man” is NOT crucified, we will NOT cease to serve sin. Everyone begins new life in Christ with the crucifixion of the “old man.” That is standard procedure. This is something that is to be known by those who are baptized. “KNOWING THIS, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin” (Rom 6:6). This is NOT something that is known intuitively. That is precisely why it is declared in our text.

However, you will be hard pressed to find anyone who heard these words about their baptism into Christ. In fact, there are a staggering number of recovery ministries for Christians that, by virtue of their existence, deny this Divine affirmation. They teach that sin can be a habit, and that it can be replaced by good habits.

In fact, here is a saying that is used by Atheists, and many heathen religions, as well as many supposed Christian ministries: “Sow a thought, reap an action; sow an action, reap a habit; sow a habit, reap a character; sow a character, reap a destiny” (Ralph Waldo Emerson). Can you imagine Jesus or an Apostle saying that character is the result of “habit” – “habit” that will eventually result in a favorable “destiny?” This is a heathen saying that makes no room for God, Jesus, the Holy Spirit, salvation, the new birth, or Divine transformation. Yet, there are thousands of churches in the United States that have adopted such plans, and meet regularly to teach people to think within the framework of those plans. Because these plans were developed by the wisdom of men, God will NOT work in them, for He has declared the wisdom of the world to be “foolishness” – even if it is religious (1 Cor 3:19) – which is the kind of wisdom being addressed in that text.

Now, our text sets the record straight concerning being subservient to sin. It affirms that outside of Christ Jesus, and our baptism into Him, there is no such thing as a person who has recovered from sin. It is true that, to a degree, the expression of sin can be subdued. However, SIN UNEXPRESSED IS STILL SIN! Unless sin itself is put away, and a new nature is received, the person remains in a condemned state.

Every advantage is given to us when we become a new creation in Christ Jesus. Our sins are remitted (1 John 2:12). Our conscience is purged (Heb 9:14; 10:22). We are reconciled to God (Rom 5:10). We are given the Holy Spirit (1 Thess 4:8). We have peace with God (Rom 5:1). We are granted access into the grace of God, wherein we stand (Heb 4:15-16; Rom 5:2). Our old man is crucified (Rom 6:6). In view of that, and much more, it ought to be apparent that we “should no longer be the slaves of sin.” Sin is not to be pampered with “kid’s gloves,” but driven out by “putting to death the deeds of the body” (Rom 8:13), and cleansing “ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God” (2 Cor 7:1).

It goes without saying that as long as men are not joined to Christ in His death, burial, and resurrection, sin HAS dominion over them, and they are slaves to it – habits notwithstanding. “No longer” means we WERE slaves of sin UNTIL we were joined to Christ.

Once again, you can see that sin has no place in Christ. Provision has been made for the remission of sin, but none has been made for continuance in it. A propitiation has been supplied for sin, but no allowance is made for it to remain. Life must be toward God, or it will not remain. Apart from God, we CANNOT survive.

## Part 33 - DEAD AND FREED FROM SIN

### DEAD TO SIN, ALIVE TO GOD

Romans 6:1-14

Lesson 33 of 52

### DEAD AND FREED FROM SIN

"For he that IS DEAD is freed from sin." (Rom 6:7)

Other versions read, "For he who has died has been freed from sin" (NKJV), "because anyone who has died has been freed from sin" (NIV), "for he that hath died is justified from sin" (ASV), and "because a person who has died has been freed from sin's power" (CEB).

Here is the genius of the New Covenant. SIN IS OVERCOME BY DEATH. Even speaking in the natural, a dead person cannot sin, and the Law is not for the dead, but for the living. Sin, like the Law, which is its "strength" (1 Cor 15:56) can only dominate a person who is alive to it. The death referred to in our text is not a death that can be caused by men. We are "buried with Him [Christ] by baptism INTO death." We actually participate in Christ's death. Not only did He die vicariously in our place, in our baptism we also died WITH HIM. As it is written, "For ye ARE DEAD, and your life is HID WITH CHRIST in God" (Col 3:3). The words "ARE DEAD" equate to those of our text, "IS DEAD." It is an action that has already taken place. The passage with which we are dealing traces your death back to your baptism, when you died WITH CHRIST, were buried WITH HIM, and raised WITH HIM.

To be "freed from sin" does NOT mean the believer no longer has to grapple or struggle with it. It does NOT mean he will never again have to acknowledge sin, or that he no longer requires an Advocate before the Father. Rather, it means that in Christ we are free from the DOMINION of sin, and from servitude to it.

The word translated "freed" is elsewhere translated "justified." The idea here is that we are free from the GUILT AND POWER of sin—"justified from all things" (Acts 13:39). Our baptism into Christ's death resulted in our procurement of the forgiveness that is based upon our participation in Christ's death. This "freed from sin" speaks of a release from the guilt of sin and from its domination. It follows, therefore, that until remission is experienced, sin will dominate over us.

In order to facilitate this glorious freedom from sin and its power, "the grace of God that bringeth salvation hath appeared to all men, TEACHING US, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Titus 2:11-12). Other versions read, "instructing us" (NASB), "training us" (NRSV), educates us" (MIT), "has taught us" (NJB).

The word translated "teaching" comes from a word meaning "to train children" (Thayer), "as bringing up a child and guiding him toward maturity instruct, train, educate; as morally disciplining an adult correct, give guidance to, discipline" (Friberg), provide instruction, with the intent of forming proper habits of behavior - 'to teach, to instruct, to train, teaching, instruction" (Louw-Nida). In other words, the grace of God so teaches the new believer as to clear the path to his maturity in Christ – growing up into Christ in all things (Eph 4:15). His instruction, is not detected in the human intellect, but in the sensitive nature of "the new man" (Eph 4:24; Col 3:10). This circumstance is what makes shallow and infantile preaching and teaching so wrong. If such teaching is received, it actually aborts the intended growing process. Feeding the flock of God, which is a Divine mandate (John 21:16-17; Acts 20:28; 1 Pet 5:2) provides for a clean transition from spiritual "little children," to "young men," to "fathers" (1 John 2:13). The absence of this kind of teaching – the kind that is found in all of the Epistles – is serious beyond all measure.

Once more, it is our identity with Christ's death that brings death to sin. That death involves complete justification from every infraction of the law. It also includes the imputation of the righteousness of God. It is not possible for sin to dominate the individual that lives with an acute awareness of these two realities. That awareness, brought by faith, diffuses the power of sin.

## Part 34 - WHAT WE BELIEVE

### DEAD TO SIN, ALIVE TO GOD

Romans 6:1-14

Lesson 34 of 52

#### WHAT WE BELIEVE

"Now if we be dead with Christ, WE BELIEVE that we shall also live with Him" (Rom 6:8).

If you were to ask the average Christian today what they believe, you would be faced with a host of contradicting answers. Very few would probably answer in the manner described in Scripture. "I BELIEVE that Jesus Christ is the Son of God" (Acts 8:37). "But WE BELIEVE that through the grace of the Lord Jesus Christ we shall be saved, even as they" (Acts 15:11). "For if WE BELIEVE that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" (1 Thess 4:14).

Notice the absence of a creedal emphasis, or the citation of a prepared list of theological tenets. Although that approach is quite common, believing is not

approached that way in Scripture. “Believing” speaks of WHAT WE HAVE EMBRACED – things on which we are depending. Chiefly “believing” centers in Christ Jesus and what He has done. The Person upon whom we believe is Christ Jesus. The kernel of the truth believed is the Gospel of Christ. The details that are believed are the declared implications of the Gospel. By “implications of the Gospel,” I mean the declared results of Christ’s death, burial, and resurrection. This includes the very real status of believers, their conduct, and their devotion and godly demeanor.

“IF we died with Christ, we believe that we shall also live with Him.” The life of reference is the “newness of life” in which we walk following our baptism (Rom 6:4). This is not a new way of life, or a new discipline of life. It is not living according to a new set of rules, or adhering to a new set of doctrines. As valuable as all of those things may appear to be, they are totally lacking of spiritual power. Living with Christ is being in His “yoke” (Matt 11:29-30), walking in fellowship with Him (1 Cor 1:9), and remaining seated with Him in heavenly places (Eph 2:6). If we have really “died with Christ,” this is exactly what we will do. There is no way to be united with Christ in His death and not come alive spiritually – which has strictly to do with our association with God the Father (1 John 4:15), Jesus Christ the Son (1 Cor 1:9), and the Holy Spirit (2 Cor 13:14).

If you have been in Christ for any length of time, you know how exceedingly rare this kind of life is. It should be a great concern to us when the principle aspect of spiritual life is exceptional among professed believers. I have even witnessed its rarity among religious leaders – preachers and teachers. It is time for God’s people to insist those who teach and preach declare the truth of the Gospel. If they do not know this, then their preaching and teaching should come to an abrupt halt.

When men do not live for Christ, it is because they have not died to sin. If they have not died to sin, it is because they are not been united with Christ in His death, and are not risen to walk in newness of life. We know this is the case because of the certainty of our text. “Now IF we have died with Christ, we believe that we SHALL ALSO live with Him” (NASB). We believe that because it is the truth, and it has been experienced. Faith does not doubt this affirmation, but takes it for granted, knowing that what God has promised, He is “able to perform” (4:21). Faith, then, impels the believer to live for Christ, walking in newness of life.

While we will surely be gathered to the Lord and be forever with Him, that is not the life of reference. This text refers to living now – being sensitive to the Lord, and in active fellowship with Him. Spiritual life is to be expected in everyone who has been baptized! Walking in the light is not the exception, but the rule. We believe and delight in this reality.

## DEAD TO SIN, ALIVE TO GOD

Romans 6:1-14

Lesson 35 of 52

### DEATH IS ONCE

“Now if we be DEAD WITH CHRIST, we believe that we shall also live with Him: Knowing that Christ being raised from the dead dieth NO MORE; death hath NO MORE dominion over Him. For in that He died, HE DIED UNTO SIN ONCE: but in that He liveth, He liveth unto God.” (Rom 6:8-10)

Christ’s death stands for all valid death – it was “once.” The Scriptures make a point of the singularity of Christ’s death. Keep in mind that we who “were baptized into Jesus Christ were baptized INTO HIS DEATH? Therefore, we are BURIED WITH HIM BY BAPTISM INTO DEATH: that like as Christ was raised up from the dead by the glory of the Father, even SO WE ALSO should walk in newness of life” (Rom 6:3-4). We were not buried into our death, but into the death of Christ. What took place at that time is reflected in Christ’s death.

The point being made here, is that death to sin is ONCE.

1. “For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people’s: for this HE DID ONCE, when He offered up Himself” (Heb 7:27).

2. “But now ONCE in the end of the world hath He appeared to put away sin by the sacrifice of Himself. And as it is appointed unto men ONCE to die, but after this the judgment: so Christ was ONCE offered to bear the sins of many . . . ” (Heb 9:26-28).

3. “By the which will we are sanctified through the offering of the body of Jesus Christ ONCE for all” (Heb 10:10).

The fact that we die to sin ONCE undergirds the teaching of Hebrews 10:26: “For if we sin willfully after that we have received the knowledge of the truth, THERE REMAINETH NO MORE SACRIFICE FOR SINS” (Heb 10:26). It also puts teeth into the salient statement, “For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.” (Heb 6:4-6). Only God can accurately define when a person reaches this “falling away” condition. However, there is such a condition of which we are solemnly warned.

Those who dare to dabble in sin must know this. God will not play games with people – games that allow them to jump in and out of salvation like children playing hopscotch. If one is recovered “from the snare of the devil,” they are not converted again, or again baptized into Christ’s death. Rather, they once again occupy the death they died with Jesus when they were baptized. They once again

walk in the liberty they once enjoyed. They have been snatched out of the fire (Jude 1:23), but they have also been snatched back to the realm in which they once walked. Such a rescue is not at all common in the Kingdom of God and of Christ. Those who imagine that it is are tottering on the brink of eternal ruin. This is why believers are solemnly admonished, Keep “the faith” (2 Tim 4:7), “run with patience the race” (Heb 12:1), “fight the good fight of faith” (1 Tim 6:12), “be not weary in well doing” (2 Thess 3:13), “keep the unity of the Spirit” (Eph 4:3), “keep thyself pure” (1 Tim 5:22), “keep himself unspotted from the world” (James 1:27), and “keep yourselves from idols” (1 John 5:21). All of these admonitions are given in view of the fact that we die to sin with Jesus one time. When Paul wrote, “I die daily” (1 Cor 15:31), he was not speaking of being buried every day into Christ’s death. Rather, he was speaking of crucifying the flesh, and not allowing it to express itself.

### Part 36 - HE DIED UNTO SIN

#### DEAD TO SIN, ALIVE TO GOD

Romans 6:1-14

Lesson 36 of 52

#### HE DIED UNTO SIN

"Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, HE DIED UNTO SIN ONCE: but in that He liveth, He liveth unto God" (Rom 6:9-10).

Other versions read, “His death was a death to sin” (BBE), “His death was a unique event that need not be repeated” (CJB), “died on account of sin died once” (ETH), “He died once to break the power of sin” (NLT).

Behind this verse is the fact that God Himself “made” Jesus “to be sin for us” (2 Cor 5:21). He died as a sinner – not a sinner because of His own sin, but because of the iniquities of us all being laid upon Him (Isa 53:6). The penalty for all sin was exacted of Jesus Christ. He was “made a curse for us” (Gal 3:13). There had been “sacrifices for sin” (Heb 10:6) from the time of Abel until the death of Jesus on the earth. Before God, HIS SACRIFICE WAS THE LAST SACRIFICE OFFERED FOR SIN. Never again would sin be laid upon Him. Never again would He be made a curse. Never again would He be forsaken by God. Never again!

Jesus did not “die to sin” in the sense of ceasing to commit it. Emphatically, He was “without sin,” though “tempted in all points “as we are” (Heb 4:15). That is, He was without sin of His own. The sins He bore were our sins!

When God the Father “laid” upon Jesus “the iniquities of us all” (Isa 53:6), the transaction was very real. These sins were felt by Jesus as He bore them. In fact, He shuddered at the thought, and sought to have the bitter cup taken from Him (Matt 26:39-42). In bearing the sins of the world, He became personally responsible for them – just as though He had personally committed them all.

In some sense, the defilement of them was felt by Him, and unspeakable suffering resulted. The soul of Jesus had never been touched with the contamination of sin. He had never felt the pangs of regret that accompany transgression. He never had to repent, or seek forgiveness. He was tempted, “yet without sin” (Heb 4:15) – THAT IS, SIN OF His own. Nor, indeed, had He ever, prior to the cross, experienced alienation from God. But when He bore the sins of the world in His body on the tree, He entered into the most bitter experience of His life. No one will ever fully know the involvements of that death, and what it took to rescue fallen humanity.

Under the administration of the Law, many spotless and innocent victims died because of man’s sin. Jesus “died to sin ONCE.” When the temple was dedicated, Solomon offered 22,000 oxen and 120,000 sheep as “peace offerings” (1 Kgs 8:63). In Christ’s case, one Lamb was offered one time, and it was adequate for all sin of all time. “For the death that He died, He died to sin, once for all” (NASB). It was an effective death, and thus never again needed to be experienced. It did what was required, and thus was sufficient.

A parallel occurs when we die with Jesus to sin. It is an effective death, and thus need only be experienced once. It is the kind of death God required, and thus it too is sufficient.

The second verse of this chapter affirmed that we died “to sin.” We are not, however, dead to its influence, for we still struggle with it, as confirmed in chapter seven. We died to sin in the sense of being freed from guilt and power. To the degree we see this, sin does, in fact, lose its power over us.

Christ’s death to sin is in the same sense as verse two. He did not die to the power of sin, for sin never did have power over Him. He died to the guilt of sin – our guilt, which he bore. Professing Christians who continue to sin willfully are, in fact, crucifying the Son of God afresh, and putting Him to an open shame (Heb 6:6). Such an attempt excludes them from recovery, for it is “impossible . . . to renew them again unto repentance.”

## Part 37 - CHRIST BEING RAISED FROM THE DEAD

### DEAD TO SIN, ALIVE TO GOD

Romans 6:1-14

Lesson 37 of 52

### CHRIST BEING RAISED FROM THE DEAD

"Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him." (Rom 6:9)

Other versions read, "knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him" (NASB), "For we know that since Christ was raised from the dead, he cannot die again; death no longer has mastery over him" (NIV), and "We are sure of this because Christ was raised

from the dead, and he will never die again. Death no longer has any power over him” (NLT).

Although death is powerful, it is no match for resurrection life! Christ’s resurrection vaulted Him beyond the reach of death. Having conquered the domain and prince of death, death was rendered impotent against the Lord’s Christ.

The telling point being driven home by the Holy Spirit is that when we were raised up with Christ, we were moved into a realm that is superior to death. He will prove His point by showing us the effect of Christ’s resurrection.

#### DIES NO MORE

The NIV reads, “For we know that since Christ was raised from the dead, He cannot die again.” Notice, this is something that “we know,” and that knowledge is most powerful.

There is a Kingdom principle to be seen here. Deliverance renders impotent the one or thing which held us captive. This is confirmed in Christ Jesus. He did descend into “the deep” once (Rom 10:7). However, having risen from that low place, He will never again, for any reason, descend into it!

These words are particularly relevant for us, since we have died WITH JESUS, been buried WITH HIM, and have been raised WITH HIM. As long as we “abide in Him (1 John 2:27-28), as Jesus commanded us (John 15:4,7), it is impossible to die spiritually, or be separated from Him (Rom 8:35,39). The required stipulation, however, is to ABIDE IN HIM. Outside of Him, death reigns.

#### DEATH NO LONGER HAS DOMINION OVER HIM

The dominion death had over Jesus differs significantly from the dominion it had over us. It only dominated Jesus because He bore our sins in His body, and it only did that for only three days. Ultimately, it was not possible for the Son of God to be held in the grip of death (Acts 2:24). Even then, our Lord submitted to death. It did not take Him captive.

The poignant point being made is that resurrection is the ultimate triumph. It was so with Jesus, and it is so with those who have been joined to Him.

In view of this, our baptism has implications for the future, as well as for our past. In it, we were loosed from the power of Satan and cleansed from the defilement of sin. But that means we are no longer servants of sin. It means sin has no more power over us. As we will find in the exhortation following verse ten, that victory actually depends upon whether or not we grasp this truth by faith. The intercession of Christ, the leading of the Spirit, the Scriptures, preaching and teaching, faith, and hope are all designed to keep us abiding in Christ.

### Part 38 - HE LIVES TO GOD

#### DEAD TO SIN, ALIVE TO GOD

Romans 6:1-14

Lesson 38 of 52

## HE LIVES TO GOD

"Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him. For in that He died, he died unto sin once: but in that He liveth, HE LIVETH UNTO GOD." (Rom 6:9-10)

Other versions read, "He is living to God" (BBE), "He lives for God with His life" (CEB), "He lives continuously related to God" (MIT), "He lives for the glory of God" (NLT), "He lives in unbroken relation to God" (WILLIAMS), "He lives for God" (ISV), "He is living to God [in unbroken fellowship with Him]" (AMPLIFIED).

That is, Jesus is living in order that God might receive the glory. He is drawing attention to the God who sent Him, delivered Him up for us all (Rom 8:32), raised Him from the dead (Gal 1:1), and enthroned Him at His own right hand (Eph 1:20).

In nature, life has a purpose, and death is merely the conclusion of that life. Death, apart from Christ, has no purpose, other than to validate the penalty for sin.

This is not the case, however, in salvation. The purpose of death is to allow us to enter into life. Thus it was with Jesus. The life Jesus now lives is "TO GOD." This is not His life on earth, but His life in heaven. Further, this is Christ's life as a glorified man. His sole purpose for living now is to fulfill the will of God, and to bring glory to Him. His life, is not primarily for us, but for God. Because of this, our lives are "blessed" most fully when they are living for God. Those who have been baptized into Christ's death (Rom 6:3), and raised by the glory of the Father (Rom 6:4), and seated with Him in the heavenly places (Eph 2:6), will not live for self.

The prophets unveiled the nature of those who would experience God's great salvation. They will hearken to Jesus (Deut 18:15). They shall obtain joy and gladness (Isa 35:10). They shall run and not be weary (Isa 40:31). They will show forth God's praise (Isa 43:21). They shall obtain joy and gladness (Isa 51:11). They shall see eye to eye (Isa 52:8). "They shall enter into rest" (Isa 57:2). "They shall all know" the Lord (Jer 21:33). God will give them one heart and one way (Jer 32:38). God will give them one heart, and put a new spirit within them (Ezek 11:19; 36:26-27).

These are not things the saved SHOULD do, or try to do. They are not goals. These are things that WILL be found in them. They are the indications of salvation. They have measures, to be sure, but these are salvational realities! By living "unto God" Jesus is initiating and sustaining these promised Divine realities. They become substantive in the saved because, in heaven, He is living UNTO GOD. All of this is aborted when professing "Christians" walk in the flesh (Rom 8:8), grieve the Holy spirit (Eph 4:30), "quench" the Spirit (1 Thess 5:19), and do not crucify the flesh (Gal 5:24).

In a very real sense, Jesus lived "unto God" when He was upon the earth. There were, however, some mitigating factors. When young, He was "subject to His

parents” (Lk 2:51). In consideration of those who received tribute money, Jesus paid tax for Himself and Peter (Matt 17:27). All of this contributed to preparing Him to make a complete and satisfactory sacrifice.

Now, Jesus is living “to God” in a fuller sense. He “ever lives to make intercession” for the saints ACCORDING TO the will of God (Heb 7:25) – not according to their will. He is “bringing many sons to glory,” thus fulfilling the requirement of God. This is the appointed consequence of being raised from death – life toward God!

## Part 39 - RECKONING, AND HOW TO DO IT

### DEAD TO SIN, ALIVE TO GOD

Romans 6:1-14

Lesson 39 of 52

### RECKONING, AND HOW TO DO IT

"Likewise RECKON ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." (Rom 6:11)

Other versions read, “consider yourselves” (NASB), “count yourselves” (NIV), “see yourselves” (BBE), “think ye also” (GENEVA), “continually count yourselves” (TLV), and “regard yourselves” (WEYMOUTH).

Now we come to the point of being established. It is founded upon the firm realities of Christ’s death and resurrection. It confirms the truth of remission of sins, and the consequent imputation of righteousness. When we died with Jesus, were buried with Him, and raised to walk in the newness of life, a very real condition began. It is something on which we can “reckon.”

### RECKONING

The word “reckon” reflects a sort of Kingdom logic – a proper way of thinking. The term comes from a word from which our word “logic” comes. It reflects a WAY of thinking more than WHAT is thought. It is reasoning that proceeds from the comprehension of what God has revealed. Linguistically the word literally means “thinking according to logical rules” – in this case rules that reflect the heavenly way of thinking. It includes the subordinate meaning, “to take into account, to make an account of, to count up and weigh the reasons, to gather or infer, and to consider or take into account” (Thayer).

This precise word is also used in Philippians 4:8. There it is translated “think.” “Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, THINK on these things.”

In Mark 11:31 the word is translated “reasoned.” In Mark 15:28 it is translated “numbered.” Other translations include “despised” (Acts 19:27), “thinketh” (Rom 2:3), “counted” (Rom 2:26), “conclude” (Rom 3:28), “esteemeth” (Rom 14:14), “thought” (1 Cor 13:11), “suppose” (2 Cor 11:5), and “charge” (2 Tim 4:16).

As you can see from this usage, reckoning involves thinking that motivates. It allows for a certain perspective of things – a specific mind-set. “Reckoning” enables a person to see things from a particular perspective – in this case, the proper revealed perspective. This is not an imagination.

Our text will instruct us on HOW to think – HOW to approach living in “this present evil world.” This manner of thinking will be based upon reality. It will not be wishful thinking. It will be thinking that strictly reflects the mind of the Lord, the work of Jesus Christ, and the reality of the new birth. This is thinking that is directed by the Holy Spirit, and the fact that He has not been grieved (Eph 4:30), nor quenched (1 Thess 5:19).

## Part 40 - DEAD INDEED UNTO SIN

### DEAD TO SIN, ALIVE TO GOD

Romans 6:1-14 NKJV

Lesson 40 of 52

### DEAD INDEED TO SIN

“ . . . reckon yourselves to be DEAD INDEED UNTO SIN . . . ”

Other versions read, “Even so CONSIDER yourselves to be dead to sin” (NASB), “In the same way, COUNT YOURSELVES dead to sin” (NIV), “So you also must consider yourselves dead to sin” (NRSV), “So do you also reckon that you are dead to sin” (Douay-Rheims), “Even so SEE YOURSELVES as dead to sin” (BBE), “In the same way, you must see yourselves as BEING dead to sin” (NLT).

It may appear on the surface as though this is a forced way of thinking, and does not comport with reality. But that is NOT the case! We REALLY DID die with Christ, and therefore “ARE DEAD” (Rom 6:2; Col 3:3). We really were buried with Him and raised with Him (Rom 6:3-4). The fact that these were spiritual transactions does not mean they were not real. Their reality is in another realm. The reason this kind of thinking – “dead indeed to sin” – does not appear on the surface to be right, is because of the presence of the “old man,” or the Adamic nature. The vigor with which he speaks to us can lead us to believe he has more strength than he really does. But his suggestions are just talk, and because of our faith, which “is the victory” (1 John 5:4), they have no power. Our thinking, however, must not be driven by the awareness of our unregenerate portion (“the old man,” Rom 6:6), but by the very real presence of “the new man” – who we really are in Christ Jesus (Eph 4:22-24; Col 3:9-10).

When we are confronted with temptation, we must reason: “I have died with Jesus. I have been buried by baptism into Christ’s death. I have been raised up by the glory of the Father to walk in the newness of life. Sin has no claim on me now, for I have been released from all guilt, and by God’s grace can say “NO” to all ungodliness and unrighteousness” (Tit 2:11-13). That is reasoning after a godly manner, and in strict harmony with the truth. When you reason in this way, faith

rises to its full strength, laying hold of Divine power and being sensitive to the leading of the Holy Spirit.

Notice, you are to REASON that you are “dead INDEED to sin.” The word “indeed” means “surely, truly, and certainly” (Strong’s). This reasoning is actually A CONCLUSION, based on the facts of our burial and resurrection with Jesus.

Our death to sin is as real and effective as the death of Jesus, in which we, by faith, have participated. The truth of this will be confirmed to you through your faith. When it is confirmed, you will be able to reason, or “reckon” upon the basis of truth, and will not be confused by circumstance.

One further thing, a constant emphasis on baptism will actually conceal these things from the individual. The emphasis must be placed on what Jesus did, not what we are to do. That does not suggest there should be no mention of what we are commanded to do. It does mean what we are commanded to do is solidly based upon what Jesus did. It is His death that makes our death to sin a reality. It is His resurrection that causes us to walk in newness of life. Preaching and teaching must not be allowed to obscure these foundational realities.

## Part 41 - ALIVE TO GOD

### DEAD TO SIN, ALIVE TO GOD

Romans 6:1-14

Lesson 41 of 52

### ALIVE TO GOD

"Likewise reckon ye also yourselves to be dead indeed unto sin, BUT ALIVE UNTO GOD through Jesus Christ our Lord." (Rom 6:11)

Other versions read, "In the same way, count yourselves dead to sin but alive to God in Christ Jesus" (NIV). "So you also should consider yourselves to be dead to the power of sin and alive to God through Christ Jesus" (NLT). "Even so consider yourselves also dead to sin and your relation to it broken, but alive to God [living in unbroken fellowship with Him] in Christ Jesus" (Amplified).

To be “alive to God” means that you are sensitive to His Person, presence, and will. Such an one is able to willingly live for His glory, and do so with joy, benefit, and satisfaction. Regeneration sensitizes the heart to God. It really does! Because of Christ, God has effected a very real change in us. Our stony hearts have been removed, and we have been given hearts of flesh. As it is written, "A NEW HEART also will I give you, and a NEW SPIRIT will I put within you: and I will take away the stony heart out of your flesh, and I will give you an HEART OF FLESH" (Ezek 36:26). This is a heart that are malleable and can be enlarged. David anticipated such a heart: "I will run the way of Thy commandments, when thou shalt ENLARGE MY HEART" (Psa 119:32). David lived in a time when people did not enjoy the full benefit of such a remarkable change. Those earlier saints “all, having obtained a good report through faith, RECEIVED NOT the

promise: God having provided SOME BETTER THING for us, that they without us SHOULD NOT BE made perfect." (Heb 11:39-40).

One of the bitter ironies of our time is that vast numbers of professing Christians have not yet approximated the faith and attainment of David. They are living contradictions of the affirmation of Hebrews 11:39-40. Furthermore, let no person underestimate the danger of living in a time when "God has provided some better thing for us," yet that gracious provision is not appropriated by some professing to be in Christ. Those who are in such a state – claiming to be "Christians," yet failing to take possession of the "better thing" God has furnished, are "unfaithful stewards" – a most dreadful condition – a "wicked and slothful servant." Jesus revealed what will be said about such a servant on the day of judgment: "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth" (Matt 25:30).

Some may object, arguing that this is too strong, and that God is more loving than that. But such people are wrong – seriously wrong. They have judged God – the very God who will judge them. The Lord Jesus made sure that those who heard Him knew of the true condition of unfaithful servants. In the case depicted in our text, those who lived in "the disposition of grace" (Eph 3:2), yet failed appropriate the things graciously provided in such a marvelous era.

What do you suppose will be the eternal lot of those who stood in the pulpits of the land and babbled on about marriage, and health, and wealth, never powerfully expounding "the abundance of grace, and the gift of righteousness" (Rom 5:17). What of those who have never declared to those who have been baptized, that they are now "alive unto God?"

Being alive to God is living in concert with our new heart. It involves walking in the Spirit and living by faith (Gal 5:16,25; Heb 10:38). It is walking in the light and looking unto Jesus (1 John 1:7; Heb 12:1-2). It is being led by the Spirit and being taught by Jesus (Rom 8:13; Eph 4:20). It is putting off the old man and putting on the new man (Eph 4:22-24; Col 3:9-10).

All of this, however, does not take place automatically. I have often heard men preach and teach that bearing fruit takes no effort. They say you never hear a fruit tree groaning in an effort to bring forth fruit. It all may have a pleasant ring to it, but it is utterly false. Spiritual life cannot be maintained without the extensive effort by the redeemed. That is precisely why strength (1 Cor 16:18), grace (Heb 4:15-16), faithfulness (Rev 2:10), looking (Heb 12:1-2), running (1 Cor 9:24), fighting (1 Tim 6:12), and steadfastness (1 Cor 15:58) are required.

## Part 42 - NOT MERE SELF-EFFORT

### DEAD TO SIN, ALIVE TO GOD

Romans 6:1-14

Lesson 42 of 52

NOT MERE SELF-EFFORT

"Likewise RECKON YE also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." (Rom 6:11)

As I have established in an earlier lesson, "reckoning" is a different kind of reasoning – a Kingdom manner of thinking. Unlike mere human reasoning, it is effective in the areas that are critical in matters pertaining to life and godliness (2 Pet 1:3). A sinner is no more welcome in the presence of God than Satan and his motley hosts. God is holy, and cannot abide sin in any form. In Divinely revealed history, He has firmly established this. Here are a few examples covering periods before the Law, during the Law, and after the Law.

1–In casting Adam and Eve out of the Garden (Gen 3:24).

2–In judging Cain (Gen 4:11-12).

3–In destroying the world, and everything in it with a flood – only those in the ark were excluded (Gen 7:21-23).

4–In the abortion of the efforts to build a tower in the plain of Shinar (Gen 11:1-9).

5–In the destruction of Sodom, Gomorrah, and the cities of the plain (Gen 19:28-29).

6–In the destruction of Pharaoh and the army of Egypt (Ex 15:4-5).

7–God sent a fire and destroyed two hundred and fifty priests that opposed Aaron (Num 16:35).

8–In the judgment against Israel that dictated a forty-year tenure in the wilderness, with the consequent death of over 600,000 men who did not believe they could take the land of Canaan, as God told them to do (Num 14:33-35).

9–The destruction of Jerusalem for not recognizing the time of its visitation (Lk 19:41-44).

10–The demise of both Ananias and Sapphira for lying to the Holy Spirit (Acts 5:1-10).

11–King Herod's life was taken because he did not give glory to God (Acts 12:21-23).

In spite of these revelations, there remain within the professed church those who affirm that God can abide sin and sinners. Our text admonishes all believers to reckon themselves "to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom 6:11). This is how they are to think because they have, in fact, been "justified from all things" (Acts 13:39), and freed from the tyranny of sin. To deny this by continuing to live in sin is raw unbelief, and equates to Israel refusing to take the promised land.

The closer you are to God, the more sense His Word makes to you. The further you are from God, the less sense it makes. What is even more, whether or not you are in agreement with God will determine your eternal destiny.

This effort of reckoning is not mere self-effort, but is joined by the mighty power of God. One of our chief involvements is that of reckoning – of reasoning from the proper perspective. Having Kingdom logic, so to speak, is anything but simplistic. Ponder how often you have been distorted in your thinking, and the

effects that resulted from that thinking. You had to employ spiritual weaponry to cast down those imaginations, and take captive every thought to make it obedient to Christ (2 Cor 10:4-5). What person is willing to say that is easy, and requires no effort?

Reckoning in harmony with the truth of God is an intensive activity, and is vigorously opposed by the devil. It requires constant exposure to the Gospel, a strong faith, and an alert spirit. Accept the Spirit's challenge to "reckon."

## Part 43 - IN CHRIST JESUS OUR LORD

### DEAD TO SIN, ALIVE TO GOD

Romans 6:1-14

Lesson 43 of 52

### IN CHRIST JESUS OUR LORD

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God THROUGH JESUS CHRIST OUR LORD" (Rom 6:11).

#### ALIVE UNTO GOD

Other versions read, "alive FOR God" (CEB), "alive to God" (NKJV), "living to God" (BBE), "alive unto God" (ASV), "alive FOR God in Christ Jesus" (CEB), "living for God" (GWN). The primary reason for salvation has to do with our relationship with God.

1-We were "reconciled to God" (Rom 5:10)

2-In Christ we "yield" ourselves "unto God" (Rom 6:13).

3-We have become "servants to God" (Rom 6:22).

4-The intent of being alive in Christ is to "bring forth fruit unto God" (Rom 7:4).

5-Believers are to "present their bodies a living sacrifice, holy, acceptable unto God" (Rom 12:1).

6-Ultimately, "every tongue shall confess to God" (Rom 14:11).

7-Eventually, "every one of us shall give account of himself to God" (Rom 14:12).

8-It is written, "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God" (Rom 14:17-18).

9-"For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish" (2 Cor 2:15).

10-We have become "dead to the Law, that [we] might live unto God" (Gal 2:19).

11-"Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweetsmelling savor" (Eph 5:2).

12-Salvation involves being "turned to God" (1 Thess 1:9).

13-Servants of the Lord are admonished, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim 2:15).

14-Jesus is "a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" (Heb 2:17).

15–We “draw nigh unto God” (Heb 7:19).

16–Jesus is saving them “to the uttermost that come unto God” (Heb 7:25).

17–It is written, “But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a Rewarder of them that diligently seek Him” (Heb 11:6).

18–We are admonished, "Submit yourselves therefore to God" (James 4:7).

19–Again, we are admonished "Draw nigh to God , and He will draw nigh to you" (James 4:8).

Nearly all modern versions omit the expression “Jesus Christ OUR LORD.”

Whatever justification may be presented for this omission, it robs the text of its power.

Jesus can only be received in the capacity of “LORD and Savior” (2 Pet 1:11; 2:20; 3:2,18). It is written, "That if thou shalt confess with thy mouth the LORD Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Rom 10:9). Again, it is written, "no man can say that Jesus IS THE LORD, but by the Holy Ghost" (1 Cor 12:3). And again, "And that every tongue should confess that Jesus Christ IS LORD, to the glory of God the Father" (Phil 2:11). If deficiencies are found in the churches, it is strictly owing to Jesus Christ not being acknowledged and received as LORD.

Our aliveness to God is strictly owing to our affiliation with Jesus. Being united with Him in His death, burial, and resurrection has brought the life upon which we are to reckon. In view of this, our reasoning will be sound and effective only if we remain in conscious fellowship with Christ Jesus. There is no way to reason properly apart from Jesus.

## Part 44 - DO NOT LET SIN REIGN

### DEAD TO SIN, ALIVE TO GOD

Romans 6:1-14 NKJV

Lesson 44 of 52

### DO NOT LET SIN REIGN

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof" (Rom 6:12).

Other versions read, "Therefore do not let sin reign in your mortal body so that you obey its evil desires" (NIV), "Therefore, do not let sin exercise dominion in your mortal bodies, to make you obey their passions" (NRSV), “For this cause do not let sin be ruling in your body which is under the power of death, so that you give way to its desires” (BBE). “Do not let sin control the way you live; do not give in to sinful desires,” (NLT), “you must not allow sin to reign” (NJB), and “Let not sin therefore rule as king in your mortal (short-lived, perishable) bodies, to make you yield to its cravings and be subject to its lusts and evil passions” (Amplified). The manner in which the Spirit reasons is unusually powerful. When your heart is able to receive and delight in these words, their impact will be most effective.

Again, it should be observed that this kind of talk differs significantly from what is regularly served up to many believers. Sin ONLY rules when you let it do so! By saying “Therefore,” the Spirit builds upon the truth that has just been affirmed. It is as though He said, “In view of the fact that we are dead to sin and alive to God . . . ”

#### DO NOT LET SIN REIGN

We learn from this that it is sin’s nature to rule, or dominate. It refuses to be subordinate, demanding to sit upon the throne of our lives. Prior to being in Christ, sin did exercise control over us. But that situation has been changed by our unity with Christ. Now we can reject sin’s demand for dominion. One man has said, “Since grace in you, sin should not reign” (John Gill).

**THIS EXHORTATION IS NOT BASED UPON A MORAL REQUIREMENT, BUT A SPIRITUAL CONDITION.** We are not told to refuse to allow sin to reign because it is a requirement, but because it CAN be done. The remission of our sins enables us to do this! The imputation of the righteousness of God to us empowers us to do it. The gift of the Holy Spirit provides the direction and power to do it. The heavenly places into which we have been placed encourage us to do it. Our unity with Christ in His death, burial, and resurrection demands that we do it!

If sin reigns over those in Christ, it is not out of any necessity. Nothing about life in Christ encourages sin or gives it permission to rule over us. Everything about salvation discourages sin and provides for dominion over it. This is the declaration of the God of heaven, because this is the truth. Faith can recognize this fact and proceed to put the shackles of forbiddance upon sin. Unbelief will allow sin to rule, making the person disobedient and at war with God.

#### Part 45 - YOUR MORTAL BODY

##### DEAD TO SIN, ALIVE TO GOD

Romans 6:1-14

Lesson 45 of 52

##### YOUR MORTAL BODY

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." (Rom 6:12)

Other versions read, "Therefore, do not let sin exercise dominion in your mortal bodies, to make you obey their passions" (NRSV); “don't let sin rule your body, so that you do what it wants (CEB); “you must not allow sin to reign over your mortal bodies” (NJB); “Let not sin therefore rule as king in your mortal (short-lived, perishable) bodies, to make you yield to its cravings and be subject to its lusts and evil passions” (Amplified).

The Spirit is very specific here. He does not say not to allow sin to reign in our minds, but in our mortal bodies. This is the part of us that is temporal, and will pass away. The body has been consigned to “dust,” and is the vehicle through

which sin is expressed. The challenge of the Spirit makes the matter doable. For those in Christ, sin can only reign, or dictate what we do, if we allow it to rule us. The body includes our eyes (what we see), our ears (what we hear), our mouths (what we speak), our hands (what we do), and our feet (where we go).

We are to stop sin from erupting in us – that is our first responsibility. James put it this way, “Wherefore lay apart all filthiness and superfluity of naughtiness” (James 1:21). The word “superfluity” means “overflow” (NKJV) “rank growth” (NRSV), “abounding of wickedness” (Darby), “overweight of evil” (BBE), and “superabundance of evil” (Young’s).

The idea is that the remnant of sin remaining in us breaks out in expression wherever and whenever it is allowed to do so. Several versions convey this thought. “All that remains of wickedness” (NASB), and “remnants of evil” (NJB). Remember, although Jesus has circumcised the “old man,” or “flesh,” from us, its remnants remain in our bodies. Do not imagine that “remnant” means assertiveness is not possible, or that “the flesh” is not a formidable foe. Such a thought will surely provide a place where Satan can work.

Keeping sin from expressing itself in our bodies is particularly important. Our bodies have been “bought with a price,” and do not belong to us (1 Cor 6:15-20). Thus sins of the body are not to be named among believers – not even “once. The eruption of sin in our bodies brings unusual defilement. It is written, “But fornication and all uncleanness or covetousness, let it not even be named among you, as is fitting for saints; neither filthiness, nor foolish talking, nor coarse jesting, which are not fitting, but rather giving of thanks. For this you know, that no fornicator, unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of Christ and God” (Eph 5:3-5, NKJV).

This commission is much like that given to Israel – driving out the unwanted inhabitants of the land. “But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell” (Num 33:55).

So it is with those in Christ Jesus. If they do not refuse to allow sin to reign in their “mortal bodies,” they are in for a difficult time, and eventual defeat. It may even lead to their condemnation. Christians who fall into transgression have ALLOWED sin to reign in their bodies. They have not reckoned, or reasoned, correctly, and thus have sinned. So far as I know, there is no recovery program that teaches this. They do not even call sin “sin,” but prefer terms like hurts, habits, and hangups. There is no way to accurately state the seriousness of such a delusion.

There is no need to attempt to explain the eruption of sin. It is best to confess it quickly, and get back to the business of not allowing sin to control our bodies. There is grace to do this, but it does have to be appropriated by the believer. It requires earnestness and diligence. It is possible, however, because we have been united with the Lord Jesus Christ in our baptism.

## Part 46 - WHAT TO DO WITH YOUR MEMBERS

### DEAD TO SIN, ALIVE TO GOD

Romans 6:1-14

Lesson 46 of 52

### WHAT TO DO WITH YOUR MEMBERS

"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" (Rom 6:13).

Other versions read, "present yourselves to God" (NKJV), "offer yourselves to God" (NIV), "give yourselves to God" (BBE), "give yourselves completely to God" (NLT), and "offer and yield yourselves to God" (Amplified).

We are custodians of all of our faculties or "your members" – the means through which we express ourselves. Other versions read, "the members of your body" (NASB), "the parts of your body" (NIV), "your members" (NRSV), and "any part of your body" (NLT).

Every part of our persons can be employed in either good or evil, righteousness or unrighteousness, for God or for the devil. Internally our minds, emotion, and will are involved. Our temperament, attitude, loves, and hates, are involved.

Thoughts, purposes, desires, and intentions are included. Think of outward faculties. Our eyes, ears, and mouths, or tongues, are involved. There are hands, feet, and the whole body itself. All of these are a stewardship, and are to be controlled by the "new man." the entirety of our persons has been purchased by God, and we are not our own (1 Cor 6:19).

### DO NOT GIVE YOUR MEMBERS TO SIN

Your various faculties are not to become "instruments of unrighteousness to sin." Other versions read "to sin, as instruments of wickedness" (NIV), "as instruments of iniquity unto sin" (Douay-Rheims), "to sin as the instruments of wrongdoing" (BBE), "become a tool of wickedness" (NLT), "to sin to be used as instruments of evil" (NJB).

"Unrighteousness" involves everything that does not bring glory to God. It is everything that is dissociated from salvation. It is whatever does not require faith, hope, and the ministration of the Holy Spirit. It is everything that does not require Divine strength, guidance, and support. All such things, regardless of their appearance, are "unrighteousness." We have not been purchased, or "bought with a price," to give ourselves to such things.

While men are prone to excuse these forbidden actions, the Spirit solemnly admonishes us not allow our faculties to promote iniquity and commit sin. Since we have died with Jesus, been buried with Him, and raised with Him, such concessions are inexcusable. Jesus has promised, "But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you" (Mat 6:33). That is the unvarnished truth!

## Part 47 - GIVE YOUR MEMBERS TO GOD

### DEAD TO SIN, ALIVE TO GOD

Romans 6:1-14

Lesson 47 of 52

### GIVE YOUR MEMBERS TO GOD

"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" (Rom 6:13).

Notice the comparison. Presenting "YOUR MEMBERS" as instruments of unrighteousness UNTO SIN," is compared with presenting them "as instruments of righteousness UNTO GOD." Our "members" are the means of our expression – human capacities that are intended to carry out our wills and objectives. They are called "INSTRUMENTS" because we use them. Most versions of Scripture use the word "instruments." Some other versions read "parts of your body," "weapons" (CEB, GENEVA), "your faculties" (MIT), and "your bodily members" (Amplified). God can use our thoughts, words, and deeds. He can use our hearing, our wills, and our objectives. He can use our eyes, ears, and mouth. But they must be "presented" to Him for holy and sanctified use. All of these can also be used to express and serve sin.

This is the very thing described in the twelfth chapter of Romans. "I beseech you therefore, brethren, by the mercies of God, that ye PRESENT YOUR BODIES a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom 12:1-2).

Here we see that spiritual progress and comprehension depend upon the presentation of our faculties to God: "that ye may PROVE what is that good, and acceptable, and perfect, will of God," or "be able to test and approve WHAT God's will is" (NIV). God's will cannot be seen as good and acceptable until we give our bodies to Him as a "living sacrifice," or a sacrifice of life. This is the reason for subduing the rise of sin in our members – that we might give ourselves fully to the Lord.

The word "instruments" means instruments of war, or weapons. The word comes from a word that means "implements of war, arms" (Thayer), and are of an offensive or aggressive nature. This word is translated "armor" in Romans 13:12 and "weapons" in Second Corinthians 10:4.

Think of it: your various "members" are actually weapons to be used AGAINST sin and FOR righteousness. Or, they can be used against righteousness and for sin. Those who engage in unrighteous acts are engaged in a war against the truth of God. Their unrighteousness actually "holds back" or suppresses the truth (Rom 1:18). There is a militant posture assumed in unbelief.

On the other hand, those who use their “members” as instruments of righteousness are fighting against iniquity. Their expressions have a suppressing effect upon sin as well as promoting truth. What a stewardship we have been given! How are you using your body? It has been purchased by God (1 Cor 6:19-20) for employment in the “good fight of faith” (1 Tim 6:12).

## Part 48 - THE IMPACT OF GRACE UPON SINNING

### DEAD TO SIN, ALIVE TO GOD

Romans 6:1-14

Lesson 48 of 52

### THE IMPACT OF GRACE UPON SINNING

“For sin **SHALL NOT** have dominion over you, for you **ARE NOT** under law but **UNDER GRACE**”

Other versions read, "For sin **SHALL NOT** be master over you, for you are not under law, but under grace" (NASB), "For sin **MAY NOT** have rule over you" (BBE), "For sin **WILL NOT** have authority over you" (CJB), "sin **WILL NOT** control you" (MIT), "sin **WILL HAVE NO** mastery over you" (NET), "sin **WILL NO LONGER** have any power over you" (NJB), "for sin over you **SHALL NOT** have lordship" (YLT), and "For sin **SHALL NOT** [any longer] exert dominion over you" (Amplified).

This is not the announcement of a possibility. It is not the affirmation of a requirement. It is not the assertion of a goal. This is a statement of fact, the avowal of an existing and incontrovertible fact. The God's Word version is wrong in reading, "Certainly, sin shouldn't have power over you." The New American Bible is also incorrect in reading, "For sin is not to have any power over you." The fact that sin no longer has power over you is not conditioned upon human effort, but upon participation. This is the very real status of anyone and everyone who has been buried into the death of Christ, and raised with Him by the glory of God – very real circumstances that are realized when one is “baptized into Christ” (Rom 6:3-4; Gal 3:27).

What a wonderful sound to the ears of the elect! “Sin is no longer your master, for you are no longer subject to the law, which enslaves you to sin. Instead, you are free by God's grace” (NLT). This is a revealed contradiction of every recovery plan for purported Christians. Churches who adopt such plans, whatever their motive may be, are contradicting and misrepresenting God. If they say that God has blessed their plan, they have only magnified their transgression, for God has revealed the secret, and it is not a plan, but participation in the death, burial, and resurrection, of Jesus Christ.

Settle it in your mind that this is a precise statement of the case. It is written with our unity with Jesus in mind: unity in His death, burial, and resurrection. Our situation in Christ is real, and therefore so are the effects of being in Him. If this

single statement of truth were fully embraced by the religious multitudes, there would be a dramatic and noticeable change in their behavior.

#### SIN WILL NOT DOMINATE

What a powerful affirmation! It is declared within the context of presenting our members as instruments of righteousness unto God. This will not happen automatically, for we have already been admonished to NOT LET sin reign in our mortal bodies. If we exert ourselves in response to the Word, this will happen: sin will not have dominion over us. This involves a superior kind of response – living by faith (Heb 10:38), and walking in the Spirit (Gal 5:16). God will simply not allow any man-made plan to be blessed with His power. Such an action would demean Christ, invalidate His death, and nullify the power of His resurrection – and God not only will not do such a thing, He CANNOT do it, for to do so would be denying Himself (2 Tim 2:13).

#### Part 49 - THE REAL SITUATION

##### DEAD TO SIN, ALIVE TO GOD

Romans 6:1-14

Lesson 49 of 52

##### THE REAL SITUATION

"For sin shall not have dominion over you: for YE ARE NOT UNDER THE LAW, but under grace." (Rom 6:14)

This word brings great comfort to the believer – that is, the one who is trusting in Christ, and presenting his members to God (Rom 6:13,19): “living by faith” (Heb 10:38), and walking “in the Spirit” (Gal 5:16): crucifying the flesh (Gal 5:24), and not quenching or grieving the Spirit (Eph 4:30; 1 Thess 5:19).

Being under grace is evidenced by the results of the teaching of grace: "For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" (Titus 2:14).

If a person is living in sin, professed Christian or not, he is NOT under grace, for grace liberates one from the dominion of sin. The Law is made for sinners. As it is written, "Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine" (1 Tim 1:9-10). If such people profess to be in Christ, they are not telling the truth. They are not living by faith, for faith is “the victory that overcomes the world” (1 John 5:4). They do not belong to Christ, for "they that

are Christ's have crucified the flesh with the affections and lusts" (Gal 5:24). To be sure, there is forgiveness of sin, but there is no redemptive provision for continuing in sin.

Because the remnants of sin remain in us, we walk in a sort of halting way – much like Jacob after he was blessed. In order for the patriarch to be blessed, his thigh was dislocated (Gen 32:24-26). The result was “he limped on his hip” (NKJV), because of the muscle that shrank (v 31).

So it is with us! The presence of the “old man” is like having a hip out of joint! If I would do good, “evil is present with me” (Rom 7:21). The flesh lusts against the Spirit, causing us to limp like Jacob (Gal 5:17). However, like Jacob, we do not quit walking, but take a spiritual staff to assist us.

Thus, when we read this word, “Sin shall not have dominion over you,” our hearts leap, with joy. This is the Word of the Lord – what the Spirit is saying to the churches. It can be heartily embraced without any fear of being disappointed.

And what is our response to this glorious message? It is written, "What then? Shall we sin, because we are not under the law, but under grace? God forbid.

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?" (Rom 6:15-16). Do you not know that when we sin, we have consented to do so, and that, because of that we become the servant of sin, and it has the mastery over us? What is the answer to this condition? It is

straightforward: "If we confess our sins, He is faithful and just to forgive us our sins, AND TO CLEANSE US FROM ALL UNRIGHTEOUSNESS" (1 John 1:9).

There is another vital qualification: "But if ye be LED BY THE SPIRIT, ye are not under the law" (Gal 5:18). The Holy Spirit will certainly not lead any believer to sin. That is something Satan does – and he is a defeated foe. There is absolutely no exception to this statement: "Submit yourselves therefore to God. Resist the devil, and he will flee from you" (James 4:7). If Satan continues to harass you, resist him! Say “NO!” to him. Be steadfast in the faith. As it is written, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist STEADFAST IN THE FAITH, knowing that the same afflictions are accomplished in your brethren that are in the world" (1 Pet 5:8-9).

It is to be understood that these promises are contingent upon faith, which alone can take hold of Divine commitments. As it is written, "That ye be not slothful, but followers of them who through faith and patience inherit the promises" (Heb 6:12) (Heb 6:12).

Part 50 - YOU ARE NOT UNDER LAW

DEAD TO SIN, ALIVE TO GOD

Romans 6:1-14 NKJV

Lesson 50 of 52

## YOU ARE NOT UNDER LAW

"For sin shall not have dominion over you: for ye are NOT UNDER THE LAW, but under grace" (Rom 6:14); "What then? shall we sin, because we are NOT UNDER THE LAW, but under grace? God forbid" (Rom 6:15); "But if ye be led of the Spirit, ye are NOT UNDER THE LAW" (Gal 5:18).

One of the reasons cited for sin failing to dominate those who have been "baptized into Christ" (Gal 3:27), is that we are "NOT UNDER THE LAW." Other versions read, "not controlled by laws" (GWN), "Law does not rule you" (NIRV), "you are living not under law" (NJB), and "you are not under the Law [as slaves]" (Amplified).

The lexical meaning of the word "under" is, "of situation or position under something higher" (Thayer), "under the control of, subject to" (Friberg).

The phrase "for ye are not under the Law" has proved challenging to historical commentators. Many of them labor to explain what it does NOT mean. But what does it MEAN to be "under the Law?" The Law was a Divinely IMPOSED system of RESTRAINT. The refrain "thou shalt NOT" is throughout the Law and the Prophets, being found two hundred and eight times from Exodus through Zephaniah. If the Law was kept perfectly, which was NOT possible, men would be saved largely because of what they did NOT do.

This manner of thinking is still extant in the Christian community. All "Christian" recovery programs, for example, focus on NOT doing this or that. Endless questions are asked with this principle the Law principle in mind: "Is it wrong to do this?" "Can I do this?" "What are the things I cannot do?", etc., etc. The "Law" presumes men are fundamentally sinful, and have to be restrained – and outside of Christ Jesus, that is the absolute truth.

However, in Christ a different condition exists – the saved are NOT fundamentally sinful. First, they have been "justified from all things" (Acts 13:39). They have been washed, sanctified, and justified (1 Cor 6:11). They have been re-created, and are a "new creation" (2 Cor 5:17; Gal 6:15). That new creation is described in this manner: "created in righteousness and true holiness" (Eph 4:24); "renewed in knowledge after the image of Him that created him" (Col 3:10). The persons who are "born again" (1 Pet 1:23), are described in this manner: "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath BEGOTTEN US AGAIN unto a lively hope by the resurrection of Jesus Christ from the dead" (1 Pet 1:3). Again, it is said of them, "For we are His workmanship, CREATED IN CHRIST JESUS unto good works, which God hath before ordained that we should walk in them" (Eph 2:10). This "new creation" is NOT fundamentally sinful, but is essentially righteous. This creation is noted for the "good works" it does, not sin that is committed. The saved have been "made the righteousness of God" in Christ Jesus (2 Cor 5:21). For this reason, they are not "unto the Law," for "the law IS NOT MADE for a righteous man, but for the lawless and disobedient, for the ungodly and for

sinner, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers" (1 Tim 1:9).

Having been buried into Christ's death," we are, in a definite sense "dead with Christ" (Rom 6:8; Col 2:20), and "dead to sin" (Rom 6:2). The part of us that is referred to as "the old man" has been crucified – put on the cross in order to die. Although that "old man" does reside in our bodies, by crucifixion he is rendered incapable (Rom 6:6). He remains on the cross as we "walk in the Spirit. That is why it is written, "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Gal 5:16).

This expression – "not under the Law" does not mean we are "without law," or are under no obligation to our Creator and Savior. Rather, we are to think of it in this manner: "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; THAT YE SHOULD BE married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God." (Rom 7:4). That is why "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom 8:2) – so we could be married to Christ and bring forth fruit to God.

We are not under a covenant of works: i.e., "For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live BY THEM" (Rom 10:5). To be "under law" is to be governed by such an arrangement. Sin results from this because the demands of the law exceed the capabilities of men. Because of this, sin gains the dominance. Therefore it is written, "the strength of sin is the Law" (1 Cor 15:56).

We are not under the yoke of the Law. That is, we are not rebels against God, being controlled by a law that contradicts our new nature. We are not under the letter of the law, which kills because of its contradiction to the human nature (2 Cor 3:6). Where this circumstance exists bondage to sin ensues, for as already said, "the strength of sin is the law" (1 Cor 15:56). Because the law cannot change our affection or nature, it vigorously opposes all who are not born again. It is like a great fan that causes the lusts and wicked desires to flame up in expression (Rom 7:8,11).

When, however, we are identified with Jesus in His death, burial, and resurrection, our nature is so changed that the Law becomes our friend, not our ruler. We love to ponder it, hide it in our heart, and meditate upon it night and day. That very law is written upon our hearts and put into our minds (Heb 10:16).

## Part 51 - YOU ARE UNDER GRACE

### DEAD TO SIN, ALIVE TO GOD

Romans 6:1-14

Lesson 51 of 52

YOU ARE UNDER GRACE

"For sin shall not have dominion over you: for ye are not under the law, but under grace." (Rom 6:14)

The first reason sin does not dominate those in Christ is that they are not "under the Law" – and "the strength of sin is the law" (1 Cor 15:56). THE Law, although it is spiritual, good, and holy (Rom 7:12,14), stirs up sin by its righteous demands. This is because of the antithetical nature of the flesh. It rebels when spiritual demands are made of it. In addition to this, the Law does not require or demand faith. As it is written, "And the law is not of faith: but, The man that doeth them shall live in them " (Gal 3:12). Other versions read, "the Law is not based on faith" (NIV), and "does not rest on faith" (NRSV).

Having been "born again" (1 Pet 1:23), and "created in Christ Jesus" (Eph 2:10), THE NEW CREATION IS IN TOTAL AGREEMENT with God'S holy law, for it has been written on the hearts of the redeemed, and put into their minds (Heb 8:10; 10:16).

The second reason is sin has no dominion over those who have been baptized into Christ, is because they are "under grace." In this situation, God is "for us," not against us (Rom 8:31). We are under a covenant of blessing, first promised to Abraham (Gen 12:3; 22:18), then confirmed in Jesus (Acts 3:26).

Being "under grace" is being in a state of reconciliation to God (2 Cor 5:18-20), having access to God (Rom 5:2), and being accepted by God (Eph 1:6). Sins have been remitted, your name is written in the Lamb's book of life, and "the gift of righteousness" has been received (Rom 5:17). That is involved in being "under grace."

Here, "under grace," we have a Divine commitment. "I will never leave thee, nor forsake thee" (Heb 13:5). Let there be no timorous souls among us! Throw yourself into the holy work of yielding your members as instruments of righteousness. Give yourself to God! Refuse to yield them as instruments of unrighteousness to sin. You are not under law, but have died to the sin which the Law reveals. You are under grace, and thus can triumph over sin.

## Part 52 - CONCLUSION

### DEAD TO SIN, ALIVE TO GOD

Romans 6:1-14 NKJV

Lesson 52 of 52

### CONCLUSION

When the Holy Spirit traces our death, burial, and resurrection with Christ to our baptism, He puts the truth well within our reach. Those who presume to push baptism into the background, by that very action push all of the things that take place at that time into the background. Paul also confirms the utter absurdity of looking at baptism as though it was a purely human work, unrelated to salvation. This revealed view of baptism is to be preached with power to the people of God.

It is a great booster of confidence, as well as a solid exhortation to holiness, presented on a firm foundation.

Finally, let it be clear, that if the revealed associations with baptism have not, in fact, been experienced, the person has not been baptized. Allow me to remind you of those associations.

1. Being "dead to sin" (Rom 6:1-2).
2. We were baptized into Christ's death (Rom 6:3).
3. We were buried with Christ by baptism into death (Rom 6:4).
4. We were raised with Christ to walk in the newness of life (Rom 6:4).
5. If we were, in fact, planted together with Him in the likeness of His death, we shall also be in the likeness of His resurrection (Rom 6:5).
6. Our "old man" is crucified with Him, that we should not serve sin (Rom 6:6).
7. If we be dead with Christ, we shall also live with Him (Rom 6:7).
8. We are to reckon ourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord (Rom 6:11).
9. We are not to allow sin to reign in our mortal bodies (Rom 6:12).
10. We are not to yield our members as instruments of unrighteousness, but, as those who are alive from the dead, as instruments of righteousness unto God (Rom 6:13).
11. Sin will not have dominion over you, because you are not under Law, but under grace (Rom 6:13).
12. "Being then made free from sin, ye became the servants of righteousness" (Rom 6:18).
13. "Even so now yield your members servants to righteousness unto holiness" (Rom 6:19).
14. "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Rom 6:22).

This is the real condition of those who have, in truth, been "baptized into Christ." These are the only ones who have been "added to the church" (Acts 2:47), and "added to the Lord" (Acts 5:18). They are the only ones who have been made "accepted in the Beloved" (Eph 1:6). They are the only ones who have been "washed, sanctified, and justified" (1 Cor 6:11). They are the only ones of whom it is written, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph 2:10). They alone are the ones of whom it is written, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" (Col 1:13). They are the only ones who have been "delivered from this present evil world" (Gal 1:4). They alone are the ones of whom it is written, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." (1 Pet 1:3-5).