

***“Dead to Sin But Alive to God — Hallelujah!”***

***Review: “Two Men, Adam and Christ, Changed Everything, Part 2”***

- ***Through Adam Came Sin and Death, for Now and Forever***
- ***Through Jesus Christ Came Justification of Life, for Now and Forever***
- ***Two Reignings — By Adam’s Fall, Death, Through the Grace of Christ, Life***
- ***Two Heritages — By One Came Condemnation, By the Other, Justification***
- ***Sin Abounded in Death, But Much More, Grace Abounded in Eternal Life***
- ***Through Adam Came Sin and Death, for Now and Forever***

***Romans 5:12-14***

**12** Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

**13** (For until the law sin was in the world: but sin is not imputed when there is no law.

**14** Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

- ***Verse 12 is pivotal here. All die and no one disputes it. Here Paul makes the remarkable statement (from a purely human point of view) that sin is the reason, and nothing else.***

***But then he goes on and reaches to the heart of divine logic here by writing that sin, apart from Law, is not imputed. Therefore he concludes that it was not transgressions under law, or even acts of disobedience like Adam’s had transgressed, that brought death. Rather, it was the sin of one man itself, which was imputed to the accounts of all men.***

***That is the fundamental teaching here in the Romans, chapter 5. Paul is providing here the theological basis of the teaching in chapter 4 regarding the imputation of Christ’s righteousness. Adam’s sin is the analogue with both similarities and profound differences.***

***The issue before us in the Romans therefore is how the Lord God sees sinful man, not how sinful man may with his religious mind see himself.***

- **Verses 13 - 14 then reveal something more about the relationship between law and sin. For death is by sin but since sin is not imputed when there is no law, one would expect that there would also not be the death of sinners when there was no law to establish God's holy and righteous demands. So individual acts of sin are not the reason for death, since those acts were not imputed, not counted, in other words apart from law. But we are so close now to knowing exactly what the apostle is saying in verse 12 where he wrote "... for that all have sinned". The tense of the verb here indicates a single act in the past, by the way. But now Paul eliminates an additional possibility:**

**"Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." So the breaking of the Law (or any legal requirement, such as Adam's transgression to the revealed word of God as given in the Garden) was not the cause of death therefore. The bottom line is this therefore: death reigned over all those before Moses gave the Law, even over those that did not sin as Adam did.**

- **So why therefore were all under the bondage of sin and death then? What was the sin that had enslaved them and destined them to death? The answer Paul gives here is that it was not an act of sin on our parts at all, but rather Adam's sin itself that was imputed or counted for our own!! And in that way he was "the figure of him that was to come", Christ Jesus, whose righteousness was imputed to our accounts. Praise God! Oh, the word of God has such perfection written in ever line, every word.**

**You now see how critically important his teaching is here in this chapter and how this provides a foundation upon which the teaching about our justification given in the earlier chapters stands.**

- **Through Jesus Christ Came Justification of Life, for Now and Forever**
  - **These verses are key to understanding both the essence and the scope of imputation, whether of Adam's sin, or of Christ's righteousness. For, as we have titled our teaching again today, all was changed for mankind by two men, Adam firstly and then Christ.**
  - **The next verses establish the one to many relationship with the similarities and the differences between the one man Adam and the**

***one man Jesus Christ. Last time we said enough on that subject and now must go on ...***

- ***So, to summarize so far: What hath these two men wrought?***
  - ***From Adam's transgression sin came on "the many". This was by imputation of Adam's sin. And through this one sin death came as well.***
  - ***From Christ's act of righteousness in giving himself as our substitute, righteousness came upon "the many". This was by imputation of Christ's righteous act. And through this act of righteousness the free gift came as well.***
  - ***Praise to God for the unspeakable gift by grace, our Lord Jesus Christ! Such great blessing have come through him. Amen.***
- ***Two Reignings — By Adam's Fall, Death, Through the Grace of Christ, Life***

***Romans 5:17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)***

- ***Now we get to something more: What is reigning now, what is dominating the lives of all persons, that is the question? In the case of Adam's sin, death rules over all sinners and has since the Fall. This is a general statement. For the unsaved, all suffer in this life in the same way, whatever the specifics of their way of living might be.***
- ***But for the believer, on the other hand, those that have received this outpouring of God's love and grace, they have in the place of this fear of dying a promise here of reigning in life — and that promise blesses those who are saved cancelling the fear of death. Now that is a precious and powerful promise indeed, isn't it? Amen.***
- ***But he is saying more as the rest of the verses here teach. This promise is not only a promise for our future reign in heaven's glory, but is true also today as the present tense indicates. It is true today as well, IF we receive this abundance of grace. That should be clear to all of us. Otherwise, if we do not, we will in our daily living miss***

***the blessings of reigning in his resurrection life! This is the challenge for all believers today. Will be continually receiving this abundance or will we fall back and simply live as if we were not truly saved after all. We may be religious but will we be enjoying the Lord of glory as he works in us to enjoy and glorify him? That is a serious question indeed for all of us, isn't it?***

- ***Two Heritages — By One Came Condemnation, By the Other, Justification***
  - ***Now we reach where the apostle's teaching is concerning the end point of this life and the eternal "heritage" of those that have one one hand, believed God, and, on the other hand, not believed. For the former our heritage is eternal life with God, while, for the other, that 'heritage' is eternal death and judgment separated from the Lord God forever.***
- ***Sin Abounded in Death, But Much More, Grace Abounded in Eternal Life***

***Romans 5:20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:***

- ***In verse 20 a deep and surprising revelation is found, that the law was given in order that "the offense might abound". But he adds an equally astounding statement, "But where sin abounded, grace did much more abound"! In other words, in the plan of Almighty God the magnitude of the grace of God is always highlighted in dramatic contrast to the magnitude of sin. In God's view therefore, God's grace toward sinners and their sin will always surpass man's rebellion and sin. This is surely something to spend a lifetime considering.***

***The Lord God's view is of utmost importance, isn't it? He allowed sin and sin of the worst sort. We do remember the pogroms, the Inquisition, the Holocaust, don't we? Or before, the Roman persecutions and all that the Old Testament teaches about the Lord's banishment of his own people from their Land of Promise and several different exiles. But he also engineered a plan whereby sinners of that sort might be saved. Even the most despicable of sinners such as the apostle Paul was saved therefore as our example or type (that is the very Greek word in the text here) as he writes in 1 Timothy 1:12-16.***

- *This is most wonderful teaching indeed. Paul's letter to the Romans, Dispensationally Considered, is amplified of course in its teaching by his other letters, and here in 1 Timothy the apostle remarks concerning his own salvation that his salvation is a type of how all are now saved in this dispensation of God's abundant grace. The Lord of glory intersected in Saul of Tarsus that day and drew him to himself most graciously indeed. And so it is true of all of us today as well. One can also from this teaching here conclude assuredly that the church the Body of Christ was formed as a new and distinctive spiritual organism beginning on that day and that Saul was its first member. Amen.*
- *Now to conclude. The apostle ends the teaching here with these words that give the divine perspective on it so powerfully:*

**Romans 5:21** That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

- *"Christ Jesus came into the world to save sinners". He is doing for us what he did for the sinner named Saul of Tarsus, ordained as our apostle...*

#### **Our Scripture Today: Romans 6:1-10**

#### **Our Outline: "Dead to Sin But Alive to God — Hallelujah!"**

- *The Logic of Grace — God's Work Can Never Lead Us to Evil*
- *The Substance of Grace — Grace Through Justification Motivates Us*
- *The Benefits of Grace — We Have Liberty Now From Our Enemy, the Flesh*
- *The Promise of Grace — Our Free Gift Under Grace Is Life With Christ*

#### **I. The Logic of Grace — God's Work Can Never Lead Us to Evil:**

**[READ ] Romans 6:1-2**

**1** What shall we say then? Shall we continue [*or, remain, abide. Settle down and feel last home*] in sin, that grace may abound?

**2** God forbid. How shall we, that are dead to sin, live any longer therein?

- *Paul now will answer this extreme objection to his message of abundant grace. The previous verses are these:*

**Romans 5:20-21**

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

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

- *So the opponents of grace might very well respond as he states here, “Shall we continue in sin, that grace may abound?” But he responds as if the questioner had missed the meaning of God’s enabling grace altogether, and perhaps he had, with these powerful and truly compelling words: “God forbid [or, may it never be so or don’t think that for a second] . How shall we, that are dead to sin, live any longer therein?” For those of us well instructed in the abundance of God’s grace, this is the proper response.*
- *If the logic of grace somehow escapes us, then we need to know the “substance of grace” and Paul here moves ahead directly to that:*

**II. The Substance of Grace — Grace Through Justification Motivates Us:**

**[READ ] Romans 6:3-4**

**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.

- *The new nature we all have as believers and the indwelling Holy Spirit give us all the motivation and the power to live out our new life in Christ. Paul will explain that fully here in this chapter as we shall see. But there are many enemies and the initial one he addresses here is ignorance of what God has accomplished through our blessed savior. So that is his starting place. His words must be taken to heart or the lies of the enemy will have dominion over our minds and hearts.*
- *These use the word “baptism”, both noun and verb, as do several others in Paul’s letters and in the letter to the Hebrews. For example:*

**Colossians 2:12** 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.

**Ephesians 4:5 One Lord, one faith, one baptism, ...**

**Hebrews 9:9-10**

**9 ... Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;**

**10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.**

**Mark 10:38-39**

**38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?**

**39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:**

- *So clearly Paul and Christ are here not speaking of a water rite with an imagined transforming symbolism as is so often supposed. For those ceremonies in themselves were never a basis for salvation. Rather, as is explained in our verses here in chapter 6, he is writing about our "identification" with Christ in his death and in his resurrection which is connected to our salvation always.*
- *Paul does write about the water, ceremonial, rite in 2 Corinthians, however, but only very negatively:*

**1 Corinthians 1:12-18**

**12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.**

**13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?**

**14 I thank God that I baptized none of you, but Crispus and Gaius;**

**15 Lest any should say that I had baptized in mine own name.**

**16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.**

**17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.**

**18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.**

- *Here it is the water ceremony clearly. But it is all a negative. No “baptist” in our day would ever minimize the baptizing that he has done in this way. Why does Paul do it though, we might ask? It is because during the transition period (Acts 9/13 – Acts 28) God was still reaching out to the Jews and giving the blessings of the foreshadowing of the Kingdom to even Gentile believers in the form of spiritual gifts. This letter is very much about that. Even to the extent of allowing the water rite to be practiced as in earlier Acts before Paul was raised up as apostle of the Gentiles, the witness to the Jews continued with outward material signs.*

*And, there were many Jews within the Body of Christ. They needed these witnesses of God’s work, but the purpose is often misunderstood. It was a witness not to them that believe but to them that do not as Paul writes in 1 Cor. 14:22 and also in Romans 11 & 15 where he emphasizes the giving of promised, Kingdom blessings to Gentiles to make Jews jealous and by that incentive even bring them to reconsider their Messiah, Jesus, whom they were still rejecting. This ministry to the Jews ended however at the end of the Acts period. It does not continue today.*

*Therefore those sign gifts and material witnesses of God’s working no longer continue nor does the water ceremony of baptism. We have the baptizing work of the Holy Spirit that identifies us with Christ fully apart from anything physical (or carnal as in the Hebrews quote above) at all. Praise God for his abundant grace.*

- *Baptism in scripture is always about identification, however, even in the Old Testament and in the gospels where it is done by water (or shedding of blood, as also, in the Mosaic Covenant). So we proceed to gain that understanding here through Paul who is our interpreter and doctrinal source, for he is the Apostle of the Gentiles. In the Romans here he gives us the doctrine of how God sees identification today under grace, for it is very different now from what it was previously.*
- *Romans 5:14 used the same word we find here in verse 5. In both places it is teaching us about how God sees us due to Christ’s completed sacrifice. Remember, Christ’s righteousness was imputed to us and therefore his righteous act which was his dying on our behalf and for our sins. But the other part included with his death is his resurrection. And so we have a new life as those that*



*have been justified or declared righteous in him. So his teaching here is also necessarily about his resurrection...*

### **III. The Benefits of Grace — We Have Liberty Now From Our Enemy, the Flesh:**

**[READ ] Romans 6:5-7**

5 For if *[or since]* 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 *[or died, meaning with Christ]* is freed *[or justified]* from sin.

- *We should know that both the likeness of Christ's death and his resurrection are both realities for us all already. But there is more, there is the future aspect too as Paul writes here. And that is all about our present life as well as our future with Christ in heaven's glory. For as verse 6 says, our old man (or our position in Adam before we were counted as righteous) was in effect crucified with Christ, and there was a result that is most wonderful, "... that the body of sin might be destroyed [or rendered without effect], that henceforth we should not serve sin." So the body of sin, or the old nature, that still resides within, for us who are now no longer "in Adam", is rendered weak in comparison to the power that dwells within us. So we are no longer enslaved to sin that we must obey it as we were before.*

*This is most wonderful and as verse 7 states so well: "For he that is dead [or died, meaning with Christ] is freed [or justified] from sin." This means that God sees us as righteous in our Lord Jesus and therefore no longer in bondage to the sin swelling still within us all.*

- *This knowledge is critical for our walk under grace as the apostle writes here and the rest of the chapter and the upcoming ones will build on this reality. For there are many promises that the Lord makes in the light of this reality. So, knowing the substance of grace, we are now ready to learn of the promise of grace:*

### **IV. The Promise of Grace — Our Free Gift Under Grace Is Life With Christ:**

**[READ ] Romans 6:8-10**

8 Now if *[since]* 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.

- *First the promise: that since we died with Christ we shall also live with him. This is such an excellent promise indeed.*
- *Then the explanation: "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.": **So Christ's perspective now is entirely in reference to life. If this were our mind set what a difference it would make. It is exactly like the difference between looking backward at all of our "dirty laundry", as it were, and forward to all that Christ is making us to be, even transforming us into his very image, from death to life. Many today are bound to the sins of the past however, even sadly believers, due to much false teaching about how the christian life must be lived, always in a state of confession and repentance and not in any significant way on a heavenly plane as the apostle instructs us here and here:***

**[READ ] 2 Corinthians 3:17-18**

17 Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even as by the Spirit of the Lord.*

#### **Conclusions / Exhortations:**

- *Our constant mindset should be on our new life, not on sin and death. Christ himself is focused on life and not on death, on righteousness and not on sin. So we really should be too. The constant message of teachers of the word today is that we should seek always to be "more like Jesus", that is, that we should be like he was, not like he is. They want us to emulate him in his earthly ministry and do the same works he did. But that is dispensationally in error and in fact not possible today due to the different empowering we have compared to the pentecostal period.*
- *Actually, we are to emulate him but as he is now, in heaven's glory. Living without reference to sin, for that has been fully paid for, but with reference to his new resurrection life with is full of glory and*

***grace. Indeed, his works today are ours, for we are his Body and he is our Head. Precious truth indeed.***

- ***Amen and amen. May we be like Christ indeed, now and forever.***

***[READ ] Romans 6:11-14***

**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.**

- ***Praise God for this teaching! Now we need to reckon or count it to be true, day by day and hour by hour.***
- ***Know — Reckon — Present. This is Paul's summary of the essence of Christian living. May we take it to heart always, ever day, every hour, every opportunity, for the days are indeed evil otherwise.***