

(Read Romans 6:1-13)

I. Romans 1:1-15 INTRODUCTION which contains information about the design and purpose of Romans.

II. Romans 1:15-5:21 THE FIRST CORNERSTONE - Establishment in the doctrine of our **Justification** by grace through faith. The goal being the complete knowledge of our perfect judicial standing before God having trusted Christ as our Savior, and total assurance in the eternal nature of that judicial standing.

III. Romans 6:1-8:39 THE SECOND CORNERSTONE - Establishment in the doctrine of our **Sanctification** by grace through faith. The goal of this second cornerstone is the complete knowledge of our sanctified standing before God “in Christ” which enables us to live as those who are *“alive unto God.”*

IV. Romans 9:1-11:36 THE THIRD CORNERSTONE - Establishment in the doctrine of the dispensation of Gentile grace now in effect. The goal of this third cornerstone is to understand and appreciate what God has done with Israel now that His program with them has been temporarily suspended, and that we live in a new and different dispensation formerly kept secret. And not only that, but in proper sonship education and edification it also provides for the son’s basic, initial, orientation to his Heavenly Father’s business now at hand in this dispensation of grace.

V. Romans 12:1-16:20 THE FOURTH CORNERSTONE - Establishment in the doctrine of walking worthy of who we are now as justified, sanctified, members of God’s new creation in this new dispensation of grace.

VI. Romans 16:21-27 CONCLUSION - in which the apostle Paul underscores the design and purpose of this epistle.

- Review IN ADAM/IN CHRIST (side by side) show.

- Introduction: Getting into this next major cornerstone of our godly edification requires us to get a grip on a couple of things from the outset.

- First, to get a basic and fundamental understanding of just what (definition-wise) the word “sanctification” means; and second, to see the reality that the issue of our sanctification really is what Paul is dealing with, beginning with Romans 6:1 and following.

- Since “sanctification” is going to be the big issue in our next cornerstone of education, it would be beneficial to get a fundamental definition of it.

- But even before we do that, we need to remember that the actual term “sanctification” is never used anywhere within Romans 6-8. But even so, our Heavenly Father teaches us the concept/doctrine.

- Genesis 2:1-3 (:3) - (First use) - “*sanctified*” (**vdq** [qadash] = to consecrate, sanctify, prepare, dedicate, to be hallowed, to be holy, to be separate)
 - Note that the Hebrew term has within it the idea of something or someone being separate AND holy - (we’ll get back to that ‘holy’ issue later).

- I Corinthians 1:2, 30 - “*sanctified*” (**a`gia**,zw = something or someone specifically set apart and dedicated for God’s use and purpose; to be set apart for specific service; to regard as holy)
 - The idea in both the Hebrew and Greek terms is that the thing or person that is sanctified is no long to be considered common or ordinary.
 - The term is very broad - it does not explain what that set-apart-purpose is or what we are dedicated to do - all those details will be spelled out in the corresponding doctrines that pertain to our sanctified position “in Christ.”

- Therefore the basic definition of “sanctification” is: something or someone specifically set apart and dedicated for God’s designed purpose.
 - No longer considered to be common or ordinary.
 - Now considered HOLY in the eyes of God.
 - Referring to the believer in this dispensation of grace, it is to regard that believer as someone who has been set apart by God for His holy purpose.
 - Therefore one who is sanctified is perfectly compatible with God’s holiness - he is holy, acceptable, well-pleasing.

- It should be noted at the outset that because of the broad meaning of sanctification that it is one of the most confused doctrines in all of Christianity.

- And there are many reasons for the confusion - not the least of which is the improper and dishonest handling of God’s word. The failure to rightly divide the word of truth leads to all kinds of legalism and asceticism (self-denial). Not to mention the many who are at this very moment attempting to maintain their salvation (or keep themselves saved) by some kind of performance system dreamed up by men.

- This is a field where you get everything from the holiness kooks to the make-it-up-as-you-go churches that somewhere have heard of something like ‘sanctification’ but because of their shallow understanding of what God actually says about it INVENT their own way of “holy living” which runs all the way from ‘praise & worship’ services that resemble some kind of voodoo ritual, to some kind of modern brand of psychiatry.

- And even in so-called “doctrinal” circles, the doctrine of sanctification has been so categorically (compartmentally, really) taught that it has rendered the real, effectual working of the doctrine IMPOSSIBLE to take place!

- But the greatest confusion comes from the Adversary himself - because he knows that residing in this great doctrine is the believer’s one true shot at real godliness = SONSHIP EDIFICATON - so he will hit this doctrine with all the cunning, crafty wisdom he can muster to counterfeit this process, and if he can, HE will educated you into his wisdom, to think like he does, live like he does, and labor with him against the Heavenly Father! (ungodliness)

- Titus 2 - Understanding and appreciating the importance of the education that is laying ahead of you and realizing that contained in it is the capacity to unleash that power of grace we just looked at for the first time at the end of Romans 5 is why Paul could come along and give that great pastor, Titus, such exhortations to stick with what grace has done - and to stay away from any kind of a performance system (law)...

- (:1) - This is where the PoE will strike!

- (:10) - “*adorn*” - not ‘adore’ - it means to decorate, to draw attention to, to beautify, magnify, etc.

- (:11-14) - Describes the powerful operation of God’s grace.

- (:14) - You have Just./Sanct./Exhort. all in one verse!

- It is absolutely critical to properly and honestly handle this doctrine!

..... (but back to the definition of the term)

- For now, that basic concept of sanctification being the setting apart of someone or something for God’s designed purpose is sufficient for now.

- And I say it that way because it is sufficient for any kind of sanctification you are talking about in all the Bible.

- From when you first encounter it back in Genesis 2:3 when God sanctified the 7th day, and with any other kind of sanctification that occurs.

- Something or someone has been set aside in a special manner for God's designed purpose. And therefore it's no longer common and no longer ordinary.

- And the only other concept that ought to be brought in to the picture is that issue we mentioned before: whatever it is that is "sanctified" has a 'holiness' about it.

- Sanctification has a 'holiness' to it - a godly 'holiness' to it.

- Notice that you can set apart a lot of things (like that one piece of cake that has the most icing on it for a later time) - but by no stretch of the imagination could you call that piece of cake "holy."

- But when you're talking about GOD setting something apart as being sanctified to Himself - then there is never any sanctifying on His part that is not equated with His HOLINESS.

- And that needs to be recognized (that issue of holiness), even at the very beginning, because just as we will be told - we are going to be taught here in Romans 6:22 - *But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.*

- Because that's the whole purpose of our sanctification: to have that *fruit unto holiness* - to be spiritually fit for God's use.

- And it is *fruit unto holiness* that is perfectly acceptable to God's justice because it matches His holiness!

- Now we may have a problem with the concept of holiness because of our attempt under analytical systematic theology to try to come along and say that the term 'holiness' is the encapsulation of the +R and Justice of God.

- But there are problems with that. Problems that arise from a mere creature with creature wisdom trying to analyze the infinite Creator's infinite wisdom - and to try to break God's god-ness down into some compartmentalized sketch where you could then throw the compartments together and make a composite God out of it.

- That just doesn't work.

- When God describes His 'holiness' it is described as the aspect of His being that recognizes and expresses the inability to tolerate and have fellowship with things that are not PURE in His sight - things that are not CLEAN in His sight.

- That's why 'uncleanness' and 'unholiness' go together so often; and 'cleanness' and 'holiness' go together so often.

- In fact, when God taught Israel under the law (with all those statutes of the law) and taught them the issue of His holiness - and taught it to them so that they FEARED it - so that they had RESPECT for it - had REVERENCE for it, that's how He did it - He taught it as the aspect of His being that expressed His absolute intolerance for anything IMPURE or UNCLEAN.

- Lev. 19:1-2

- Lev. 13:46 (leprosy issue) - he/she must leave the camp.

- Lev. 15:1-2, 13 (man)

- Lev. 15:19-20, 27 (woman) - THEY MUST "WASH" THEMSELVES OR

- Lev. 15:31! BAPTIZE THEMSELVES!!!

- They have to do this to take it off their flesh or flush it off their flesh and cleanse their flesh - and then put it away from themselves.

- And each time God does that and instructs them to do that, He is always coming along and is teaching them that it is because "***I the LORD your God am holy.***"

- And that's the way God teaches His holiness. And that's the issue He wants them to appreciate in connection with His holiness.

- It's not that He's 99.44% Pure (like Ivory soap) - He is 100% PURE, and anything that He declares to be impure and unclean is something incompatible with His holiness, it is not something/someone He wants around Him, and therefore it is not fit for His use!

- And NOTE that when we have our "*fruit unto holiness*" (note that the *fruit* is not only holy itself, but it's unto holiness) and therefore it's ACCEPTABLE unto God and He WANTS IT around Him!

- This is why, at the Judgment Seat of Christ, all that is produced after the flesh ends up being burned up - He doesn't want that around Him.

- If it's holy, it (as Paul says) *remains* - God wants that around Him; it's compatible with His pureness - it's a further expression of His pureness - it magnifies His pureness - it EXTENDS His pureness, and He wants it around.

- In fact, that is one of His reasons for creating man in the first place!

- God created man to be a godly creature (god-like-ness - *godliness* - Gen. 2:26) - **and the fruits of godliness are unto holiness!** (Rom. 6:22)

- You see, God had actually created man to be a creature that would EXTEND HIS HOLINESS!

- And this is something that, in this exact same sense, could not even be said of the angels!

- The angels acknowledge holiness - and they honor holiness - and they're designed to praise holiness - which is why the 4 living creatures stand around the throne of God saying, "Holy, Holy, Holy" all of the time.

And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. (Revelation 4:8)

- But my understanding is that this issue of sanctification, and the holiness issue of it - (that of bearing fruit unto holiness) - and therefore the issue of God being able to extend His holiness, is one of the distinctive issues with man.

- Man, being created to be a godly creature, was designed to do for God things that God COULD do for Himself, but out of His love, created a creature that could do it for Him!

- And one of the things we are designed to do is to extend His holiness.

- And the way in which that is going to get done is through the proper handling of the doctrine of our sanctification.

- And this should start producing the weight and the value of the doctrine we are about to receive!

- This is all a very real part of our sanctification - which is why, even before you actually get confronted with that concept in the latter part of Ch.6, in a sense, that is almost so incredible, that unless you have believed something that is equally as incredible before that, then you won't believe that (i.e., that you were created to be an extension of the very holiness of God).

- And that equally incredible thing brings us back to the beginning section of Romans chapter 6 - that equally incredible thing is that you are "*dead indeed unto sin, but alive unto God through Jesus Christ our Lord.*" (:11)

- Because that is what gives you the capacity to bring forth fruit unto holiness. To bring forth - the exact same kind of fruit the Lord Jesus Christ could bring forth as the expressive member of the Godhead if He wanted to extend His holiness all by Himself!

- Therefore, a sufficient enough understanding of the definition of sanctification for now is:

SOMETHING OR SOMEONE SPECIFICALLY SET APART AS
UNCOMMON, EXTRAORDINARY, AND DEDICATED FOR
GOD'S HOLY PURPOSE.

- And the objective of your godly sanctification is (whereas in your justification you were made the Righteousness of God in Christ) in sanctification you are made the HOLINESS of God in Christ. (And in your exaltation you will be made the Glory of God in Christ).

- Therefore, one of the core issues to think about when we talk about your godly sanctification is: FUNCTIONAL LIFE.

- Just remember that sanctification will be an ongoing learning process where additional elements will be brought in at the appropriate time in the sense & sequence of how it is Biblically presented to you.

- The doctrinal issues concerning the development of how God expects you to deal with the various issues of sin, lust, the flesh, the affections, etc.

- The issue of all of the aspects of sonship will come in.

- For instance, the additional issue of ownership will come in.

- etc., etc.

- The second thing we want to look at in the introduction is:

2) The component parts of Romans chapter 6, 7, and 8 - and especially 6:1-13.

- The Ultra-simplistic Breakdown of all that is contained in Romans 6, 7, and 8:

- In these 3 chapters that teach us our basic understanding and appreciation of our godly sanctification, you've basically got 4 major sections.

1) **Romans 6:1-13** - which teaches us the most basic and fundamental issue when it comes to beginning the doctrine of our sanctification: the doctrine of our being "*dead to sin*" and "*alive unto God.*"

2) **Romans 6:14 - 7:25** - which teaches us that the effectual working of our sanctified position "in Christ" requires that we be "*not under the law, but under grace.*"

3) **Romans 8:1-13** - which teaches us a detailed analysis of what it means to “*walk after the Spirit*” and not “*after the flesh*” as well as the details of what it means to God to be spiritual or carnal and the mechanical means to deal with sin, the flesh and carnality. It gives you a graphic, and almost line by line description of the actual way in which walking after the Spirit works, so that all your thoughts are consistent with that, the way in which you put it into practice is consistent with that, and the appreciation for this being the way in which the fruit of the Spirit is brought forth is understood properly as well.

4) **Romans 8:14-39** - which begins the appreciation of the capstone of our sanctification as it is Biblically understood, and that is that you are going to be able to live unto God as a son. It begins our sonship education in earnest.

- Those are your 4 major doctrinal issues, that when they are all put together in their totality give us the complete and effectual working of our sanctified position “in Christ” so we can actually start to LIVE unto God in the details of our lives.

- Therefore as far as the bulk of the comprehension is concerned of our sanctified position “in Christ” you’re really got it all at the end of chapter 8 verse 39 once those 4 major components are properly dealt with.

- And they all have their own proper sense & sequence to them.

- The next thing we want to look at in this second issue of introduction is the component parts or general sense & sequence to Romans 6:1-13 especially:

- Since Romans 5 ends with the issue of the power of grace being the most powerful operation God has at His disposal - and since it is the concluding matter of the first major cornerstone of our godly edification dealing with our Justified position in Christ, an issue was raised back in Rom. 5:20 that naturally leads us to ask the questions raised by Paul in Romans 6:1 - viz., Rom. 5:20 told us that “*where sin abounded, grace did much more abound:*” and the “*reign*” of grace being the power to hold us in that justified position became a reality in our thinking at the end of (:21).

- Therefore, the next natural thing for a man to think is, ‘Well, if sin’s abounding caused grace to much more abound, then should we never give any consideration to how we live? Should we just keep on sinning so that grace will keep on abounding?’

- And by asking these leading questions, it brings up the issue of how, then, should we live as permanently justified saints? And that issue of how we should live (or how should our justified life function) is the issue of Sanct.

- But all that Paul does in these opening two verses is to state that issue and then in (:2) exhort us to the one, and first major doctrinal issue that confronts this question and simply state what God our Heavenly Father wants to be understood and appreciated by us to effectually deal with (first and foremost) the first fundamental doctrine in our godly sanctification.

- Therefore, the issue of how we should “*continue*” or functionally “*live*” gets stated, and then it is followed by a strong exhortation: “*God forbid.*” And then we are exhorted and appealed to the effectual-working doctrine: we are “*dead to sin.*”

- And since (:3) begins with a “*Know ye not*” followed by a body of doctrine instructing us what all that being “*dead to sin*” means, it seems quite clear that the first 2 verses of chapter 6 go together to form a pre-doctrinal exhortation that seamlessly moves us from thinking any more about our justified position in Christ, to thinking about our sanctified position in Christ.

- Romans 6:1-2 - The 1st Component: Pre-doctrinal Exhortation.

- Note the Biblical method of godly edification along these lines:
- I Timothy 4:13 - (exhortation)

- Romans 6:3-10 - The 2nd Component: Doctrinal Body of Information.

- Following the contextual flow of the body of information to specifically teach us the doctrine of what it means to be “*dead to sin*” - along with paying attention to the words of logic and the punctuation markings, my understanding is that the next 8 verses (:3-10) presents the proper steps to be processed by our human spirit for the issue of being “*dead to sin*” to effectually work within our inner man and become the reality that it is.

- And since (:11-13) instruct us on what to do with the doctrine we have just learned - how to put it into practice in the details of our lives, my understanding is that the next component of information really is (:3-10).

- And it should be noted that these 8 verses follow their own sense & sequence - i.e., they will have their own sub-components that follow godly edification to bring that issue of being “*dead to sin*” to a reality in us as the first step in godly sanctification.

- And my understanding is that you should have at the end of (:10) an understanding (definition-wise) for what it means to be “*dead to sin*” - and therefore what it means to have that measure of your sanctified position “in Christ.”

- Therefore that 2nd Component contains all the doctrine to teach us what we are exhorted to do in (:2) - being *dead to sin*, not *live any longer therein*.

- Romans 6:11-13 - The 3rd Component: Post-doctrinal Exhortation.

- Since a sharp turn takes place in (:11) and continues on through (:12 & 13) - and that is that the believer is now told to do some things.

- He is told to “*reckon*” and “*let not*” and “*neither yield*” and then to “*yield*” etc.

- Therefore it is quite obvious that the information that has been properly processed in (:3-10) is to now be put into effect. And to be put into effect for the right reasons - for the very reasons that have been properly understood from that doctrinal section.

- And since the language that is used contains such expressions as “*likewise*” and “*reckon*” and “*let not*” this and “*neither*” that, this final component to the first 13 verses of chapter 6 provide for the believer a post-doctrinal exhortation to put the doctrine just learned into effect in the details of your life.

- Hence, you get an Exhortation followed by the Doctrine and concluded with another Exhortation.

- This is how God designed your human spirit to properly process sound Bible doctrine!

- Now let's look at those three Components and put a short Value Statement to each one.

- 1st Component (Rom. 6:1-2)

- VALUE STATEMENT: Declares the fact that God did much more than merely justify us unto eternal life. He also sanctified us (set us apart for His Holy purpose) when we trusted Christ as our Savior, and as such we are given a statement of exhortation in connection with what is to be effectually working in our inner man as the sanctified saints that we are: we are “*dead to sin*” and should no longer live unto sin but unto God.

- These first 2 verses are designed to grab a hold of you and make you realize that the justification you now have - and the salvation from the debt and penalty of your sins that it is - and your permanent ‘at-one-ment’ with God: that as stupendous and as magnificent and as excellent as that is ... THAT IS NOT ALL GOD HAS DONE FOR US!

- And God immediately confronts us with another stupendous issue - and that is our Sanctification.

- And by putting the issue to us in this ‘leading question’ form, it is designed to PROVOKE the understanding in your mind concerning the REALITY of this other wonderful thing: that we’re “*dead to sin*.”

- And the issue is to make sure we fully understand & appreciate what that’s all about - and that’s what the next component does.

- 2nd Component (Rom. 6:3-10)

- VALUE STATEMENT: Detailed doctrinal description of the mechanics of our sanctified position “in Christ” in connection with what it means to be “*dead to sin*.”

- It gives you the proper steps to follow in making that “*dead to sin*” expression real in your understanding.

- And it is also designed to make it so that being “*dead to sin*” is not just some kind of Bible expression thrown around but without any real meaning. That is it makes it more than just words - more than just merely a phrase without reality or meaning - but an expression built on facts of reality!

- And it is critical to get what is here in the order it is given and have it properly handled, or you will NEVER be able to do what (:11) is going to tell you to do ... “*Likewise reckon ye also yourselves to be dead indeed unto sin,*”

- Note that the real danger in all this is never making the transition from the abstract to the concrete reality of the issue. And that is precisely the major problem most Christians have when it comes to their sanctification - it is only an abstract, ethereal, unidentifiable, undefinable Bible concept with no real concreteness to it.

- And so (:11-13) and (:11) especially makes that transition to the concrete reality of being “*dead to sin*” and “*alive unto God*.”

- 3rd Component (Rom. 6:11-13)

- As these verses function as that post-doctrinal exhortation, they come along and exhort you to, on the basis of what you now have come to understand, to BEGIN putting it into practice - and I emphasize BEGIN - because that’s all you really can do at this point, just begin it - and that’s why that second major section of (6:14-7:25) comes along right on the heels of this (without a pause, so to speak) and confronts you with something that is going to make you stop and think!

- Because Paul knows that your natural tendency is to think, ok, you’ve just exhorted me to put my sanctified position ‘in Christ’ into effect, and the best way for me to do that is to put myself under the law - and that’s why Paul slams the breaks on that thinking and says NO - “God forbid” (:15)!

- VALUE STATEMENT: The primary effectual working is to produce your initial zeal and desire and natural enthusiasm for beginning to put your sanctified position 'in Christ' into effect.

- And once that is there, that's what makes you think, 'Now what's the best way for me to do this? How am I going to do it?' ... And that's when the naturalness of (:14-7:25) come into play to correct the most common misunderstanding anybody would ever have; to correct the most natural erroneous notions or imaginations etc., that people would have.

- And that lays the groundwork for the ONLY way in which the position in Christ can be put into practice - which is to "*not walk after the flesh, but after the Spirit.*" (8:1)

- And again, it is important to understand that these last 3 verses are genuine exhortations - but they only BEGIN the issue of putting your sanctified position in Christ into practice.

- And that has to begin with the proper godly desire to do it. And that proper godly desire is based upon knowing who you have been made to be "in Christ" having been baptized into Christ's death, burial, and resurrection.

- And there's supposed to be a zeal, and an enthusiasm, and an ambition that develops and is generated in us by the effectual working of those first 10 verses - and then (:11, 12, & 13) provide for the complete formation of that proper godly zeal within us.

- And just as quick that second major section that follows provides for the proper understanding of the only way in which that zeal can be properly carried out and have you, therefore, honestly living unto God.

- And in this 3-verse exhortation of Romans 6:11-13, you are confronted with a huge issue: what it means to "*reckon*" yourself to be something - *reckon* yourself to be in that position.

- The issue is not feelings - the issue is not circumstances - the issue is not situations - (or what you imagine) - the issue is not anything like that at all --- it's the issue of acknowledging what God says He's done to you and believing it and accepting it for what it is, and then determining that you are going to operate upon that regardless - and then, in connection with the effectual working of that, have it generate within you the first measure of proper and positive response to the understanding of the fact that you are sanctified - which is to not let sin reign in your mortal body

- ... and to not yield your members as instruments of unrighteousness but yield yourselves unto God as (:12-13) says; and to have that state of readiness (so to speak) to begin to 'live unto God' generated within you **for the right reasons!**

- And that major right reason is the fact that God says you are "dead to sin" and 'alive unto Him' through Jesus Christ our Lord.

- Now. That should give us a general sense & sequence to the first 13 verses of Romans chapter 6.

- There will be some further sub-components - especially in the doctrinal section of (:3-10) - ex., (:3-4); (:5, 6, & 7); and (:8, 9, & 10). But we will deal with that at the appropriate time.

- Now, if we can properly see these component parts, we can begin to deal with the 3rd thing in our introduction:

Romans 6 - 8 Godly Sanctification Biblically Understood.

- 1st Major Section = Romans 6:1-13
- 2nd Major Section = Romans 6:14-7:25
- 3rd Major Section = Romans 8:1-13
- 4th Major Section = Romans 8:14-39

And the Components of Romans 6:1-13 (1st Major Section)

- Rom. 6:1-2
- Rom. 6:3-10
- Rom. 6:11-13

(slide #41)

- 3) The Issue of the Style of Teaching You Are About To Receive.

- As you read through these next 3 chapters you are confronted with a noticeable difference in the way in which the information is being, not just presented to you, but the way it is being said to you or taught to you.

- For instance, you get some phrases presented to you that you have not encountered in the first 5 chapters of Romans:

- "*Know ye not*" (:3); "*Knowing this*" (:6); "*Knowing that*" (:9); "*Know ye not*" (:16); "*Know ye not*" (7:1); "*For we know*" (7:14); "*For I know*" (7:18); "*For we know*" (8:22); "*And we know*" (8:28)

- That tells you something. That tells you that you really have, in a sense, a different style of teaching when it comes to the doctrine of your sanctification.

- And, to be perfectly frank, you haven't encountered that style yet in the book of Romans.

- And so right now, your frame or reference has nothing in it when it comes to dealing with this kind of style of teaching.

- And you really don't have anything to alert you to things.

- In a sense, you're going to be confronted with a different style of teaching that is fitting to and necessary to teach a different kind of doctrine.

- One that has an even more PERSONAL effectual working to it than the doctrine of justification has.

- And I say it that way because by it being more personal, it has effectual working that is designed to deal with the actual details of your personal life.

- And when you realize that the doctrine of your salvation from the debt & penalty of your sins, your justification unto eternal life, and the permanent 'at-one-ment' eternal security of it - being fully settled in your mind about the reality of escaping the Lord's day of wrath and the day of His righteous judgment all that doctrine is kind of a done deal now.

- And really, the doctrine of your justification, salvation, and 'at-one-ment' while very powerful and very real, and clearly understood - it's not something that is to be a moment-by-moment, personal, detail-of-life type of concern to you.

- But sanctification is!

- And because sanctification is, when God teaches it to us, He teaches it to us with a style that is designed to not only deal with it because it is a moment-by-moment, personal, detail-of-life applicable, effectual working truth, but because we have to **learn** it to be that very thing!

- And the style of teaching that does that is a style of teaching that, for every point within the doctrine that teaches it, **God takes you to task to make sure you personally apply it to yourself!**

- That's why you've got this constant "*know ye not*" and "*knowing this*" and "*knowing that*" etc.,

- And every one of those “knowings” is the issue of purposefully and pointedly making you ACCOUNTABLE to acknowledge the truth of what you are being taught, and the meaning and significance and ramifications of it to you, personally, in the details of your life.

- And that’s part of the effectual working of the doctrine of your sanctification.

- Built within it, and incorporated into it is the issue of you applying it and making it something that becomes the constant thinking regarding your daily living.

- And because of that, that requires a style of teaching that produces that, that provides for that, that takes you to task in connection with that.

- And that’s why the style has shifted. The problem, however, is that often times you don’t have any frame of reference for that.

- And this is also why the systematic approach or categorical approach not only is vastly different than how we’re being taught here - but because you should at least have enough understanding of the issue of the sense and sequence of Biblical theology to know that the systematic/categorical approach will FAIL you every time - and it will end up mishandling this doctrine - and it will be impotent and insipid in connection with properly teaching this doctrine of our sanctification.

- And as the style goes here, it doesn’t completely get away from anything that we have not already had or experienced in the first 5 chapters, but it does bring in a new DIMENSION of teaching that is necessary because of the nature of the effectual working of the doctrine of our sanctification.

- And in those first 13 verses you are going to encounter all the features of this new dimension or style when it comes to teaching the doctrine of our sanctification so that what you come to understand style-wise in this first major section will carry you right through the 2nd, 3rd, and 4th sections.

- Because in these first 13 verses you get your “*know ye not*” and “*knowing this*” and “*knowing that*” but also you get a “*God forbid*” and a “*reckoning*” ... and those are the things that get repeated throughout the rest of the major sections.

- And along with just merely recognizing a new dimension or style of teaching, you should also understand and appreciate that if there is a need to teach or present the information differently, you can be pretty sure that one of the reasons why has to do with the many CORRECTIONS that will be taking place in our thinking!

- And this powerful issue of having to make corrections in our natural thinking process is one of the reasons why, in this style of teaching, you have that repeated expression, “*know ye not*” and “*knowing this*” and “*knowing that*.”

- One of the reasons why that is there is because, in the doctrine of our sanctification there is going to be more **internal challenges** than have ever been encountered so far in the doctrine of our justification.

- That’s not to say that there aren’t any internal challenges that our justification brings up - there are.

- And along with those are the external challenges that come up in connection with those *tribulations* of the gospel.

- But there are more corrections to make in our thinking in the doctrine of our sanctification than we had in the doctrine of our justification. (ex., the law being an imputer of sin; the full profit or benefits of redemption being withheld in total from anyone who does not qualify; the error of Jesus dying for all sins but one; etc.)

- And there are more internal challenges that come up in the doctrine of our sanctification - and that is because the doctrine of sanctification is going right after **sin’s residence** in us!

- Which is why Paul is going to be talking about ‘sin in your members’ - and he will talk about (in that post-doctrinal exhortation) “*Let not sin therefore reign in your mortal body ...*” (Rom. 6:12)

- There is not only a need for Paul to talk about our body the way in which he does because sin is in the members of our body - but he’s also talking about it as often as he does, and keeps on bringing that issue into our mind and making sure that it is resident within our mind, and is something that we are not just casually aware of, but thoughtfully aware of - because the truth of the matter is, what we’re dealing with here, is that the effectual working of this doctrine is designed to provoke animosity from sin within us!

- It’s designed to provoke an **INTERNAL WAR!**

- Which is why (even with the members of the remnant of Israel who also have to be taught the doctrine of godly sanctification) they are told about this war:

- James 4:1

- I Peter 2:11

- The truth of the matter is, God ‘goes after’ sin in our members.
- The doctrine of our sanctification takes the battle to sin in our members.
 - But you need to understand that it doesn’t take the battle to sin in our members to defeat it - because we learn from the very outset that it has already been defeated - (which is the issue of us being made “*dead to sin*”) - the battle has been won in Christ, but the issue is that sin is always trying to reclaim the territory - to take back what it has lost.
 - And although it can never take it back in the sense that it originally had it, it can take it back in the sense that if you are willing to give it to it - or if you’re unwilling to assert the position that you’ve been given, then it will do that - it will take it back in a passive way.
- But to not confuse the issue by getting too far ahead of ourselves, it should be simply noted that the doctrine that we learn in connection with our sanctification is a doctrine (in a sense) that is designed to cause some problems.
- And it’s going to bring up thinking that is going to need to be challenged and set right. And it will expose how that you have a natural tendency to think wrong in connection with it, even though you might have a natural desire to want to *live unto God* because of what He’s done for you in justifying you and saving you.
- And in connection with that: You’ve got an ENEMY within.
- And even though that enemy doesn’t have the same functional life it used to have, it hasn’t been eradicated or eliminated from the territory - it’s still there!
 - But there is also one other important thing you must know and anticipate - not only are you going to have a battle from an enemy within, you are also going to have to confront in a very real way (not some made up, Hollywood version or some version of the modern day Pharisees’ corrupted doctrine) an Adversary from without - i.e., the temptations from the Satanic Policy of Evil.
 - And therefore, along with the doctrine of our sanctification, as it is taught to us, it will naturally develop into (as the final major issue) our sonship education. And as such, because we have properly handled and properly processed the information in Romans chapter 6, 7, and 8 - we really can be “*more than conquerors through him that loved us*” (Rom. 8:37).

- And the power of what it means to not just see grace for the power (even the most powerful thing known to God and man) that operated “where” (at one time) *sin abounded* - we now must have that power of grace produced in us to be continually “under” its power on a moment by moment basis in every detail of our lives.

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

- And then as we move on into our sonship education through chapter 8 and start to “*perceive the words of understanding*” (Prov. 1:2) and finally get to put our sonship into actual practice over in Romans 12, where we will be then receiving the “*instruction of wisdom, justice, and judgment, and equity*” (Prov. 1:3), it comes as no surprise to find that this war intensifies to the point where Paul can come along and tell us: “*The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the **armour** of light.*

Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.
(Romans 13:12-14)

- And the intensification of the war will gather up this battle along with the Satanic Policy of Evil to the point where we will get those doctrines concerning what Paul had to deal with the Corinthians about: (see II Corinthians 10:3-5)

- There has to be the perceiving of that, not just theoretically any longer - not just talking about the effectual working of God’s word because it is God’s word, etc., but to perceive it’s MIGHTY-NESS - and to perceive that those things are weapons in a warfare you engage in.

- And just like any soldier who has gone through boot camp, and has learned how his weapons are designed to be utilized, he’s learned that he’s got BETTER weapons than his enemy has got!

- And he has confidence in those weapons - and he’s been taught how to use them properly.

- And, by the way, one of those things that these mighty weapons can ‘pull down’ are those ‘affections’ of your flesh!

- But the weapons you are going to be given are MIGHTY to pull it down.

- The point is that these advanced issues don't come up in Romans 6, 7, and 8. That's all part of the profit and benefit of your sonship education.

- No member of the church, the body of Christ can handle the affections of his flesh apart from his sonship education - it is IMPOSSIBLE!

- And it's impossible because God has not designed it to be done any other way!

- But you don't learn about that in Romans 6-8, because you can't learn about the affections until you first of all learn about the lust of the flesh in general.

- And you can't learn about and have any confidence in the power of the effectual working of your sonship education to deal with the affections of your flesh until you have learned and have confidence in the reality of your sanctified position in Christ to handle the lusts of the flesh in general.

- And once again that underscores the importance of the first-things-first order of the sense & sequence of our godly sanctification.

- Therefore, again, the doctrine of our sanctification is going to provoke a war with the sin in your members.

- And this war is a war (not really about conquering territory), it is a war about POWER (reigning/ruling power) and REALITY (how things really are.)

- And the power of grace that you first encountered at the end of ch.5 - which became the most powerful thing in existence, as it knocked off of the 'hill' or throne the power of sin - this will take the war to an internal battlefield to demonstrate another power that grace has to produce the reality of not just your eternal life being justified, but your functional life being sanctified.

- And to produce this power in you - and to fully demonstrate the fullness of the power of grace to operate within you - God needs to have you still in your body of corruption, and He still needs for the nature of sin to be living within you.

- And the truth of the matter is, God could not demonstrate the power of grace to be the greatest power in your functional life without you still being in the same body with the same nature of sin you had as you were before you were justified unto eternal life.

- But by being now "in Christ" this greater power of grace now operates!

- In fact, this is why the opening question at the beginning of ch.6 is the way in which it is.

- The natural desire that a saint should have at the end of ch.5 is to want to see “*grace abound*” - but the only way he knows how to do that, based upon what he’s been taught, is that, *where sin abounded, grace did much more abound* - so the logical thing would be, “*Shall we continue in sin, that grace may abound?*”

- And the issue is, NO! (*God forbid*) - don’t think that!

- That may be the natural thing for you to think, but now that saint is going to learn something else: THE POWER OF GRACE IS MANIFOLD!

- The power of grace is not limited only to justification and reconciliation - the power of grace has other avenues of power as well.

- And God provides for us to learn all about another avenue of grace’s power - and that’s the issue of our sanctification!

- And now you’re going to be taught about a sanctified position that you’ve received by grace - and then you’re going to be taught that you’ve been put UNDER grace in that sanctified position to benefit from grace’s other power!

- And now you have, in all the details of your life, the privilege of having the power of grace reigning in your DAILY life in connection with sanctification.

- And that brings us back to that WAR again.

- The only way in which that could be done was to not only give you that sanctified position by grace, but also by doing so, put you in a position where you’re actually going to go to war with sin in your members.

- But you’re going to go to war under the banner of grace, and under the power of grace - and you’re going to be constantly WINNING that battle!

- The lust will come along, and you will have the power to (as Paul says in Titus 2:12) ‘deny ungodliness and worldly lusts, and chose to live soberly, righteously, and godly, in this present world;’

- And you'll be living the power of grace, moment by moment by moment, as you do that.

- And all of this goes to understanding and appreciating the style of teaching that you're presented with in Romans 6, 7, and 8.

- That's why you've got the constant "*know ye not*," "*knowing this*," and "*knowing that*."

- Because that is provoking the right kind of thinking.

- Every time one of those "know ye nots" is brought up - it is used almost like those "verily" that the Lord uses in His earthly ministry.

- You are getting the exposing of some erroneous thinking so it can be replaced with some proper thinking.

- And the erroneous thinking is what is NATURALLY generated.

- And so, because you've got this battle on your hands, and since your natural thinking is going to arise to attempt to deal with this battle, but because that natural thinking will not only fail you, it will also fail to produce "*fruit unto holiness*" - therefore your natural thinking will actually cooperate with the enemy within - and the truth of the matter is it will also cooperate with the enemy without (the Adversary himself and his policy of evil).

- Therefore your Heavenly Father has carefully crafted the appropriate powerful doctrine to deal with getting started on winning this internal battle - and in the proper order in which the information is given to you, you begin living functionally unto him and realize the reality of being sanctified "in Christ" to become the holiness of God in Him.

- At each critical juncture you are going to be checked out, taken to task, and made accountable for putting each step of the doctrine into effect in the details of your life.

- The internal challenges will have to have clear and sound doctrine given so as make the many corrections that will be taking place in our thinking.

- And then the reality of grace reigning supreme in your mortal body as the effectual working of God's word overcomes every challenge to putting your sanctified position "in Christ" into effect takes place.

- And to get this done it takes a different kind of *instruction in righteousness* than our justification took.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works. IITim.3:16-17

- 1 final issue to keep in mind in the style of teaching that is necessary to produce proper Biblical understanding and appreciation of our godly sanctification:

- There is a need for this shift in style of teaching because of having to take a valid Biblical concept (such as what we will be told about in the opening 4 verses, especially) - which is the valid issue of our positional sanctification, or what some have called our retroactive positional truth as God has made us to be "in Christ."

- And the further valid issue of taking that positional truth and making it a practical or functional or experiential (moment-by-moment) reality.

- And to make that **transition** from an abstract concept to a present reality is what is going to have to take place beginning in (:11) - and in fact that is what it (:11) is designed to do.

- And so it is a valid truth that we do have to look at our sanctified position as it concerns us being identified or baptized into Christ in connection with what He accomplished for us on the Cross some 2000 years ago.

- And it is just as valid of a truth that we have to look at our present, experiential, functional sanctification and how it properly operates in us today, and day to day, and even moment by moment.

- But the major problem with looking at these issues from the systematic, categorical approach as two almost separate doctrinal issues - or two separate categorical issues within the doctrine of sanctification is that the issue of the transference from the positional concept to the practical reality is where most saints don't know what in the world to do!

- And as simple as it sounds (in fact it is so simple that it sounds as if that can't be it) - but the truth of the matter is, it is it - - (:11) of Romans chapter 6 is what most Christians NEVER do!

- They do not know what it means to "*reckon*" themselves "*to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.*"

- Most of the time Christians look at that and think that it means to 'acknowledge' or 'count' or 'consider' the truth of what those first 10 verses said.

- But it doesn't say that. If that is what it meant, it would say, 'Likewise acknowledge ye also yourselves' - acknowledge and *reckon* are not the exact same thing - neither are count or consider and *reckon* the exact same thing!

- 'Reckoning' involves acknowledgement, but it involves MORE than acknowledgement!
- And that's where most Christians fail.
- And therefore there is never a natural, constant, continuity in their thinking between their position in Christ, and the actual living out of it in the details of their lives.
- They are often treated as if they are two distinct entities - and they're not! They are actually two sides of the same coin. They are not two distinct entities.
- Our constant thinking about the reality of ourselves is to always be: our position "in Christ" - and that's the determining factor for how we respond to the details of our lives.
- That's why (:11) tells you to *Likewise reckon ye also yourselves to be dead indeed unto sin* - i.e., to have that very position that the first 10 verses told you that you have --- and that's why the very next thing in verse 12 says, "*Let not sin therefore ...*" - in other words, because you've got that position, the natural consequence of that position is that you take a course of action in which you confidently and authoritatively put that position into practice!
 - And that you don't think of it as a retroactive historical fact; but that you make it a present historical reality in your life!
 - And most Christians don't do that, and in a sense, can't do that, because they've either: 1) never had the effectual working of those first 10 verses produce within their understanding the full-blown recognition that this position is not some theoretical thing, it's not some ethereal, abstract thing - it's REAL!
 - And if that's not their problem: 2) when it comes to (:11) telling them what to do with that knowledge, all they do is acknowledge it, assuming that's what *reckon* means!
 - But that's not what it means.
- *Reckon* does involve an acknowledgement, but it involves MORE than an acknowledgement.
- To *reckon* is a step beyond an acknowledgement. It's the issue of taking something that you have acknowledged to be the truth and purposefully and determinately making the conscious decision that that's going to be your basis for REALITY! And that you're not going to let anything else convince you otherwise!

- Even when we use the word *reckon* today, we oftentimes do not utilize it with the full force that that word has. And about the only people in the United States that do it on a regular basis - (and even they are getting weaker than they were 50 - 100 years ago) - are true southerners - not transplants from Indiana.

- Like the old Beverly Hillbillies.

- "I reckon I'll go out to the cement pond."

- And what they're doing is coming along and developing a real conviction based upon what they've reckoned to be so.

- And then they pursue a course of action based upon that. And that is what determines reality.

- And that issue of a determined, fully-persuaded, full conviction of reality is exactly what is going on in Romans chapter 6.

And this is also exactly where the problem comes in when you're taught the doctrine in a systematic theology-type manner - you never get the information properly handled and effectually working within your inner man that is designed to enable you to **RECKON!**

- Notice that you've got 10 verses of information here, that by the time you get to the end of it - you're supposed to have already acknowledged a whole bunch of things - and that's why you've got "*know ye not*" (:3) and "*knowing this*" (:6) and "*knowing that*" (:9) - and when you "know" something, that what an acknowledgement is.

- And you have to come along and acknowledge a whole bunch of things right up to that last word in (:10).

- And then (:11) comes along and tells you to **reckon** it.

- But if you haven't had the effectual working of those first 10 verses produced within you - not only the understanding of what they say when they describe and explain your position in Christ to you, but when they teach you the details of it so that it is not some abstract concept to you and so that it's not just some kind of ethereal thing that just becomes theological jargon explaining some kind of mystery that we really can't understand - and if anything like that is still resident in your mind by the time you get to the end of (:10), then the effectual working of that body of information just hasn't done its job yet.

- You're not only supposed to know at the end of (:10) what it means to be *dead to sin*, you're supposed to be so persuaded by what has been taught to you, that even though what it describes sounds almost impossible

..... and even though what it describes, you don't feel the least bit like it, and even though what it describes is something that has no sensation to you, and that you have no frame of reference for understanding it, or having any experience with it - - yet what has been taught to you is not only undeniably true, but it is also the undeniable reality of your life!

- And that's what makes it so that you can come along in (:11) and *reckon* it to be so.

- And to make that convicted, bold, confident, conscious decision in your mind to come along and say, "I'm no longer who and what I used to be - and that's why God talks about my *old man* - because I'm no longer who I used to be - "*in Christ*," I'm different - I may not look different in the mirror, I may not feel different, but I am - and I'm going to operate on the reality of this difference so that I now *walk in newness of life*, just like (:4) said the intention of all this is."

- But in order for a Christian to not just mimic my words, but to say that to himself with full conviction in his own mind concerning the truth and the reality of it regarding himself, that's what the full effectual working of those first 10 verses are designed to do.

- And so if someone is simply taught sanctification on a bit-by-bit, point by point, words taken out of their context (in what is said in those first 10 verses of ch.6) kind of way, then all he's got is a bunch of theological terms that can do nothing inside him!

- And the compartmentalization that comes out of most of the so-called categorical teaching simply strips the life out of God's word!!!

- It merely turns Bible study into an academic exercise!

- You MUST be able to interface and connect this first truth with the second, and the second with the third, and so on - until you can fully interface and connect that past, retroactive issue with this present reality of (:12-13).

- And you must do that by *reckoning* it to be so!

- And one of the major means God utilizes to get all this job properly done in your inner man is the style of teaching that He begins to craft and shape and form with the very words He uses for that to properly take shape in your understanding.

- The critical nature of these first 13 verses and the shift in style of teaching actually makes it so that we can properly handle and process 2 radical concepts:

1) What it means to be "*dead to sin*" and 2) The concept of "*reckon*" which is designed to make a seamless transition from the historical abstract to the real way it is.

- Now, if we are clear on the first 3 issues of the Introduction to our godly sanctification as it is to be Biblically understood, we can move to the last introduction issue, which really isn't so much a last introduction issue as it is really getting underway with the first 2 verses of Romans chapter 6.

(slide #41) INTRODUCTION:

- 1) The issue of properly and Biblically defining sanctification.
- 2) The component parts of Ch. 6-8, and especially Rom. 6:1-13.
- 3) The issue of the style of teaching you are about to receive.

- 4) The issue of the reality that God did much more than justify you "in Christ."

- Actually, the reality that God did more than justify us "in Christ" is presented within the very first 2 verses of Romans chapter 6 -

- 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?*
(Romans 6:1-2)

- In fact, the very nature of the very first question of (:1) anticipates the 'more-than-justify us' issue.

- Because it's as if Paul is realizing that as the major cornerstone of instruction about the doctrine of our godly justification has now been completed (which it has), and this then begs the question that kind of says, "Well, now what do we do?" or "After salvation, then what?"

- But because of the nature of what you just came to understand and appreciate about the might and power of grace, and the things that were said about it - viz., "... But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." - there are now some things in your mind that naturally result in the questions and issues immediately addressed in the opening 2 verses of chapter 6 - and this natural question needs to be arrested in your thinking and replaced with correct, sound *doctrine* (along with some *reproof, correction, and instruction in righteousness*) concerning our functional life "in Christ" which is the whole doctrine of our godly sanctification!

- So, really, we can now begin a detailed study of our godly sanctification, beginning with these opening 2 verses of Romans chapter 6.

- We can now get officially underway with the doctrine of our sanctification "in Christ."

Romans 6:1-2

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?

- The first thing (and most obvious thing) to notice in connection with the doctrine of our sanctification is that we are ‘moved’ into it by means of these first three questions.

- And these questions are ‘leading’ in nature.

- And a leading question is not always a bad thing!

- In fact, these leading questions are allowed by God, and actually presented by God to lead your mind right into the doctrine of your sanctified position in Christ!

- And the things we must understand and appreciate with these opening 3 questions is:

- 1) The naturalness of the questions.
- 2) That they tell you clearly that God did much more to you than only to justify you unto eternal life.
- 3) Give you the gist of the remedy for correcting the wrong thinking that one would naturally think if all you ever understood was your justification, and that that was all I ever am “in Christ.” (i.e., we are “*dead to sin*”)

- In fact, there floats around in many Christian circles this corrupt doctrine that tries to challenge the teaching of salvation by grace through faith alone in Christ alone without any works of any kind at any time (and especially the doctrine of the eternal security of permanent at-one-ment) by coming along and saying something to the effect of: “Well, if you are ‘once saved, always saved’ then all you’re doing is giving people the license to sin!”

- And if you think that the doctrine of the eternal security of the believer will give people the license to sin, you have NOT properly understood the doctrine of justification!

- And the truth of the matter is, when Romans 5:11-21 is properly understood and appreciated, that is the STUPIDEST thing you could ever think!!!

- And really, these opening leading questions don’t deal with that issue at all!

- That is NOT the nature of the naturalness of these questions at all.

- No. The natural desire that a properly educated saint should have at the end of chapter 5 is to want to see *grace abound!*

- So Paul opens chapter 6 with that first question

- 1 *“What shall we say then?”*

- And rather than to have to go to the Greek and delete words, or add words, or re-word the question, this is in fact flawlessly translated, and nothing needs to be done to the text.

- So getting the understanding of this first question will not come from any Greek text, but from the English text right in front of us.

- And since there is not a grammatical issue here, the real power or punch of this way of presenting our godly sanctification is really one of the STYLE in which a body of information begins to be presented in order to seamlessly dovetail with the now finished issue of our justification, and engage your inner man and confront you with this other issue of what it means to be now “in Christ.”

- This question, almost without any explanation at all, naturally tells you that a body of information has just been finished.

- It’s almost is like you have presented to someone a huge amount of information, seen to it that it has been properly understood and appreciated, and then coming along and saying, ‘Ok, there’s much more to say & know about you and all this that we’ve just learned - it’s going to lead us to some more information - but at this particular point - ‘What do you say to all that?’

- The *“What shall we say then?”* tells you first and foremost that a body of information has been completely covered.

- But now the style and nature of the question tells you there is something more to “say.” There’s much more God has done for and to you than what you just learned.

- And finally, we have at the end of the question the word *then* (Inferential Conjunction OU=ñ) which is one of those ‘words of logic’ meaning, now in light of all that is set forth, this is what should now follow on its heels.

- It is one of those displays of great vocabulary control in order to flawlessly present a logical argument or proof to provide solid understanding of how a body of doctrine is to effectually work within the inner man for proper godly education and edification.

- Basically, the use of *then* as a word of logic is designed for the reader to understand & appreciate that this next package of information or doctrine naturally follows upon the previous information.

- Therefore this very first question is presented the way it is so that the continuity of the edification process is recognized; and the sense and sequence to it is seen to be the natural development that takes you from one body of doctrine that you have now completed (the doctrine of your justification unto eternal life) and the fact that there is still more that God has done to/for you - the doctrine of your sanctification unto functional life.

- And by this first question you should see this next doctrinal issue (sanctification) as a natural development whereby God is matching up what should be naturally occurring in your thinking at this point in your godly edification with the very next thing that you NEED to understand and appreciate!

- And that's why it is said, *What shall we say then?* - It's designed so that, when a Christian realizes that he is justified unto eternal life - by the effectual working of that within him, it naturally makes him think of, "What else has taken place?" --- and there is a "what else" - there is something more - there is this issue of the 'right here and right now' present time until we get that glorified immortal body and eternity is the reality for us.

- And it really does confront you with having to think about yourself - about something more than, 'Ok, I know, from what I have just come to understand from my justification that I have this body that came from Adam.

- And death has a rightful claim on this body, and so, because it is unfit or unsuited for eternal existence, I'm going to have to get rid of it. I'm going to have to get a glorified and immortal body.

- But there's more to understand & appreciate as to why I still remain in this body of corruption along with this very active nature of sin that is in its members.

- And oftentimes when we approach the doctrine of our sanctification, we sometimes do so from the perspective of someone coming along, and when they realize that they are justified unto eternal life and permanently reconciled unto God, that they might get the idea that they could just go ahead and live any way they want. (That their functional life isn't going to have any affect on their eternal destiny - so they can just go out and live in sin if they want).

- And while that is foolish and stupid and erroneous thinking, and the doctrine of sanctification does forbid that kind of thinking - the fact is, the questions Paul brings up here really doesn't have any thing to do with that issue!

- The NATURAL thinking that is designed to develop when a saint comes to the end of Romans 5:21, and has everything that has been taught to him (especially in that later part of Romans 5) effectually working within him, is that there is this desire, or recognized need to want to have ‘grace abound.’

- That is, we don’t want to just leave it there - we want to get grace going and abounding even more!

- And the issue to the erroneous thinking is, “Well, since the previous concept is that where sin abounded, grace did much more abound, wouldn’t that therefore mean that if we continued in sin, grace would abound more?”

- And by sinning more, we get that abounding to grace going?

- But right now all I’m after in bringing that up and saying it that way is so that you realize God doesn’t put the brakes on the issue of grace abounding, in fact, HE DOES want grace to abound even more than just what it has done for our justification!

- AND THAT’S THE REASON WHY HE HASN’T GIVEN YOU A GLORIFIED, IMMORTAL BODY right at the point of justifying you!

- Because that would NOT ALLOW FOR GRACE TO ABOUND beyond justification!

- Grace ABOUND in sanctification!

- And (even though the same kind of terminology isn’t used) we will come to see that God has designed the power of grace to still abound even more in our exaltation - which is why when you get to Level II sonship edification you get terminology like “*the riches of his grace*” (see Eph. 1:7-8)

- And there’s even more in the ages to come (Eph. 2:7)!

- But the idea here is to recognize that God’s got more than He wants to put into effect for us, by His grace; and especially, He’s got some more POWER to His grace that He wants to put on display - and that gets put on display through sanctification.

- And this takes that concept of grace being a power (as we learned at the end of ch.5) and further develops it so that when it is said (Rom. 6:14) that you are “*under grace*” you realize that the issue is that you are under a further power - a more abundant and abounding power of grace - that affects your situation right now - and it affects sin in your members right now.

- And it has mightiness to it, and it has exceeding power to it right now more than sin has in your members!!!

- And that's what God wants to put on display!

- And that can't be put on display, if the moment He justified someone, He gave them an immortal, glorified body with sin out of their members!

- Now we continue on with the second question of Romans 6:1

*1 What shall we say then? **Shall we continue in sin, that grace may abound?***

- This second question is really the core 'leading question.' And that is because it contains the natural thing one would think in light of what he has just been told about grace 'abounding' at the end of chapter 5.

- And notice: *Shall we continue in sin, that grace may abound?*

- "*continue*" = to keep on going, to carry on, to persist in - the idea being that it is an action term.

- From the Greek *επιμεινω*, and the Latin *contineo*, it signifies to hold together or keep together without intermission - when we speak of *continuing*, we most often have in mind a certain course of action that we take.

- *Continue* is the opposite of cease - and in this way it compels us into the subject of going on in a certain course of action - (which is the way God develops the issue of godly sanctification in our human spirit without ever having to use the term "sanctification").

- And in the form of this 'leading question' it causes the reader to immediately put himself in the position of understanding that

- 1) Justification is NOT all there is, it is NOT all that God has done for and to you "in Christ," and
- 2) We are to *continue* on; to now put our position in Christ into action - in other words, we are to FUNCTION and live in a certain way - (and it will be later discovered that we are to function and live consistent with all that God has made us to be in Christ according to our sanctified position in Him.)

- "... *that grace may abound?*" - this is the concept carried over from the final issue of our justification unto eternal life: grace abounded much more powerful than sin - it now is the undisputed champion, the greatest power known to God and man - and God wants that grace to abound even more!

- Therefore, these opening two questions of (:1) puts the issue of continuing on after justification in the position God wants it to be in our thinking.

- And by doing that, it naturally causes us to realize that God did something more to/ for us than merely to justify us unto eternal life in order to be made the righteousness of God in Christ - but God also has sanctified us unto functional life in order to be made the holiness of God in Christ.

- And it also presents us with the natural question that would arise in your thinking coming out of what you were just told in the closing verses of chapter 5.

- It's almost a question of bewilderment - a saint coming along and realizing the might and power of grace to de-throne the former champion of the world (sin and death), but he has no idea whatsoever of how in the world to keep on making grace to abound in his life - so the question: *Shall we continue in sin, that grace may abound?*

- The patently WRONG way of handling this second question of (:1) is to either to try to say that Paul was simply dealing with a question raised by the 'antinomians' (law-less, against the law - a doctrine or belief that the gospel frees Christians from required obedience to any law, whether scriptural, civil, or moral), or that this question is addressing those who think that the doctrine of the eternal security of the believer gives him a license to sin!

- The doctrine of our godly sanctification will (in fact) deal with those issues, but that is not properly handling these questions in their context or in their sense & sequence.

- This is simply the proper and natural question that would arise in a saint's thinking in light of what he was just taught in the closing verses of chapter 5.

- But it does set the stage: 1) There is more than justification in Christ, there's sanctification; 2) How does Biblical, godly sanctification properly work? *Shall we continue in sin* (since that's what caused grace to abound in the first place) *that grace may abound?*

- Now (:2) quickly gives us the answer!

Romans 6:2

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

- "God forbid." (mh, + gi,nomai)

- We have already encountered this expression 3x in Romans 3 in the doctrine of our justification - now we will get this expression 4 more times in our godly sanctification. (6:2, 15; 7:7, 13)

- [m8] and [ginomai], in what is called the Voluntative Optative Mood, forms the strongest negative expression in the New Testament.
- And it is most important to realize that the expression is an APPEAL to the volition - that is, "You should never conclude such a thing" or "GOD FORBID YOU TO EVER THINK THIS!"
- The expression has tremendous force of ABHORRENCE and that the desire or wish is that an event viewed as an abhorrence never ever takes place.
- This is a powerful expression of godly repulsion at the thought that someone might arrive at such an erroneous and heretical conclusion that we should *continue in sin, that grace may abound*. And this expression is designed to always immediately arrest your thinking from going any further down this line of thought.
- This is one of those expressions that has taken a beating over the years.
 - It has been widely translated and "corrected" in a whole bunch of ways: NIV = 'By no means!' - NASV = 'May it never be!' NRSV = 'By no means!'
 - Others = 'Certainly not' or 'Let it never be so!' ... all the way to being "corrected" to some kind of an expletive.
 - (By the way, an 'expletive' by definition means, "a word or phrase that does not contribute any meaning, but is added only to fill out a sentence." And God doesn't have even one word in all His word that "does not contribute any meaning!")
- It is widely assumed by 'scholars' and other second-rate translators that a wide range of "better" translations of the phrase *God forbid* should be offered.
 - They often will say with great pride and a glint in the eye and tell you with all arrogance that, "The word "God" never appears in the phrase!"
- However, when one really considers the fact that what is being set forth is a plea to put one's volitional response in check from going down a path of heresy and contrary thinking - and when you consider the fact that the phrase is indicative of something so repulsive, so inconsistent with the truth, and in such extreme opposition to sound Bible doctrine, no translation could be done with any more clarity, or with any more accuracy to context, than what the KJ translators did with this expression "*God forbid!*"

- So we have: *Romans 6:1-2*

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?*

- "*How shall we*" = we, those who are now justified unto eternal life, saved from the debt & penalty of our sins by grace through faith alone in Christ alone, without any kind of works at any time.

- "*that are dead to sin*" = this is the very first doctrinal issue that we must understand and appreciate in our godly sanctification in the sense & sequence that our Heavenly Father wants understood.

- It will be the foundation for all the other aspects of our sanctification to be built!

- "*live any longer therein?*" = Notice the issue of "*live*" - we are supposed to be 'living' or functioning unto God - not just some kind of justified/saved individual that that's all there is - with nothing else pertaining to how we should function and live.

- No. By saying it the way he does, God causes us to understand that we ARE to "*live*" or function unto Him, but to do so on the basis of this one, first, and most fundamental of all issues in our sanctification: we are "*dead to sin!*"

- And because we are "*dead to sin*" it is totally out of line and totally inconsistent with who God made you to be in Christ to ever even think for one moment that the way to make grace abound in your sanctified, functional life is to *continue in sin!*

- So now we get confronted with the fundamental major issue that, according to the way God intends for you to be educated about your godly sanctification, is the first and foremost doctrinal issue to be properly understood and appreciated: what it means for you to be "*dead to sin.*"

- And the form of the doctrine contained in this 3rd opening question, "*How shall we, that are dead to sin, live any longer therein?*", makes it clear that if/when we fully understand and appreciate what it means to be *dead to sin*, it should make it so that it is absolutely the most ungodly and unbiblical thing in the world to ever think that 1) grace could ever abound that way, or 2) we should ever live in the same sinful circumstance we found ourselves in our former offensive position "in Adam."

- The thing that will begin to make grace abound and put our godly sanctification into effect is this issue of being *dead to sin*.

- Here, for the first time in your godly edification, sin in your members is going to be taken on - it's going to get provoked - it's going to start a war!
- But this is going to be a war that is going to display the very weapons that were utilized on the Cross of Christ - the weapons of grace!
- That same grace that did much more abound where sin abounded, is now going to be put into action in your moment-by-moment life!!!
- And the first weapon in your arsenal is: you are dead to sin.
- Therefore it is critical to understand and appreciate what it means to be dead to sin: but also what it means to God our Heavenly Father for us to be *dead to sin*.
 - The truth of the matter is, that this fundamental issue in our sanctification is most often lost on most folks simply because of the way they **FEEL**.
 - Because when they read here that they are *dead to sin*, simply put, it just doesn't register in their thinking (so to speak) because temptation, sin, sinful thoughts, and sinful actions are still so present in their lives even after they have been justified and saved from the debt & penalty of their sins.
 - And this is why it is critical to understand that this doctrine (along with all the rest of the doctrine of our sanctification) cannot be detected or determined by the circumstances of life or how you feel about any circumstance in your life!
- Most Christians fail to process properly this issue of being *dead to sin* because they just don't feel *dead to sin*.
- The most frequent difficulty folks have with this issue of being *dead to sin* is that it feels that sin is still so very much alive in their members (in their body) and now that they are justified, they have an even greater awareness that sin is still real, powerful, and present in their life.
 - And when you see that word "*dead*," you kind of think along the lines that, if something is *dead*, then it wouldn't or shouldn't have any effect whatsoever on the thing that is *dead* - and yet, sin still seems to have such a powerful effect on you.
- But God knows this, and has provided for it. Which is why, following right on the heels of telling you that you have been made *dead to sin*, you are immediately hit with a "*Know ye not*" that is going to give you the proper information you need to make that issue of being dead to sin a reality in your life.
 - This is one issue that just can't be said, and then leave it at that - No. This has to be learned or taught into you because of how you "feel" about it!

- And it is the doctrine contained in (:3-10) that will make the issue of being *dead to sin* a reality - and each step of it will arrest all the improper and corrupt thinking, and in turn will provide the solid reasons why it can truly be said, "I am *dead to sin*, *how* in the world *shall I live any longer therein?*"

- And the reason this doctrine of being *dead to sin* just doesn't seem to work in the lives of many believers is because of their failure to either properly handle (:3-10) or they just never get past (:2) or both.

- Now, before we go on any further, I think it would be profitable for us to make sure that we know exactly what that expression means in (:2) when it says that we are *dead to sin*.

- And when I say 'exactly what it means' - I don't mean to know exactly what it means from what (:3 - 10) are going to say.

- I mean know what *dead to sin* means as far as what those 3 words are saying.

- "*dead - to - sin*"

- When you read that in (:2), those 3 words, themselves, have meaning to them.

- You don't need (:3-10) to tell you what those 3 words mean.

- You DO need (:3-10) to tell you that that's a reality in connection with you, and how you are supposed to respond to it, and the depth of comprehension you're supposed to have about it.

- But as far as what those 3 words, *dead to sin*, mean, those 3 words themselves tell you what that means.

- And the truth of the matter is, that when most folks read these words, they often think of them (those words) differently than what they actually say.

- And then when they begin to talk about them, they are actually talking about something that is far different than what those 3 words are saying.

- First, and foremost, those 3 words DO NOT say that SIN IS DEAD!

- Many times folks read that they are "*dead to sin*" - but when they process it in their thinking it comes out: "SIN IS DEAD TO ME!"

- That is NOT what this says!

- The one who is DEAD is YOU!

- SIN is NOT dead!

- That's why when you get to (:7) it's "he that is dead ..."

- In fact, sin will NEVER be dead in connection with you or me until our bodies are redeemed.

- And that's why the expression in (:2) is not "How shall we, to whom sin is dead, live any longer therein?" No. That's not what it says.

- It says, "*How shall we, that ARE dead to sin ...*" Note "*we*" are the subject - the predicate after the word *are* is *dead to sin*.

- So it's us who are *dead to sin*; not sin being dead to us!

- Now that may not seem like a very great distinction, but that's a HUGE distinction!

- And therefore, right off the bat we need to deal with this common misassumption.

- And you know that this is a misassumption to you if right away you start thinking and fretting and lamenting that sin is still such a powerful reality and such a vibrant presence in your life and the truth is, that's exactly what sin is ever going to be from now on!!!

- And that's why everything you get here in Romans 6:1-13 is to be your proper thinking in connection with your relationship to sin!

- And that's why you start off with the "*God forbid*" itself that forbids one kind of erroneous thinking, and then going to the information that is going to provide for another kind of thinking - and then everything that is contained in (:3 down through 10) fully describes for us what that deadness to sin is all about, and the kind of comprehension we're to have about it, etc.

- And what the totality of that does is that it establishes within our mind WHAT IS REAL in connection with our relationship to sin in our members no matter what we feel, no matter what motions of sin occur within our members - and no matter what experience, situation, circumstance or whatever we may ever have in connection with sin in our members, there's something that we are to acknowledge and operate upon as being the REALITY regardless of anything else.

- And the reality is that we are *dead to sin* - and the aftereffect of that is, no matter what sin does, we don't have to respond to it! It no longer has the mastership over us that it used to have - it no longer can make a demand - it no longer can assume an automatic, guaranteed servitude response on our part.

- And we'll get to all that in time as we go down through the verses - but it all begins here with these 3 words that give us our initial understanding and appreciation of what our relationship is TO sin right now.

- And everything that we're going to be taught is not about sin - it is about ourselves! And I say it that way because we need to make sure that we don't put the emphasis on 'what has happened to sin?' - that's not the issue - the issue is 'What has happened to us with respect to sin?'

- And that's why those 3 words: *dead to sin* - and the order in which they occur is so critical - WE are the one's who are dead - to - sin, sin itself is not dead at all.

- One caution: Later on, in chapter 7:8, Paul is going to talk about sin being dead - but not being dead in our members - he's going to talk about it being functionally dead in connection with the law that had been given to give it functional life - so that now, when God takes someone and puts them under grace and they are no longer under the law, sin is functionally dead with respect to the law. (But that's getting ahead of ourselves.)

- Right now, we are supposed to be only dealing with the first 13 verses of chapter 6 - that context deals only with our relationship TO sin in our members in view of being baptized into Jesus Christ. (:3)

- Having been baptized into Jesus Christ, our relationship to sin has more to it than just the fact that we are no longer subject to its debt and penalty. (Justification took care of that.)

- But there's also something else - something much more - and that's the fact that we now have a different relationship to sin in connection with it being in our members - and the relationship we now have to sin in connection with it being in our members is that we're DEAD to it!

- It's still in our members, it's still full of life in our members, it still does all its dirty work of all it ever could do and all it ever has done in our members --- but the big difference now is, we don't automatically have to respond to it - it doesn't have the automatic right to have dominion over us - and to put it simply, if it ever is going to fulfill any of its desires in our members, WE now have to give it willing permission to do so!

- And that's because we're *dead to sin*.

- Now, to fully get this expression down in our thinking, we really need to understand this expression without *sin* being the subject - let's just take "dead to _____" first.

- Therefore, we need to think about what it means if you and I are described as being “dead to _____ something.”
- What does it mean for a person to be described as being **dead to** something?
- And in doing this, it can be done in a way in which you understand that the person, himself, that is being described really isn't dead himself!
 - That little word “to” is the critical thing. Because by using it in this way, you can be described as being dead to something without having to be dead yourself.
- But he is dead - dead TO something.
- And what's interesting in saying it this way is that even the ‘something’ itself isn't dead!
- So in this simple statement, “dead to _____” you can know that the person isn't dead and the (blank) or something isn't dead either. But one is dead **to** the other.
- The deadness, therefore, describes the relationship the person has TO this other thing that is being spoken about.
- And when you're talking about the deadness of a relationship between one thing and another, you do NOT necessarily have to have either party being actually dead themselves - and this applies to this context:
 - 1) You're not dead yourself,
 - 2) Sin is not dead either.
- But the relationship you formerly possessed with sin IS dead - you are *dead to sin.*
 - The problem arises when you see the word “*dead*” and assume that to mean *dead* in the absolute sense - that is, if something is *dead* in the absolute sense, it can't possibly respond to anything.
 - And the improper handling of this would try to say that you, being dead to sin, in an absolute sense, means that you can never again be tempted to sin, to sin at all, or to respond to sin's power in any way.
 - And that is **not** what this is saying. (In fact, that kind of handling of this passage is what can lead to false doctrines like the doctrine of sinless perfection).
 - And what keeps you from making errors in mishandling this is an honest handling of the context and grammar (English) of the text.

- And grammatically, this is a place where even the punctuation marks will give us some help.

- Notice He says, “*How shall we (,) that are dead to sin (,) live any longer therein?*”

- Those commas help us out. They are there because of natural grammar, but they do aid us in identifying that the subject of the verse is “we” - and that precedes the first comma.

- And therefore if we just read those first 3 words and stop it at that first comma (“*How shall we,*”) - right now we know that we who are reading this are physically alive, and also spiritually alive, with eternal life, etc., and so there’s no way at this moment that we could possibly be thinking of ourselves as being dead; and there’s no way that we would ever think of ourselves as being dead in any of those ways; and also there’s no way in which we would be thinking of anything else as it being dead itself either.

- So even the nouns of this passage (the subjects) are NOT something that we are thinking of as being dead themselves at all.

- Therefore as you pay close attention to the structure of the sentence, it says, “*How shall we, that are dead to sin, ...*” - again, *dead to sin* - it does NOT say, ‘How shall we that are dead’ and just leave it at that - NO.

- We just faced the fact that we’re NOT dead in any sense of the word - (so to speak).

- And we just faced the fact that sin is NOT dead either!

- But while we, ourselves, are not dead, it does say that we are dead “**TO**” something!

- And this “**to**” is a *to* in the sense of a RELATIONSHIP.

- Therefore, while we ourselves aren’t dead, and sin is not dead, the critical issue is that there is a relationship that we naturally have to sin that is now considered to be DEAD!

- And now based upon all that, the question is: “*how shall we live any longer therein?*”

- We should NOT have a ‘life’ relationship with sin any longer, because we’ve got a ‘*dead*’ relationship to sin now.

- The ‘deadness’ pertains to the relationship!

- So it's that deadness of the relationship we now have with sin that really needs to be understood and appreciated.
 - And being "*dead to sin*" is the foundational and fundamental issue upon which our sanctification, that we are being taught about here, exists.
 - That's what it's all about.
 - It's about a relationship that no longer has life to it, on one hand, but has life to it, on the other hand.
 - And what I mean by that is that we no longer have a life-relationship with sin, we now have a life-relationship with GOD!!!
 - And the issue is, the practical details of our daily lives are supposed to be consistent with that. (which we will get on down in the chapter)
- But the wording and phrasing of (:2) is the way it is, because it is designed to make it so that we don't recognize ourselves as being "dead" - and we don't look at sin as being "dead" either, because neither one of those two things are true.
 - But it's the issue of the relationship that we now have "*to sin*" in our bodies: that relationship is now "dead!"
- And what all this means is that we do not have to, therefore, RESPOND to sin in our members like we used to respond to it, because the relationship has now been killed.
 - (The former relationship of life that we had with sin in our members has been put to death "in Christ.")
 - And we're the ones that have to understand and appreciate it **and enforce it!**
 - Sin in our members (being still alive) is going to **DENY** it! And sin in our members is going to act as if that isn't true at all!
 - **We're** the ones that need to acknowledge it ("*Know ye not?*") to be the reality of the case - and we're the ones that, on the authority of it's truth, enforce it!
 - And that's why we're the ones who don't (as :12 says) let sin "*reign in your mortal body, that ye should obey it in the lusts thereof.*"
 - And that's why we're the ones who don't (as :13) says, "*yield ye your members as instruments of unrighteousness unto sin...*"

- And in regard to that issue we talked about in dealing with the introduction; especially in connection with how we are to take an abstract concept such as we are being given in the opening verses of chapter 6 and making them the concrete reality, it's when you get down to (:11-13) that you make it a concrete reality in your life.

- And what you are going to be doing is, that based upon the power of what you've just been taught about the power of grace breaking the life-relationship you had with sin in your members before you were justified - based upon the understanding and appreciation of the reality of that relationship being broken, you, beginning in (:11) authoritatively put that new *dead-to-sin* relationship into effect.

- And from this point on in our Christian lives, (from the moment that becomes an understood reality in your life), any time sin's lusts occur within your members, the issue is that you put the authority of you being *dead to sin* into effect and you deny it the right to reign in your mortal body by just refusing to obey its lusts.

- And you do that consciously on the basis of what (:3-10) have just taught you that you are.

- And that's what takes it from the abstract concept to a living reality.

- (And no unjustified/natural man in Adam ever could and ever can do that! Because he's not *dead to sin*!)

- And this is NOT the power of positive thinking, or psycho-philosophical rehabilitation, or stoic self-depravation, or anything like that!

- And that becomes the obvious reality because of the power of grace effectually working by means of each step of sound Bible doctrine in its proper sense and sequence that you follow from (:3-10)!!!

- Illustration of being dead to something in this relationship type of death where both parties are still very much alive:

- No matter how you feel about it, or what side you take on it, whether it was THE major issue of the Civil War, or whether it was just a minor issue, the fact of the matter is that slavery was a central issue, and that, one way or the other it was going to finally become a settled matter in this country.

- The Emancipation Proclamation: Sept. 22, 1862 (Just after the battle of Antietam [Sharpsburg]) - went into effect on Jan. 1, 1863 - freed slaves in the southern states only.

- XIII Amendment - Ratified Dec. 6, 1865 (Mississippi, 1995)

- My understanding is that when a slave was freed, it was not uncommon to hear him say something like, "I'm free! I'm dead to slavery!"

- And what they were saying wasn't that slavery no longer existed in the world, but the issue is, "I'm dead to slavery!"

- And therefore, anyone who thinks that they now have the right to be my Master and I their slave - no longer has the legal right to put me in bondage!

- Notice the slave isn't saying, "I'm dead." - He wasn't even saying slavery was dead - he was saying, "My relationship TO my former Master no longer functions: it's dead!"

- And this is a pretty good illustration because this is done, and is said in a **legal context**. (The Emancipation Proclamation & the 13th Amendment was a legally passed edict of the United States Government).

- And in a legal context, when someone is *dead* to something, they're legally liberated from any claim, right, obligation, debt, or dominion that that person or thing used to have over them.

- That's an illustration of being *dead* to something in a legal context. (And that's what we've got going on in Romans 6:2ff as well.)

- Because sanctification is an extension out of the judicial act of justification.

- And this is a legal transaction that we become beneficiaries of through the legal, redemptive work of the Lord Jesus Christ on the cross.

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?

Romans 6:1-2

- We are *dead to sin*: we are legally liberated from the claim, the right, the obligation, the debt, and/or the dominion that sin used to have over us.

- And just to carry the illustration to full circle, just as when you get down to (:11, 12, & 13), the issue is going to be you and I, on the basis of the reality of this *dead to sin* issue being so with us, taking the power that it is and the legal power that is given to us to enforce it and say No to sin (so to speak) - that's exactly what was given to former slaves under the 13th Amendment.

They had the legal right to operate from a position of strength and power in connection with that edict and to say "No" to anybody that tried to claim them in bondage. (Whether it was their former Master, or any other individual.)

- They could come along, and on the basis of the 13th Amendment, DENY them!

- And that's what you are doing.

- Titus 2:11-12 - Note: "*denying*" - you're not *denying* that these things exist, in fact, ungodliness and worldly lusts are all over the place!
- (This is not 'Christian Science'!)

- What you're doing is that you are *denying* them the right to tell you what to do! And you are *denying* that you have to do what they say!

- And that's what being *dead to sin* means: You've got the right to deny sin what it wants to do in your members because the relationship is no longer what it used to be. There's been a breaking of sin's mastership in that relationship!

- Now, the transition of this going from the abstract to the concrete reality doesn't take place until you get to (:11, 12, & 13).

- But the design of the form of doctrine within (:3-10) is to give you the full knowledge of the power that you've been given in being made *dead to sin* so that you can enforce it with the authority that (:11, 12, & 13) tell you to enforce it with.

- Because if you don't understand the fullness of that power that (:3-10) teaches you that you've got over sin in your members, then you will NOT enforce it (that power of grace) with the authority so that you don't *obey it in the lusts thereof* when they occur, and so that you don't *yield your members as instruments of unrighteousness unto sin*, etc.

- And that's really the KEY to living the sanctified life unto God and life that God has designed us to live. It's the understanding of the effectual working and effectual power of being *dead to sin and alive unto God* through the Lord Jesus Christ. And confidently and with full boldness and conviction, operating on it without a shadow of a doubt.

- So Romans 6:1-2 (read) gives us:

- 1) The naturalness of the questions being raised to lead us from our justified position in Christ to our sanctified position in Christ.
- 2) The understanding and appreciation that God has done much more than just justify us - He has sanctified us as well.
- 3) The first, fundamental and foremost major doctrine we need to properly learn about our sanctified position in Christ is the big issue of what it means to be *dead to sin*. (That's what we are first exhorted to understand & appreciate.)

- So we should now know what Romans 6:1-2 are saying and if we look at them now and put our former Value Statement up against them, we should see that this first component of (:1-13) is consistent with that.

Romans 6:1-2

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?

- (See Value Statement #1)

- Romans 6:3-10 = the 2nd major component.

- (See Value Statement #2)

- (:3-10) have their own sense & sequence to them as well.

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.

- (:3-4) = The mechanics of our sanctification: Baptism by the Holy Spirit “into Jesus Christ” identified us with Christ’s death, burial, and resurrection.

- (:5-7) = The doctrinal effects of our being identified with Christ’s death, burial, and resurrection especially in connection with sin’s mastership over our bodies. Because we are now “*dead to sin*,” we are freed from the mastership of sin in our bodies.

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.

- The emphasis is upon the putting to death (crucifying) of our “*old man*” - that is, upon the putting to death of the powerful relationship we formerly had with sin, and the freedom from sin that results.

- (:8-10) = The doctrinal effects of our being identified with Christ’s death, burial, and resurrection especially in connection with Christ’s own resurrection life and our ability to now “*live with him*” and just as He does, we too can “*liveth unto God*.”

- The emphasis now is putting our ‘deadness to sin’ into effect and ‘walking in newness of life,’ just as (:4) said that we should.

- 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.
-

- So now we will begin to take a detailed look at (:3-4).

- (:3-4) = The mechanical means of our sanctification: Baptism by the Holy Spirit “*into Jesus Christ*” identified us with Christ’s death, burial, and resurrection.

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.

- This is the first time God, our Heavenly Father, tells us flatly (so to speak) that we have been “*baptized into Jesus Christ*.” (This is the 1st time Paul uses the term ‘baptize’ and the 1st we are confronted with it in all Paul’s epistles.)

- And it is also the first time we are told plainly that our baptism *into Jesus Christ* means that we have been baptized into His death, and His burial, and His resurrection.

- But, because of how (:3) starts out: (*Know ye not?*) - it is apparent that even though we are being told the blunt truth of the matter by the expression “*baptized into Jesus Christ*,” the *Know ye not?* really tells us that this is not some new concept we are being confronted with that would make us scratch our heads and wonder, ‘Baptized? What in the world is all that about?’ ... (but more on that later)

- The point is, that when it comes to properly and Biblically handling the doctrine of our sanctification the way the Heavenly Father wants us to (as opposed to the way systematic theologians would handle it) is to start at the Cross-work of Christ!

- And often times this is a very weird or foreign concept to most Christians. Because usually the only thing that most folks think about (if they ever think about it at all) in connection with the cross-work of the Lord Jesus Christ is what He did to pay the debt & penalty of sin in His work to justify us unto eternal life.

- But when it comes to the doctrine of our sanctification, the proper place to begin is also at the cross-work of Christ - but not in connection with the debt & penalty of sin; but in connection with the power of sin’s mastership of our bodies!

- The first thing we need to recognize about these two verses (:3-4) is that when God first tells us about our being baptized into Christ's death, burial, and resurrection, it really is basically a 'theological concept' - so to speak - a Biblical concept.
- And it is a Biblical concept that took place 2,000 + years ago, at the very event of the Lord's own, personal, death on the cross, and His burial, and resurrection from the dead.
- And I say it like that because it is presented like that. It is a Biblical concept we need to understand and appreciate the reality of.
- And there's nothing wrong with that.
- There's nothing wrong with having to recognize the fact that the first time God gives us information that pertains to us understanding and appreciating our sanctification, the first thing He does is to present a CONCEPT that He expects you to get resident in your thinking.
 - It's a radical concept - and it may not (at the moment) have any real substance to it (as far as being able to get a mental grip on it so you can come along and say, 'Man, that's deep; I fully understand and appreciate it and I know exactly what to do with that.')
 - In fact, if you can say that by the time you have only dealt with these first 4 verses, the truth of the matter is, something's wrong. Because you've cheated in a sense - either you have read ahead, or someone has told you some things in advance.
 - The truth is (and by design) what you are confronted with in these 2 verses (:3-4) isn't anything that enables you to ACT upon the information yet.
 - All you're getting is the information that is developing within your mind, a further understanding regarding something that is TRUE of you because of something God did with you the moment you believed the gospel of Christ.
 - You don't get a full grip on it by the end of (:4) - and you don't even have the capacity to begin to get a full grip on it until you get to the end of (:10)!
 - But even then you don't get a FULL grip on it then, because you've got a whole bunch of other things that have to be dealt with (which is what the balance of chapter 6 and all of chapter 7, and the first part of chapter 8 is all about)!
- And so first of all we are going to have to recognize the reality of some Biblical concepts in these first 4 verses, where if you stopped at the end of (:4) you'd have to admit that all that is, is a Biblical, historical concept without any practical application.

- And so, if all you get is just these first 4 verses, you'd have to admit that all this is is some kind of abstract theological concept - all I can simply say on the basis of (:3-4) in connection with being baptized into Jesus Christ is that I'm identified with His death, burial and resurrection ... woopie do, whatever that means, I don't know, but it says it so I believe it!

- So really it will take from Romans 6:5 - 8:13 to make this NOT just merely a theological or Biblical concept with nothing more to it than that - but to make it so you really do get a full grip on the practical reality of what it fully means!

- In fact, the basic flow of the effectual working in these first 13 vs. really doesn't have you and I making a reality in the details of our life out of what we are taught about our sanctification until you hit the 'reckoning' button in (:11)!

- That's where the transition takes place. (or begins taking place)

- And while we often use the expression "theological concept" as a bad expression (and often times it is a bad expression because most of the time folks never get taught the effectual working of the doctrine in which a theological concept resides) -- but more times that not, a FORM OF DOCTRINE opens up with a 'theological concept.'

- The key is not to leave it there - or to mishandle God's word - or put things in some kind of manmade categories, boxes, compartments, etc., then that's all you're ever going to get out of it: just a concept with no practical, effectual working.

- But this is a great example of a form of doctrine being properly presented.

- And it is properly presented by first of all beginning with a Biblical, historical and true concept: You were (at the moment you believed in the gospel of Christ) "*baptized into Jesus Christ*" and identified with His very own death, burial, and resurrection.

- And (:5-10) is an amplification (in a sense) upon the theological concept of (:3 & 4). But scattered throughout it is terminology and the effectual working by the way in which the terminology and the way in which the expressions that are contained within it have you do with the information that begins to produce some ACTIVITY or ACTION with that concept within you that can bring you to the point where you can make the transition from it being just a concept to being an operational reality in your life!

- But the operational reality doesn't actually come into play and become an issue with you (and you're not exhorted about it, and you're not charged to do anything about it - and you're not in a position to do anything about it) until you get to the end of (:10).

- The full effectual working of those first 10 verses puts a saint in the position to do the ‘reckoning’ that (:11) says.
- And that’s where you take that theological concept that is setting there and make that a functional reality in your life.
- And at that point, your whole perspective in connection with yourself has CHANGED and you no longer look at yourself in connection with the relationship to sin that you have had all your life long - you no longer look at yourself the same ever again!
- The effectual working of those first 10 verses makes it so that your viewpoint and your perspective changes - and your definition of reality changes!
 - Which is why in (:6) you get that expression “*our old man*” because by the time you get to the end of (:10), those two words, “*old man*” that came up in (:6) becomes something you recognize is TRUE of you - what you used to be before you trusted Christ as your Savior, and/or what you used to be before the doctrine of sanctification has been able to effectually work within you as God designed it to do, is now OLD: it’s not the present reality, and it’s not going to be the future reality - it’s “*old*.”
- A NEW reality has been identified for you, and you identify with it!
- And the full effectual working of the first 10 verses makes it so you understand it, and appreciate it, but also to be fully persuaded that it not only is TRUE, but that it’s true of YOU!
- And for you to ever deny it - or for you to minimize it - or for you to marginalize it - or for you to do anything that makes it less than reality in your life, is INCONSISTENT and contrary to the truth!!!
- And I have taken all this time and pain to deal with this here simply because this is the place where so many Christians fail to make the power of grace to truly and Biblically abound in the details of their sanctified lives.
- So as we begin, we need to make sure we do NOT make this more than it is. And to allow the words to do their work as we progress through the passage to make it what God designed it to be.
- Now let’s begin looking at the details of Romans 6:3-4.

Romans 6:3

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

- “*Know ye not*” = This is the first of those ‘knowing’ expressions that is designed to take you to task (so to speak) to make sure that you understand something so that you can, later on, personally apply it to yourself.
 - The issue that gets presented (*baptized into Jesus Christ*, in this case) is done in a way that purposefully and pointedly makes you ACCOUNTABLE to acknowledge the truth of what you are being taught so that the meaning of it, and the significance of it, and the ramifications of it can, at the right time, and for the right reasons, be personally applied in the details of your life.
- “*Know ye not*” is giving you some information concerning the TRUTH of the matter in connection with yourself: you have been “*baptized into Jesus Christ*” - and you need to acknowledge that fact!
 - And for now, that’s as simple as it is.
 - If you have not acknowledged it, then you need to do so.
 - If you have any erroneous thinking in connection with it, then this is the proper time to correct it and replace that corrupted thinking with some proper thinking.
 - (The most common erroneous thinking is that we have been baptized with the Holy Ghost just as the remnant of Israel was in Acts 2. - confusing the two baptisms.)
- “*Know ye not, that so many of us ...*”
 - “*so many of us*” = refers to every justified member of the church, the body of Christ. It refers to all saved/justified believers in the Lord Jesus Christ.
- “*Know ye not, that so many of us as were baptized into Jesus Christ ...*”
 - “*as were*” = (Past tense) - We “were” baptized - that is, this is something that has ALREADY taken place - it is something that took place the very moment you believed and received Christ as your only & all-sufficient Savior!
 - IT IS NOT SOMETHING THAT TAKES PLACE AFTER YOU GET JUSTIFIED UNTO ETERNAL LIFE! It is not a ‘second blessing’ - it is not something to ask for - it is not something you get by praying for it - it is something you automatically and immediately received the moment you were saved from the debt & penalty of your sins!

- Note also that this is, (if you are not made aware of it, or taught the reality of it), it is something that would go unfelt, unsensed, and unnoticed by any physical or even any emotional (or dare we say it) even any spiritual sensation whatsoever!

- It is not perceived by the senses, by your circumstances, or by your situation!

- It can only be perceived by the effectual working of Bible doctrine within your inner man by means of the written words on the page of God's word!

- GET USED TO THIS!!!

- "*Know ye not, that so many of us as were **baptized into Jesus Christ ...***"

- First we're going to deal with what a baptism is, then we will deal with the issue of it being connected with this "*Know ye not*" that it is a concept that we have already been exposed to and why this should not be something we should be saying, "Wow, I never knew that!" - well, the truth of the matter is, you should know it because it has been brought up to you in a previous passage in Romans!

- And when we see this second issue, we will gain some real appreciation for the Redeemer and His redemption, and how it connects with not just being justified unto eternal life, but how it connects with being sanctified unto functional life!

- "***baptized***" = BAPTISM: the mechanical means of going from being "in Adam" to being "in Christ."

- What is a baptism?

- Definition: **bapti,zw** [baptizo] = to immerse, to be permanently placed into a new environment.

- Baptism, in any program, at any time, is a PURIFICATION unto SANCTIFICATION, that results in a new IDENTIFICATION.

1) PURIFICATION

- John 3:22-25 - When you are dealing with baptism, you are dealing with an issue of purification, and the Jews understood it just that way - i.e., they understood that baptism was used in connection with a purifying of something or someone that has become **DEFILED** (defilement issue).

- Matt. 3:5-12 - Israel's 3-fold prescription for **CLEANSING**.

2) SANCTIFICATION

- Num. 19: - (:1-9, 13, 20, 21) - *“the water of separation”*

- Heb. 9:9-10, 13-14

3) A NEW IDENTIFICATION

- Rom. 6:1-3 - God the Holy Spirit did what a “baptism” is supposed to do!!! (this is a DRY baptism!)

- I Cor. 12:12-13 - God the Holy Spirit performs this baptism!

- Gal.3:26-28

- Col. 2:11-12 - note that this baptism is strictly an *“operation of God”* **NOT** an operation of men - it is performed by GOD, and not by men!

- By that *“operation of God”* baptizing us into Christ, God, in Justifying us, He made us to be the Righteousness of God in Christ; in Sanctifying us, He made us the Holiness of God in Christ; and in Exalting us, He made us the Glory of God in Christ!

- (Side Note): PAUL - I Cor. 1:10-17 (:17)

“For Christ sent me not to baptize ...”

- Now, if you have a general grip on what a baptism is, and especially the issue of the final result of a baptism being a new IDENTIFICATION, then we can go on and look at the other issue in connection with (:3) *“Know ye not, that so many of us as were baptized into Jesus Christ ...”* - the issue of our being *baptized into Jesus Christ*.

- Again, notice that because of how (:3) starts out: (*Know ye not?*) - it is apparent that even though we are being bluntly told the truth of the matter by the expression *“baptized into Jesus Christ,”* the *Know ye not?* really tells us that this is not some new concept we are being confronted with that would make us scratch our heads and wonder, ‘Baptized? What in the world is all that about?’

- Being baptized into Jesus Christ, therefore, is an issue or concept that we have already been exposed to - and you should know about it because it has been brought up to you in a previous passage in Romans.

- So the question is, ‘Where have you heard something about this issue. Where were you told something that would make it so that Paul could come along and, when he now picks up this concept, would make it so he could say, *“Know ye not”* and have you recall to mind where you were told about it and have your thinking in the right position to carry on this concept and now develop it in connection with your sanctified position in Christ?’

- In order to properly understand and appreciate our being *baptized into Jesus Christ* - and how it properly fits into our sanctification - we really need to have an appreciation of the capacity of a Redeemer and His redemption.

- And many times Christians really don't understand or appreciate this other capacity of redemption in connection with how it relates to someone's sanctification.

- So, the question is, Where were we already told something that would make it so that when we read that we *were baptized into Jesus Christ*, that even though we have never directly been told we were baptized into Christ, when we now are told that in Rom. 6:3, it comes as no surprise to us?

- The truth of the matter is, the understanding that we have been *baptized into Jesus Christ*, IS an understanding we are supposed to have by the time we get to the end of Romans chapter 5.

- But it has not been taught to us by either the categorical doctrine of baptism, nor has it been taught to us by the expression 'being placed into Christ' or some similar expression like that.

- The truth is, it is a part of understanding what takes place when you're the beneficiary of what a REDEEMER DOES!

- And it's just part & parcel of that doctrine.

- Rom. 3:24 -- (1st time ever in Paul's writings we are confronted with the term redemption)

- And because of what a Redeemer does, there is an IDENTIFICATION that takes place with anybody that is constituted as the beneficiary of the Redeemer's work!

- Because a Redeemer takes upon Himself a predicament, and a responsibility and an accountability for that predicament - and He takes it upon Himself for one (or as a substitute for one) that can do nothing about it on his own.

- And in EXCHANGE (so to speak), He gives the one whom He has redeemed His own IDENTITY!

- When He performs the redemption and delivers the one needing redemption, He takes upon Himself the identity of the one in the predicament, and in turn, when the one in the predicament meets the qualification for becoming a beneficiary of the Redeemer's work, the Redeemer gives him *His* identity.

- Or, in other words, what is true of the Redeemer becomes true of the one being redeemed!

- So resident right within the doctrine of redemption is the doctrine of **identification!**

- And that's why Paul is able to come along in verse 3 and when he begins to teach us the fact that more took place with us at the moment we trusted Christ as our Savior than just justification unto eternal life - and he declares what it is in (:2) - "*we are dead to sin*" - and when he goes on to amplify upon it he begins in (:3) by saying "*Know ye not, that so many of us as were baptized into Jesus Christ ...*" - and if we stop it there, that is something that we're supposed to already know!

- But what we may NOT know (which is also why he says, "*Know ye not*") is that that means we were also "baptized into his death."

- That is, we were not only identified with His Righteousness unto eternal life; but we were also identified with His death unto something else.

- And that's why (:3) says it the way it does. It introduces the concept or purposes it (so to speak) in that way.

- But what we're after right now is to understand & appreciate that the whole concept of us being recipients of a baptism at the moment we believed the gospel of Christ (and not a water one, or any physical one by any means), but a baptism that God, Himself had to perform, is something that is resident right within the doctrine of redemption in connection with God's offer to justify us *freely by His grace through the redemption that is in Christ Jesus.*

- And that's why we don't have to have the word *baptism* utilized previous to chapter 6, nor do we have to have even the expression "*in Christ*" or anything like that used previous to chapter 6.

- The issue of what a baptism is (a new identification) is just simply part of the issue of what redemption is all about.

- II Cor. 5:21 - A good example where Paul is talking to the Corinthians about their ambassadorship and commission to proclaim that clear and plain gospel of Christ that saved them/us to others (*the ministry of reconciliation (:18)*) - the issue *that we might be made the righteousness of God* is the issue of it being "*in him.*"

- In other words, we get (just as the doctrine of redemption says), as a beneficiary of the redemption, we get identified with the Redeemer: and what He possesses, we now possess - He possesses the +R of God, and we now possess it in our identification with Him!

- The reason we need to make sure that we have all this as part of our understanding is because the way in which (:3) says what it says is the fact that another IDENTIFICATION is just a natural thing to recognize coming out of our redemption and the work of the Redeemer.

- And that's exactly what SANCTIFICATION is: it's another identification we have with our Redeemer.

- His redemptive work was not limited to just dying FOR our sins so that we could be forgiven our sins and justified unto eternal life, but also, (as we will see when the amplification on this takes place from Rom. 6:5-10), He also died "UNTO SIN" (:10) - and that was for an entirely different reason!

- That was to produce a further identification for us!

- An identification with the fact that He, as a Redeemer, also did something in connection with His death, burial, and resurrection that directly took sin on as a power - and took sin on as an adversary itself - and as something that is bent upon going contrary unto God - and He took it on - and He dealt with it - and He overcame it - and He broke its power and stripped it of its dominion!

- And when we trusted the Lord Jesus Christ as our Savior in response to the gospel of Christ, we trusted Him for our justification unto eternal life - and in a sense, it's almost like God came along and said, "I'm going to give you something additional to all that. And that is making you a beneficiary of my Son's further work in connection with sin." "And you've been identified with it in His death, burial, and resurrection unto stripping sin's power in the flesh to rule, reign, and have dominion in the flesh."

- Therefore, when you're confronted in Romans 3:24 with *the redemption that is in Christ Jesus*, - if you're going to understand what redemption involves, then you understand, therefore, that when you become a beneficiary of that redemption, that means you become a beneficiary of what the Redeemer who redeemed you possesses!

- And so on the basis of the fact that *propitiation* took place in connection with your sins, God therefore forgave you your sins, He was able to give you what the Redeemer, Himself, possesses.

- The Redeemer possesses perfect righteousness, so He gave you His righteousness - the Redeemer possesses eternal life, so He gave you His life - and as far as the eternal destiny of your being is concerned, that's as far as the sense of your knowledge goes right now regarding your identity with your Redeemer. (You've got His righteousness and His life & His permanent at-one-ment with God).

- And that's when Ch. 6 comes along and says, "Hold on there! That's not all! - That's everything you need for justification unto eternal life and the eternal security of it, but that's not all Christ did, or provided for, and that's not all the identity you have with Him!"

- "You're also *dead to sin* so you can functionally live unto God right now!"

- Well, then the question is, "How did I get that?"

- And the answer is by that exact same Redeemer and His redemption and your identification/baptism into Him - because if you logically think about it, that means that you would have to have been baptized into His death, doesn't it?

- Right.

- And so what all that means is all spelled out for you in (:4ff).

- And, as we will see, we are *dead to sin*, and He *died unto sin once*, and when that is understood we will see that in His redemptive cross-work He also put Himself in the position of dealing with sin's power - especially it's power to rule and reign and have dominion in a man's body.

- And He took it on and subjected Himself to its power for the purpose of overcoming its power.

- And He overcame it, and now because of that, and because we are beneficiaries of being fully identified with the redemption of the Redeemer, we, too, are dead to its reigning, ruling, dominion power.

- In Ch.5 we were confronted with sin's power being dealt with in connection with justification unto eternal life - which was the issue of the debt & penalty of sin - **but sin has got more power than that!**

- Sin has got a power right now in the flesh, in the mortal body.

- Sin has a power in the bodies of human beings to produce sinful lusts; to demand that the members of that body serve it; to demand that the mind of that man's body entertain it; and to demand that the members of that body be its instruments to do its bidding.

- And the doctrine of our sanctification teaches us that God took care of that too!

- And the way He took care of it is through the Redeemer doing something else in connection with sin through His death, burial, and resurrection.

- And that same baptism into Jesus Christ that identified you with His righteousness unto eternal life identified you with what He did to deal with sin in the body.

- So that expression in Romans 6:3 (“*Know ye not, that so many of us as were baptized into Jesus Christ ...*”) does indicate that there is some expectation that you already are aware of the fact that you were *baptized into Jesus Christ*, and yet you can go back into the first 5 chapters and you won’t find that term used any place.

- But obviously it has to be there! But it’s not going to be there in those very words. It’s found some place else. And that’s why you have to make sure that you go back and realize that if you don’t know all that you should know about what is involved in a Redeemer and His redemption, then you need to go back into God’s word and find that out.

- And when you do, you will be struck with a painfully obvious issue: that redemption and identification (what a baptism produces) go hand-in-hand!!!

- Identification is part of redemption. And a baptism is designed to produce an identification.

- And therefore every time you are talking about an identification that God, Himself performs, He performs it by a baptism.

- And so whenever an identification takes place, you can say that a baptism takes place.

- And that’s exactly what did take place in connection with justification because we became beneficiaries of the Redeemer’s own righteousness and His own life - and the only way you could ever become possessors of those things is by being identified with them.

- And sanctification is the same way.

- And all this is sitting back in God’s word in all those passages where a Redeemer and His redemption is all spelled out.

- The Redeemer first of all identifies Himself with you and your predicament to deliver you from your predicament - and you get identified with Him when (meeting the requirement) you actually get delivered from the predicament.

- (That’s how you actually get delivered from a predicament)

- Ruth 4 - It's there in connection with the end result of what Boaz does as a Redeemer.
- (:5)
- (:7) - "*to confirm all things*"
- (:9-10)

- By Boaz functioning as a Kinsman-Redeemer, Naomi gets her land back, and she's now under Boaz's NAME.

- Ruth then marries him and she also now possesses his name.

- And they are both identified with Boaz.

- They both enter into Boaz's inheritance!

- At this point we should now have a clear understanding and appreciation of Romans 6:3 up to the last 5 words:

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

- This, now, is new (so to speak) information that is to be built upon our previous understanding that because we have been *justified freely by his grace through the redemption that is in Christ Jesus (Rom. 3:24)*, and because the work of a Redeemer and the redemption He performs necessarily means that we have been totally and completely IDENTIFIED with Him - and that means that we have been *baptized into Jesus Christ* simply because if we have received a new identity (and we have) that could only mean that we must have been baptized - or to put it another way, to be baptized into Jesus Christ (the Redeemer) means that we have received HIS identity!

- This **MUST** be clear in your understanding before proceeding on with the last 5 words of (:3) and the rest of (:4)!

- "*were baptized into his death?*"

- "*were*" = Once again, it is a past tense issue - this is NOT something acquired sometime after salvation or justification occurs.

- At the moment you expressed your faith and trust in the gospel of Christ, God the Holy Spirit *baptized* you into Christ.

- "*baptized into his death*"

- "*into*" = made up of the adverb *in* and the preposition *to* - the adv. expresses the general direction of motion, and the prep. specifies or has reference to a particular point or place. The most common use is expressing motion from without to a point within a space, time, condition, or circumstance. (A legal transaction/exchange in view)

- "*his death*?" = While being *baptized into Jesus Christ* encompasses a whole bunch of things, if we are going to be properly taught what our sanctification is all about, and especially what that first and foremost fundamental doctrine in godly sanctification is all about, (i.e., being "*dead to sin*"), then the logical place to start is to look at something we are now identified with "in Christ" - specifically, we are identified (*baptized*) *into His death*.

- We are identified with Christ's own *death* - fully identified with it - totally identified with it - in fact, it is supposed to be so powerful & complete in our thinking that we understand it to mean that when Christ died, we died, etc.

- And that's really what lies behind the term "identity" = a sameness; the quality or condition of being the same in substance, composition, nature, properties, or in particular qualities under consideration.

- And because of the way in which (:4) goes on to describe our being identified/baptized into His burial and resurrection, this mention of Christ's *death* in (:3) is kind of gathering up all the issues surrounding the Cross-work of the Lord Jesus Christ and putting it under a single term or heading:

- "*his death*" -

- (And we're not supposed to attempt to parse this out and try to deal with, 'Well, is it His spiritual death? or His physical death?')

- This is an incredible thought! For if ever there was a place and time and Person that would exclude you and me (and all men, no matter how rich, powerful, successful, - no matter what kind of 'clearance' they had, no matter how influential, or how great their celebrity status (political, governmental, entertainment, sports, religious, business, medical, etc., etc.) - if ever there was a place that no body would ever be allowed access or entrance, it would be the Cross-work of the Lord Jesus Christ!

- And so it is this fact: *that so many of us as were baptized into Jesus Christ were baptized into his death* - that should grip our thinking at this point.

- And we are not just talking about the 6 hours He was on the Cross: we are talking about that plus the time He spent in the grave, plus His resurrection from the dead - that is what is encompassed in that expression, "*baptized into his death.*" (3 days/nights)

- Being *baptized into his death* is where we must begin in our understanding of godly sanctification because it is there that the Redeemer did something in connection with sin's other power - sin's power in the members of our body - and so there is now something significant other than Christ's power to pay our sin debt, there's more power to deal with sin in our members!

- In other words, during the entire 3-day/night ordeal (called here “*his death*”) sin attempted to do to the Lord Jesus Christ - and to His body - something that is exactly the same as it does in our body.

- And just as during the final 3-hour time-span that Christ paid the debt & penalty of our sin - at the very point *where sin abounded, grace did much more abound* - so, too, in connection with this other thing or other power sin has, the power of grace operating in the Lord Jesus Christ was able to deal with and conquer this power of sin that has to do with operating in the members of our mortal body.

- But it is NOT something isolated to the 3 hours Christ hung on the cross! It is something within the whole span of His death, burial, and resurrection.

- So here is what we have so far in understanding what it means to be “*dead to sin*”:

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

- And now, what does that mean? How does that have any bearing on our sanctification and being *dead to sin*?

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. (Romans 6:4)*

- “*Therefore*” = When you have a “*therefore*,” even though we could come along and say that very little ground has been covered so far, it still functions as any *therefore* does - a conclusion is being drawn at this point.

- While it is drawing a conclusion, and it is able to draw a conclusion in view of what (:3) has said.

- But it is not some kind of conclusion to the whole doctrine of sanctification - nor a conclusion even of the doctrine of being *dead to sin*.

- It is an immediate conclusion of just what (:3) has said. Because an immediate conclusion can be drawn about what it means to be *baptized into his death*.

- And that is what (:4) is doing. Because if Paul didn’t say anything beyond (:3) about being *baptized into his death*, then you’d just be scratching your head thinking, ‘Well, granted He died, but He was also resurrected - does that mean that I’m only baptized into 1/2 of

... what took place? or all of what took place?

- And that's why (:4) comes along and makes the immediate conclusion it does - because it fills out the whole concept of being *baptized into his death*.

- **4 Therefore we are buried with him** (Aor.Pass.Ind. sunqa,ptw = to bury together with another - used only here and in Col. 2:12) **by baptism** (the mechanical means of producing the true identification) **into death**:

- Being *buried with him by baptism into death* = that's how extensive and exacting the identification is by the baptism.

- But there's more than that in this issue of being *baptized into his death*

- *Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead* that is, it also includes His resurrection from the dead!!!

- Note: "dead" = Pl. of nekro,j - some attempt to teach the plurality (physical/spiritual) of Christ's death(s) based on the pl. use of nekros - however what they don't tell you is that it is used in the pl. for everybody else, too!

- It is called the Plural of Emphasis.

- Bringing up the issue of the either/or of Christ's physical/spiritual death is a total NON-ISSUE in this context!

- All we're after at this point is the stark reality of the concept of our being *baptized into his death* - and the concept to be grasped is the extent of our baptism into Christ, and the exact nature of it is that just as real as He, Himself, died, was buried, and was resurrected, we too, by the mechanical means of the Holy Spirit baptizing us into Christ are just as crucified, just as buried, and just as resurrected as the Lord Himself is!

- This is also designed to put our thinking in the proper position of beginning to understand and appreciate that there is something more (another power that sin has) that was dealt with by the Redeemer and His redemption that goes beyond just the time Christ was physically on the cross—because in order to redeem us from the total condition we were in "in Adam" the Redeemer did something more than just what He did on the cross—He also did something during the time of His burial and something in connection with His resurrection that dealt with sin's power in the members of our bodies!

- And so we, too must understand that our identification with the Redeemer must also include His burial and His resurrection because of the significance those two things have to our being "dead to sin!"

- Notice that the very nature of the words being in the order they are in in the expression, “*Therefore we are buried with him by baptism into death,*” makes it so that we are almost forced to think about something beyond the cross—for we are being brought (as it were) into the tomb—*buried with him by baptism into death*—we are identified with the work that was being performed AFTER the moment of physical death on the cross and taken into the burial time period when His body was laying in the tomb!

- But even that is not the full extent of our identity in Christ’s redemptive work—we are identified also with His resurrection from the dead!

- Our attention is being drawn to something important in connection with the Redeemer’s work in dealing with the condition of sin in our members (in our physical body) that is directly connected with His burial (the time in which His physical body was in the tomb) and also directly connected with His resurrection from the dead.

- (It will be explained later in (:5ff), but for now we have to first of all get the Biblical concept of what happened and the reality of what happened set properly in our thinking).

4 *Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead*

- Now let’s tackle that expression: “that like as Christ”

- “*that*” = Conjunction [na introducing a purpose clause, “in order that”

- This follows a colon (:) making it very emphatic. It can almost stand as a sentence or thought unto itself. However it is to be understood that it is still attached to the previous statement.

- What this does is to emphasize the reason for our being identified by baptism with Christ’s burial into death—and it is driving at the final statement in the verse: “*even so we also should walk in newness of life.*”

- But it is that expression “*like as*” in (:4), along with “*likeness*” (used 2x) in (:5) that seems to be a snag in some folks thinking. And the reason for this is because the most common way in which most people think about something or someone being “*like*” something or someone else is that they possess a closeness of resembling each other, but because the word “*like*” has weakened over the years of use, that closeness usually isn’t thought of as being exactly the same. In other words when you think of someone being *like* someone else it’s usually only in a very few ways that they are similar. We don’t commonly think that if someone is *like* someone else that we can be talking of them being exactly and in every way the same—but like can mean that!

- “*like as*” = Intensive Comparative Particle w[*sper* = exactly like or precisely like.

- *Like* or *likeness* denotes the quality of being alike or **equal**. While *like* or *likeness* is a general term, the proper understanding of the shade of meaning is that *likeness* is used with respect to either external or internal features; *resemblance* respects only the external properties; *similarity* only the internal properties. And *likeness* is properly used when speaking of two persons.

- Also *likeness* carries the shade of meaning that is to be said of only something that is actual, where *resemblance* may be said of that which is only apparent. The *likeness* consists of something specific, the *resemblance* may be only partial and contingent.

- In this way whatever things (or persons) are *alike* or have *likeness* are *alike* in their essential properties, but they may *resemble* only in a partial degree or in certain particulars. In fact, *likeness* is so strong a word that it may be said that *likeness* excludes the idea of difference!

- Because of our own sloppiness of vocabulary control, we often say *like* or *likeness* when we mean to say *resemblance*.

- The power of *like* or *likeness* is seen in the use of it to describe godliness, such as in Genesis 1:26 “... *Let us make man in our image, after our likeness: ...*”

- So the power and flawless accuracy of the term “*like as*” is consistent in telling us that this identity/baptism into Christ’s death, burial, and resurrection is **real** and actual (it is not just apparent) - it is specific as to the actual and essential properties (Christ’s own death, burial, and resurrection) - and most of all, because of being baptized and identified with this death, burial, and resurrection of the Lord Jesus Christ, we are to understand that we are equally identified with it exactly as He Himself is identified with it!

- In a context where you are especially dealing with a sameness of identity, “*like*” or “*likeness*” is the appropriate and flawless term to use to express equal identity of some act or action that is equal to both parties!

4 *Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead*”

- Moreover, the use of *like* in this context is to be understood because it is governed by what a *baptism* means. That is, it is not occurring outside of the context of the fact that it is teaching you what it means for you to be baptized into “*his death*” (:3).

- Baptism, by itself is coming along and telling you that an identification has taken place.

- That's what a baptism produces—it produces an identification so that what is true of the one who gets baptized into whatever is being spoken about is the SAME as what is true of the One that he is baptized in to.

- The identification is based upon a *likeness*, a sameness, or a parallel reality occurring. That is, what is said and stated to be real and true of the One into whom others are being baptized, is being transferred as being real and true to the ones who are baptized.

- And that's what a baptism is designed to do. It is designed to make an identification where a *likeness* occurs—so that what can be said about the Object that someone is being baptized into is now going to be said about the one who gets baptized—it's true of him, too—it gets applied to him.

- And therefore, you can talk about the both of them in the exact same way.

- And so the *likeness* here is not simply *likeness* in the sense of being *like* that, but it's not really the same as it—No! It's not like Acts 2 dispensationalists do with Peter on the day of Pentecost declaring what Joel spoke about!

- Here, *likeness* is the recognizing that you're suppose to come along and on the basis of it be able to, in view of the identification, say, "That exact same thing happened to me!"

- In other words, it is now so real that it would have been no different if I had been the one to have actually done it myself!

- That's how complete and thorough and exacting the *likeness* is!

- And this is a very important thing to understand properly. Because in (:5) you've got the "*likeness of his death*" and the "*likeness of his resurrection*." And you have to understand that the *likeness* has been governed by what the baptism is intended to do—and it's intended to make the same thing true of the one who gets baptized as is true of what he is baptized into!

- And that makes it so that the same ramifications apply to the one who gets baptized as it does to what he gets baptized into.

- And all those ramifications (or consequences or what develops out of your baptism into Christ's death, burial and resurrection) are the very things that are going to be declared to you in (:6 down through :10).

- (:6-10) are going to come along and declare the ramifications of Christ's baptism into death—and those same ramifications apply to you and me.

- In a sense (and I don't mean this in any way that is sacrilegious, so to speak) but the truth of the matter is, the degree to which a baptism produces an identification—and in this context the degree to which our baptism into Christ produces our identification with Christ is enough so that in God's eyes we could be considered to be Christ ourselves!

- And I say it that way just to get the shocking extent and degree of this *likeness* across!

- We aren't Christ, ourselves, in person—of course! We aren't the 2nd member of the godhead—we aren't the expressive member of the trinity—we aren't the Word—but in view of what He came to do in functioning as a Redeemer and who put Himself in the place of the one's needing to be redeemed, the resulting identification that comes out of that provides such closeness of identification that there's really no distinguishing between the beneficiary of the redemption and the Redeemer Himself, as far as the redemption and the ramifications of it are concerned!

- That's why you've got His Righteousness (you don't have something that is similar to His Righteousness, you've got His actual Righteousness in justification); and that's why you've got His eternal life (you don't have something that is similar to it, you've got His actual eternal life); and now the same thing in connection with sanctification: He came out of dealing with sin and death in His own death, burial and resurrection with a sanctification in God's eyes and in God's sight and before God—and you don't have one that's similar to that or close to that or one that only resembles that, No, you have got that exact same one, exactly *like* His!

- So we should be clear on that much of (:4)

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.

- Notice Christ was *raised up from the dead* by the glory of the Father.

- “*by the glory of the Father*” - This is NOT saying that Christ was raised from the dead by the work or power of the Heavenly Father.

- John 10:15-19—This is not inconsistent with anything in this passage!

- This expression (*by the glory of the Father*) is not coming along and saying **who** raised the Lord Jesus Christ from the dead (even though the tendency is to look at it that way.)

- If it simply said, 'That like as Christ was raised up from the dead by the Father,' then that would be identifying "who" raised Him from the dead.

- But it doesn't say that. It says that Christ was raised from the dead *by the glory of the Father.*

- And by putting that way, my understanding is that this is referring to the glorious plan, or purpose, or design that the Father had in Christ functioning as the Redeemer and doing what He had designed for Him (Christ) to do through His death, burial, and resurrection.

- In other words, by expressing it as being *raised up from the dead by the glory of the Father,* that is expressing the culminating act (so to speak) in connection with what He was doing through Christ's death, and burial. And the culminating act was that He would be raised up from the dead—and it would be the culminating act of the Father's glorious plan and designed purpose in taking sin on in all of its aspects by His Son functioning as the Redeemer.

- And the issue, especially for us to understand, is that His resurrection from the dead is the end result of the whole designed, glorious plan of Redemption!

- There's something glorious—something to be thrilled about, and wonderful, and to rejoice about—and that is the fact that Christ comes out of all that redemptive work in total victory and total triumph, mastery and conquest over sin and death!

- And He does it both as it respects eternal life and eternal destiny, as well as in respect to functional life and our temporal life right now.

- And then when that final expression of (:4) comes in and says, "*even so we also should walk in newness of life*" - that's the application of the glory of it all to us! That's what the glory of the Father is after in connection with it all!

- In other words, He didn't do it for no reason at all. He did it for His own *glory*. And in this particular context, His own *glory* is that we no longer continue in sin, but we *should walk in newness of life*.

- Exodus 33:12-19 (:18) - A prime example of the word *glory* being used for God's plan or designed purpose.

- So now we should take a closer look at that last phrase:

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.*

- This final expression goes back to something I mentioned a while back. Remember that I stated that you are to understand that your baptism into Christ is an exact likeness of His own death, burial and resurrection. And that you are to understand that in justification you've got His righteousness (not something similar, but you've got His actual righteousness) - and you've got His eternal life—and now the same thing in connection with sanctification ... He came out of His own death, burial and resurrection with a sanctification in God's eyes and in God's sight.

- Just to further clarify that in connection with this last phrase: in view of the fact that the Lord Jesus Christ is both 100% man as well as 100% God, it can be said of Him that He was resurrected and *walking in a newness of life*. (But only in a very specific context!)

- Because this has to be seen from the perspective and in the context of Him taking man's place as He did, as the Redeemer.

- Therefore He made it so that He would have in His humanity all the acceptance and pure harmony with God that a man needs to have in order to not only live eternally with God, but to also live functionally with God.

- And that's what He gives us in connection with our justification, being made the righteousness of God in Him, and in connection with our sanctification, being made the holiness of God in Him.

- Granted, He walked in perfection even before His cross-work and even before He died on the cross, but the *newness* that Paul is talking about in (:4) is actually what is applied to us.

- And that is because it is set in contrast to what we used to do.

- But as far as He, Himself is concerned, it is the completing of the entire package. Christ didn't need to produce something new in His life that was different than before, He was just going to be producing it now in a glorified, immortal body.

- His *walking in newness of life* is not saying that there was a marked contrast to how He walked before He died—but that is the contrast we are to see in our own lives.

- Because in the case of Christ, it's not that a contrast is being made as to how He used to live and how He "*should*" live.

- The issue is, following His death, burial and resurrection, and fulfilling and completing what Paul will describe later on down in (:8, 9, and 10)
 - 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.*

Paul's not saying that He didn't live unto God before that!

- But he's talking about the fact that in connection with His own death, burial, and resurrection He did something in connection with functioning as the Redeemer and as a bona fide man, He did something in connection with man's relationship (as a man) to sin!

- And He "died unto sin once" - and that dealt with the issue of sin's dominion and it demolished it! And it made it so sin no longer has automatic dominion.

- And now He "liveth unto God" as a man with that issue fully, finally, and totally settled—victoriously dealt with.

- And the issue is that He did that for us! And with us now being justified unto eternal life (having believed the gospel of Christ) we're also learning that we've been further identified with Him into that aspect of His redemptive work! And that gave us the exact same sanctification!

- We have that exact same 'setting apart' of a man from sin's power; from sin's claim; from sin's dominion, with the capacity now to live unto God with that dominion and that former power no longer having to be submitted to, succumbed to, etc., etc.

- And to properly and fully understand this expression "*even so we also should walk in newness of life*" and how it connects with Christ's redemptive work and then applies directly to us (being identified or baptized into Christ) you have to have a better understanding of a Redeemer and what His redemption does than just dealing with a part (or partial) of the condition you were in!

- (And we should have already covered enough of that work of redemption so you can grasp this concept!)

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.*

- If there is any fuzziness in the issues we just covered, it is probably because you still haven't got it when it comes to your former condition that you were in when you needed redemption, and/or the full extent in which you have been redeemed.

- And when it comes to that "like as" issue in (:4) and the "likeness" issue in (:5) - no one would ever make the assumption that what you have in this baptism is just something similar or something that only resembles what Christ has—but there's no real exactness or precise sameness to it.

- No one would ever think that, and no one would ever come up with that idea if previous to that they understood what it meant to be baptized into something.

- Because you would automatically realize that you're dealing with a concept in which such a close identification exists that there is direct and explicit and exact sameness—so that what's true of what you're baptized into is considered true of yourself!

- WARNING: What we have covered in these two verses (this Biblical concept being presented to you), unless that "likeness" that's described there is understood and appreciated for the exactness that it possesses and to the extent that it goes—anything less than that is one of the contributing factors in failing to be able to (when you get to (:11)) transfer this Biblical/theological concept and to making it a personal reality! (Reckon)

- Because if you don't see it as a legitimate likeness, you cannot "reckon" - all you can do is 'acknowledge' - but even your 'acknowledging' is going to be, 'Ok, so I'm identified with Christ so what?' 'I can acknowledge it, but I just don't get it—I don't get what it's all about.'

- And that's because you really didn't get what you should have gotten out of those first 10 verses!

- (This is a great place to deal with having to correct and jettison some assumptions and some imaginations you may have in connection with the way you always thought it was!)

- And really, we should now easily grasp the simple concept being set before you in these first 4 verses: (Review so far)

- In answer to the question that was naturally raised in (:1) you are told that that the first and most fundamental issue to understand and appreciate to your sanctified position in Christ is that you are *dead to sin*.

- And to understand that, you must first of all understand that God did more than justify you when He redeemed you, He also sanctified you.

- And to properly understand how you came to be sanctified in connection with being a beneficiary of the Redeemer and His redemption, you have to realize that you were not only baptized (identified) with Him, but that you are also fully identified by baptism into His death, burial, and resurrection.

- And it is here that you must grasp the extent and degree to which the identity goes—it is a real and exact likeness—that is, as fully and as real as it was for the Lord Jesus Christ, it is just that real and exact as it is for you, now that you are justified unto eternal life.

- And the result of this concept is that just as Christ was raised up from the dead by the glorious designed purpose of God the Heavenly Father, *even so we also should walk in newness of life.*

- And right now we are not concerned with stopping and going into some kind of categorical study on every aspect and nuance of all that is meant by the phrase “*walk in newness of life.*”

- “*Newness of life*” is simply an expression for us that declares the opposite of ‘continuing in sin’ of (:1).

- So by the time you get to the end of (:4) you’ve got sufficient information so that the “*God forbid*” at the beginning of (:2) that was designed to ‘put the brakes on’ that logical thinking of (:1) has now had the brakes put on!

- And now, you can, more or less, come along and say, “Well, I never knew that.” “If I had known that I was *dead to sin* as a result of this further identification having taken place, I never would have asked such a question!”

- And really that’s all we should have gotten up to this point at the end of (:4) - because it is not designed to teach you everything about your godly sanctification—all it does is to (more or less) come along and say, “You never would have asked that question (:1) if you knew you were sanctified.”

- And so it lays out the concept before you: You’re *dead to sin* with the opportunity to put the reality of these things into effect in your life in order to *walk in newness of life*, not living like you used to live.
(And that’s all we’re after right now.)

- Beginning at (:5) God will come along and say an awful lot more about all that we have been told in the first 4 verses, and tell us about all the details of the mechanics of how that baptism actually ends up making you *dead to sin*, and ends up providing for you to *walk in newness of life*—but all that follows this first-things-first issue of just getting the concept in our thinking.

- But as far as that statement of thinking that you should *continue in sin that grace may abound*—the simple fact is, that that is lousy, erroneous, illogical thinking in view of the fact that something further has happened to you than just being justified unto eternal life when you trusted Christ as your Savior.

- A further identification took place. And that further identification involves you being made *dead to sin* so that you can *walk in newness of life*. You don't have to live any more like you used to.

- And that's all God is after in the first 4 verses.

- Next we will begin the further explanation and further amplification of what all this means and how it all fits into our coming to understand and appreciate the first and foremost basis for our godly sanctification: being made "*dead to sin*."

- Read Romans 6:5-10—which is the next big section that needs to be understood.

- What we're going to see now is pretty much a detailed amplification upon the fact that walking *in newness of life* is to be the EXPECTED reality in our lives now.

- And this further amplification is going to provide more details about the truth of the fact that we have been made *dead to sin*—that we are now able to *walk in newness of life*—and it is going to further describe the identification we have with the Lord Jesus Christ in sanctification on top of justification.

- And then when you get to the end of (:10), the effectual working of this further amplification; because it now contains all the details necessary to put us in the position where we are fully convinced & fully persuaded of the truth and the reality of what has just been taught to us regarding this further identification, (there should be no shadow of a doubt about it whatsoever by the time you get to the end of (:10) - and at the exact same time it is all designed by the way in which it is taught and by the kind of things that we are taught about this further identification we have in Christ, it is designed to produce a strong measure of delight in connection with it, and wonderfulness in our attitude and appreciation for it, and a zeal for living this *newness of life* and walking in this *newness of life*.

- And when the understanding and the proper, godly 'emotional' (or complete response) to this (and by emotion I mean the delight and the appreciation for it and the fact that it works within us to get us excited [in a sense] about this fantastic reality) and the prospect of it all—walking *in newness of life*—and living unto God in the details of our lives right now — when that kind of understanding & appreciation is there at the end of (:10), all that provides for that transition from the concept to the active reality in your life at (:11).

- So, in a sense, (:5-10) is the crux of the whole matter as far as the effectual working of these first 13 verses are concerned.

- And that is because they take it from the, “Ok, I see the issue of the basic theological concept of the first 4 verses ... but I still just don’t get it: how does that have anything to do with my being *dead to sin*?”

- Well, (:5-10) take it from that basic concept to the acknowledgement (i.e., “Knowing this ...” (:6) - and “Knowing that ...” (:9)) of it, with absolute conviction of heart that this is the REALITY for me now, with the wonderful prospect of actually living it out in the details of my life.

- Whereby you then respond with the ‘reckoning’ of it in (:11) and the implementation of the power of it in (:12 and 13).

- And you do that with total conviction and boldness and confidence!

- So it is absolutely critical that you make sure that you realize and have the full benefit of the effectual working of each step and each component of what is in (:5-10) so that when you get to (:11) it’s not some type of a ‘ho-hum’ issue; but you should be ‘chomping at the bit’ at the end of (:10) to get this into action in your life!

- And that’s the sweep or scope of what is lying ahead of us in the rest of these first 13 verses.

Romans 6:5-6

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.

- And I take these two verses together because (:5) ends with a colon (:), and (:6) ends with a period (.).

- So, while what is said in (:5) and what is said in (:6) could be taken as 2 complete statements, the colon makes it so that we know that what is said in (:6) is a further thought in connection with what is said in (:5) - but (:5) could stand on its own as a statement unto itself.

5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

- “*For if*” = “*For*” is the particle of further explanation/amplification.

“*if*” is the primary particle of conditionality—and it is constructed so that it establishes a condition of REALITY and TRUTH—i.e., it forms a 1st class conditional phrase: “*if*” and it’s TRUE.

- This is the truth of the matter; this is the reality of the matter!

5 For if **we have been** planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

- “we have been” = again notice the past tense—this was something that has already taken place—taken place at the moment we trusted the Lord Jesus Christ as our only and all-sufficient Savior.
- This is not something we got at a separate, later time or ‘experience’ after salvation—some kind of second blessing or subsequent happening (such as getting ‘slain in the Spirit’ or such as some water baptism!)
- This makes it IMPOSSIBLE for this passage to be dealt with as in any way whatsoever pertaining to water baptism!
- And now we get a ‘trigger mechanism or ‘trigger word that makes the whole issue ‘click’ or come into proper focus in our thinking as to what this baptism into Christ’s death, burial and resurrection means, and as to just how it connects with our being *dead to sin* and our being sanctified to become the holiness of God in Christ.

5 For if we have been **planted** together in the likeness of his death, we shall be also in the likeness of his resurrection:

- “*planted together*” - First of all, all of the other most popular English translations CHANGE the word planted to ‘united.’
- ASV, NIV, NASV, RSV, NRSV—all have ‘united.’
- And by doing this, they destroy this ‘trigger mechanism’ that is designed to connect this with something else that has previously been said! They destroy all the connections and make communication impossible!
- “*planted together*” Nom.Masc.Pl. **su,mfutoj** = used in this form here only; it comes from the Greek word **fu,w** which is a term used in the world of agriculture; it means to produce, to bring forth, to grow, to spring up; it is used of seed sown into the ground that springs up to produce fruit!
- Luke 8:1-15 (:6-8) “sprung up” and “sprang up”
- The Greek prefix **SU,m** means ‘in addition to’ or ‘together with.’
- Now, in our context of Romans 6:5, the issue of us being planted together in the likeness of his death is based upon the way in which the Lord Himself talked about His own death **when it came to the sanctification fruits of His death!**

- John 12:1-33 (:24)

- Now, granted, when the Lord talks about His death and the sanctification fruits of His death, He talks about it in connection with His program with Israel—but the sanctification fruits of His death in His program with Israel is really no different than the sanctification fruits of His death with us in this dispensation of grace.

- And that's because the members of the remnant of Israel needed sanctification on top of their justification as well.

- And the Lord utilized the analogy of a seed: a seed or *corn of wheat*, and it dies by being put into the ground, and it grows out of that, and it produces fruit—or as He put it, “much fruit.”

- And that's the concept here in Romans 6:5—and by the way, that comes out of that baptism concept because when you're dealing with the doctrine of baptism unto sanctification in God's program with Israel, just as they had the baptism unto justification in their identity with Christ, they have a baptism unto sanctification in their identity with Christ; and that's the way the Lord taught the issue!

- By being identified with Him in His death, they would be able to bring forth fruit in connection with their identification with His resurrection life!

- And that's exactly what's going on here in Romans 6:5!

- We are *planted together in the likeness of his death* for the purpose of emerging from that (or springing up out of that) like a plant out of the ground and bringing forth fruit!

- That *planted* issue is the issue of us being of the same genus or kind—an exact sameness of experience!

- But it takes this kind of thinking so that we clearly see that it is necessary that we, too, be baptized or identified with His being *planted*, buried, and emergence (or resurrection) because we used to bring forth fruit in our *old man* unto death (Rom. 6:21; 7:5) - but now by being in Christ and fully identified (by baptism) with the Redeemer and His redemption, we now bring forth (in our sanctification) fruit unto holiness (Rom. 6:22)!

- That's why that “*fruit*” concept comes into play—because it's part of this issue of being planted!

- And all that terminology of being *planted together* and bringing forth *fruit* is designed to make you think properly in terms of sanctification and what sanctification is supposed to do—you change that terminology and you lose the punch and power of its significance!

- And that's what the *likeness* is all about—it's not just the *likeness* in the sense that in being identified with Him there has to be a likeness, but it's the *likeness* of the fact that, He died like that seed being planed in the ground and then He emerged like that plant with its newness of life to bring forth fruit unto God.

- And the real thrust of our identification with Him is one of being *planted together* with Him *in the likeness of His death* unto that very purpose, and *we shall be also in the likeness of his resurrection*, unto the very purpose of that: which purpose is to live unto God.

- Which is why when you get down to (:8, 9, and 10) where Paul is amplifying upon the issue of Christ living unto God, that's why he says it that way.

- He *liveth unto God*—and that's Him living unto God in connection with a purpose of Him dying as a man; and then coming out of death victorious over both sin and death, to live unto God as a man.

- And we've been identified with Him to do the EXACT same thing!

- And so we are *planted together in the likeness of his death* which means that if we are ever going to be able to get our own sanctification going to produce *fruit unto holiness*, then we (just exactly like Christ Himself) have to be so identified with His death that we, too, are *planted* as that seed which must first of all die before it can spring forth to produce fruit.

- And not only that, but *we shall also be in the likeness of his resurrection*, which means that we (just exactly like Christ Himself) have to be so identified with His resurrection that just as He sprang forth to produce the necessary fruit He would continue producing as He *liveth unto God* (viz., the remainder of the 5 mandates of the Davidic Covenant—among many, many other things) we, too, spring forth by means of the triumphant and unmatched power of grace to produce *fruit unto holiness* as we now live in *newness of life* and as we live unto God (as :11 says).

- And this being *planted together in the likeness of his death and resurrection*—this *planted* issue really is a trigger mechanism that is designed to make this assertion of (:5), and the concept of (:3-4) crystal clear to you, so that verses 6, 7, 8, 9, and 10 just fall into place.

- Because (:6-7) is describing that *likeness of his death* in detail.

- And (:8-10) is describing that *likeness of his resurrection* in detail.

- And it really is at this point where that excitement and zeal and enthusiasm is supposed to be beginning to build!

- And that's the way it is supposed/designed to work—because as soon as you encounter that last expression in (:4), *even so we also should walk in newness of life*, that's designed by its effectual working to start a surge of enthusiasm (so to speak) in you.

- And it gets produced in light of that question that was asked in (:1), *Shall we continue in sin, that grace may abound?* - and now you get confronted with this other thing you didn't know about (you being made *dead to sin*), and the power of grace giving that to you as well as your justification (or making that to be true of you as well), and the purpose of all that is so that you can *walk in newness of life*—and that should produce a surge of excitement in your mind because the only prospect of getting grace abounding was dim and dismal, indeed, if the only way to do it was by continuing in sin!

- Now you have this other wonderful, grace-produced prospect of newness of life due to our being fully baptized/identified with Christ's own death, burial and resurrection.

- And then (:5) comes along and, as it begins to amplify on all that and fully bring all that excitement and enthusiasm to the fever pitch that it ought to be brought to, it (:5) makes that confident assertion concerning your identity with Christ in connection with this, and describes it in the terminology that describes the fact that His death (from the perspective of sanctification) was to be like that seed that dies; goes into the ground; and emerges with life of a different kind, and brings forth fruit to the One who planted it!

- And Paul is saying that that is the exact same thing with you. God has *planted* you in the likeness of His death, for you to emerge with a life that's different than the one you used to have, and to bring forth fruit to Him that planted you in that likeness.

- So now you've got that wonderful prospect of a brand new life-style, and a brand new potential, and capacity, and ability in the details of your life that you never had before—to bring forth fruit unto God!!!

- And just to make sure that you're fully convinced that that's not only true, but that you understand the POWER that it is so that you can evoke it (so to speak), and can operate confidently on it in the details of your life, verses 6-10 go on to describe that *likeness of his death* and *likeness of his resurrection* in detail so that at the end of (:10) you're straining to get it going, and then get it going by reckoning yourself to be *dead indeed unto sin, but alive unto God through Jesus Christ our Lord*, and confidently put the power of that into effect and deny sin's operation in the details of your life and yield your members as instruments of righteousness unto God.

- So we should now have a firm grasp on the issue of being “*planted together*” in (:5) and how that functions as a “trigger mechanism” to take you back and connect you with something that has been presented earlier in God’s word, (viz., John 12:24), and by understanding and appreciating that connection, what is designed to be communicated by this terminology gets communicated to your inner man.
- If that is clear, then the only other thing to recognize and appreciate is that expression “*likeness*” - “*in the likeness of his death*” and “*in the likeness of his resurrection.*”
 - If there is any fuzziness, or if you still have the tendency to think that this is only saying that a close resemblance or a near similarity exists, then you have obviously missed the Bible class when we went over this back in (:4).
 - (see Pg. 63, if needed)
 - But if we’re all clear that these English expressions “*like*” and “*likeness*” are used with flawless excellence to tell us that the full extent and degree of our identification/baptism into and with Christ’s own death, burial and resurrection is such that all that is true and real about it, and all of the ramifications of it in connection with Christ our Redeemer who actually performed the redemption and endured it all, and conquered over it all, and victoriously triumphed in it all that same thing can now, (because of the Holy Spirit baptizing you into the full identity of Christ, Himself), that same thing can now be said to be **equally true** and **equally as real**, in all of its power and ramifications, in connection with you!
- And as (:5) begins the further explanation and further amplification of what it means to be “*dead to sin*” it makes this confident assertion with terminology that should cause a light to go on (so to speak) and you realize in this assertion that Christ himself was *planted* in death so as to emerge in resurrection and bring forth the fruit that only could come as a result of the finished work of redemption, and only when that had been accomplished could He begin yielding a ‘bumper crop’ of fruit (so to speak) in light of all He will be able to do because of it.
- So what it means to be “*dead to sin*” is stated in the Biblical concept of (: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.*
- And to begin explaining that and amplifying on what that means we have (:5) ...
 - 5 *For if (and it’s true) we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:*
- And now we need to acknowledge the reality of something that Paul will go on to describe in connection with the 1st issue stated in (:5), *the likeness of his death* ...
 - 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.*

- Now, (:6 and :7) are going to go on to describe the details that are needed in connection with that issue of being *planted together in the likeness of his death*.

- Here we will get the necessary details of being fully identified in the Lord's death that will result in our being fully persuaded and fully convinced (beyond any shadow of a doubt) that we really are *dead to sin*, just as verse 2 told us.

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.*

- "Knowing this" = This is one of those 'accountability checkpoints.'

- This is one of those places where you must clear this checkpoint by properly understanding and appreciating the reality of what you are being told.

- And because of the nature of what you are being told, this is designed to be an internal challenge in your inner man.

- And one of the things this "Knowing this" does is to provoke the right kind of thinking in connection with being fully identified with Christ: especially in connection with His death, which did something special in connection with the power of sin as it applies to our sanctification.

- Notice that you do not know this intuitively - you must be told this! If you were not told this, you would never know it took place!!

- "Knowing this" tells you that you are now going to be told something you never would have known naturally - and then you are to realize the truth of it, even if there is internal thinking that would challenge the reality of it (like what you imagine to be the truth) - and then you are to 'know' it or acknowledge it!

- And when you acknowledge something you first of all understand it, then you recognize or admit the truth of it, and by doing so (especially in a legal context) you 'own' it as the genuine, valid, legal operating force that it is.

- "that our old man is crucified with him"

- "**old man**" = This is the 1st time this expression is used by Paul. And notice that there isn't any real attempt to go into any kind of description or definition of it.

- Also this is set in contrast to that "*newness of life*" or new life of (:4).

- And to really understand this expression properly, all you need to do that is think about it in light of what you have already been told from (:1) up to this point.
- You were told in (:2) that you are *dead to sin*. You are *dead*. And then because of that identity you now have in Christ (being *baptized* into Him), which includes His death, burial, and resurrection - you should now be walking in *newness of life*: that obviously means, therefore, that the way in which you used to be living should now be something you consider to be “old!”
- And not only that, but the identification you used to have, that had you living that way before you were baptized into identification with Christ; that’s your “*old man*.”
- And verse 6 is telling you that you don’t have to live like you USED to live (in accordance with your old man identification in Adam) anymore!
- Also notice that Paul doesn’t say that it is our ‘dead man’ - and that’s because the issue is one of keeping our understanding with the fact that that’s NOT who we are NOW!
 - And that is exactly what needs to be effectually working within us in connection with how we are supposed to be thinking of ourselves, sanctification-wise.
 - The ‘bottom line’ to the whole issue is that; when the lusts of sin come along, when a temptation from the outside (i.e., a simple temptation, a worldly lust type thing), the properly educated, proper godly response of our human spirit (based upon the effectual working of what we are taught regarding our sanctified position in Christ) - the response of our human spirit is to be: ‘That’s NOT who I am now!’ ‘That would be in accordance with who I used to be; that would have been in accordance with what was old, and what went on with me when I was enslaved under sin’s mastership in Adam before God justified me freely by His grace through the redemption that is in Christ Jesus, and sanctified me freely by His grace through that exact same redemption.’
 - But now I’m not what I used to be. Now, in Christ, I’m *dead to sin*, and I’m *alive unto God*.
- Therefore the reason why the terminology is “*old man*,” and not ‘dead man’ or some other expression, is because the effectual working of the truth and reality of our sanctified position in Christ is that we’re different now than what we were before.

- God has actually, by the mechanical operation of the Spirit of God baptizing us into Christ's death, burial and resurrection, produced a new entity (so to speak) with us.
- And this is all a part of making it so that the theological concept becomes an active reality in your understanding and in the outworking of it in the details of your life.
 - It's not some theory—or some kind of hocus pocus type thinking that you persuade yourself of even though in reality it isn't so.
 - No. In reality it IS so! You didn't feel God make you into a new entity (man), you didn't sense it in any manner or form: but it did take place—it's actual—it's not abstract—it's not ethereal; it is REAL—and you really are *dead to sin*—and you really are *alive unto God*. And in Adam, that's NOT true!
 - In Adam, all people are alive to sin and dead unto God. But in Christ, the exact opposite is what you are. And not just in theory, but in concrete reality.
- And so when the assertion of (:5) is stated, (:6) can come along and say that the assertion of (:5) IS true of us and will be true of us in the details of our lives.
- And we can enact it and operate upon it because we KNOW in connection with this baptism into Christ's death, burial and resurrection, our *old man* is crucified with Him—our old identification in Adam of being dead to God and alive to sin is all crucified with Christ—and that's no longer who we are.
 - (We've got memories of it; and the lusts of sin will try to restore that; and temptations of ungodliness and unrighteousness around us in this world will constantly remind us of what we used to be, etc., but that's all they are—they are only reminders of that and attempts to have us fall back to that (which we can do because sin is still in our members) and because we have the ability to participate if we so choose in some worldly lusts and ungodly unrighteous thing.)
 - But that's not because of who we are anymore—that's because we, in our foolishness and stupidity choose to do it.
- But the truth of the matter is, who we are in Christ is no longer who we used to be in Adam.
- And that's because our "*old man*" really is crucified with Him.

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.

- “that the body of sin might be destroyed,”

- The “*body of sin*” is just that: it’s your mortal, physical body of corruption that has within it the nature of sin and sin’s claim of death on it. It is the production of what the “one man” Adam legally produced that lawfully gets passed on to every member of the human race.

- And it is a “*body of sin*” because sin is in it. Sin is in the body, sin is not in the soul or the spirit.

- And sin not only exists in our physical bodies, but as were naturally, in Adam, sin has the right (the legal right) to reign in it!

- And simplistically enough, the body of sin has various members to it that can be given over to the production of ungodliness and unrighteousness.

- And it is this issue that is the very purpose of our *old man* being *crucified with him* (especially in regard to our sanctified position in Christ).

- Note “*that*” (Conjunction **ἵνα** introducing a purpose clause) = ‘in order that’ - that is, God has designed and purposed to leave you with your body of corruption (with sin still alive in it) so as to produce a display of His might and power and wisdom and to cause grace to abound by His wisdom effectually working in your inner man so that you acknowledge and then reckon to operate upon that power and grace to, in your sanctification, produce fruit unto holiness!

- “that the body of sin **might be destroyed**,”

- “*might*” = (be careful with this word) - this is NOT *might* in the sense of, maybe it will, maybe it won’t—this is the *might of intent and purpose*. That is, to destroy the body of sin, is the very purpose of the *old man* being crucified with Christ.

- “*be destroyed*” = And this destroying of the body of sin makes it so we now don’t have to operate with sin reigning in our physical bodies.

- And the excellency and flawless accuracy of the word *destroyed* is that destroy is commonly used in a context dealing with a power that has come to invade a place or thing and a greater power has then done battle with it and pulled it down so as to never again have the power to reign unchecked as a supreme master.

- It's warfare terminology. And we can often speak of our US military going in to say, a country like Germany or Japan in World War II, and we can say that by the time we finished what we purposed to do, we really 'destroyed' them—but that doesn't mean that we killed off every German or every Japanese and then blew their country off the face of the earth—No. We destroyed their ability to rule and reign in the tyranny (or absolute power) they once did.

- Therefore, our identification with Christ has now actually *destroyed* or broken the mastership of sin in our bodies!

- And as a result of that, we do not possess bodies of sin any more.

- We possess bodies that has sin in its members—but they're not bodies of sin, in which sin has to reign supreme to which nothing can be done about it.

*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.***

- "should" tells us how we are to understand the way in which "destroyed" is to be understood. And it is just like that warfare and/or slavery issue. That is, while the victory over sin's power and reign and dominion has been fully won, if you foolishly and stupidly give it back ground, you can (even while being in Christ) give your members back over to sin and cease producing righteous fruit unto holiness and produce fruit unto iniquity (for which you should be ashamed).

- And I say it is stupid because it is just like a slave who has been set free (usually by a war being fought [like our Civil War]), and you find him trying to put the manacles and chains back on and going back under slavery conditions again!!! (Note that even if he did that, it wouldn't be legal!)

- And that's why this final phrase in (:6) says *that henceforth we should not serve sin.*

- "serve" (**douleu,w** = a slave, a servant, one who is in bondage)

- This is where that idea and concept of sin having mastership over the body of sin gets brought up. (You serve a master!)

- And while sin is still in your members, the *body of sin* is *destroyed*—therefore you don't have a *body of sin* any longer—you don't have a body that sin has the mastership over!

- And it is right at this point that if this really & effectually is working within you, it should be bringing that theological or biblical concept of (:5) into a reality.

- And so (:7) comes along and caps off these details of being identified and baptized into the likeness of His death by saying:

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

- There's your emancipation.

- You can't hold someone captive that is dead!!

- You can't have mastership over a dead man!!!

- Because you have been crucified with Christ, your body of sin has been destroyed, and through death you have been set free from sin's tyrannical mastership.

- You don't have to serve it any more.

- Sin is still there, but you don't have to come along and say, "Yes, Master." every time it makes an appeal to you. (& that's exactly what you used to do.)

- "**freed**" (Perf.Pass.Ind. **dikaio,w** = translated 37x "justify" - here is the only time it is translated "freed") - OED #4 = "to absolve, acquit, to declare FREE from the penalty of sin on the ground of Christ's righteousness."

- But that's not all.... there's more to it than that because there's more to being sanctified than that. It's not just what happened to your *old man*, and it's not just being put to death in Christ. Christ didn't just die. He arose from the dead. And His resurrection has a sanctification issue in it, and we are also identified with that so that we can produce God's very holiness through our sanctified lives!

- So once this first aspect has been produced and is a reality to you, the next logical step is to look at our being identified in Christ's resurrection and the details of that which will bring the full convincement and full persuasion in our minds so that we can then operate upon it and reckon it to be so.

- Therefore the next package of information follows this same structure as (:5, and 6, and 7) followed.

- Verses 5, 6, and 7 gave us an assertive statement, the needed details, and a follow-up statement of further explanation of that issue.

- And that package told us about the issue of our sanctified position in Christ and our being *dead to sin* in connection with being fully identified with Christ's death w/ special emphasis on His crucifixion (where our *old man* was crucified with Him.) [the result is being freed from sin's mastership]

- Now, verses 8, 9, and 10 are going to form another package of doctrine that will tell us about a further issue of being identified with Christ's death: but now instead of dealing with His crucifixion, we are going to be told some things that are in regard to His resurrection and how our being identified with that deals with this other power of sin to produce corruption in the body and the dominion of death over a man.

- A dominion that if it is there makes the dominion of grace and the production of fruit unto holiness impossible!

- For if sin's mastership is there and the *body of sin* is not *destroyed*, then the dominion of death makes it so that all the production of that individual will be, (and can only be) the production of (or yielding a harvest of) unrighteousness and iniquity.

- Which, in turn means, your *old man* is functionally dead (produce-wise) to ever produce fruit acceptable to God, your Heavenly Father.

- But the good news is, all that has also been taken care of by your Redeemer and His redemption to not just justify you, but to sanctify you as well.

- STRUCTURE:

- 8) Begins the final component needed to teach us what it means to be *dead to sin*. Accomplished by another assertive statement designed to take us into the details of being *planted together in the likeness of his resurrection*.

8 Now if we be dead with Christ, we believe that we shall also live with him:

- 9) The needed details of being *planted together in the likeness of his resurrection*. (Acknowledging issue)

9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

- 10) Further explanation of that issue.

10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

8 Now if we be dead with Christ, we believe that we shall also live with him:

- Before even looking at any of the details of this passage, you should now be able to at least see it as God intends for you to see it.

- That is, this is a great verse of Scripture that can be taken out of the context in which it sits, and merely seen for something, that while true, doesn't ever approach getting to the depth or doctrinal objective that it is intended.

- And that is because what it states is so obviously true: Christ died, we being identified with Him died too, and He was resurrected & we are too.

- But that's NOT exactly what this says—it's just not said that way; nor is it exactly how God intends for these words to be set in the context in which He is dealing.

- None of which is to say that it is not true that Christ died and was resurrected, and by baptism (identification) we also died and are resurrected: all of that is indeed true.

- But it misses the point!

- The key is that God didn't say that "*if we be dead with Christ, we believe that we shall also **be resurrected** with him:*" - No. It says, "*we shall also **live** with him.*"

- And this subtle, but very important detail makes a big difference in all that this context is driving at!

8 Now if we be dead with Christ, we believe that we shall also live with him:

- "*Now if*" = (Primary Particle of Conditionality **ειν** with the Ind., which establishes a 1st Class Conditional phrase = "if" and it's true!)

- "*we be dead with Christ*" = this takes up the doctrine that we have just been told and sets it forth as an already fully established truth; but then we are going to be told something additional to that—something that is also true of, and a provision of the Lord Jesus Christ as our Redeemer. And the truth of it will produce an understanding in connection with our sanctification (a truth that is also unique to Him and the redemption He performed), and by way of our full identification with Him makes it so that the issue of us being dead to sin will be properly handled and properly understood and appreciated (producing a full persuasion/convincement) beyond any shadow of a doubt!

- The specific part of being *dead with Christ* now centers on His burial (the time period His body was in the tomb) and resurrection, which has a sanctification issue connected with all of that—all of which we are now beneficiaries of being fully identified with the Lord and His redemption provision which in turn makes it possible for us to *walk in newness of life*.

- "*we believe*" = (**πιστευ,ω**) This is very much 'gospel-like' in the sense

that

we are being told something that was accomplished by grace and we then have to respond by faith and faith alone. But not some kind of 'blind faith' - No. We are to believe it based upon being fully convinced and fully persuaded by this sound doctrine that it is,

- And not only that, but the sense is that we should *believe* this because it is the normal and natural thing that follows the exact progress of events that the Redeemer undertook in His redemption.

- It's as if once the first package of information is properly handled and understood and appreciated (and believed), then this should be the natural next step: *we believe that we shall also live with him.*

- So (:8) begins with a phrase or statement of an already established fact of sound doctrine: being baptized into Jesus Christ fully identifies us with His death to the point that it can be truly said and fully understood and appreciated that we are, indeed, *dead with Christ.*

- Always mindful that this being *dead with Christ* is sitting within the context of our godly sanctification—(justification not at all being the issue here!)

- And to fill out what is necessary for us to understand and appreciate in connection with what it means for us to be *dead to sin*, since the cross-work of the Lord Jesus Christ includes more than just His dying (and more than that, it includes more than His dying for sin's debt & penalty, but His dying in regard to sin's other power, sanctification-wise) it is the natural next step to bring to our attention the Redemption He produced to deal with sin's other power over us—and to get that information we must look at what it means to be *planted in the likeness of his resurrection.*

- Therefore:

8 *Now if* (and it's true) *we be dead with Christ, we believe **that we shall also live with him:***

- *“that we shall also live with him.”*

- Because of the common mistake of mishandling God's word as to paying close attention to its sense & sequence; and because of attempting to teach Bible doctrine systematically and categorically, this verse (and many others like it) usually take quite a beating.

- And because of these kinds of failures to properly handle God's word, this verse is commonly taken out of its context (usually the context is not even understood for it to be taken out of) and this verse is held up as having something to do with our life as it will be in heaven after we have either died or are raptured!

- And so the eloquent, categorical, systematic Bible teacher will launch into some kind of lecture on the status of our “ultimate” position in heaven in our glorified, immortal state!

- By allowing the words on the page, (and especially the **context** of the words on the page) to tell us how to handle what it means to *live with him*, we know that first of all we are sitting in a context that is all about our godly sanctified position in Christ.

- Therefore, while our living with Christ in eternity is true, and while the rapture of the church the body of Christ is true, and while it is also true that we will receive a glorified, immortal body: none of that is what this verse is dealing with; and all of that (while true) misses the point!

- IN KEEPING WITH THE CONTEXT:

- We are dealing with our sanctification, not our justification.
(Hence, we are dealing with 'this life' and not our eternal life!)
- That's what Romans 6-8 teaches us.

- We are being taught the way God our Heavenly Father wants us to be properly educated as to our sanctification in Christ; and the first thing we must understand and appreciate is what it means to be "*dead to sin.*" (:2)
- (even :8-10 is still all about that issue!)

- In connection with sanctification and being able to live functionally in this life to the honor and pleasure of our Heavenly Father, the result of our being identified (baptized) into Jesus Christ is that *we also should walk in newness of life* (:4).

- To properly make the concept of being *dead to sin* a living, concrete reality in your inner man, 2 major aspects of the Redeemer's redemption must be closely looked at for something He did in regard to not justifying us, but in regard to sanctifying us: 1) Necessary details of having *been planted together in the likeness of his death*—which is taken care of in (:6 & 7); 2) Necessary details of having *been planted together in the likeness of his resurrection*—which is taken care of in (:8, 9, & 10).

- Therefore in light of all this contextual setting, verse 8, and especially the last half of verse 8 ("*we believe that we shall also live with him*") cannot be talking about living with Christ in eternity, nor is it dealing with provisions for our eternal life, but *living with him* in the sense of this present sanctified life right now!

- This has nothing to do with living with Christ in heaven!
The CONTEXT forbids that! (Because that is already settled in the doctrine of our justification in chapters 1-5!)

- So (:8) is setting our thinking upon that issue from (:5) about being *planted in the likeness of his resurrection*. And we are to now get some new information concerning Christ's burial and resurrection that will, (coupled w/ what we just learned in (:6 & 7), make that concept of us being *dead to sin* a living, current, concrete reality in our inner man!

- “*live with him*” is living with Him NOW.
 - Living in the sense of being functionally alive (with sin’s mastership and the body of sin being destroyed) and now with the reigning terror of the dominion of death (functionally dead) having come to an end!

- It’s living WITH Him. And that is a “with” of relationship. That is, we are now dead to the old relationship with sin and death, and we are now alive to the new relationship with functional life, or *newness of life*, to be made the holiness of God in Christ.

- So now let’s see what our Redeemer has provided for in His redemption so that we can live functionally with Him.

- And to do this, we must be told some things we would never know on our own (never know intuitively) ... things about the Lord’s burial and resurrection that deals with sin’s power over sin in our bodies.

8 Now if (and it’s true) 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.

- “*Knowing that*” = This is another one of those ‘accountability checkpoints’ designed to provoke the right kind of thinking in connection with being fully identified with Christ: especially in connection with His resurrection, which did something special in regard to the power of sin as it applies to our functional life in our sanctification.

- It is an ‘acknowledging’ issue whereby you first of all must understand it, then you recognize or admit the truth of it (by belief/faith), [even if there is internal thinking that would challenge the reality of it], and by doing so, you ‘own’ it as the genuine, valid, legal operating force that it is. (Being in the legal context that it is.)

- “*Christ being raised from the dead dieth no more*”

- The reality of this is the fact that this aspect of what your Redeemer did in His redemption is finished and complete.

- Once Christ was raised from the dead, resurrection makes it so that the power of death no longer has any hold (any legal right or legal force/power) over Him, no more dominating reign that would impose itself upon Him without consent. (It could do that once, but resurrection means it can never do that again!)

- Therefore resurrection means that death does not win. Resurrection means that it is impossible (legally impossible) for death ever to put you back under its power and reign.

- And this means that if we can be fully identified (to the full extent and degree) with Christ in His resurrection, we too can have this particular power that death performed in our former offensive *old man* to make it so that our functional life would be dead to God and dead to produce God's holiness - all that is now rendered powerless to ever keep us from producing *fruit unto holiness!*

- And that means that the first step to acknowledge the truth of, and the reality of, is that we have so fully been identified with Christ's resurrection that the greater power of resurrection which renders death powerless now functions for us and in us - just as the Lord Jesus Christ could no longer be subject to death once His resurrection took place, our identity with Him means that death has no legal right to bring us under its subjection either!

- We may, indeed, functionally die (see Rom. 8:6), but it is not because the power of death caused it—death does not have the legal power or right to impose itself on you that way any more!

- *Christ being raised from the dead dieth no more*, and we, too, because we have been baptized/identified with Him are *raised from the dead* and *dieth no more!*

- The simple reality of this first half of (:9) is that because of the exactness and degree of your identity with Christ, you will never ever face the issue of death imposing itself upon you without consent because you, too, *dieth no more*.

- Now, the next step to acknowledge the truth and reality of ...

9 Knowing that Christ being raised from the dead dieth no more; *death hath no more dominion over him.*

- "*death hath no more dominion over him*" = this is the simple, yet legal statement of why you *dieth no more*: because death's legal operating power has been triumphed/conquered/mastered by the greater power of grace, death is divested of its dominion.

- "*no more*" (Powerful Adverb of Denial **ouvke,ti** = (ouk) + (eti); no more, it is a temporal adverb denying the continuance of the action or state of the context with which it is associated.)

- "*no more*" means that the legal, operating power/force is denied!

- “*dominion*” (*kurieu,w* = to exercise executive power over another; to be lord over; to reign over as a king or sovereign dictator imposing its rule and control over all, bringing everyone into its subjection)

- Notice that sin and death must go together. Literally, they must either stay together or go together.

- *Dominion* is a general term indicating ownership and lordship! (Hence, this other power of sin and death attempted to do just that—that is, during the time of Christ’s death, it attempted to bring Him under its dominion—it attempted to own Him—it attempted to become **lord** over Him!)

- But it couldn’t. The issue of *Christ being raised from the dead dieth no more; death hath no more dominion over him* is the issue of death’s fair attempt to put Him under its power, but it failed to have any holding power because of His resurrection—a resurrection whereby He not only couldn’t be held in its dominion, but when He was *raised from the dead*, He now is Lord of it!

- (If you have the keys to it, you have ownership of it!)

- (see Rev. 1:18)

- *Dominion* is also the power or legal right of governing and controlling. And if death is the controlling agent of your status or identity, then all (and I mean all) that will ever be produced in that status is consumed by death. (Eaten up by it, so to speak).

- This, in turn, means that all the production of the *old man* is consumed by death, no matter how “good” or “noble” or “right” or “honorable” or “virtuous” it may be in the eyes of men—in the eyes of God it’s consumed and swallowed up in death.

- (see I Cor. 15:54-56)

- Therefore, the issue in the fact that Christ was *raised from the dead* with death having *no more dominion over Him*, and us being identified by *baptism* to that extent ourselves, is the issue that once death, as a power, has been conquered, its power to hold you in the position of slavery and to hold the position of lord over you is now broken, defeated, conquered, etc., and more than that, with this abounding power of grace still operating, the dominion of death and the servitude to sin, will never, and legally can never climb back on the throne of power it once held to make your living physical body a *body of sin* dominated by the sovereign power of death!

- This then makes that relationship you once had in your *old man* to sin **dead!** And this makes it so that you, with your *body of sin* being *destroyed* by His crucifying your *old man*, together with living with Him now, this makes it so that real, godly, God-honoring, fruit unto holiness is possible, where before in your *old man* it was **impossible!**

- It's not only possible, but it is the normal and natural thing to expect to get underway in the saint's life. (That is, to get grace abounding in your functional, sanctified life. To get grace abounding where once only sin and death abounded).

- And that's enough for now. Notice that it's not as detailed as it's going to get in (:10), but it is a step more detailed that it was in (:8).

9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

- This, by nature of the WAY in which the information is being given to you, and by the way it is being said to you, naturally brings your thinking into viewing what the Lord did in His redemption especially in connection with something that went on with Him besides the death on the cross.

- By saying it the way God says it, the natural thing to think about in connection with this is not the time spent on the cross, because Christ was alive on that cross for the most part. He was dead on the cross for a very short amount of time.

- So when Paul says that *Christ being raised from the dead dieth no more; death hath no more dominion over him*, it sets our mind to thinking about the time period of His death that ended in Him being raised from the dead.

- It causes us to think about what happened during the time He was physically dead, finally resulting in His being raised from the dead.

- Therefore it sets our thinking upon the proper thing we should be thinking about here: the time the Lord's physical body was in the tomb through the time He was raised from the dead and came out of that tomb.

- During that time, something happened. Something happened in connection with this other power of sin—with this power of sin to produce corruption in our physical bodies and cause them to become bodies of sin.

- In the span of His body being in the tomb, Christ took on sin's power to produce a body of death—to make His body a body of death, which would mean that what He was going to do 'in newness of life' - what He would accomplish in regard to His 'sanctified' life (after the cross), could never ever take place! (i.e., to stop Him from functioning as the D, A, K, and B!)

- So by the natural way the information is being presented to you, your thinking is now looking at being identified with Christ's death: but looking specifically at something that was done for your sanctification to properly and fully function by means of some work He did on our behalf that will result in our not only being *dead to sin*, but to be *alive unto God!*

- ... even so we also should ***walk in newness of life.*** (:4)

- This ability to now see both sides of the coin (so to speak) - to see the steps involved in the package of doctrine that makes our being *dead to sin* a concrete and living reality; but also to see the steps involved in the package of doctrine that makes our being *alive unto God* that same concrete, living reality—this ability to see both of these and the right & proper reasons why they are true of us is now critical to passing this sanctification checkpoint of (:8, 9, and 10).

- Now we should be ready for (:10)

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.

- “For” = the particle of further explanation and further amplification.

- This functions exactly as (:7) did for what was stated in (:6) at the previous sanctification checkpoint.

- Along with everything else you are being told about (the which, if you weren't told about it here, you'd never know this naturally) there is something additional that needs to be acknowledged.

- And this is not just some additional information for information's sake—this is something additional that is critical to taking all that you have been told, and as it were, driving the issue home and bringing it into full-orbed, conviction and persuasion without a shadow of a doubt.

- And in this way, even these two packets of information (1 in vs. 5-7, and the other in vs. 8-10) follow a pattern. They follow a particular sense and sequence that goes from the general to the specific, or from the milk to the meat.

- The steps in the progress of teaching you what it means to be *dead to sin* and *alive unto God* makes it so that this last step is built upon the previous ones, and this last one is the greatest, most convincing one of all.

- “*For in that he died*”

- “*in that*” = Here is a great example of the excellency of the English language to even outdo the Greek.

- In the Greek, the term is the relative pronoun **Οἷ**, meaning *who, which, what, or that*.

- But because of what this verse is designed to do, by the context dictating word usage, it would weaken what is being driven at by simply translating: ‘For that he died ...’

- (Of the major modern English versions, only the KJ makes use of the word “*in*” - “*in that*”)

- And the reason “*in that*” is the more excellent expression is because, not only are we dealing with a firmly established fact, or fully proven case (all of which the word “*that*” takes care of), but more than that (no pun), the context is taking us somewhere specific.

- Therefore, “*in that*” is not merely stating a fact (it does do that), but the expression “*in that*” takes us within the limits or bounds, or area of that firmly established issue.

- “*For in that he died*” takes our thinking within or into a very specific area of the death of Christ!

- The beginning phrase of (:10) is designed to cause you to look at the death of the Lord Jesus Christ strictly within the parameters or features of His death that deal with His work of redemption specifically in connection with the issues of sanctification and His redemptive provisions regarding dealing with the power of sin as it concerns our sanctified life in Him.

- The power of paying attention to context means that the force of the words used in this verse all have to do with aspects of sanctification and what Christ did in His redemption work that fully provides for us, when we are identified with Him, to make full use of what He did so that *we also should walk in newness of life*.

- Taking the “*in*” out of the phrase “*For in that he died, ...*” would NOT make the passage more accurate or ‘better’ or ‘correct’ - no - it would weaken it!

- Therefore, because of the force of the context, “*he died*” is also to be understood as talking about the specific aspects of His death that have to do with what He did in regard to our sanctification and dealing with sin’s other power to cause, (not eternal death), but FUNCTIONAL death!

- So by paying attention to the context, the first phrase of (:10), which begins the final critical step of completing our understanding and appreciation of what it means to be *dead to sin* and *alive unto God*, this first phrase takes us into the specific area of Christ's death that specifically has to do with Him dealing with sin's other power to produce functional death ... to make it so that living *in newness of life* and producing *fruit unto holiness* is impossible because of sin's power to corrupt the body and to give death the dominion in that body. (Sin and death go together.)

10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

- "he died unto sin once" - This is the core of the issue. This is the most important step to really understand and appreciate. And this step is built on all the previous steps we have taken.
- What does it mean when it says that Christ *died unto sin*?
 - Notice it does not say that Christ died "to" sin—it says He died "unto" sin.
 - "he died" = died in the sense of a dying that has to do with and is in connection with the doctrine of sanctification.
 - Do not misunderstand: "*For in that he died, he died unto sin once*:" that's the cross-work of the Lord Jesus Christ with respect to sin that pertains to sanctification!!! (He died unto sin once.)
 - First of all, the Lord dying *unto sin once* is not the issue of Him dying for sin, or for sins, that is for the debt & penalty of your sins.
 - And don't think that what I am saying is that we are to try to parse out the dying of the Lord Jesus Christ and say that for the 3 hours He was on the cross, the 1st hr. He paid the debt & penalty of sin, and the 2nd He did something else, and the 3rd He did something else— No—all I'm simply saying is that when it comes to understanding and appreciating the fact that having to deal with the reality of what He accomplished, that He accomplished more in His death than just what was necessary to justify us unto eternal life.
 - So you have to be able to, therefore, look at it, and we have to be able to be taught this way so we can look at the cross-work of the Lord with respect to the particular things that it all accomplished.
 - Therefore, when you're dealing with the Lord's cross-work in those first 5 chapters of Romans, you have His work described as being *delivered for our offences* and *raised again for our justification*. (Rom. 4:25)

- And when you're dealing with Christ being *set forth to be a propitiation through faith in his blood* and so forth and so on—when you're dealing with all those things that provide for the satisfaction of God's Justice, so that God's Justice being satisfied is therefore free to come along and forgive the negative (so to speak) and be able to come along and say, "I can do something positive for you now, and that is, I'll forgive you your sins completely and impute my Son's righteousness to you."
- And in that context, you are always talking about Him dying FOR your sins. And being the 'sin bearer' etc.
- But when you are now dealing here in the doctrine of our sanctification, the terminology changes.
- And the terminology changes to fit exactly what He did with respect to being able to produce sanctification.
- And in order to produce sanctification (just like we were told about back in the first 2 verses when we entered the doctrine of sanctification) there's got to be the ability to make it so that the one's who become beneficiaries of the sanctification are DEAD TO SIN!
- Therefore, there's got to be a relationship change that takes place between the one that becomes a beneficiary of the sanctification and sin's relationship to him in his body!
 - Because when you're talking about sanctification, you are talking about the ability, therefore, to be set apart unto God so that you, in your body, can do things that God's Justice can accept that can be well-pleasing unto Him and received by Him, and can therefore be genuinely honoring and glorifying to Him.
- And in order for that to take place, the relationship between sin and us as justified people in God's sight has got to change.
- And that relationship is the relationship we have with sin in our bodies: and the power and capacity sin always has had to be Master over us and to demand that our 'members' serve it's purpose: and that everything done in our body gets automatically credited to it (to sin.)
- And that's the relationship that's got to change. And sanctification demands that that relationship change.
- And so the work of the Lord Jesus Christ as the Redeemer had to do something in His death in connection with providing for a change in that relationship to take place.

- And that meant, therefore, that the Lord would have to do something in His death in connection with that power of sin in His own human body that was going to make it, therefore, so that sin in the members of the bodies of the one's that are going to become beneficiaries of His redemptive work unto justification & sanctification can therefore have what He does in His body in connection with sin applied to them.

- And so the issue is that He 'took sin on' (so to speak) in His body and, in a sense, challenged it to take possession of His body, and to set up its Mastership in His body.

- And when He took it on in that challenge, He defeated it. It tried, and He overcame it. And He prevented it from doing that. And it could not deal with Him and possess His body and settle itself in His members, and be in His members like it is in ours!

- And so, functioning as our Substitute in connection with the sanctification aspect of functioning as the Redeemer, He therefore made it so that when He "died unto sin once" that is the issue where it became the time and the place where He gave sin the opportunity to try to take possession of His body.

- And His soul & spirit separated from His body in connection with physical death; He went down into the heart of the earth for 3 days and 3 nights; and then He comes back out and He takes possession of His body once again, and sin has no claim on that body!

- Sin couldn't infest it; it couldn't infect it; it couldn't do anything to it at all!

- And there is a passage of Scripture that makes a statement that speaks directly to this issue of the sin's power to possess the body and bring it into its subjection and dominion:

- Psalm 16:8-11 (:10) - "*... neither wilt thou suffer thine Holy One to see corruption.*"

- "Corruption" is produced by sin in the members/body—and sin just couldn't do it!

- And the Lord emerges from the realm of death and takes back His body, (so to speak), and there's no corruption, there's no effects of sin whatsoever on it or in it!

- And what that does is to now put Him in the position, as having taken on sin in the body, and defeating it, to be able to give to the ones who become beneficiaries of His redemptive work with respect to that sanctification, the exact same thing!

- And we get baptized by the Spirit into His death, burial, and resurrection and become possessors of that exact same thing: sin is now defeated in our body in the sense that its mastership is broken. And it can no longer claim our bodies as its own servants.

- That's the issue. That's the issue of Him dying *unto sin once*. **Once** is all it took.

- And looking at the fullness of the work of the Redeemer and His redemption, in connection with Justification, and especially here in connection with sanctification; every single avenue, and all of the opportunities, and all the connections, and all the grips and hook-holds (so to speak) that sin has in connection with its legal claim upon a man's body; and its claim upon its right to operate within that man's body, and to reside within it, and to call it 'home,' and to operate from it; and to claim mastership over it — all those legal avenues and legal issues that sin has and that it can appeal to in connection with that, are all singularly, and individually, and collectively dealt with by the Lord Jesus Christ on the cross.

- And through His death and the separation of His soul & spirit from His body; and the issue of letting His body stay in the tomb while He goes down into the heart of the earth to do battle with the Adversary over the keys to death and hell, what He does then (in a sense) is to allow sin to have the opportunity to try to recover what took place on the cross, and that if its got any strength at all left after the cross, or any other kind of opportunity (like an ace up its sleeve), to now have the opportunity to play it ... but it didn't, and Christ took His body back after leaving it unattended (so to speak), and in His resurrection He not only manifested the victory and the complete settlement of the issue in connection with the debt & penalty of sin, but also in connection with the right of sin to claim the body for its own.

- And so really, all that is gathered up in that expression ... *neither wilt thou suffer thine Holy One to see corruption*.

- But what needs to be understood and appreciated is that sin was given a fair opportunity to corrupt the Lord's body as it lay in the tomb, and yet He comes out of that tomb having reclaimed His body, sin didn't corrupt it because it couldn't do it, and He gains a battlefield victory in connection with sin as it relates to being in the body—and that's a sanctification issue!

- By the way, that also means that the Lord's body never even began to decay in that tomb!

- And so that expression in Psalm 16 addresses this whole issue.

- "corruption" (**tx;v;** [shachath] = pit, destruction, grave.)

AV: corruption 4, pit 14, destruction 2, ditch 2, grave 1
(23x)

- English: The basic idea of corruption has to do with a spoiling of anything, especially by infection, disintegration, or by decomposition with its attendant unwholesomeness and putrefaction. And in this sense it is closely related to the consequence of death.

- Job 17:11-16 (:14-16)

- Matt. 12:38-40

- Jonah 1:17-2:1-10 (2:6) - Jonah's psalm of thanksgiving.

- In connection with the Psa. 16:10 passage, note that both Peter and Paul had occasion to deal with this very issue:

- Acts 2:25-31; - Peter grabbed hold of Psa. 16:10 on the day of Pentecost when he dealt with the reality of Christ's resurrection and dealt with what David prophesied in connection with it, and talked about (on the basis of it) knowing the *ways of life*.

- And if you look at the whole context of Psa. 16 you know that David is not just simply talking about eternal life. He's talking about the issue of eternal life plus the capacity for him to be able to live unto God! And to have functional life unto God in that kingdom. David knows he's got justification and sanctification in view.

- And as both David and Peter understood (see Acts 2:29-31 especially) that whole issue of bringing up *the resurrection of Christ* is the issue of the end result of providing for everything that the New Covenant covenants for (which is justification unto eternal life and sanctification unto functional life).

- And there's a whole bunch of information on those issues that sits from Leviticus through Malachi.

- Acts 13:26-37 - And since justification and sanctification is needed in both God's program with Israel, and God's program with us, the church, the body of Christ, Paul, too, has need to go to that exact same passage.

- Eph. 4:17-24

- Now while there are many, many details about all that Christ did in His redemption (details sitting back throughout the OT), but when it comes to the fact and the basic concept in regard to Christ's cross-work as the Redeemer who provided for not only justification, but sanctification as well, that fact doesn't require all those details to substantiate the reality of it.

- And when it comes to understanding what He had to do when it comes to the sanctification aspect of His redemptive work on the cross, the things we're taught here in Romans chapter 6 are sufficient to teach us the reality of what He had to do, and the fact that it was done, and the fact that it was successful, and what the result of that is.

- But here in Romans 6:1-10, you learn what is necessary for you to understand and appreciate for the full, effectual working within you and I, of the reality of our sanctification unto functional life.

- And if you want, you can go back and learn fine details with respect to what the Lord Jesus Christ did when He did die *unto sin once*, and fine details of what's all involved in that. But you don't need those fine details when it comes to having the effectual working of these first 10 verse of Romans chapter 6 putting you in the position so you can *reckon* yourselves (as :11 says) to have this new identity in Christ that you have to be the reality in your life and begin to operate upon it as one who is *dead to sin* and *alive unto God*.

- The important thing to understand and appreciate at (:10) in that phrase, "*For in that he died, he died unto sin once.*" is that what Christ did when He *died unto sin once* was completely successful in making it so that sin could have no claim on His body.

- That is, when physical death took place and the Lord's body went into the tomb, no corruption took place.

- Christ's body would only corrupt IF sin, when it had been laid upon Him as the sin-bearer on the cross, was able to work its way in to His body to take possession of it in connection with what sin is able to do with a human being as a natural son of Adam.

- The capacity of sin (as it is legally resident in the bodies of all of the sons of Adam - see Rom. 5:12) is to produce corruption and death because sin has taken up residence in our body.

- The corruption effect of sin produces physical death. But Christ didn't die physically because of sin's corruption effect:

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

*18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.
(John 10:17, 18)*

- Sin's power to take up residence in the body and produce death was not able to do that with the body of Christ! And if it did do that, He could not be resurrected in *newness of life*! But sin couldn't do it!!!

- And because of this corruption effect of sin—and that’s what sin is in its effect upon whatever it is in residence in—its effect is to produce corruption—it produces a breakdown and a disintegration, and a dissolving and a corruption and in light of this corruption effect of sin, when sin was placed on the Lord Jesus Christ as the ‘sin-bearer,’ it was naturally given the right to do, and the right to endeavor to do, the very thing it does in connection with men: and that is identify them as a sinner, work its way to take up residence in their bodies, and start producing the corruption of their body.

- And this is the reason why the perfect parallel object that God uses in connection with sin and its effect is LEAVEN. Leaven is a corrupting agent.

Gal. 5:9

- And when you put leaven in a lump of dough, *a little leaven leaveth the whole lump*; i.e., it corrupts it, it causes a chemical breakdown of the compounds in the dough of the sugars & starches, and causes a reaction of chemicals and gasses to be released, and a transformation to take place, etc., etc., and that process of leavening effect or corruption effect takes place.

- And it is a perfect parallel that God uses for sin and its effects to corrupt a body.

- And sin had that right to try to claim Christ’s body as its own when sin was laid on Him as the sin-bearer; and to therefore produce all of the effects of its corruption upon Him.

- And the issue is that when He successfully dealt with it on the cross in connection with endeavoring to make Him a sinner, and constitute Him a sinner, and along with being on the receiving end of God’s wrath, being ‘made sin for us’ (in that sense), when He survived that and propitiated God’s justice, and took it all, and bore it all, and satisfied God’s justice...

- ... He, at that exact same time took up the challenge in connection with sin’s trying to worm its way (so to speak) into His body and be able to therefore reside there and at least claim His body for its own.

- And so when He *died unto sin once*, that’s what He did. In dying *unto sin*, He died physically (which involves His soul & spirit separating from His body), and He left the body on the Cross to be taken down from it by men and to be put into that tomb and for 3 days and 3 nights. He was going to let it stay there. And if sin had any capacity to worm its way into His body, that would be the time in which it could do it. He wasn’t going to be in it. There would be no resistance whatsoever.

- If sin had any legal right to do that, now is the time to do it. And for those 3 days and 3 nights, NOTHING HAPPENED! (His body never even began the decaying process!)

- In fact, if the Lord Jesus Christ had not laid down His own life, He would never physically died!

- Sin's power was fully exhausted (first) in connection with the justification aspects of the Lord's cross-work, and then (in order) all of sin's power was fully exhausted in connection with the sanctification aspects of the Lord's cross-work.

- By the way, there is an order to the way in which sin was dealt with by the justice of God in the Lord's redemptive work: Justification first, and then sanctification.

- That's why it has to be seen this way—and that's why when you are back there dealing with the terms of the New Covenant, sanctification gets explained FIRST, and it is said that it exists because of justification!

- Jer. 31:31ff

- And so the cross-work of the Lord Jesus Christ it made it so that if sin had any power left at all, it could try to produce corruption in His body as it lay in the tomb in order to thwart the resurrection and ultimately the sanctification aspects of the Lord's work, but it was so exhausted that it had no power at all to do anything with His physical body.

- It's as if, by the time the Lord's physical death took place on the cross, because of just how exhausted sin became (Christ literally 'wearing it out') it's as if when His body was finally taken down off the cross and put into that tomb, it's as if sin had expired at the base of the cross - it couldn't even find its way over to that tomb to even attempt to invade that body.

- And now you should have a little deeper appreciation for what I was talking about a while back when I said that we need to understand the extent and the depth to which we are identified with Christ and His redemption!

- That *likeness* issue of (:4-5).

- This is the depth to which the issue of sin's power to render a man useless to live functionally unto God has been made a dead issue, and that is now yours—you own it—because as a beneficiary of the Redeemer's redemption, that now is applied fully to you!

*10 For in that he died, he died unto sin once: **but in that he liveth, he liveth unto God.***

- The “*For*” phrase at the beginning of the verse gives us further explanation/amplification of something Christ did in connection with an event that historically took place (His death and burial) and looks, as it were, at the final piece of doctrine that we need to be fully convinced and fully persuaded that we are, indeed, *dead to sin*.

- And that deals with the one side of the coin (so to speak) of our being taught (the way the Heavenly Father thinks) about our godly sanctification.

- But the other side of the coin to our first-things-first, basic understanding and appreciation of what it means to be sanctified unto functional life is that, simultaneous to our being *dead to sin* is our being *alive unto God*.

- And the final phrase of (:10) - beginning with “*but ...*” gives us the final piece of doctrine we need to be fully convinced and persuaded of that issue as well being baptized into Christ and fully identified with Him means that the functional life He has in connection with dealing with all of the various powers of sin and death and being totally triumphant over them, and coming back to His body (sin being unable to corrupt it) and then emerging from the tomb in functional resurrection life, ... it is that life, that sanctified, functional life that is now usable to the Heavenly Father, that we are now being told we are also fully identified with as well!

- And the final piece of doctrine you need in order to be able to fully *reckon* yourself to be so fully identified with Christ so that what is true of Him is true of you is to acknowledge the reality of you having the very life Christ Himself has, once He has been resurrected from the dead!

... but in that he liveth, he liveth unto God.

- Notice that we have the exact same prepositional phrases that we had in the first part of (:10).

- We have an “*in that*” and we have an “*unto*” phrase.

- And this “*in that*” does exactly the same thing that the first “*in that*” phrase did:

- It is far more than just a mere statement of fact (such as saying ‘but that he liveth ...’) No. these small directional prepositions are utilized to help direct and position your thinking and put it in the proper position for you to look at the doctrine the way God your Heavenly Father is looking at it, and wants you to look at it, too.

- “*In that*” is a more excellent expression than merely saying ‘that,’ because, not only are we dealing with a firmly established fact (which the simple word ‘*that*’ takes care of), but just as before, the context is taking our thinking somewhere specific.

- “*In that*” takes us within the limits or bounds or area of the resurrection of Christ that has Him functionally living in a now sanctified way (having been set apart from the effects of all of the various powers of sin and death).

- And it is in this specific area or context that we are to understand the words surrounding this prepositional phrase: words like “*he liveth*,” and “*he liveth unto God*.”

- Therefore “*but in that he liveth, ...*” has in mind the specific context of the functional, sanctified life Christ could now live in regard to Him fully dying and engaging the effects and powers of sin and death, and having fully triumphed and conquered over them, He is now able to move on to living the life of the resurrected Redeemer.

- He can now live unto God in the sense of functionally fulfilling all that He is to do after all the cross-work has been completed.

- His post-resurrection work with the 12 apostles.

- His fulfillment of the remaining mandates of the Davidic Cov.

- And even His being able to function as the Head of the church, the body of Christ in this dispensation of grace in which we live.

- All that is to say that you must keep the term “*liveth*” in the context of a functional, sanctified life. It’s a sanctification issue!

10 ... *but in that he liveth, he liveth unto God*.

- “*he liveth unto God*” - again, that preposition *unto*, (which is uniquely a Biblical term), carries that shade of meaning of not just merely simple motion toward something or someone, but actual contact with it. It is a fastening or securing (*cleaving*) to something or someone.

- “Cleaving” = to stick, to adhere (very strong verb in OE), to attach itself and remain attached, hence devoted & faithful.
(remaining steadfast)

- Therefore the resurrected Redeemer *liveth unto God*, that is, the Lord Jesus Christ in resurrection lives in a real connection or, as it were, fastened and secured to God in all that He is to do in His functional, sanctified life.

- Christ can now live totally consistent with all that the Heavenly Father has designed and planned for Him to do in connection with His Father’s post-cross work.

- And with all that understood, we now know (“*Knowing that*” vs.9) or acknowledge that since we have, in fact, been fully baptized and fully identified with all that the Redeemer is and all the Redeemer has done in His redemption, we, too, *liveth unto God!*

- Christ living *unto God* is not saying that He wasn’t doing that before He went to the cross, but strictly within this sanctification context it is coming along and saying that this living (functional life) issue is to be understood within the context of what sin challenged Christ with on the cross in connection with the other power of sin that corrupts the body and puts to death a functional life in regard to sanctification.

- And Christ overcame it and conquered it. And the proof of that is the resurrection from the dead. And this living unto God is the putting into effect that battlefield victory of that resurrection so that He can now live (in this sense) that *newness of life* unto God.

- And all of that is now what we (being fully identified with Him) are as beneficiaries of being baptized into Jesus Christ. (Baptized into His death, burial ***AND*** resurrection.)

- You’ve got to remember that all the words God has chosen to use, and all the meaning that are attached to those words (individually and collectively) in everything that you are told about in those first 10 verses of Romans chapter 6 are designed to make it so that what is said about Christ and what He did in the sanctification aspect of His redemptive work is to be understood to be true of us, having now been identified with Him.

- Our position in Christ is exactly what (:2-4) says. In our sanctified position in Christ we really are *dead to sin* so that we can *walk in newness of life*.

- And it takes all the information and all the doctrinal steps sitting in (:5-10) to make it so we understand and are fully persuaded and fully confident that that is our position, too.

- And it takes all that to make it so, once those sanctification checkpoints have been successfully passed, that we can come along and do what (:11) will tell us to do: make it so we can now come along and *reckon* ourselves being exactly that!

- 3rd COMPONENT OF ROMANS 6:1-13 (vs. 11-13)

VALUE STATEMENT: The primary effectual working is to produce your initial zeal and desire and natural enthusiasm for beginning to put your sanctified position “in Christ” into effect ... to *reckon yourself to be dead indeed unto sin, but alive unto God* ...

11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

- “*Likewise*” = this should be understood by what we have already covered back in (:4 and :5) “*that **like** as Christ was raised up ...*” and “*planted together in the **likeness** of his death, we shall be also in the **likeness** of his resurrection*” - the first half of the word “like” is to be understood as being EXACTLY LIKE (not similar to, or in a similar way, or only resembling, etc.)

- The second word making up this compound (“*wise*”) is in the sense of being in the same manner, mode, fashion, or style.

- Therefore “*likewise*” (in this context) draws upon what you have already been taught = that is, IN THE EXACT SAME OR IDENTICAL MANNER!

- Again, this expresses the exactitude and the depth to which we are identified with Christ. In other words, it is an exact identification of all that is true of the Redeemer is now true of the one’s who are the beneficiaries of the redemption.

11 *Likewise **reckon** ye also yourselves*

- “*reckon*” (**logi,zomai**) = to count, compute, to reckon.

- The major problem with looking at sanctification from the systematic, categorical approach as almost two separate doctrinal issues (retroactive positional truth & experiential truth) - or two separate categorical issues within the doctrine of sanctification is that the issue of the transference from the positional concept to the practical reality is where most saints don’t know what in the world to do!

- And as simple as it sounds (in fact it is so simple that it sounds as if that can’t be it) - but the truth of the matter is, it is it - - (:11) of Romans chapter 6 is what most Christians NEVER do!

- They do not know what it means to “*reckon*” themselves “*to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.*”

- Most of the time Christians look at that and think that it means to ‘acknowledge’ or ‘count’ or ‘consider’ the truth of what those first 10 verses said.

- But it doesn’t say that. If that is what it meant, it would say, ‘*Likewise acknowledge ye also yourselves*’ - acknowledge and *reckon* are not the exact same thing - neither are count or consider and *reckon* the exact same thing!

- 'Reckoning' involves acknowledgement, but it involves MORE than acknowledgement!

- And that's where most Christians fail.

- And therefore there is never a natural, constant, continuity in their thinking between their position in Christ, and the actual living out of it in the details of their lives.

- They are often treated as if they are two distinct entities - and they're not! They are actually two sides of the same coin. They are not two distinct entities.

- Our constant thinking about the reality of ourselves is to always be: our position "in Christ" - and that's the determining factor for how we respond to the details of our lives.

- That's why (:11) tells you to *Likewise reckon ye also yourselves to be dead indeed unto sin* - i.e., to have that very position that the first 10 verses told you that you have --- and that's why the very next thing in verse 12 says, "*Let not sin therefore ...*" - in other words, because you've got that position, the natural consequence of that position is that you take a course of action in which you confidently and authoritatively put that position into practice!

- And that you don't think of it as a retroactive historical fact; you make it a present historical reality in your life!

- And most Christians don't do that, and in a sense, can't do that, because they've either: 1) never had the effectual working of those first 10 verses produce within their understanding the full-blown recognition that this position is not some theoretical thing, it's not some ethereal, abstract thing - it's REAL!

- And if that's not their problem: 2) when it comes to (:11) telling them what to do with that knowledge, all they do is acknowledge it, assuming that's what *reckon* means!

- But that's not what it means.

- *Reckon* does involve an acknowledgement, but it involves MORE than an acknowledgement.

- *To reckon* is a step beyond an acknowledgement. It's the issue of taking something that you have acknowledged to be the truth and purposefully and determinately making the conscious decision that that's going to be your basis for REALITY! And that you're not going to let anything else convince you otherwise!

- Even when we use the word *reckon* today, we oftentimes do not utilize it with the full force that that word has. And about the only people in the United States that do it on a regular basis - (and even they are getting weaker than they were 50 - 100 years ago) - are true southerners - not transplants from Indiana.

- Like the old Beverly Hillbillies.

- And what they're doing is coming along and developing a real conviction based upon what they've reckoned to be so.

- And then they pursue a course of action based upon that. And that is what determines reality.

- And that issue of a determined, fully-persuaded, full conviction of reality is exactly what is going on in Romans chapter 6.

And this is also exactly where the problem comes in when you're taught the doctrine in a systematic theology-type manner - you never get the information properly handled and effectually working within your inner man that is designed to enable you to **RECKON!**

- Notice that you've got 10 verses of information here, that by the time you get to the end of it - you're supposed to have already acknowledged a whole bunch of things - and that's why you've got "*know ye not*" (:3) and "*knowing this*" (:6) and "*knowing that*" (:9) - and when you "know" something, that what an acknowledgement is.

- And you have to come along and acknowledge a whole bunch of things right up to that last word in (:10).

- And then (:11) comes along and tells you to reckon it.

- But if you haven't had the effectual working of those first 10 verses produced within you - not only the understanding of what they say when they describe and explain your position in Christ to you, but when they teach you the details of it so that it is not some abstract concept to you and so that it's not just some kind of ethereal thing that just becomes theological jargon explaining some kind of mystery that we really can't understand - and if anything like that is still resident in your mind by the time you get to the end of (:10), then the effectual working of that body of information just hasn't done its job yet.

- You're not only supposed to know at the end of (:10) what it means to be *dead to sin* and *alive unto God*, you're supposed to be so persuaded by what has been taught to you, that, even though what it describes sounds almost impossible

..... and even though what it describes, you don't feel the least bit like it, and even though what it describes is something that has no sensation to you, and that you have no frame of reference for understanding it, or having any experience with it - - yet what has been taught to you is not only undeniably true, but it is also the undeniable reality of your life!

- And that's what makes it so that you can come along in (:11) and *reckon* it to be so.

- And to make that convicted, bold, confident, conscious decision in your mind to come along and say, "I'm no longer who and what I used to be - and that's why God talks about my *old man* - because I'm no longer who I used to be - "in Christ," I'm different - I may not look different in the mirror, I may not feel different, but I am - and I'm going to operate on the reality of this difference so that I now *walk in newness of life*, just like (:4) said the intention of all this is."

- But in order for a Christian to not just mimic my words, but to say that to himself with full conviction in his own mind concerning the truth and the reality of it regarding himself, that's what the full effectual working of those first 10 verses are designed to do.

- And so if someone is simply taught sanctification on a bit-by-bit, point by point, words taken out of their context (in what is said in those first 10 verses of ch.6) kind of way, then all he's got is a bunch of theological terms that can do nothing inside him!

- And the compartmentalization that comes out of most of the so-called categorical teaching simply strips the life out of God's word!!!

- It merely turns Bible study into an academic exercise!

- You MUST be able to interface and connect this first truth with the second, and the second with the third, and so on - until you can fully interface and connect that past, retroactive issue with this present reality of (:12-13).

- And you must do that by *reckoning* it to be so!

- Therefore, to *reckon* something is to acknowledge the certain truth or truths and reality or realities, PLUS the additional element (an element 'acknowledge' does not have) of putting that truth and reality into active operation in the details of your life REGARDLESS of what feelings or circumstances (outer circumstances or inner circumstances) might otherwise dictate!

- To *reckon* something is therefore a settled matter in your mind!

11 Likewise reckon **ye also yourselves to be dead indeed unto sin**, but alive unto God through Jesus Christ our Lord.

- “ye (2pp Nom.) *also yourselves* (reflexive)” = (u`mei/j kai, e`autou/)
- Pl. Pronoun u`mei/j
- Adjunctive use of kai,
- Reflexive Personal Pronoun e`autou/

- This is very powerfully and very emphatically put to you (both in the Greek and in the English).

- All of which means that now YOU have to begin putting the doctrine you have learned into practical, functional, moment-by-moment practice in the details of your life.

- Now your functional every-day life is to be lived consistent with these first two main, foundational Biblical truths of your sanctified position in Christ: you are *dead indeed unto sin, but alive unto God*.

- But **you** (ye) are now responsible for doing it! This is your first functional responsibility as a member of the body of Christ!

- And now Paul is going to take that first side of the coin (so to speak), that first doctrinal issue that has been developed from (:5-10) - viz., we are *dead to sin* (:2), and tell us that we must now *reckon* that to be the true, functional, concrete, living reality of who we are in Christ: *dead indeed unto sin*.

- “to be dead *indeed unto sin*”

- Notice that there has now been some slight alteration to the terminology now that we have completed the effectual working of the doctrine that has taught us what it means to be *dead to sin*.

- We are now to *reckon ourselves to be dead indeed unto sin*.

- First of all, because of the emphasis and forceful nature of what (:11) does to produce the godly enthusiasm and zeal to get the doctrine off of the page and fully operational in your inner man, we are to *reckon ourselves to be dead **INDEED** unto sin*.

- “*indeed*” (Primary Particle **me,n** = indeed, verily, truly, etc.)
- This is very forceful—it’s kind of like coming along and underlining it and putting it in bold print—very emphatic!

- English: When we use this term in English it is often used to provoke or induce an issue of CERTAINTY in the thinking. And in this context of a

- By the use of the term *indeed* it is to be understood that you have now completed a particular course or curriculum of study—or in the case of a legal setting, you have now completed the entire presentation of evidence, that evidence has produced a firmly convinced truth or reality beyond any shadow of a doubt and therefore a course of action is demanded to follow.

- And now, based upon all that information you just went through, all the information that has now been properly handled and developed in your thinking, coming out of that are now those major issues or concepts that were first presented—concepts that were only words at first, only mere Biblical or theological concepts, but now they have been totally and completely SETTLED in your inner man: hence, the term *indeed* says that being *dead to sin* and *alive unto God* is a settled matter in your human spirit!

- And by *reckoning* it to be so, the real and proper transfer from concept to living reality naturally takes place.

- Now let's tackle that other subtle change in terminology: the issue of being first told that you are *dead to sin*, but now you are told you are *dead indeed unto sin*.

- We have already noted several things in connection with the discriminating difference between *to* and *unto*, but now let's look at it a little more closely.

- What is the significance in saying to *reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord?*

- First of all there is a natural reason for this: and that is because you have just gone through a whole package of doctrine that has built within it a particular progress of understanding and appreciation of the fact that all that is true and real of the Redeemer is also true and real of the one who is the beneficiary of the redemption.

- So being *dead to sin* (dead to sin's relationship) as it once existed in us as it did in our *old man* (in Adam): it goes from that general issue to the more specific issue of the fact that Christ the Redeemer *died unto sin once* (:10).

- So we've gone from the general to the specific. And when we go to making the transfer from the concept to the concrete, living reality, the extent of our identity with the Redeemer means that we can now say that exact same thing which was true of Him is now true of us.

- Therefore there's a natural progression that has taken a general concept (we are *dead to sin*), and now we understand and appreciate it in a more specific aspect, and that more specific aspect is what we are to operate on.

- While the differences in the prepositions *to* and *unto* are slight, *unto* is a more demonstrative form of the preposition *to*.
- *Unto* is actually a variation of *onto*. *Onto* is made up of *on* plus *to*, put together.
- *To* is your basic preposition of relationship—depending on what kind of relationship you’re talking about.
 - It can be a physical relationship, or a geographical relationship (and if it is a geographical relationship, then it’s a directional-type thing, and that’s why you say, “I’m going to walk down to the end of the road.” And in that way you’re describing the relationship you are going to have between yourself and the road you’re on— i.e., you’re walking on it to the end of it.)
 - And that can be called geographical relationship, or directional relationship, or locational relationship, etc., etc.
- But *to* can also describe a spatial relationship. And if you’re going to have a spatial relationship, then you’re going to therefore change the plane that you’re on, then, generally, you come along and attach another preposition to the word *to*, in order to indicate that.
- And *ON TO* generally indicates that you’re picking something up, and you’re moving it from the plane that it’s on before you picked it up, and you’re moving it to another plane.
 - Therefore, you pick up the dog, and put him onto the table.
- And so by putting that additional preposition *on* to the word *to*, it indicates that the word *to* is not just talking about merely a directional change, but there is also a spatial change as well.
- And *unto* is a form of that.
- And when you use *unto*, generally you are emphasizing the degree of the relationship that you are having (to whatever the indirect object of the verb is), and you are especially emphasizing YOUR ACTION in connection with it.
 - That’s why the term *unto* is used in (:10) in connection with the Lord in His sanctification aspect of His redemption, *in that he died, he died unto sin once*: ... that’s the issue of Him taking sin on and the personal application of Himself taking the action to deal with sin so that He could die *unto* it once, settle the issue, and then live *unto* God, which is His personal issue and personal course of action now.
- Therefore in (:11) where we are to *reckon ourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord*, that’s the very thing we’re doing.

- In fact, this small, subtle, discriminating difference between *to* and *unto* is the appropriate terminology to use because, stemming from what we have talked about all along from the very beginning of being presented with a doctrinal concept in (:2, :3, and :4) and transferring that concept from a mere concept to a living reality in your life - and when it is presented as a concept the appropriate way of saying it is that you are *dead to sin*.
- But when you have now MOVED it from the concept into the personal reality issue where YOUR ACTION IS NOW INVOLVED, there is a personal application of that information, and about that information, that you apply to yourself and that you determine that you are going to operate upon.
- And *unto* is the infusing of yourself, personally, into the equation (so to speak): into the *dead to sin* equation.
- And that's what is generally being emphasized whenever *unto* is used following the simple preposition of a direct object *to* of a given subject.
 - And that is especially seen in (:10) when it came to describing what the Lord Jesus Christ did in the sanctification aspect of His redemption, and then when (:11) comes along and now has us *reckon* ourselves; that's what you are doing.
 - The issue now is to take the issue of what we have been told is true about ourselves, (not because we have made it true, but because God has made it true of us by baptizing us into Jesus Christ's death, burial, and resurrection) and therefore this is our reality, and the issue now is that we're reckoning it to be that very thing.
 - Hence, as we have seen, what is true of the Redeemer is true of the one who is a beneficiary of the redemption.
 - And to be *dead to sin*, you have to be identified with One who has *died unto sin*!
 - And to be *dead to sin*, you have to have *died unto sin*, too! And you have.
- So we are personally bringing ourselves, as a person to whom this is true, into the equation now, and the issue is that we are seeing ourselves and identifying ourselves and declaring our intelligent, knowledgeable understanding of our identity in Christ with respect to sin, just as (:11) says.
- And *unto* comes along and declares the emphatic-ness of that with respect to ourselves.
- And that's the expected, natural kind of change of terminology you would expect when you go from a situation of *to* to *unto* in some presentation of information.

- *To* is the most basic preposition to describe a relationship, but it doesn't stress the issue of you, either having had to respond to it in some particular way, or having had to do something to make it a reality or have it become a big issue in your life, etc., *to* simply describes the fact of the matter.

- But when *unto* is utilized, it's like the issue of you becoming actively involved in having that relationship become a reality; become a real, personal, possessive, operational issue in your life.

- And that's the basic idea of the terminology change from being *dead to sin* (:2) and now reckoning yourself to be *dead indeed unto sin in* (:11).

- Simply put in summary:

The reason the terminology changes from *to* to *unto* is because there has been a necessary change in the context.

And that change is a change in emphasis. The emphasis is you now thinking what is true about you and personally bringing yourself into the equation to put it into operation in the details of your life.

11 Likewise reckon ye also yourselves to be dead indeed unto sin, ***but alive unto God through Jesus Christ our Lord.***

- "*alive unto God*" = "*Alive*" must be understood strictly within the context of our sanctification. This is not *alive* in every sense of the word. (Such as being *alive* in the sense of having eternal life from being saved from the debt & penalty of your sins. No. That's justification.) (or being alive in heaven ...)

- This is being *alive* in the sense of having sanctified, functional life *unto God* just as Christ had a functional life aspect after His resurrection from the dead.

- And this is the reality of who you are now, "in Christ." You are *alive unto God*. That is, your life right here and right now is so identified with Christ that as it is true of Him that He could function in His life *unto God* and responding personally and operationally so as to have your living action now involved in a life of godliness, is the living, true reality of who you are "in Christ."

- God created me to live with Him forever, and now as a justified man I have eternal life, and am made the righteousness of God "in Christ." But God also created me to live for and with Him, and now as a sanctified man I have (based upon being *dead indeed unto sin*) I have functional life that can produce fruit unto holiness! and am made the holiness of God "in Christ."

- And all of it is because of the Redeemer and His redemption: *through Jesus Christ our Lord*. He is the agent of redemption and He gets all the credit and glory!

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.

- Whereas (:11) functions as the transfer verse, (:12, and :13) function as the application verses—the application of all the doctrine contained in the first 10 verses of Romans chapter 6.

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

- “therefore” - Note that since *therefore* is being utilized, this is in fact a conclusion to the matter of you being dead to sin and alive unto God.

- And note the English style issue of inserting the *therefore* into the sentence (to the 4th word).

- This is another issue of the excellency of older English style. (Which is, by the way, ignored by the NIV, NAS, and NRSV.)

This issue of older English style of inserting the word *therefore* further into the sentence serves as a signal to the reader that, for each word *therefore* is inserted, the stronger the emphasis is being laid upon what is being said.

- And that would make our passage a passage of great stress and great, emphatic significance to the reader!

- So you are now being told very forcefully and very emphatically that, based upon fully and properly handling all the doctrinal information in the first 11 verses of chapter 6, you are to now get actively involved in living your sanctified life in Christ.

- YOU are to begin now putting who you are “in Christ” into effect in the details of your life!

- And, with all that doctrine effectually working in your inner man, as a natural conclusion to that, the first thing you are to do with that is: *Let not sin reign in your mortal body!*

- And it is a simple matter: Do not let sin reign in your body; that is, when it comes to the issue of giving in to sin’s presence in your members, just don’t do it; do not let it rule you as a master and you its slave any more! (Because the truth is, it isn’t your master nor are you its slave!)

12 *Let not sin therefore reign in your mortal body, ...*

- “mortal body” (qnhto,j sw/ma) - “mortal” = subject to death; destined to

die. Hence, your *mortal body* is the body of death, the body that is (because of being what you were naturally as a member of Adam’s race), the body you now have is a body that is destined to die—death has a rightful claim on it.

- However, the greatness and power of grace (and the genius of God in displaying His power of grace in you) is that the power of grace can abound in your *mortal body* to the extent that God’s very holiness can be extended through you, even while in your *mortal body*!

- And in order to put this power of grace on display, God does not give you an immortal, glorified body at the moment you are saved, but instead puts to death your *old man* and the relationship that sin once had in your body to be the Master of your body and all that was produced by it.

- Now you are free to begin disobeying the lusts of your *mortal body*!!

- You are now in the position of being “in Christ” and that position has made you *dead to sin* and *alive unto God* so that you now have the legal right and the legal power to exercise Lordship and Mastership over your own body and sin’s power in its members!

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

- “obey” (u`pakou,w = to listen to, to harken; it draws upon the picture of one

who, upon a knock at the door, comes to listen to who it is and let him in, hence, to be obedient and submit as a servant to it.)

- Notice the way this is being said to you: *that ye should obey it in the lusts thereof.*

- My understanding is that the thinking that is supposed to be generated in our minds by what (:12) says when it describes the issue of us now acting upon our reckoned, sanctified status— the issue now is one of taking sin’s presence in our members and describing how it is going to act, and in turn therefore, based upon our reckoned understanding and appreciation of our sanctified status, how we are supposed to respond, in turn, to how sin is going to act in our mortal bodies.

- And the truth of the matter is, that's its only avenue left!
- Since sin's mastership has been broken, all it can do now is make appeals to us. And that's what a lust is by nature.
- And Paul is not coming along and describing any particular lust, and he's not coming along and putting lust in a particular context of, if it's a sensual thing, a sexual thing, an avarice thing, or a covetous thing, or whatever. (That's not the issue right now.)
- The issue is simply, what a lust is by nature. And a lust is an appeal that occurs within an individual that makes him want something.
- And there can be good lusts and there can be bad lusts. (More times than not, we use lust in its bad sense). But Paul uses it in both senses. In fact, the Holy Spirit lusts: *For the flesh lusteth against the Spirit, and the Spirit against the flesh: (Gal. 5:17)* - and that's simply lusting in its most basic sense of what the word means.
- And it simply means, an appeal that rises within you by nature (by means of whatever that natural thing is that produces it) - and depending on the context it can be sin or it can be the Spirit of God within us.
- And a desire is produced on the basis of it, and the hope is that you will want to do what the desire presents.
- And in the context of Romans 6:12, what we're dealing with here is that that's how sin is going to operate!
 - It's not that sin's just never done that before, but the issue is, that's the focal point, i.e., that's all we have to be concerned about now in connection with sin.
 - We don't have to come along and try to understand anything else about it. (This is where people get screwy when they try to locate it in the body, and make all kinds of goofy charts about it and how it cycles around in our brain and so forth ...) No. the issue now is just to understand how it's going to operate.
 - And the issue is that desires are going to arise. Sin still has a right to do that for as long as it's in the body—its got that right.
 - Sin doesn't have the mastership any longer to have dominion over us, and therefore to put to death anything else or take control or take charge; but since it's still in our members and hasn't been eradicated or slain in the sense that it doesn't have any power or any existence whatsoever, all it can do now is make appeals.

- And we have to WILLINGLY GIVE IN TO IT! Or to put it another way, yield and obey it.

- And so when (:12) uses that terminology, “*the lusts thereof*,” it’s simply coming along and describing, that’s what we’re going to be dealing with; that’s what sin is going to be doing: making appeals designed to cause us to willingly give in to it.

- And really, it’s more along the lines of an acknowledgement right now concerning the fact of that, than it is trying to give you some information that’s going to have you define anything regarding various *lusts*.

- And if you get that issue in your thinking from (:12) it will make sense out of the exact terminology Paul uses in (:13).

So we’ve got:

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.

and now:

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.

- And now you should be able to do this as well. You, because of the identity you have in Christ to be sanctified unto functional life, have the power and ability to do this.

- Just a couple of things to point out:

- “*yield*” = (this is where a lot of goofy ideas get going in many “Christian” circles—the idea that you come forward in a church service or tent meeting after some kind of challenge has been made to dedicate your life to God, or to the mission field, or to some kind of full-time Christian service—or to the Holy Ghost or even to something not defined at all... and then you come to an old-fashioned altar and ‘yield’ yourself to it—kind of becoming broken to your will and yielded to the will of God or the church or the preacher or the mission field, or whatever; but forcing yourself to do something for God, type thing.)

- No. Two things will tell you how to properly think about yielding yourself: 1) The context; 2) The basic meaning of the word yield.

- 1) The context isn’t talking about anything about yielding in any sense but what is left for sin to do: to make appeals with hope that you will give in or give yourself over to it.

2) “Yield” = (v.) basically, to give over to another, to give way, to submit, to surrender, etc. Yielding is altogether the result of a foreign agency of some sort. To *yield* is to give way to another, either with one’s will, one’s judgment, or one’s outward conduct. We *yield* when we do not resist.

- Therefore, taken together, both the basic, common definition plus the context tells you that what you are dealing with here is a giving over of yourself to the appeals or lusts of sin still in your members.

- And, actually, you now have two prevailing appeals being made to you. One being the lusts of sin still in your members, to which you now have the power and ability to just say no to (which you could not do before in your *old man*), and the other is the appeals of God and the sanctified life (with all its power) to which you can now give yourself over to and produce fruit unto holiness.

- And, almost unknowingly, the way this is being said to you makes it so that you would think yielding to the lusts of sin is totally inconsistent to who I now am in Christ, and yielding unto God is the only consistent thing for me to do!

13 Neither yield ye your members as instruments (or tools; agents through which something gets done) 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.

- Notice it’s that added phrase, *as those that are alive from the dead*, that puts your thinking in the position it is supposed to be in.

- You are *alive from the dead* in a sanctification-type context. You once were totally dead, functionally, but now you are functionally alive in Christ, and you are exhorted to now (based upon all the effectual working of the doctrine of your godly sanctification thus far) live consistent with that!

- One final thing to notice is that use of the terminology *your members*.

- “members” (me,loj = a member or limb of the human body.)

- - WHY “MEMBERS?” - -

- First of all, remember that vs. 12 and 13 go together. They form 2 components to the first exhortation we receive to now take our sanctified identity in Christ that we now understand and appreciate to be the reality of who we are now, and to start putting that into practice.

- And you are being told this in a particular way.

- And the first thing Paul says, exhortation-wise, is *Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. (:12).*

- And that's the general exhortation.

- And that's how we are to look at our *body* now. We are to look at it as the *mortal*, body of death that it is.

- But even though it's our *mortal body*, we, in it, have this sanctified, functional life position "in Christ": *dead to sin* and *alive unto God through our Lord Jesus Christ*.

- And the issue now is to have that to begin to be EXPRESSED in our *body*.

- And the first component of that is that when the lusts of sin in our *mortal body* arise and makes the appeals that it will make, we do, authoritatively and based upon the power of our sanctification, DO NOT have to let it reign like we used to do.

- Sin does not have the power to rule over us, and we be its willing subjects. (Or even unwilling subjects).

- The issue now is for us to enact the power that we have in view of who we are in Christ, and just do it.

- **But be warned**: this is NOT some kind of "power of positive thinking" or the power of our own indomitable human spirit, or some kind of philosophy like Stoicism or whatever.

- No. This is based upon the reality of who we are "in Christ."

- And that dominion of sin has now been broken—and, in general, that's the big issue.

- And when those lusts of sin come along, we don't have to let them reign in our mortal body, that we should obey them.

- But then, that being the general exhortation, there is now the particular exhortation side of that whole issue, which is what (:13) goes on to describe.

- And that is the issue of looking at the particular details of the operations of our lives, and what we do in this *mortal body* that we have.

- And this *mortal body* is composed of *members* by which we can do all sorts of things: our feet and legs can take us some place; our arms and hands can be occupied with crafting something or participating in something, or cooperating with something, etc., etc., and the issue is to now have the full

realization of the implementing, putting-into-practice of our position in Christ.

- In other words, it's not just a mental process like (:12) lays the emphasis on, and if all it did was to stop at the end of (:12) with nothing else being said at the end of (:12) and didn't go on to say what (:13) says, that mental process would be pretty much all you would think of it as.

- But it starts with that mental process with when the lust arises, that you respond with the knowledge of who you are in Christ to that lust, and you deny it the right to reign and to be whatever it would have you fulfill.

- But that lust has got purpose and direction and design to it. It's not just some kind of innocuous thing that just happens to arise with no real structure or framework to it—no—it's got that kind of stuff to it.

- And the information you get in (:13) really has to do with the way in which a lust occurs. And in view of that, the thinking continues on to the very components that make up that lust as to exactly what it's going to be and how it's going to be carried out.

- So (:13) goes on and takes the issue of putting our position in Christ into practice, and implementing it all, right down to the fine details of working it out into the details of our life.

And that's why Paul says, *Neither yield ye your members ... that's the individual components of our mortal body*, whether that lust had to do with our legs taking us some place and our legs and feet putting us in some ungodly, unrighteous situation or place; or whether the lust would have our arms and hands engaged in some activity like that; or have our eyes engaged looking at something that is ungodly or unrighteous; or whatever the members would be that would be carrying out the lust, the issue is *Neither yield ye your members as instruments of unrighteousness unto sin: ...*

- "Instruments" = an instrument is an implement by which some activity that produces some identifiable production (whether it's a musical composition, or an operation in a hospital [like a medical instrument], or whether it's the construction plans of a building [using the instruments or tools of the trade] or whatever), it is those instruments that actually produce the composition or structure or design. That is they are things that bring forth all that energy that is put behind them.

- And the issue is that, in connection with our position in Christ, our *members (the individual components of our body whereby functional life is carried out)* are to be denied to be *instruments of unrighteousness unto sin* to carry out sin's symphony.

... and to play what it wants played, and the sounds that it wants produced.

- But rather, we're to *yield ourselves unto God, as those that are live from the dead*, and our *members*, therefore, are to be *instruments of righteousness* unto Him.

- All the *members/instruments* terminology is taking the issue of our *mortal body* and dealing with the lust that arise within it, from sin right down to the individual components of enacting and carrying out that lust. (Whatever *members* would be involved in doing that—and would be the functional-life *members* that would be in charge of carrying out that lust.)

- And our understanding and appreciation of our sanctified position in Christ is to be able to take our thinking to the point of denying those individual members be so used by sin.

- And we're not going to *yield* them and give them over to that very thing (to sin).

- But rather, being the consistent thing to do with who we are in Christ, (being *dead to sin* and *alive unto God*), we're going to *yield* our *members* and turn them over to God and they're going to play His music!

- They're going to be tools to build what He wants constructed.

- They're going to carry out operations that He wants done.

- So you really have got the full-orbed concept of putting your sanctified position in Christ into practice all wrapped up in the terminology that is used in (:12 and :13).

- And that's exactly what you'd expect in this 1st exhortation. You'd expect the scope or the full-orbed description of what putting your position in Christ into practice essentially involves.

- And that's why it's worded the way it is; and that's why it is comprised of those two parts of exhortation: the general and the particular. (The general (:12) and the particular (:13))

- So the first, post-doctrinal exhortation to your sanctification and being able to put the two basic, foundational issues into effect in the details of your life:

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.

THE SECOND MAJOR SECTION OF THE DOCTRINE OF OUR
SANCTIFICATION OR SANCTIFIED POSITION "IN CHRIST."

Romans 6:14-7:25

- The Ultra-simplistic Breakdown of all that is contained in Romans 6, 7, and 8:

- These 3 chapters teach us our basic understanding and appreciation of our godly sanctification, and you've basically got 4 major sections...

- 1) **Romans 6:1-13** - which teaches us the most basic and fundamental issue when it comes to beginning the doctrine of our sanctification: the doctrine of our being "*dead to sin*" and "*alive unto God*."
- 2) **Romans 6:14 - 7:25** - which teaches us that the effectual working of our sanctified position "in Christ" requires that we be "*not under the law, but under grace*."
- 3) **Romans 8:1-13** - which teaches us a detailed analysis of what it means to "*walk after the Spirit*" and not "*after the flesh*" as well as the details of what it means to God to be spiritual or carnal and the mechanical means to deal with sin, the flesh and carnality. It gives you a graphic, and almost line by line description of the actual way in which walking after the Spirit works, so that all your thoughts are consistent with that, the way in which you put it into practice is consistent with that, and the appreciation for this being the way in which the fruit of the Spirit is brought forth is understood properly as well.
- 4) **Romans 8:14-39** - which begins the appreciation of the capstone of our sanctification as it is Biblically understood, and that is that you are going to be able to live unto God as a son. It begins our sonship education in earnest.

- Those are your 4 major doctrinal issues, that when they are all put together in their totality give us the complete and effectual working of our sanctified position "in Christ" so we can actually start to LIVE unto God in the details of our lives.

- Therefore as far as the bulk of the comprehension is concerned of our sanctified position "in Christ" you've really got it all at the end of chapter 8 verse 39 once those 4 major components are properly dealt with.

- And they all have their own proper sense & sequence to them.

- The next thing to do is to see the major components that make up this second major section of our sanctification of our not being *under the law, but under grace*.

- The Major Components of Romans 6:14-7:25.

1) - Rom. 6:14-15—Here the apostle Paul once again sets before you in a statement form the next big issue to understand and appreciate in your proper education of your godly sanctification. And that major doctrinal issue is that you are *not under the law, but under grace*.

- And this is the next natural thing that has to be dealt with because of what we have just come to understand and appreciate about our sanctified position in Christ, that we are *dead indeed unto sin, but alive unto God through Jesus Christ our Lord*.

- And this doctrine will naturally build on all that doctrine.

- But this is not just another building block of information (it is that) but more than that: this being *not under the law, but under grace* is to be the next natural thing because any attempt to get grace abounding in your functional, sanctified life by trying in any way whatsoever to utilize the law in doing it will not only FAIL in ever producing *fruit unto holiness*, but utilizing the law to be the thing you are to now live by will take your sanctified life and put it to DEATH!

- Often times people will think that if we are to be good, holy, and righteous, the immediate thing that comes to mind (especially to the flesh) is that God wrote down His good, holy and righteous standards in the law that He gave to Moses on Mount Sinai.

- And so that must be the way to now live or *walk in newness of life!*?! NO!

- There is a natural penchant or bend in your natural man to attempt to *walk in newness of life* by walking under that law! And even if you don't think that is so, you need to recognize it, acknowledge it, and understand and appreciate it as being the truth of the matter.

- But you must be told and taught that *walking in newness of life* can NEVER be accomplished by getting under the law.

- Therefore, Rom. 6:14-15—Declaration that we are “not under the law, but under grace” and the erroneous objection in connection with that.

2) - Rom. 6:16-23—The erroneous thinking of the 1st Objection of not being under the law, but under grace attacked, exposed, and dismissed as the error that it is. (Two parts: { :16-18, and :19-23 })

- 3) - Rom. 7:1-6—The 2nd erroneous objection to not being *under the law, but under grace* attacked, exposed, and dismissed as the error that it is.
- Notice that in response to being now *not under the law, but under grace*, that in each of the two objections you have a “*Know ye not*” - (6:16) and (7:1).
 - Each of those “*know ye not*” is in direct connection with the stated truth of us being *not under the law, but under grace* and the startling reaction that that provoked in the ensuing question of (:15), “*What then? shall we sin, because we are not under the law, but under grace?*”
- These first two major objections God has the apostle Paul deal with constitute the two most natural and most common objections that the concept of not being *under the law, but under grace* generates in the thinking of someone’s mind.
- And then, after those two objections are dealt with, then following that there are two ‘root’ type Misunderstandings that are often deeply set in most people’s minds that are really at the core or source of where those first 2 objections came from.
- What Paul is doing is rooting out all of the erroneous thinking that will hinder and prevent a saint’s sanctified position in Christ from ever being able to be put into effect. Especially to prevent putting your now fully developed understanding of being *dead to sin* and *alive unto God* and to *walk in newness of life* from ever being put into effect.
 - And really, an objection is usually raised because of some kind of a misunderstanding.
 - And so you naturally have these misunderstandings dealt with after the objections are dealt with and expelled.
 - Once the objections come out (being provoked out of your thinking), then once those objections are seen having no grounds whatsoever to stand on, then God comes along and says, “Now let’s really get to the root of this matter.”
 - “And the whole reason why you had these objections in the first place is because you had some real false ideas and misunderstandings about some very fundamental things in connection with the law in the first place.”
 - And that’s what the last two issues from 7:7-12 and 7:13-25 deals with.
 - That’s why Paul asks those questions like he does: (7:7 & 7:13). He doesn’t really treat them so much as objections, he treats them as, “Is this really what you’re thinking?”

- And the order in which all these objections and misunderstandings about the law is very important, and each one will, as it is dealt with, as it is exposed as the erroneous thinking that it is, and then dismissed as having any credit at all, each one will then provoke you to ask about the next issue—that is, as each issue effectually does its job, it leaves you with, ‘Oh, well what about _____ this?’

- And that doctrine is in the order it is in is because God knows exactly how the human mind works!

- And when we finally get to the end of chapter 7 and verse 25, God expects to have completely (by the effectual working of what He has done) uprooted all the misunderstandings about the law that naturally exists in people’s minds when it comes to sanctification.

- And all we’re after right now in this basic outline is to see that there is a deliberate, progressive and organized development of ridding the mind of erroneous understanding about the law.

- This, again is the power of Biblical sense & sequence.

4) Rom. 7:7-12—1st Misunderstanding in regard to now being *not under the law, but under grace* and the corrective doctrine regarding it.

5) Rom. 7:13-25—2nd Misunderstanding in regard to now being *not under the law, but under grace* and the corrective doctrine regarding it.

- And then, at the end of verse 25 of chapter 7, you’re left with only ONE alternative; there’s only one, legitimate, viable alternative for putting our sanctified position in Christ into practice: GRACE.

- And it’s not that being “*under grace*” is just an option, it is the ONLY THING LEFT!!! And therefore it is the only thing that will work.

- Paul’s warnings concerning the law continue throughout almost all his letters:

- I Cor. 6:11-12

- Gal. 4:8-11, 15-16

- Phil. 3:3-9

- Col. 2:8-23

- I Tim. 1:3-7

- Titus 1:10-16; 3:9

-(Go back to Romans 6 and read again verses 14-18)

- 1st Major Component: Rom. 6:14-15—The statement declaring that we are *not under the law, but under grace*, and the erroneous objection in connection with that. (And this is brought up because it is the next, natural and necessary thing that must be properly understood and dealt with in order for a saint to *walk in newness of life!*)

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

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

- These two verses are going to form the stage upon which the entire next big issue that must be understood and appreciated for our godly sanctification to be properly put into practice. They are not only the basis upon which everything that is said in 6:16-7:25 rests, but they are also the gateway into the entire subject of dealing with the law and all the erroneous thinking associated with it as to it ever being the means by which a saint walks *in newness of life*.

- Therefore, the law is to be understood to NEVER be the way a saint is to live and function in his sanctified position in Christ. And in fact, more than that, the law is to be understood and appreciated as one of the main ways to hinder, interfere with, frustrate, thwart and prevent any and all progress in a Christian's life to ever live functionally unto God and produce *fruit unto holiness*.

- The law needs to be seen to be the impossible thing that it is to ever properly live the sanctified life you now have "in Christ."

- You simply cannot live consistent with who you are 'in Christ' and do it under the law!

- Now—when we look at these first two verses (:14-15), at the outset we need to get straight the way in which the questions in (:15) are asked as a result of what (:14) says. (i.e., Just how do the questions relate to the declared statement?)

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

- And then you are to understand that this statement of (:14), because of the force and the nature and the almost sudden, unexpected shock of the statement causes an astonished, almost dumbfounded reaction.

- And that's exactly what the statement of (:14) was designed to do in the first place: it was designed to provoke a particular reaction!

- And so (:15) says

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

- And (:15), when it asks the question, *What then? shall we sin, because we are not under the law, but under grace?* - that "What then?" isn't said because the question is to be understood as some kind of desire that someone would have.

- (:15)'s question is said as an almost sarcastic-type reaction to the issue of not being *under the law, but under grace*.

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

- “For” = is a ‘for’ of further reality. And (:14) is coming along and, because of you now being the justified, sanctified individual you now understand yourself to be, (based upon the first 13 verses of Romans 6), and based on the fact that the full measure of zeal and desire and wanting to *live unto God* in the details of your life has sufficiently been produced within you and should be adequately functioning within your inner man at the end of (:13); now (:14) is going to come along and make a statement regarding the further reality of the capacity you now have to *live unto God*.

- But it’s going to say it in such a way as to address the commonly occurring misconceptions, mis-tendency, misunderstanding that can exist in a Christian, depending upon background, depending upon previous teaching, depending upon all sorts of other factors, there is going to be a tendency to take that properly produced zeal and desire and try and have it work itself out so that this position “in Christ” is put into practice by a methodology, or a means, or a technique, or mechanic, or procedure, etc., that IS NOT going to work.

- And not only will the law not work in living unto God, the truth is, godly sanctification will not even allow for such a method to ever operate!

- And so that is how the law fits in to this whole big package of doctrine.

- The law is something that is generally misunderstood, misapplied, and misused.

- And unless a believer has got clear understanding regarding it, and regarding its shortcomings, its weaknesses, its inabilities, its incapacities, etc., he not only will not start off living his sanctified life successfully, but he will be ‘open game’ to a mess of false teachings and false systems that are out there in the world (with the Policy of Evil being behind them) that prey on a lack of understanding and appreciation in connection with the law, and would therefore keep a justified/sanctified new creature of the church, the body of Christ, stuck in a futile experience in their Christian life that gets frustrating, depressing, and totally flesh driven, and locks them into carnality, and is a wonderful preventive when it comes to never getting a real, solid understanding and appreciation for sonship edification.

- Because sonship doesn’t operate under the law!

- But the main purpose of 6:14-8:13 is to make it so that you can put your sanctified position in Christ into practice and have your *members* be *instruments of righteousness unto God*.

- So by the time you get to your sonship education you can successfully deal with sin in your members when it makes it lustful appeals, etc.

- And once you can do that (do what 8:13 says with full intelligence, with full confidence, with full boldness and consistency), then you are ready for the capstone issue in connection with your sanctification:

- Which is the fact that, in not being under that law, you're also not only *under grace*, but you've also received the adoption of sons.

- So one of the big things this doctrine is doing is clearing the way of anything that could get in the way of your sonship education taking place.

- And it is clearing the decks (so to speak) of anything preventing you from living unto God as one who is dead to sin and alive unto Him. Because you've got to be able to do that before sonship will mean a single thing to you—as far as being a reality instead of just a concept.

- So in looking at these first two verses that make up the initial big issue of information and instruction we are about to receive, we need to fully understand and appreciate just what would be the reason why someone might think what is expressed in (:15)? *What then? shall we sin, because we are not under the law, but under grace?*

- After (:14) says what it does, why would someone say that?

- Well, the truth is that (:14), by what it states, it causes or provokes common misunderstandings and misconceptions and misapplications that most people (especially those who are justified/sanctified saints) have when it comes to putting their sanctified position in Christ into practice.

- And you need to recognize the reality of the fact that there are certain situations that some Christians find themselves in, based upon background, present circumstances, etc., etc., that are loaded with a whole bunch of misunderstands and misconceptions in connection with either God's word in general, or certain portions of it, etc., that lends itself to a Christian's not following through PERFECTLY on what the first 13 verses of Romans 6 provides for.

- And that's not a slam against such Christians at all. God understands it, He knows all about it in advance, and He provides for it. In fact, God knows that the truth is, more Christians throughout this dispensation of grace will find themselves in that boat than those who don't. And those who don't find themselves in that boat right away, can still end up getting themselves in that boat if they don't learn some things that are truthful about the law and their flesh that these others, who already have some preconceived misunderstandings and misconceptions also need to get straightened out regarding the law and their flesh.

- And it needs to be recognized that even though you might not have some of these preconceived misconceptions and misunderstandings about the law, it still needs to be recognized by you that you just can't skip over this section and pick up at Romans 8:13 and be able to do what it says.

- If you try that, it won't last very long because the policy of evil will take advantage of your ignorance of things about the law, and your ignorance of things about your flesh.

- And you might start off for a span of time walking consistent 'after the Spirit' in connection with who you are in Christ, but you will be ensnared and trapped very quickly thereafter.

- So even though you can come to the end of (:13) of Romans chapter 6, and without having in your background a mess of misunderstandings and misperceptions, or you can have a degree of ignorance that, temporarily, is blissful in connection with not being full of misunderstandings and misconceptions, every member of the church, the body of Christ needs the effectual working of Romans 6:14-8:13 in order to successfully live unto God in the details of their life!

- And that takes us right back to Romans 6:14. And you need to recognize that it needs to be said; it needs to be said in the way it is stated; and the law needs to be brought up in the manner and context that it is.

- And that needs to give 'vent' to potential misconceptions and misunderstandings that would make it so that someone would come along and say, "Well, hold on. If we're not under the law, then we might as well just continue in sin."

- You cannot underestimate your flesh. Because your flesh has the power, that if it can do it, it WILL deceive you!

- And if not by putting yourself under the 10 commandments, or the other 600+ commandments, then by putting your position in Christ into effect by your own fleshly energy!

- And that's because the law is not the ONLY avenue for the flesh. (It's its favorite ave., it is its Satanically glorifying ave., but it's not its only one.)

- Therefore each objection, each misunderstanding, each misconception in connection with the law and your flesh is necessary each step of the way to properly and perfectly clear the way to *live unto God, walk after the Spirit*, and begin sonship education.

- So we need to clearly understand the details of what is being said in Rom. 6:14, and appreciate the terminology that is used there, and exactly what it is doing & why it provokes such a reaction as you find in (:15).

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

- What does it mean for *sin* to have **dominion** over you?
 - “*dominion*” (*kurieu,w* = to exercise executive power over another; to be lord over; to reign over as a king or sovereign dictator imposing its rule and control over all, bringing everyone into its subjection)
 - This is only the second time this word has been used by Paul (First used in Rom. 6:9, ... *death hath no more dominion over him*)
 - And we have already looked at its meaning as a general term indicating ownership and lordship; it also carries the idea of the power or legal right of governing and controlling.
 - And for that context, that was sufficient for what that context was dealing with.
 - But *dominion* hasn't been used yet in this context. And my understanding is that the word *dominion* is brought up here for a very particular reason.
 - Notice Paul doesn't say, “For sin shall not reign over you: for ye are not under the law, but under grace.”
 - No. He says, “*For sin shall not have dominion over you...*”
 - And that concept of sin not having *dominion* over you is designed to provoke a particular kind of thinking.
 - It's designed to provoke the objection of (:15)!
 - So that if there are any of these erroneous misconceptions, misunderstandings, mishandlings, miss-thinking or false ideas about the law and the flesh, the statement of (:14) is designed to cause them to surface.
 - In this context, the issue is of something (*sin*) and the fact that it has had existing *dominion over* us, and the fact of it is designed to provoke a reaction in our thinking.
 - And really, we don't need any more of a defining, definition-type understanding of the term—because, along with its kinship term, *reign*, as we have already encountered (especially back in :12), the reigning, lordship, master-to-slave type issues have already been dealt with.
 - And since we have advanced in context, an advance in the term is in view.

- Up to this point sin's reigning power and mastership and strength and so forth has been put into an authority concept—and the word *reign* (:12) has been used in connection with it, and therefore you've got that rulership issue already developed and working.

- And there should already be an acknowledge of that, and a recognition of that. But there's something about the word *dominion* and the difference or shade of meaning that it has between the simple reigning concept that we have already seen and the way it is now stated when it comes up in (:14).

- And when it is now brought up again, there is something more advanced about it that we should be able to recognize by not just repeating the term *reign*, but utilizing this expression, *sin shall not have dominion over you*.

- And since (:14) is that gateway verse into this body of doctrine, and since it is designed to provoke some kind of response—in fact the very response that (:15) anticipates, (:14) is prepared (in all of its words) for that response.

- So by recognizing that (:14) is designed to function in a provocative manner; to provoke a particular train of thought in order be able to deal with a particular issue that's got to be dealt with, the words of (:14) are not flippantly or indiscriminately chosen. No. They all have significance that goes toward this provoking of the thinking that comes out in (:15).

- The KJ translators have helped us out a bit by the way the verse is punctuated.

- Notice (:14) says, *For sin shall not have dominion over you: (colon), it doesn't say 'For sin shall not have dominion over you, (comma) for ye are not under the law, but under grace.'*

- The purpose of the colon is that we are to take a fuller stop there than if a comma had been used.

- Therefore that first expression can almost be taken as a sentence or statement in and of itself.

- And that means that it is intended that we take a pause there and fully process just that information before you go past the colon and pick up the rest of the verse.

- But the colon also tells you that the thought is NOT complete yet. Otherwise there would be a period there.

- A colon is like the closest stop you can get in a thought to what a period does, and therefore you're expected to process the information almost as if it was a complete thought.

- But in order to finish off what the writer wants to do with that information, you've got to go past the colon and pick up the rest of it.

- So what (:14) is first of all doing, is that it is first of all making a statement about *sin* that really has the same basic concept to it that has already been said about *sin* in connection with us in view of our sanctified position that the first 10 verses have told us about.

- We know that, as (:7) said in describing the details of our sanctified position that *he that is dead is freed from sin*. Therefore the mastership of sin over us has been broken. We don't have to serve sin anymore like we used to. The relationship between us and sin is no longer what it used to be. And therefore that mastership relationship has been broken, and now all sin can do is make its lustful appeals (like :12 and :13 have described), and we know that we have the power, (not based upon our own energy, but based upon the implementation of this sanctified position in Christ), not to have to *obey sin in the lusts thereof*, and not to have to *yield our members as instruments of unrighteousness unto sin*, etc.)

- So we already have that understanding in our thinking. And based upon following through on the implementation of what (:12 & 13) exhort us to do, there should already be the experience of victory (so to speak) in connection with sin as it's lusts appealing to us and so forth.

- But then after that, (:14) comes along and makes this statement with a significant pause after it's made, so that an impact occurs, and then the rest of what needs to be said in (:14) is said to complete the full impact that (:14) is designed to have: which is to produce and provoke a particular kind of thinking to now occur within us.

- And so when that statement is made at the beginning of (:14), it's not making the statement that is to so much shock us (so to speak), but it's a statement that is designed to make us think about the relationship that we used to have to *sin* in a slightly different manner.

- Not one that just involved mastership and sin reigning, but one that involved sin's dominion.

- And you really need to think about the way sin's mastership that it once held over you has been presented to you in the terminology of verses 5-10.

- Because our *old man* is *crucified with him*, henceforth we should not serve sin; *he that is dead is freed from sin; let not sin therefore reign in your mortal body; neither yield ye your members*; etc., all of those expressions and terms are servitude-type terminology.

- But *dominion* has a slightly different meaning between it and all that mastership-type terminology that sitting in those first 10 verses.

- They both involve authoritative rulership over another.
- A master reigning over a servant is authoritative rulership.
- *Dominion*, like a king in his king-*dom* is also authoritative rulership.
- But between those two, what is it that makes one mastership and the other one *dominion*?
- Or to use the actual words Paul uses, what would be going on in the context that would make you choose to use the word *dominion* rather than the word *reign*?
 - To help, you can go back to (:9) where the word *dominion* was used in connection with the Lord's own death and think about it in that context where it said, "... *death hath no more dominion over him.*"
 - It doesn't say, "... death hath no more mastership over him" or "death hath no more reign over him."
 - Because the truth of the matter is, death never did have mastership over Him! **But death did have dominion over Him!** And now the issue is that death "*no more*" has it.
- So authority and rulership are common to both concepts, (*mastership & dominion*) or (*reign & dominion*), - but the difference is in the nature of the authority and the nature of the rulership.
- One other key to pay attention to that will also help us out with what this term *dominion* is driving at is the way it is stated: notice (:14) says, "*For sin shall not have dominion over you*" - it doesn't say, 'For sin shall not dominate you.'
 - 'Dominate' is another form of the word, with the exact same root that *dominion* has, and yet that's not the way God worded it.
 - God didn't put this in the typical verbal form—He, instead, put that word *dominion* into a verbal expression, and on top of that He used the word *over*—*For sin shall not have dominion over you.*
- And all these things are subtle ways of making you think (and that's exactly what God is doing), He's making you think in a particular way; He's putting your thinking in the position He wants it in, to think about this issue of the law and how your flesh will act and react in connection with it. And to bring the erroneous thinking about the law that naturally exists in a man to the surface in order to properly deal with it.

- ‘**Having *dominion over***’ someone: there’s something about that kind of authority and that kind of rulership that has a feature to it (or a characteristic to it) that is significant, and especially here in (:14) it acts as kind of like the key in the ignition (so to speak) that’s going to get that particular provoked thinking going in the right direction.

- And therefore it’s going to enable the last half of (:14) to finish off the full impact that God wants made by what He says there in (:14).

- Now before we get lost in the details, we must always bear in mind the overall context here is bringing up a statement, that when it makes the impact it is designed to make in a saint’s mind, it would cause this particular objection that naturally arises in (:15) - but it is all about THE LAW.

- And so the context is about THE LAW.

- And there is something about the law, itself, that has a natural relationship or natural bearing to this “*sin shall not have dominion over you*” concept, and this unique feature that belongs to ‘having dominion’ over someone.

- So when you think about what would be or what could be in a saint’s mind about the law that would have him object the way he does in (:15), it is in that context where this significant, yet subtle, discriminating shade of meaning comes out and comes into play.

- My understanding is that when *dominion* is used in a context such as this, and especially when you have it worded like it is here, (*For sin shall not have dominion over you*), the concept and significant shade of meaning that is important to your thinking is that it has, rather than the simple idea of authoritative rulership, it has more to do with THE SOURCE OF THE AUTHORITY.

- In Charles Smith’s Synonyms Discriminated, when the term *dominion* is dealt with, Smith uses, as an example of this subtle shade of meaning, he goes back and cites what took place with Adam in the opening chapter of Genesis.

- Genesis 1:26-28 (first time *dominion* is used)

- And just as Smith says, “The *dominion* is in itself given him by God, ...”

- In other words, when someone has dominion over someone or something, they have it because it has been given to them to have! That is, a higher authority has granted it.

- And that’s the primary difference, as far as the nature of the authority, between synonymous terms like *mastership*, *reign*, *dominion*, etc., that involve the authority to execute power or impose will or subjection, or whatever.

- When something or someone *has* dominion over someone or something else, another individual has given that to them.
- So what (:14) provokes here by the first half of what it says, is the issue of the fact that someone gave sin *dominion* over us in the past!
 - And that was God, Himself!
 - That's what the law was designed to do.
 - And now God has NOT given sin the right to *have dominion* over us, because He hasn't put us *under the law*, He's put us *under grace!*
- And that's now designed to provoke the whole concept and the whole issue of thinking that needs to be possessed by us when it comes to what God has done with that law, and what He designed it to do in a sanctification context; and what He has not designed it to do in a sanctification context.
 - And it's designed to bring to the surface all the natural, and or erroneously taught and received ideas and thinking about God's purpose, design, and function with the law.
 - Because natural man and religious man both share something in common in connection with the law—they completely misunderstand God's design and purpose with it, by nature!
- Now that may not seem like a real big issue right now, but when you realize that everything from this point until you get down to the end of chapter 7 (and even on through the first 13 verses of chapter 8), the law is going to be talked about over and over and over again.
 - And it's going to be talked about consistently in view of erroneous thinking, ideas, concepts, uses, etc., etc., about it.
- When (:14) says, "*For sin shall not have dominion over you:*" that statement, itself, comes along and acknowledges that sin was given to it dominion over us. Or that concept of sin being given *dominion* over a person was something that was in effect.
 - And God is the one who put it into effect.
 - And the colon at the end of that statement is designed to have us acknowledge the reality of that. And then the rest of the verse goes on and defines what that original *dominion* was, and the very mechanical means by which God gave sin that *dominion* (the law), and then puts it in contrast with the situation that He has now established in which sin is **not** granted that dominion any more, and which makes it therefore so that we don't have to consider ourselves in that former situation and longer.

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

- When He goes on to say, “for ye are not under the law, but under grace.” if you’re *under* something, someone has to put you there! That’s what that expression just naturally means.

- And God is the one who put his people (in the past) *under the law*, and He’s the one who puts His people now *under grace*.

- And when He put them *under the law*, He gave sin dominion over them by doing that!

- And when He has now put us *under grace*, He’s canceled sin’s dominion and right to impose it’s will on us!

- So now you’ve immediately been put into the arena of what God has done.

- And a big change from what He had done in the past, to what He has done now is in view.

- And in view of that, it is designed to provoke some logical conclusions to that—which, because it is designed to provoke some logical conclusions, it is also designed to expose and bring to the surface common, typical, normal, erroneous ideas and thinking about the law that need to be addressed, need to be corrected, and need to be dismissed so that none of the things belonging to those erroneous ideas stands in the way, or ever becomes a hindering, impeding issue in the matter of us putting our sanctified position “in Christ,” that those first 13 verses have just taught us about, into practice on a regular, daily basis throughout our daily lives.

- And no matter what your background is—because in some cases a saint will have need to confront every issue brought up from here to the end of chapter 7; some will only have a couple of them as real hindrances to them; some may seem to not have any; ... but all these are needed in every saint’s understanding so as to get rid of and jettison any and all the erroneous baggage in their background, but for those who think this may not apply to them—IT DOES—and I know it does because every single one of us regardless of background still has his **flesh**.

- And you have to know just exactly how your flesh is going to attempt to operate, and you need to understand and appreciate the inability and the lack of capacity that your flesh has, which you do not know by nature!

- And you’ve got to have God tell it to you.

- And on top of that, every saint (regardless of background) is going to be subject to being deceived later on by the policy of evil where, in connection

... with one of its tactics & ploys, when it comes to attacking a saint's establishment, naturally desires to have that saint foolishly and stupidly put himself underneath that law.

- Therefore EVERY saint needs to go through all the erroneous ideas, misconceptions, misassumptions, etc., that can exist and that can be harmful, detrimental, and damaging to him.

- Every saint has to learn about them, and go through all of them, and get them effectually working within him so that he can emerge from the doctrine of his sanctified position in Christ, (at the end of :13 of chapter 8), with the full confidence that he can put his position in Christ into practice on a regular basis, and so *live unto God* and do so with intelligent understanding of how to deal with the lusts of sin when they occur in his life; how to deal with worldly lusts when they occur, and so forth.

- And he needs to appreciate that methodology of dealing with it all is based upon *walking after the Spirit*, and *not after the flesh* underneath that law, or any 'Christianized' form of that law.

- And that's kind of the scope of the whole package.

- But it needs to be acknowledged and realized that the law is a system of operation, designed by God to give sin dominion!

- Purposely designed by Him to do that; pre-planned by Him to do that; and with all full intention that it would do that!

- And that grace, likewise, is a purposely designed system or method of operation; a pre-planned system of operation; a system of operation with full intention by God to do the exact opposite! (And that is to not give sin a leg to stand on—to make sin an impotent thing in the life of His saint in this dispensation of grace!)

- And so (:14), by what it states, introduces the law as the system of operation that God put into effect, designed to do the very thing that man, by nature, thinks it was NOT designed to do: and that was to give sin dominion!

- You take the brightest Harvard-educated man, or a cave-dweller in the jungles of Bolivia and sit them both down in a room and you give them a codex of commands, and (it doesn't make any difference what those commands say), and you ask them, "On the basis of what I've just given you, what are these prohibitions and laws designed to do?" And those two men will come along and will say the exact same thing: "It's designed to prevent me from doing these things." AND THEY WOULD BE WRONG!

- And that's why those first 2 words of (:15) are "*What then?*"- shocking!

- (:14), by what it says, is designed to bring forth the erroneous thinking that's in a person's mind that won't allow (:14) to make sense to them.

- (:14) makes sense to a natural man, and also a natural saint's mind at this point if it said, "For sin shall not have dominion over you: for ye are under the law."

- (That's what would make natural sense.)

- And now you should be able to see what the more detailed effectual working that (:14) is after.

- By the way, when you just think about the word *dominion* in all of its shades of meaning: **it's a granted right to reign or rule, given by a higher authority**—well, when you take that back to (:9) "*Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.*" - it was God the Father that granted death the right to have dominion over His Son! And it was allowed to have *dominion* over Him for 3 days and 3 nights. Death did not have mastership over Christ, but it was granted the right from a higher authority (God the Father) to exercise its will over the Lord Jesus Christ.

- And when you appreciate this particular shade of meaning of the word *dominion*, and then when you go back to the issue of the law being brought in, you come to realize the fact that, when God had put His people under the law, when He brought that law in and put His people underneath that thing, He was granting sin the right to do things, and He was doing that for a number of reasons. But the issue is that putting them under the law, He was, in putting them under a system in which sin had *dominion* over them.

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

- "*but under grace*" = being under grace is the very thing that the first 10 verses of chapter 6 taught you—grace gave you that sanctified position you have "in Christ." It justified you and it sanctified you. And you are under that now.

- And that's what is supposed to be in your mind, and is the reason for why you're going to live the way you are going to live; why you're not going to continue in sin; why you're not going to obey sin in the lust thereof; why you're going to do all that (:13) goes on to say—because the grace of God unto you in justifying you and sanctifying you teaches you to think that.

- You are never to think that going outside of who you are "in Christ" and grabbing hold of something (even the law) external will work to put your sanctification into effect! (IT WON'T WORK!)

- When God put men *under the law*, He intentionally, and purposefully granted and gave sin the legal right to reign over men's lives. Therefore being *under the law* is being under the dominion of sin!

- (great "conference" verse) - Gal. 2:6

- Gal. 1:11-14; 6:12-15

- And the truth of the matter is, that if anyone has a problem with God intentionally and purposefully giving sin dominion over them by putting them under the law, it is certain that they have a poor and shallow understanding and appreciation of what God was doing and why He was doing what He was doing, from Abraham to Moses, and especially from His coming to Moses in Exodus 3, and all the way through Exodus 19.

- But even more than that, there is usually a big failure or shallow understanding to an extreme degree in most Christian's understanding of just exactly what was supposed to be learned from Exodus 3—15, where the children of Israel went across the Red Sea.

- Between Exodus 3 and even on to 19, a particular, lousy attitude had been developed in the thinking of the children of Israel. (starting at the end of Genesis)

- Acts 7:22-25

- Exo. 6:1-9 (:9)

- Exo. 13:18

- And if they had learned what they should have, when it came to God giving them the choice of going under the law, they should have responded in horror, thrown up their hands, and said, "That's the last thing in the world we want! You've made it perfectly evident to us that we are completely dependant upon, and absolutely need your Jehovah-ness and grace, or we're nothing!" — but that's **not** what they did!

- They didn't learn what they should have learned.

- Between Exodus 3 & 19, the children of Israel were expected to put themselves in the proper position whereby they are going to be able to function as that "*great nation*" that God told Abraham that they would be (back in Gen. 12). But the issue is that it would be God, Himself that would do that: "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:" (Gen. 12:2)

- But in order to do that, they were going to have to come along and acknowledge that, by nature, they were inept, unable, and unfit for doing what God's plan & purpose with them as the seed of Abraham called for.

- And the only remedy for that is God's Jehovah-ness & grace, and therefore they would have to become beneficiaries of God's J-ness & grace; and have God make them fit for all that His plan & purpose called for them to be.

- But in this whole package or section of doctrine in God's word, you need to realize that the issue God is going to confront them with, from the moment Moses is sent back in to them, with the knowledge of the name Jehovah, and it being His memorial for them unto all their generations; the issue they are being confronted with from that moment until they get to Mount Sinai, is the issue of their absolute dependency upon His J-ness & grace, in view of the fact that, by nature, they are totally UNFIT for what God's plan & purpose calls for.

- Therefore, they have a mindset that, by nature, is NOT correct.

- If it was, there would be no need to educate them the way God had to. Nor would Moses have perceived (in the opening chapters of Exodus) the difficulty in dealing with them—to the point that they might have actually forgotten who God was). If their thinking was what it should have been, Moses wouldn't have had any apprehensions whatsoever along those lines.

- But God did have to educate them, and Moses did properly perceive the problems and objections and difficulties that he would have to face with them.

- And all that underscores the fact that there's something wrong with Israel's thinking as a whole. (collectively) Something was seriously wrong with them, something horribly wrong with them in their thinking about themselves as the seed of Abraham.

- And Moses saw this from the very beginning.

- Instead of thinking about themselves properly, there was something else in their minds.

- And all this goes to the reasons why God had to bring them to Mt. Sinai, why He had to deal with them the way He did, and why He would confront them with the possibility of going under the law, contractually, to which they would purposefully and deliberately be put under sin's dominion.

- Because, the truth of the matter is, that in light of the way they thought about themselves, and the wrong, erroneous thinking they held; and in light of their repeated failure to learn properly about God's J-ness & grace; and their own position in view of it, THIS WOULD BE THE ONLY WAY in which this truth could be taught to them, and the truth could become known, and that an individual could therefore correctly perceive what he really is in the eyes of God.

- And all this should be understood before you ever get to Exo. 19. In fact, this should be understood before you get to the Red Sea in Ex. 15. It is to be understood in Phase I (so to speak) of their education—Exodus 3-15.

- And you won't perceive all that you're suppose to perceive in understanding why God did what He did with the law, and giving sin dominion over the nation Israel, unless you really get a firm grip on appreciating the fact that there was something materially wrong with the heart and mind of the seed of Abraham at that time.

- And it really got underway there at the end of Genesis when Joseph died and as the children of Israel multiplied down there in Egypt something took place that made it so that the kind of thinking that should have been ongoing and passed down from father to son, etc., until the time came for the fulfillment of Gen. 15 (Abrahamic Covenant), what should have been taking place, wasn't taking place. (in general and overall)

- And this entirely different mindset was developed in the children of Abraham.

- So Israel's perception of who they are and who God is was out of whack.

- And resident in all that information (from Ex. 1-19) are many things that God said and that He did, and the way in which He said things and did things, that were designed to go hand-in-hand with His education of them in His J/G so that the complete package of not only what He taught them, but what He was doing when He was teaching it to them, and what He was saying to them, and how He was saying it when He said it to them, so that they would see what they really were by nature.

- And they should have understood and perceived what it all meant and should have acknowledged that. (And they should have understood and perceived all that especially from ch.3-14 in all those plagues that came upon Egypt.)

- And that big package was designed to take care of this out of whack kind of thinking that they had.

- And it was really a horrendous thing in God's sight.

- And the way they were thinking about themselves was horribly wrong.

- And that primary education they were to receive into the initial, basic, education into God's J/G, (Ex. 3—14) especially as those plagues start coming upon those Egyptians, were not only designed to have an impact upon the Egyptians, but they were also designed to have a very specific impact on the nation Israel as a whole!

- And they were to understand that they were not just sinners by nature, but they were also something else, something more than that.

- And the key to that is to understand and appreciate just what was Israel's response to those plagues supposed to be? What were they suppose to be thinking?

- The truth of the matter is, God expected them to think, “**WE DESERVE THIS, TOO!**”

- Not, “If we don’t do something” or “If we do do something” - No, the thinking should be, “We, by nature, deserve this!” - “There is no reason why God is not pouring these plagues out on us as well!”

- THAT’S what they were suppose to have understood. That they were in the exact same boat as the Egyptians! (That’s why they’re down there in the first place!!!)

- But that’s NOT what they thought.

- And that’s what is horrendously wrong with their thinking.

- They did not believe the truth concerning what they truly were by nature.

- And that’s what is behind the law.

- When God’s teachings regarding His J/G are rejected so that that knowledge of what they were like by nature was not allowed to effectually be acknowledged by them, then there is only one other way in which that effectually acknowledgement can be produced, and that is to give the sin that you deny, to have dominion over you and let it teach you, itself, just how horrible you really are!

- Now, those who lived in those first 4 generations (Abraham, Isaac, Jacob, and the Tribes) were not put under sin’s dominion because they didn’t need to be.

- At that time God had another provision in effect that anybody (even Gentiles) could have responded to.

- And it was when the 70+ of those tribes went down into Egypt, the full and proper understanding of how they viewed themselves in the eyes of God did not continue on as it ought to have continued on.

- And what was to continue on was that provision that God made so that both His own God-awareness and man’s own self-awareness was what it should have been—and along with that was the provision of circumcision (for this was before the law made the ‘middle wall of partition’ that drew the line of separation between the Jews and the Gentiles).

- But just as was seen in all those plagues, whenever an Israelite was given knowledge about him being different and set apart as something special, at the same time he was NEVER to think that

... there was anything about himself that made him entitled to be, or to naturally have something that made him to be, or even have the right to be special, different, set apart by God, etc., etc.

- No. It was always to be understood that they were sinners by nature, and that they were in the exact same boat as any Egyptian or any other Gentile—the only difference being God and His J/G!

- And so the influence God had that caused Abraham, Isaac, Jacob, the Tribes, and Joseph to see exactly what they were by nature in God's sight, (as those tribes go down into Egypt, they go down there for various reasons), but as God (so to speak) withdrew Himself (note that when it comes to Him dealing with them down in Egypt, both in the last few verses of Genesis as well as the opening chapters of Exodus, He "visits" them), and as He withdrew Himself from them (again for various reasons, not the least of which is because of the legalities of how the Adversary was now allowed the right to do what he could do), God now vests that influence that would cause an Israelite to clearly understand and appreciate what we was by nature in the eyes of God, in the children of Israel, or in the nation, itself.

- But they failed to continue on with that influence.

- And therefore they didn't see why God had immersed them in the "*horror of great darkness*" that caused Abraham to just shudder! (Gen. 15:12)

- And so they never saw themselves as being, by nature, just as corrupt and ungodly and as vile in God's sight as the Egyptians were!

- But all that is just the 'gist' of the understanding, because you have to be able to refine that so that you can recognize some things that God said to them that made it even more personal than that, and even more descriptive than that.

- Therefore, to bring it up to Sinai, they failed to perceive what they should have perceived through their initial, basic education into God's J/G, so they then have to be taught under the 5 further trials of education. (Failed to perceive the horror of what they were by nature.)

- But they failed miserably in their after-school education as well.

- And when they finally get to Mt. Sinai, they not only collectively are going to be held accountable by God, but they're also going to be **personally** held accountable!

- And that's why the law had to be confirmed nationally, and it had to be confirmed personally!

- Therefore it is part of man's nature (whether you are part of the seed of Abraham or whether you are a part of the seed of Adam), it's part of sin in man's nature to NOT naturally perceive yourself as God sees you.

- And because that is there, when something like the law is presented to you, you don't properly perceive the reason why God would present that law. You perceive something that is wrong and erroneous.

- And therefore when a man is presented with a law (like the law of Moses), they simply and naturally don't see it as being put under the dominion of sin.

- A man (natural or religious) thinks that God gave the law so that they could please Him—so that they could do righteousness in His sight, and they could therefore keep wrong-doing to a minimum!

- And the reason why they would think that is because they don't perceive themselves like God does.

- They don't see themselves to be the rotten thing that they are!

- And so God gave the law to show a man to be the rotten thing that he is!

- And that's why the law gives *sin dominion*. So that, by *sin* having *dominion*, a man (if he's going to be honest with himself) will be confronted with the rotten thing that he is.

- In light of that erroneous, ungodly, rotten attitude, that 1st initial phase of Israel's education into God's J/G (Exo. 3-14), the end result of what God is after is a realization in the heart of every Israelite about something (or what is at the core of this lousy, erroneous attitude about themselves) is ... (the end result of the education) is ... (if you think you've got natural righteousness/holiness), the truth of the matter is, you are NOT thinking that there is anything really wrong between you and God!!!

- You're not thinking that there is anything really wrong with YOU!!!

- But the truth of the matter is, there is something HORRIBLY WRONG with you!

- By nature, you are a horrible creature in God's sight. By nature, you are cursed of God. By nature, you are not holy in God's sight, and by nature you deserve separation from God—DEATH!

- And that's what God is after that they need to acknowledge that the bottom line issue in connection with how they stood and were viewed by the eyes of God were that they were a cursed, unclean, death-deserving people like anybody else on the face of the earth. And that's what they DID NOT see themselves to be!

- Yeah, they may have had their problems; they sure weren't perfect; but they were not that bad! oh, yes they were!

(That's why Moses does what he does with them in Deut.)

- Deut. 8 (whole chapter), (:2) *to prove thee and know what was in thine heart*, (:17) (:3) - gives you some insight to the reason Christ responded the way He did to the Adversary when He was tempted in Matt. 4 & Luke 4: He responded properly to a temptation to lift up His heart in the exact way an Israelite's heart was, by nature, lifted up. (He passes one of those qualifying issues of a Redeemer.)

- And what was in their heart (that Israelite's heart) was PRIDE!

- And nothing brings that to the surface like the law!

- And the law will put you under sin's dominion so that you (because you refused to learn it the easy way), you're going to have to learn it the hard way!

- And that's why the law does what it does; that's why it gives *sin dominion!*

- And that's why even a justified, sanctified, new creature of the church, the body of Christ, at the end of Romans 6:13, when he gets told in (:14), "*For sin shall not have dominion over you: for ye are not under the law, but under grace.*" is going to object, and is going to think about the law erroneously, because that pride is still there.

- It may have been gotten rid of, or quelled, in connection with justification; but now it has got to be gotten rid of and quelled in connection with sanctification.

- And that's the position God wants your thinking to be in in Romans 6:14 as this next big issue of the law, in the context of sanctification, gets underway.

- And now what God is going to have Paul deal with are all those erroneous components to the kind of prideful thinking that exists in men by nature in connection with the law in the context of sanctification.

- And now you should realize why Paul has to bring this up. He brings up the law as the mechanical means by which sin was given dominion over you because it is designed to force an issue.

- And that takes us back to our passage in Romans 6:14 ...

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

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

- Now getting back to the issue of the next *form of doctrine* God wants effectually working in your inner man: the next issue of godly sanctification (according to Biblical theology) is that your sanctified, functional life “in Christ” - your being able to put your being *dead to sin* and *alive unto God* into effect cannot be accomplished by the law, by putting yourself under that law, or in any way living according to that law!

- And in fact, there is a need to now bring to the surface all the erroneous thinking, and misunderstanding, and mishandling of the law so that those areas of erroneous thinking you have can be exposed as the error it is, dealt with it, correct it, and dismissed it as ever being the means of putting your sanctified position in Christ into effect.

- And, again, it will be done by 2 major objections followed by 2 major misunderstandings.

- Now we need to make sure that we really have an adequate handle on the 1st OBJECTION—(in fact, this is the one that takes the most amount of space).

- And that indicates that a good deal needs to be said to not only completely dismiss that 1st objection, but it also indicates that there are going to be some things said, as that 1st objection is dismissed, that are foundational concepts when it comes to dealing with the 2nd objection and the misunderstandings that follow.

- Therefore, when the 1st objection is raised in (:15) it is critical that we know exactly what that 1st objection is all about—not just having a sketchy idea of what it is about, but a real solid understanding and appreciation of what it is all about.

- And my understanding is that there is more to this 1st objection than might first meet the eye—and I think that because as Paul responds to it in (:16-23) it becomes evident that, in view of all that he says, that this objection has some real substance to it—it’s more than just a surface concept.

- So (:14) makes that radical declaration: *For sin shall not have dominion over you: for ye are not under the law, but under grace.* And it is said that way in order to provoke the wrong thinking & misunderstandings that are commonly held in connection with the law to begin to work within the mind, and to come out with the 2 most common objections that there are, so (:15) says

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

- First of all, Paul is not just restating the same thing he said back in (:1) “*What shall we say then? Shall we continue in sin that grace may abound?*” - (:14) brought something else up that the original concept in (:1) didn’t address at all.

- If this was restating what Paul said, he'd just come along and say, "Don't you remember what I told you back in verse 1?" And there would be no need to go on and say what he does in (:16-23).

- Verses 16-23 is not just simply a repetition of verses 1-13.

- Even though, 'at first blush,' it may seem like it because of some terms that get repeated: viz., *yield*—and the idea (even though it was not stated in :12-13) the idea of servitude of your members seems to be there, so some would think that this is simply a further development of :12-13.

- But when you pay close attention to what is being said, you see that that is NOT what is going on in (:14-23)!

- So (:14) has actually provoked a whole other issue of our conduct and behavior now that we're justified and sanctified in God's sight. And it has to do primarily with the law itself and the issue that the law is generally misunderstood.

- Therefore what is it about being NOT under the law, but under grace, that would make someone think that we might as well just go ahead and sin?

- And the answer lies in what happens in someone's thinking when they are told that they "are not under the law."

- And my understanding is that when someone is told that, they will almost instinctively object in the manner of (:15) because of 2 erroneous concepts that form this one, initial, 1st objection.

- It is ONE objection: shall we sin, because we are not under the law, but under grace?—but it has more than one erroneous concepts that make it up.

- Most people will commonly come up with the 1st concept fairly easily, but like I said, there is MORE to this 1st objection than first meets the eye.

- My understanding is that the 1st erroneous concept that makes up this 1st Objection is the thing that is in most people's mind when they first of all naturally think about the law the way they do, and then hear Paul say, "for ye are not under the law, but under grace."

- And it goes hand-in-hand with the most common erroneous thinking about the law: and that is that THE LAW IS A RESTRAINER OF SIN.

- That the law is designed to restrain or keep me from sinning or from doing bad, unrighteous, ungodly, unholy things. And now, since we are told that we are *not under the law*, there is going to be nothing (no power) to restrain me from sinning at all!

- And this 1st issue or concept of the law restraining me from sinning is an important one to understand and appreciate, because it really is one of the most fundamental ways in which a man thinks (erroneously) that the law works and why the law was given in the first place.

- And it's the most common assumption every natural/religious man makes about the law. And, in fact, it is the common way in which the law is handled and taught by most Bible teachers today.

- (Especially in this time when dispensational teaching is being looked at as evil and wrong, and when a major push is on to combine God's program with the church, the body of Christ and His program with Israel—what is known as “Messianic Christianity.”)

- And this needs to be recognized as the truth that it is: the law is given to keep me from doing what it says not to do—it is given to restrain me from sinning.

- **BUT THAT THINKING IS WRONG**—the law didn't restrain anyone from sinning; it didn't keep wrong-doing to a minimum; the fact of the matter is that the law was the mechanical means that gave *sin dominion* over you!

- That kind of thinking is erroneous thinking. And that kind of thinking will not enable you to put your sanctified position in Christ into effect. No, that kind of thinking will PREVENT you from putting your sanctified position in Christ into effect!!!

- But, while the issue of the law being looked upon as a restrainer of sin, the more you think about the Objection, and the way it is stated, you have to come along and say, “Well, there's got to be more to it than that, because that doesn't cover everything the Objection is really bringing up.”

- And if you just look upon the law as being a restrainer of sin, and you remove that now; then the issue is, more or less, ‘I don't have anything anymore coming along and telling me NOT to do this, or that, or the other thing.’

- And if that's all you've got, then the issue is, ‘I'm really not going to be caring at all about whether what I'm doing is sinful or not—because I don't have anything coming along and identifying sin for me—telling me don't do this, don't do that.’

- But the Objection is: *shall we sin*—the issue isn't ‘shall we care nothing for sin, because we are not under the law, but under grace?’

- In a sense, it's like, ‘Shall we determine to sin...?’

- And that closer look at the 1st Objection leads us to realize that there's more to the erroneous thinking about the law than just the fact that it's thought of as being a restrainer of sin. What would that something else be???

- Remember that (:15) is coming along and saying, 'I don't agree (or I disagree) with what (:14) is saying!
- Remember also that the law was looked upon as a very powerful thing: as something that had real power behind it.
- John 7:19-23
 - And one side of the coin (so to speak) is that it had the power to restrain sin from happening.
 - But it was also looked at as something that held the power to produce something.
- Not only is the common way most people look at the law is that it: 1) Is a RESTRAINER OF SIN; it is also most common for people to think that the law is a MOTIVATOR OR PROMOTER OF DOING GOOD!
 - And that's the other side of the coin. That the law is the means by which righteousness or good is actually produced. That the law has inherent within it the power to produce good or righteous fruit!
 - BUT THAT IS NOT TRUE; THAT'S NOT THE CASE; THAT IS WRONG, ERRONEOUS THINKING!
- And those two concepts have got to go together! And they've got to be dealt with as a unit. Because those 2 components are the substance behind this 1st Objection!
- So when (:14) says, "... *for ye are not under the law, but under grace,*" the objection of (:15) is: 'If we're not under the law, then I don't have something restraining me from sinning, and I don't have something motivating me to do good.'
 - And that may sound like 'hair-splitting,' but it's not hair-splitting!
 - Those are the 2 essential components to this Objection and to the misunderstanding that's behind the Objection.
 - And if those 2 components are not recognized, verses 16-23 are NOT going to make the sense and do the effectual work that they're supposed to do: because (:16-23) have a 2-prong attack that deals with BOTH those things.
 - And it corrects them and dismisses them and clears them out of the mind.
 - And then that's going to allow the next, lower, and deeper level of erroneous thinking to be dealt with; and then that's going to allow for the next level; and then on down to 7:25 when the whole thing is rooted out.

- And that's why, when those 2 components of erroneous thinking are brought to the surface by the provoking of the declaration of (:14), Paul says, at the end of (:15), "*GOD FORBID.*"

- That "*God forbid.*" (mh. **ge, noito.**) is not the usual way in which that expression is commonly used. (i.e., "God forbid you from ever thinking another thought down that road.")

- This does carry that meaning, but really the way in which this "*God forbid*" is being used is in the sense of, "**Wrong, you're dead wrong to think that!**"

- And you need to see this as the full-blown erroneous 1st Objection that is going to be tackled by what (:15) really and fully is objecting to, and that will then be the issue to be dealt with from (:16-23).

- And that expression, "*shall we sin,*" **and the way it is stated** is dealing with BOTH of these components:

- *Shall we sin,* because since we are not under the law, **we do not have anything restraining us from sinning?**

- and -

- *Shall we sin,* because since we are not under the law, **we do not have anything forcing us, driving us, or motivating us to do good?**

- And that "*God forbid*" declares that this whole thinking is erroneous.

- And (:16)ff is where Paul will then begin dealing with it and provide for all the corrective doctrine and corrective understanding that needs to be had to show it to be erroneous and finally dismiss it.

- And therefore as that corrective doctrine and corrective understanding does its effectual work, what will come out of all that, and the big thing or big concept that stands out from (:16-23) is that, **WE'VE GOT A POWERFUL REASON FOR DOING GOOD!**

- And I say it that way because Paul doesn't come along and say, "**You've got sufficient reason NOT to sin.**" - no—he says, in effect, "**You've got sufficient reason to do good!**"

- And that's why, if you don't have this 2nd component in your understanding, you're not going to properly handle the issue of being a *servant of righteousness*, having *fruit unto holiness*, etc., etc. All you'll do is deal with them as terms & phrases, but their full, effectual working is NOT going to be able to do its job because you don't know exactly WHY that's being said!

- Therefore (:16-23) are going to take you through the necessary doctrinal steps that will attack this 1st Objection (with it's 2 most common components of erroneous thinking); and it will be attacked, exposed as the error that it is, and then dismissed as being a real, viable or true means for putting your sanctification into effect.

- Most importantly, it will be dismissed as ever being the godly or God-honored method for putting your functional, sanctified life 'in Christ' into effect!

- And as (:16-23) accomplish dealing with and dismissing these 2 areas of wrong thinking in connection with the law (that 2-pronged attack); (:16-18) is accomplishing one necessary step in correcting the misunderstanding and wrong thinking and then gaining the proper understanding—and then (:19-23) is following that up with a second necessary step that makes sure that the proper understanding has all the 'punch' it is supposed to have.

- So that by the time you get to the end of (:23) you kind of, more or less, come along and shake your head and say, "Man, I was stupid for thinking that, wasn't I?"

- How in the world could I ever think that I don't have motivation under grace for not sinning and for doing good? How could I ever think that the law could have a superior system to that?

- Now, with a firm grip on this 1st Objection (and the 2 components that make it up), Paul now begins in (:16) to attack this wrong and erroneous objection on a step-by-step basis.

- And he's going to do this in 2 parts.

- (:16-18) = Part 1

- (:19-23) = Part 2

- Romans 6:16-18 (read)

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

- At first blush this might be mistaken for a re-hash or re-going-over of what has already been stated.

- And the reason for this is that it seems to have very similar terminology to what has already been stated—and in a sense that's true.

- Note: *yield* (:16 & 13); *obey* (:16 & :12) - along with the whole issue of yielding *your members as instruments* gives you the impression of the *servants* issue in (:16).

- And another reason is because most folks just simply have no real idea what the Objection in (:14-15) is really all about!

- Now as (:16) gets underway, as I said before, you MUST have both of the components of the 1st Objection fully understood and appreciated or else what Paul says here won't make any sense at all (at worst), or at best, it won't make the full sense that it is supposed to make.

- And that "*God forbid*" at the end of verse 15 tells you flatly that you are wrong in your thinking.

- First of all, you're wrong in thinking that the law is a restrainer of sin and a motivator to do good ...

- But you are also wrong in thinking that the law is the ONLY thing that could be a restrainer of sin and a motivator to do good.

- And (:16) begins to provide all the corrective doctrine necessary so that when you get to the end of the corrective doctrine you will say, "I was wrong—the law was not designed to restrain sin and promote good—and furthermore it is not the only thing that ever could restrain sin and promote good."

- And that is going to set you up for coming along and saying, "Being *under grace* is the ONLY thing that can restrain sin and motivate me to do good: therefore it is the only thing that will allow me to put my *dead to sin, alive unto God*, position in Christ into practice."

- And that's exactly what you end up with at the end of chapter 7:25!

- And all of that makes it so you should not see what Paul is saying in (:16) as some kind of a repetition of what he has already said. Because it's not!

- (:16-23) is dealing solely with what (:14) has caused to arise in the mind.

- It's solely going to deal with the erroneous misunderstanding about the law.

- And it's going to be a direct, frontal attack upon the erroneous thinking about the law: that it's a restrainer of sin and a motivator to do good, and it's the only thing that could do that.

- And I go over this again so that in essence, I am seeing to it that the words God uses puts some "blinders" (so to speak) on you—so that your thinking is in the position God wants it in—so that when you deal with the words He uses here, those words are only being dealt with in connection with this erroneous thinking about the law.

- And the 1st thing God is going to deal with is the issue of the power of grace to do all those things that you erroneously thought only the law could do!

- So now let's begin looking at the corrective doctrine as Paul starts presenting it:
- And the first thing we're confronted with is another one of those expressions that is designed to take us to task in acknowledging and appreciating the reality of something.

16 *Know ye not*,

- Paul is going to begin the corrective doctrine by giving us a concept that is perfectly suited to properly deal with this whole 1st Objection.

- And by beginning with a “*know ye not*” we are to understand that this is not a new concept. No. Rather it is something that we should already be aware of, and something that we should already have a frame of reference for.

- He may use it in a different way and in a different context, but the basic concept is something that we do know about.

- And, as we have seen back in (:1), this “*know ye not*” expression is designed to make sure that you understand something so that you can, later on, apply it to yourself.

- And it is done in a way that purposefully and pointedly makes you ACCOUNTABLE to acknowledge the truth of what you are being taught so that the meaning of it, and the significance of it, can, at the right time, and for the right reasons, be personally applied in the details of your life.

- And therefore, before anything else is said you need to acknowledge this first, initial concept in the corrective doctrine, and make sure you see the reality of that before moving on.

- “*Know ye not*” is giving you some information concerning the TRUTH of the matter in connection with yourself!

- And what is being developed in all *these know ye nots* and *knowing this* and *knowing that* is your ability to perceive: godly perception.

- Next, notice how Paul presents you with the concept:

16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are whom ye obey; (semicolon) - i.e., there is enough of a complete thought right there so that you don't need the rest of the verse in order to understand the basic concept that he's after—the rest of the verse is going to take that basic concept and put it in the context he wants it.

- Q: So what is this basic concept in this first thought of (:16)?

- A: The concept of being “*servants*” - Paul brings up the *servant* issue.

- “*servants*” (*dou/loj* = a slave, a bond-slave; metaph., one who gives himself up to another’s will, etc., etc.)

- Of the 125x it is used in the KJV, *doulos* is NEVER once translated “slave!”

- In fact, the word *slave* is used only once in the entire Bible: *Is Israel a servant? is he a homeborn slave? why is he spoiled? (Jeremiah 2:14)*

- However the plural *slaves* is used only once in the Bible: Revelation 18:13 in a long list of things Babylon made merchandise in and the other kings of the earth are lamenting about when she gets destroyed. (And the word for *slaves* is NOT *doulos* it’s *sw/ma*!)

- The KJ translators really show their skill in translation here—because, especially in this passage (as will be seen), this cannot be translated “slave” or “bond-slave” because it would absolutely ruin the context of what is being presented in this 1st Objection!!! (to say, “*Know ye not, that to whom ye yield yourselves slaves to obey, his slaves ye are to whom ye obey;*”)

- A *slave* and a *servant* are NOT the same thing!

- But clearly by this first phrase of (:16) the concept being presented to us is the concept of being a *servant*. And we are supposed to already know something about this concept. And now we are to perceive what that is all about and acknowledge the reality and the truth of that.

- And by bringing up this issue of being “*servants to obey*” there is something very specific that Paul is after by utilizing this concept to begin the corrective doctrine to the 1st Objection. — so what is he after???

- All Paul is after in the first part of (:16) is:

What qualifies you to be a *servant*?

- That is, regardless of whatever context I’m talking about, all I’m after right now is, what qualifies you to be a *servant*?

- And then Paul is going to take the understanding that you’re supposed to have concerning what qualifies you to be a *servant*, and then he’s going to put it in the context of you being the Christian that you are!

- And that is extremely important to understand!

- Because when Paul is going to talk about a *servant*, he's not going to talk about it as a slave, or a bond-slave, or some other kind of terminology.

- And Paul is not going to make a distinction at this point as it being a *servant* under the law vs. being a *servant* under grace.

- That is getting the 'cart before the horse' so to speak. That is a legitimate issue, and it will be brought out and dealt with at a later time; but for right now that's not what Paul is doing in (:16).

- Right now he's only going to deal with the issue of what constitutes being a *servant*—and then he's going to put that in the context of who you are now in your justified, sanctified position in Christ.

- And it's critical to understand that he starts off dealing only with the issue of what qualifies someone being a *servant* because that's the essential issue when it comes to dealing with the 1st thing he's attacking in that body of erroneous understanding about the law that naturally exists in peoples minds.

- So before you ever go on past the 1st half of (:16), you have to be able to perceive, what is this first issue that Paul is attacking when it comes to the erroneous understanding that people have about the law?

- Because by bringing up the simple issue of what constitutes servant-hood, that, in itself, tells you what it is Paul is attacking first and foremost.

- So we have to nail down what that issue is.

- Remember you've got all this erroneous thinking that is behind the Objection of (:15). And that whole body of erroneous thinking has got to be exposed as the erroneous thing that it is. And that body of erroneous thinking is composed of various parts or components.

- Therefore when Paul is going to attack it and expose it, he's going to attack it part for part; and he's going to expose it part for part; until the whole thing is exposed and the whole thing is seen to be erroneous.

- And by the way, Paul is going to teach you something about grace and the power of grace in this packet of corrective doctrine without ever having to mention the word grace at all!

- What Paul is after, by bringing up the concept of servant-hood is something that is very fundamental and very basic to that concept.

- And this basic concept is usually (and mistakenly) often times seen to be something to do with volition; that is a having to do something.

- By that I mean you might think that what is being driven at is an issue of a *servant* not being free to do what he wants to do.
- But that kind of thinking doesn't work.... because eventually when we do come to taking the concept of servitude and putting into the context Paul wants it in, he's going to talk about us being *servants of righteousness* in (:18).
- And by that kind of thinking, you are saying that we **HAVE** to be righteous because we are a servant of righteousness!
 - Granted, servant-hood, under certain situations can involve having to do something; lacking freedom to do the other; lacking liberty; but it doesn't always mean that!
 - Paul calls himself a *servant of Jesus Christ* (Rom. 1:1) but at the exact same time he's an adopted son who is not under that law and who has all the adulthood freedom and liberty a son has!
 - He's not contradicting himself!
 - And yet, if we only apply to servant-hood a concept that's similar to slavery (which is where newer translations corrupt things greatly when they put the word 'slave' or 'bond-slave' into the concept of servant-hood) then that's what you end up with: **a contradiction!**
- Servant-hood does not demand that you're dealing with a lack of liberty or a lack of freedom situation.
- And what Paul is driving at in the first part of (:16) is NOT a lack of liberty or a lack of freedom!!!
- And more than that, if you look carefully at what is being said, that idea of slavery just won't work: *Know ye not, that to whom **ye yield yourselves servants to obey**,* - Paul is, by the way in which he says it, he is saying that you should know something when you think about what you do when you *yield yourself a servant to obey* someone.
- Paul is telling them to think: when you yield yourself a *servant to obey* someone, that should make you think about something very fundamental that is at the core of what a *servant* is all about; what actually qualifies you to be a *servant*.
 - Or to put it another way, what does it do to you when you *yield yourself a servant???*

- A clue to this is what is at the most basic, fundamental reason behind the shocking attitude of (:15) when you're told in (:14) that you *are not under the law, but under grace*.
- Remember that the way someone naturally thinks when they view the law erroneously and then when they are told that they are not under it any longer, is that if they are not under that law, that objection of (:15) comes spilling out. (*What then? shall we sin?*)
 - You've got to think about what it does to you when you are put under a law system (with all its judgments and punishments and threats for lack of compliance to that law, etc.).
 - In other words, if I put you under a law, what have I just done to you or given to you by putting you under that? (in your thinking?)
 - And the most basic, fundamental thing I have done to you is: **I HAVE JUST GIVEN YOU A COMPELLING REASON TO DO WHAT I SAY!**
- That may not seem to be a very big deal—but it is!
- That's the foundational matter or component to all the erroneous components that make up the total erroneous thinking behind the objection of (:15)!
- The foundational erroneous component is that the law is my ONLY compelling reason for not sinning and for doing good. And if I'm not under that law, then I've got no compelling reason not to sin and doing good instead.
- And that's what Paul first deals with in (:16-18) by bringing up the issue of servant-hood.
 - Servant-hood, by nature, when someone yields themselves to someone as a servant to obey them, they have got a compelling reason for both doing that and for, therefore, obeying the one that they have yielded to.
- That's how and why that law (and not being under it) is connected with that objection in (:15), and why it is all connected to the concept of being a **servant!**
 - The idea is that under the law there was something that compelled a person to make that choice to go under the law and say, "I want to obey you." "And I'm going to yield myself your servant to obey you."

- And what that corrective doctrine in the first packet of information in (:16, 17, and 18) teaches is that your erroneous idea that, if you're not under the law, you don't have any compelling reason not to sin, nor do you have any compelling reason to do good, **IS WRONG!**

- And Paul begins to correct that wrong thinking by bringing up this issue of a "*servant*." And that's why, even before you begin to see the corrective doctrine to the erroneous thinking, and even before the term *servant* is set in the context God wants it in so that the erroneous thinking can be corrected, you first of all need to understand and appreciate the CONCEPT of servant-hood.

- And my understanding is that you see this concept and what it means from the point of view of the Sovereign or the one in authority; that is, to view what a *servant* is in the eyes of the one in authority.

- And the reason for that is because the natural, most common way a person looks at the law is that it has this power to it or this authority to it that makes it (in the minds of most people) the Sovereign authority to which they are to serve.

(Examples of the law being viewed as a Sovereign authority you are to serve.)

- Mat. 8:4; 22:23-46 (:32—was said to Moses in the burning bush)

- These vain, religious leaders (the Sadducees & Pharisees) failed to see themselves as they really were under that law! They saw themselves as naturally holy and naturally righteous!

- Acts 6:8-15

- Therefore seeing the law as the Sovereign authority of their lives and seeing that law as something to be served is at the core of the concept of the *servant* issue brought up by the apostle Paul.

- And that is also why the terminology is so important: *servant*, not slave!

- There are many differences between a *servant* and a slave, but as it pertains to our Romans 6:16 passage, slavery has the idea of bondage associated with it.

- And while someone could come along and say that since Paul talks about someone being free and so forth, that idea of bondage is legitimate, (and, admittedly, there is a degree of bondage in the concept of servant-hood), but the issue when you're talking about slavery, you're talking about someone whose personal will in the matter really no longer exists.

- And the reason why he's doing something is because of the way in which his Master is dealing with him.

- And, of course, someone could always come along and point out that there could be a really good master/slave relationship—and they could bring up all sorts of historical examples to validate that, but that’s not going to solve the issue.
- Because when you deal with the fundamental meaning behind the word *servant* and slave, and you get down to the discriminating concepts between those two words - (and it even still holds true in the minds of people today) - when you just think of the word slave, that does not connote anything good in their thinking.
- But in those same people’s minds, if you come up with the word *servant*, they immediately do not have their ‘skin start to crawl’ (so to speak).
- And the reason why is because the word slave involves the issue of someone owning you in the sense that they are going to use you to their own advantage, to fulfill their own will for you to do what they want you to do without any thought whatsoever of what it might mean to you, how you might feel about it, how it might affect you, and so forth.
- Slavery denotes a despotic, tyrannical relationship between a Master and a slave.
- And the only thing that makes any modification in connection with that is that if there happens to be an aberration in that type of relationship in which a Master does not treat his slave despotically or tyrannically.
- But the basic issue is that would be an exception to the rule. Because the most fundamental concept in slavery is that, as a slave, you have lost your personal freedom and your personal will and your personal pursuits, etc., and they are now owned by someone else.
- And they demand and tell you what to do—(and it makes no difference if it’s good or bad) - that’s the situation you’re in!
- But when it comes to a *servant*, you don’t have to have that. And you don’t automatically connote the idea of a despotic relationship or tyranny, or anything along those lines.
- In fact, you connote something else entirely.
- And that’s why damage is done to the passage when the word slave is used. (And it also shows ignorance in connection with the original language).

- Because even though **douloj** can be (and is) used in connection with slavery, it's also used equally in connection with servant-hood—and as any Greek grammar or lexicon would tell you, *doulos* is a context sensitive word!

- But in English, we have the benefit of not having to have a word that is strictly context sensitive to determine the attitude of the one who is described either as the slave or the *servant*. No. We've got two, separate, English words to do that.

- You've got to begin to understand that certain words are (by design) intended to give the reader a corresponding emotional response which will aid the reader in setting the frame of mind of a particular context.

- And if you were to give someone a list of words where they were to give their emotional response that matched the words in the list (kind of like word association) that they hear, and within that list was the word slave and the word *servant*, and you were to get the corresponding emotional response word from that person taking that test, likely over 90% of the time, the corresponding emotional word that would line up with the word slavery would be one of REJECTION. And *servant* would not connote that at all.

- And that's because in English, we know exactly what the root, radical concept is in those two words.

- And the KJ translators knew that perfectly!

- But now in getting back to our passage, Paul says, "*Know ye not,*" - and this really is going to be concerning something you already know. But to understand and appreciate what he's going to do to attack this 1st Objection, you must have a full grip on what that objection amounts to, and you must have a grip on why he brings up the *servant* issue, and then you must see the context he sets it in so that he can deal with the erroneous thinking of this 1st Objection by bringing up something you already know about that will lead you to see the error in ever thinking that the law could ever do you any good when it comes to your sanctified life in Christ.

- And the thing you already know is this issue of '*yielding yourselves servants to obey.*'

- And the reason this is already something known by you, is because, the truth of the matter is, you have already done this very thing!

- So here are the steps that connects all this together:

- First, the *Know ye not* tells you, “I want you thinking about something: I want you thinking about something you already know; but even though you know it, you’re not thinking about it now as you should be thinking about it, or else you would never have objected like you did in (:15)!”

- And the next step is, since, when you think about the law you think that it is the only compelling reason for you not to sin and to do good, I want you to think about that issue of having a compelling reason to do something.

- And to get you to think about someone having a compelling reason to do what someone else says, I want to bring up the issue of being a **servant** because that is what is at the core of being a *servant*: a *servant* has a compelling reason for doing what someone else says.

- Therefore (:16)’s first phrase:

Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey;

- Paul begins the attack on the erroneous thinking that the law is my only compelling reason not to sin and to do good by presenting the CONCEPT of servant-hood.

- Now he will put the concept of a servant in the CONTEXT that will begin correcting that erroneous thinking about the law in the rest of (:16):

..... whether of sin unto death, or of obedience unto righteousness?

- Again, this is a context of something you already know (*Know ye not ...*) and this is in a context of something that, as a *servant* (compelled to do what was said to you), this is something **you have already done** as well!

- The truth of the matter is, you have already functioned once before as a *servant* who was given a compelling reason to do something, and you, at that time yielded yourself a servant to obey—and two starkly different choices stood before you: one of which had to do with the law and keeping it; and the other had to do with what grace did and the compelling reason it gave you to do what it said.

- And *yielding yourself a servant to obey* the law and what it said in that context would have consisted of you yielding yourself a servant *of sin unto death*.

- But you didn’t do that.

- Remember that as you stand here being taught about your sanctified position in Christ, and in (:15) reacting the way you are (*shall we sin ...*), you stand as an already justified person, “in Christ!”

- And it is important to understand and appreciate that, as we are now being educated as to our sanctified, functional life we now have in Christ, that sanctification does not occur in a vacuum!

- Justification, Sanctification, and Exaltation are all interfaced; they are all inter-related.

- And that means that you must see them that way, or else you will fall into the mistakes many Christians make when, being saved by grace, they often live by the law!

- So in light of that erroneous objection in (:15) - (... *shall we sin, because we are not under the law, but under grace?*) - i.e., the law is my only compelling reason for not sinning and for doing good; that objection now begins to fall apart because, as a now justified saint, you have already functioned as a servant to obey—as a servant who had a compelling reason to do what someone else said (and that someone else was God, Himself—and what He said was the contents of the gospel of Christ).

- And you were presented with two choices:

1) You could attempt to earn and produce your own salvation by keeping the law.

- But since that would end in your total failure and ultimate eternal death, it would have consisted of you yielding yourself a servant *of sin unto death!*

2) You could accept by faith and faith alone what God's grace did for you (with no works of any kind attached to it), totally apart from the law.

- And by yielding yourself a servant to obey that gospel of grace, it consisted of you yielding yourself a servant *of obedience unto righteousness!*

- Rom. 3:19-28

- Gal. 2:20; 3:1-3

- Therefore the 2 expression contained in the last part of Rom. 6:16 (which sets the concept of a servant in the context God wants it in) are 2 expressions that sum up what you have already done as a *servant to obey* when you were justified unto eternal life.

- "*whether of sin unto death*" = the result of being compelled to obey the law and earn justification by performance of the flesh.

- "*or of obedience unto righteousness*" = the result of being compelled to obey the gospel of Christ and receive justification as a free gift, by grace through faith alone in Christ alone w/o works!

- Therefore (:17 & 18) come along and gives you the corrective doctrine that attacks the 1st Erroneous Objection, exposes the error in the objection and dismisses it as being a valid and right thing to think.

17 But God be thanked, that ye were the servants of sin, ...

- And that is exactly what you were in your former, offensive identity in your *old man* “in Adam.” - *ye were the servants of sin.*

- And as *servants of sin*, you went along thinking that the only thing to ever really compel you to do good was a system of the performance of your flesh.

- And the law just fed that notion. But that would only result in failure and ultimately, death.

- And you can thank God that, when you were confronted with what grace had done by means of the Redeemer and the redemption He performed as your substitute on the cross, grace gave you a greater, more powerful reason to obey and believe it rather than that law/performance system!

*17 But God be thanked, that ye were the servants of sin, **but ye have obeyed from the heart***

- “*from the heart*” = the gospel of Christ (salvation by grace through faith) made its appeal to your human spirit, and along with your soul, you responded in positive obedience to its requirements: you believed/trusted in Christ as your only & all-sufficient Savior.

17 that form of doctrine which was delivered you.

“*form of doctrine*” = that gospel of Christ was delivered to you in *form of doctrine* form.

- Throughout those 3 parts that made up the gospel that was presented in Romans 1:18-3:26 (with those 7 volitional testing points) it was presented in a *form of doctrine*—that is it was not just thrown together randomly, nor was it presented in the wisdom of men (as is often done today by many that pervert the gospel).

- No. It had a *form* to the *doctrine* that was crafted to not only make an appeal to your heart (or inner man), but it was designed to fully engage your human spirit and your soul so that its impact would be driven home (so to speak).

- But at the same time that *form of doctrine* was doing that work, it was also giving you (all along the way) a powerful and compelling reason to do what it said to do: just believe it! (without works)

- And not only that, but all the while (in fact it wasn't even brought up at the time, but now it can be brought up as a vital issue) all the while it was making those appeals to your *heart*, that *form of doctrine* was presented by the genius of God so that it was looked at as a powerful and compelling reason to do what it said to do.

- In fact, that *form of doctrine* made it so that you (even without saying it) perceived grace as a power to compel you to do what it said just as powerful as anything the law could ever compel you to do!

- And that power of grace being just as powerful to compel you to do what it said as anything the law ever said to you is at the core of this first packet of corrective doctrine.

- The objection being, that the law is my ONLY compelling reason for not sinning and for doing good—WRONG—grace gave you just as compelling reason as the law did—grace was just as powerful to compel you as the law ever was!

- This is a fantastic example of how Biblical theology is the ONLY thing that can properly educate and edify your inner man!

- Systematic theology simply never takes any thought whatsoever of the Bible's sense and sequence being designed by God, Himself to provide the human heart with not only what is being said to it, but to go far beyond that to actually do many other powerful things in your human spirit that God can pick up on at a later time and bring it out and then deal with it.

- Systematic theology, ICE teaching (Isagogical, Categorical, Exegetical) simply never takes notice of this built-in power of God's word being able to do multiple things within the heart of a believer: far more powerful than anything ever dreamed up by other systems of learning—and more than that, because of their failure to ever perceive this, their very systematic, categorical system of teaching actually PREVENTS God's word from ever making the multifaceted impact it is designed to make on the inner man!

- That's the power of the sense & sequence of the Bible to accomplish many things at the same time. And that power of Biblical sense & sequence is ignored to your own peril!!!

- And the gospel of Christ, being the gospel of grace provides a multifaceted impact in the *heart* because it is given or *delivered* in *form of doctrine* form.

- Acts 20:24

- Phil. 1:3-8 (:7) - Paul's prayer for the Philippian saints.

- (Phil. 1:8) - "*bowels of Jesus Christ*" - along with the gospel of grace and the multifaceted power it has is an expression that points up the importance of the power of proper Biblical sense & sequence to perform multiple tasks that all other forms of so-called Bible study simply fail to do.

- That *bowels of Jesus Christ* expression is very important.

- The 'bowels' concept among the Greeks was a concept that was used to express the issue of the affections and feelings of the inner man. And though we use the word today primarily in reference to the literal intestines of our bodies, the Greeks took that very sensitive and emotion-responsive portion of our anatomy and used it to refer to the deep seated affections of the soul.

- If one had "bowels of compassion" for another, he would have a deep-set and sensitive feelings of compassion for him, and would be desirous of coming to his aid in time of need.

- "Bowels of mercies" is what we as members of the body of Christ ought to have for one another, and so be mutual comforters and edifiers of one another, especially in times of need.

- But the expression "bowels of Jesus Christ," as Paul uses it in Phil. 1:8 is more than what it first appears—it has some deeper meaning to it.

- Indeed, it is an expression of Paul's expression of his great love and longing for them after a godly manner, but it really does go far beyond the issue of just yearning for personal fellowship with them.

- Because if you think about it within the context he uses it, it becomes an expression of, just as he, himself did, a longing desire for them to be occupied with the things that the Lord Jesus Christ wanted for them.

- Paul, himself, had his heart occupied with the cares and concerns of Jesus Christ, and he cared for them as the members of the church the body of Christ that they were. But more than that, he knew what the Lord yearned for with His saints, and Paul wanted those same things.

- Paul longed not just to be with the Philippians, but to have them possessing and doing and being involved in the things the Lord in His bowels longs for.

- Paul viewed things from the Divine perspective and longed in his own bowels for those things which the Lord's affections were set on.

- And there is a great need today for believers to long after things that are in harmony with the "bowels of Jesus Christ," just as the apostle Paul did. But, unfortunately, instead of this being the case, what Paul express later on in Philippians is all too often the case with many Christians

*For all seek their own, not the things which are Jesus Christ's.
(Philippians 2:21)*

- The things that many Christians want to do, and even do in the name of Christ, are often times not things that constitute the deep set desires of Jesus Christ for them.

- Rather, they are things that are of marginal and temporal value at best, and often more self-satisfying than Christ-satisfying.

- On of the “things of Jesus Christ” that suffers drastically today, and rarely seems to be part of the “bowels” of most Christians, is the issue of doctrinal edification. (Proper, Biblical, godly edifying.)

- “Godly edifying” is not the burning desire of the heart that it ought to be. Precious little time, if any, is what is spent by most Christians in studying and learning, and properly handling the doctrines of God’s word that He wants us to know.

- Instead, stories with ‘Christian overtones’ and supposedly illustrating ‘Christian values’ (or simply Christian psychology) are the preferred reading among believers today.

- Along with this, devotional quips and anecdotes are the standard fare being served up in many pulpits. But all such weak, un nourishing, and, in truth, un edifying pursuits are not things that constitute “the bowels of Jesus Christ.”

- Instead, the Lord’s deep-set desire and longing is for us to edify our souls through the sound wisdom and sound doctrine set forth as He set it forth in the sense & sequence He crafted it in His word.

- His desire is for us to be educated with the doctrines of His word, rightly divided, and to comprehend and delight in the things He is doing in His plan and purpose.

- And the Bible’s sense & sequence gives you the deeper, more powerful and proper function of doctrine—or to bring us back to Romans 6:17, *that form of doctrine*, that does its multi-functioned task of much more than what is only the obvious thing!

17 but ye have obeyed from the heart that form of doctrine

- Notice also that you *obeyed from the heart*—this points up the only requirement of the gospel of Christ to be obeyed is most certainly NOT an obeying of the flesh!

- It is the only thing that is acceptable to God: FAITH—and that is because faith has no flesh and no human work or human merit attached to it—it is a non-meritorious act of perception!

- And that *form of doctrine* that Paul is talking about in (:17) is NOT the doctrine sitting in (:1-13) - that *form of doctrine* is the gospel of Christ, itself, in form-of-doctrine form!

- And these saints have already made a free-will decision, compelled by what that gospel of Christ said, to believe it; and they now understand and appreciate that having done that, they have yielded themselves servants to obey God because of what He has done for them by His grace.

- But the point is, they are not thinking about that the way they need to be thinking about it.

- They are not thinking about it as the natural, compelling reason that it is, not to want to continue in sin, but to rather, to want to please the One who has been gracious to them.

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

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

18 Being then made free from sin, (which is exactly what the power of grace accomplished when you believed the gospel of Christ and were justified unto eternal life) ye became the servants of righteousness. (which is what God made you “in Christ” at the point of justification: you were justified to become the righteousness of God in Christ.)

- Notice that in keeping with the “*Know ye not*” all the past tense expressions: ye were, ye have, which was, ye became.

- Grace gave you a compelling reason to do what it said, and the power of grace was able to give you just as powerful of a compelling reason to do what it said as anything the law was saying to you!

- Therefore what the corrective doctrine in this first packet of (:16, 17, & 18) teaches is that your erroneous idea that, if you’re not under the law, you don’t have a compelling reason not to sin but to do good, IS WRONG!

- You have already taken a course of action in which you *have obeyed from the heart that form of doctrine which was delivered unto you* whereby you made a compelling, reasonable choice to become a servant of righteousness.

- And on the basis of that, you have a compelling reason, now, not to sin, but to do good, AND THE LAW DIDN’T GIVE IT TO YOU; grace gave it to you!

- And the truth of the matter is, the effectual working of (:16, 17, & 18) not only makes them know and be aware of and thinking about what they haven’t been thinking about,

... but by its effectual working, it fully provides the generating within them of that compelling reason that grace now has given them!

- And at the end of (:18) Paul has now effectually dealt with the 1st Objection that was brought up in (:15).

- 1st Objection: THE LAW IS MY **ONLY** COMPELLING REASON FOR NOT SINNING AND FOR DOING GOOD.

- And at the end of (:15) God tells you, “*God forbid*” - that thinking is WRONG!

- And then (:16, 17, and 18) give you an understanding and appreciation of why that is wrong by exposing the erroneous thinking that it is, it then gives you the corrective doctrine to correct your thinking, and then dismisses that thinking as having any sound, legitimate basis to stand on!

- And by the time you get to the period of (:18) you have been given a satisfactory answer to the 1st Objection:

- When you were justified unto eternal life in responding positively, as you did, to the Gospel of Christ given to you in *form of doctrine* form, GRACE gave you JUST AS MUCH OF A COMPELLING REASON TO BELIEVE WHAT IT SAID AND DO WHAT IT SAID AS THE LAW EVER DID!

- That is, when faced with what the law said (or even if you were never thinking about the law in the first place, you were faced with thinking that you could do something to produce your own righteousness because self-produced righteousness was the only other alternative you had other than God, by His grace, doing all the work for you and freely giving it to you without any works of any kind on your part).

- And so it can be fairly said that in the gospel of Christ you were confronted with, you confronted the issue of self-produced righteousness by means of the law, or the free gift of God’s grace producing righteousness by means of the Redeemer (the Lord Jesus Christ) and His redemption, and then giving the very righteousness of the Lord Jesus Christ to you freely by His grace when you believed that gospel.

- And therefore contained in that is the answer to the 1st Objection: Grace, as the power that it is, gave you just as much of a compelling reason to do what is said as the law ever did.

- Therefore the law is NOT my only compelling reason not to sin and to do good! Grace is just as powerful and just as compelling!

- But (:18), even though it effectually deals with that 1st Objection, and even though it ends in a period, Paul doesn't go on to the 2nd Objection yet.

- No. (:19) comes along and says something more

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

- And this corrective doctrine will continue on right down to (:23) and the end of the chapter.

- (Read Romans 6:19-23)

- Paul doesn't stop at the end of (:18). Even though everything he says in (:16, 17, and 18) is fully sufficient to address what he wanted it to address, he's going to say something else about it—and in doing that, he's NOT simply coming along in (:19-23) and just amplifying upon what he said in (:16-18) because he didn't sufficiently say it good enough.

- No. He did say it good enough. And so he's going to go on in (:19-23) - and even though there may be, and indeed is, some amplification being made, it's not being done purely for amplification's sake.

- That is, it's not like we often do after stating something, and then coming along and saying, "In other words" and putting it in a whole other way and amplify on it because it wasn't quite said clear enough or fully enough and so we have to state it again in some other kind of terminology.

- No. That's not what is being done here.

- And the beginning of (:19) tells you that!

- And you need to recognize that. You need to recognize that (:16, 17, and 18) does completely satisfy the first thing Paul wants to get satisfied and settled regarding the erroneous thinking that the law is your only compelling reason not to sin and to do good.

- But there is something else that NEEDS to be said in connection with that as well.

- Because to completely dismiss that issue, there's something else to that thinking!

- And that's what (:19-23) goes on to deal with.

- And Paul recognizes that there is something else there by the way he begins (:19).

- And the way in which Paul sets this other thing forth that he wants, and in fact has to deal with is contained in that first phrase of (:19) when he says,

19 I speak after the manner of men because of the infirmity of your flesh:

- Paul says, as it were, ‘I’ve got to say a little bit more about this issue because you have got a particular *infirmity of your flesh*, and what I said in (:16, 17, and 18) doesn’t completely deal with it.’

- So the ‘key’ to really appreciating what (:19-23) goes on and does is an understanding of what that *infirmity of your flesh* is.

- And that *infirmity of your flesh* is the reason why Paul says, ‘I’m going to *speak after the manner of men*, now.’ It’s all because of this *infirmity of your flesh*.

- And now the question is, ‘What in the world is that? What exactly is that *infirmity of your flesh*?’

- “*I speak after the manner of men*” = (Adjective Accusative Neuter Singular of no Degree of **avnqrw,pinoj** = after the manner or human characteristic of mankind in general)

- That is, there is a particular human characteristic that all men in general (that would include women) have in common, that because of something that has been said in the previous section of (:16-18), it will come out by nature of being men, in general.

- It is a *manner of men* or a particular manner of the flesh, that, when it has been backed into a corner it will react, almost as by reflex action. (Instinctively)

- And that reflex action of the *manner of men* in general is not something that is good (in this context). Because it stems from the natural flesh, and that flesh, by nature, if it is “hit” with something just the right way, it will just immediately react—much like hitting your “crazy bone.”

- “... *because of the infirmity of your flesh*” (**avsqe,neia** = a want of strength, weakness, infirmity)

- In the English, an *infirmity* (lit., “not + strong”) stems **from** something; and that something has to do with decay and ruin (i.e., because of the *manner of men* or the fallen, fleshy nature of a person’s sinful flesh) and in this context it is a weakness to naturally resist some kind of particular inclination—and that inclination will interfere with something else.

- So what we're dealing with is a *manner of all men*, that because of your flesh, your sinful nature—a natural part of you that you still have within you—because of something that has been presented to it and has been said to it, has caused it to react instinctively to resist and interfere with what has been said to it!

- What is *the infirmity of your flesh* that is spoken about there???

- This beginning statement of (:19) is really a preface for what Paul is going to go on to say further in the rest of (:19) and on down through (:23) that lets the Roman saints realize that he knows that when people typically think about the law—that it is their only compelling reason not to sin but to do good—and then when they think that, they object, therefore to what (:14) says, after having addressed it to a degree in (:16-18), this prefaced statement in (:19) is Paul saying, “I know that there is still something more to this kind of thinking than what I’ve addressed already.”

- And now he's going to get to the bottom of it. And by the time you get down to the end of (:23) you won't think that compelling reason of the law issue any more!

- And the truth of the matter is, what was done in (:16-18) has really come along and it (so to speak) “shakes” their thinking and shows that there is something wrong with it and that it is fraught with error, but Paul knows something about their flesh that will come along and say, “YEAH BUT ...”

- And it's that “yeah, but” that he's going to deal with now.

(Critical to understand and appreciate):

- And Paul is not using this preface in the sense of some kind of fleshly performance (because that's really NOT what he is after).

- He's utilizing that expression *the infirmity of your flesh* in the sense of an argumentative presentation in which, after the person who is setting forth the information that another person needs to recognize as is true and operate upon it, after having set forth a certain amount of that information, he acknowledges that there is something that is in the individual's thinking that is going to RESIST it!

- That is, there's more that needs corrected in a person's thinking than what has already been corrected.

- Because when you really hear (and I mean really hear) what is said by the effectual working of (:16-18) *the infirmity of your flesh* will still take notice of something in that body of information that it can latch hold of (so to speak) on one final issue to try and retain the original argument that, without the law they don't have a compelling reason not to sin, but to do good.

- And if it is not clear what that *infirmity of your flesh* is, then it is probably because you really need to go back and take a look at the 1st Objection and kind of define it in a slightly fuller way (so to speak).

- In fact, we have already done it—and I have already said it.

(SLIDE #36)

- THE EFFECTUAL WORKING OF ROMANS 6:16-18

- We have clearly seen the 1st Objection: The law is my only compelling reason for not sinning and for doing good.

—— THAT IS WRONG! ——

- Grace has given you (on the basis of :16, 17, and 18) just a powerful of a reason or just as compelling of a reason—or to put it another way, Grace has given you an equally powerful and equally compelling reason not to sin and to do good!

- And it's in that very way I have worded the corrective doctrine as it has been put forth so far in (:16-18) that, while it is true and it effectually deals with the erroneous thinking about the law in the 1st Objection, there is something in saying it that way (and that IS the way in which a person would be thinking about it up to this point) - there is something there that a person could latch a hold of and say, "Wait a minute, that's not good enough! My original objection still stands, at least to some degree!"

- And what that thing is that the flesh will naturally latch on to is that if all it has under grace is an equally compelling and equally powerful reason—or just as compelling or just as powerful reason not to sin and to do good—the *manner of men* is, because of *the infirmity of your flesh*—that flesh's *infirmity* will rise up and say, "It's only equally compelling—it's only equally powerful! Grace is not MORE compelling or MORE powerful than that law to keep me from sinning and to motivate and compel me to do good!"

- AND THAT IS WRONG AS WELL!

- For under grace, you don't have just an equally compelling reason not to sin, but to do good, YOU'VE GOT A FAR GREATER COMPELLING REASON not to sin, and to do good!

- And that's what the doctrine contained in the information of (:19-23) goes on to teach you.

- You've got the MOST compelling reason you could ever have for not sinning and for doing good UNDER GRACE!!!

- And it's only by understanding and appreciating that, that that completely dismisses that 1st Objection or 1st Component of erroneous thinking about the law.
 - The flesh needs to recognize that there's NO reason at all for holding on to the law!
 - If all grace does is give you an equally compelling reason, then one is as good as the other!
 - And that is exactly what the flesh is going to reason—and that's what the flesh is going to latch a hold of—and that's what it's going to stand on!!!
- The truth of the matter is, (:16, 17, and 18) have simply come along and said, "You were a servant of sin, now you are a servant of righteousness."
 - And as far as that's concerned, that just comes along and gives you an equally compelling reason not to sin but to do good.
 - But GRACE doesn't stop there!
 - And the issue of being a *servant of righteousness* doesn't stop with just being 'on par' (so to speak), in a positive sense, with what you used to be in a negative sense when you were a *servant of sin*.
 - No. That grace to which you *yielded yourself* to become the *servant of righteousness* has far more greatness to it than that—it has greater capacity and greater power and greater compelling reason, etc.
 - And only when that is understood and appreciated do you come to realize that UNDER GRACE, in view of who you are "*in Christ*," you've got a far greater and more compelling reason not to sin and to do good, than the law ever could have given—but more than that, you've got the most powerful, most effectual, most ... anything you could ever say, when it comes to a reason not to sin and to do good!
- And that's what (:19-23) go on to deal with.
 - And that's why the comparison of "*fruit*" comes in.
 - Because there is no comparison! Only under grace do you have *fruit unto holiness*; only under grace do you have *fruit unto holiness, and the end everlasting life*; only under grace do you have the things that (:19-23) will describe!
 - Therefore only under grace do you have the MOST compelling, most effectual reason for not sinning and for doing good.

- And only by understanding and appreciating that, does the whole 1st Objection of (:15) get dismissed!!!

- And as (:19) opens up dealing with this *manner of men* and *the infirmity of your flesh*, you really MUST have a solid (and I mean a real solid) grasp on why this second packet of doctrinal information has to be set forth and has to be dealt with.

- That is, just by the English punctuation marks alone you are having an 'alert' (so to speak) being brought to your attention.

- Notice the first phrase ends in a colon.

- And it is imperative that you, as fully as you can, pause to understand & appreciate what this phrase is saying and why it is necessary to bring it up and say it the way it is said.

- Notice that (:19) is the very first time (in the doctrine of your godly education of the sanctification you have "in Christ") - this is the very first time Paul as used the terminology "*your flesh*."

- That terminology "*flesh*" has been used 4 times previous to this in the book of Romans, but if you go back and take a look at those 4 times, you will find that none of those instances really speak about *your flesh* like this one does. (The truth of the matter is, "*flesh*" with "*your*" in front of it, ["*your flesh*"], has never occurred until now!)

- In fact, none of those 4 times really address the issue of *your flesh* in the context of it being the powerful challenger it is to real, true, godliness.

- And if you go back and take a look at those first 18 verses of Romans chapter 6, it's almost as if Paul was deliberately trying to avoid using the term.

- It's only until this point in the corrective doctrine that Paul hauls out this terminology and deals with it at just the right time in which it rears its ugly head (so to speak) and at just the appropriate time in which the context would have you thinking of it the way God wants you thinking of it, and confronting the power and the reality of what your flesh will attempt to do when it has been backed into a corner and exposed to be inferior in every way to the superior power of Grace, itself.

- "*your flesh*" "*flesh*" = the term *flesh* (σα, ρξ) is, again, a very weak word and can be used in a wide variety of ways. And, as most words are, the term *flesh* is a very context sensitive term. And while *sarx* is used only 2 basic ways in the Bible (*flesh & carnal*), its meaning is always determined by the context in which it is used.

- *Flesh* can be used, for instance, in speaking of your actual, literal *flesh*, i.e., the material substance of your physical body; or it can be used to speak of your descendants as in Romans 1:3 where the Lord was *made of the seed of David according to the flesh*; or it can be used to speak of the life of mankind in general as in Romans 3:20 (*Therefore by the deeds of the law there shall no flesh be justified in his sight: ...*); and so forth and so on.

- And one of the most common ways in which *flesh* is utilized in the Bible is to refer to your natural, human nature consisting of all the sensual appetites and inclinations (or trends) that are in opposition to and antagonistic to the things of the Spirit—the depraved nature of man. The natural, sinful trends you have by virtue of being born “in Adam.”

- Therefore there is no real way to standardize the term and make it fit into only one meaning—again, the context will tell you how to understand it.

- In Romans 6:19, when Paul says, “*I speak after the manner of men because of the infirmity of your flesh.*” that expression *your flesh* is NOT contextually referring to your physical body.

- It is not referring to some kind of physical infirmity or weakness, like a lame leg or sickness of some kind.

- And it is not speaking of the fallen, natural, Adamic nature or sinful nature, per se. Even though that is the general idea, it is too general. There is something more specific about *your flesh* that is being driven at.

- And because of this *infirmity of your flesh* being set within the context of having to *speak after the manner of men* makes it so that something particular in connection with *your flesh* is being brought to your attention.

- The context is making you think of *your flesh*, not just as your former *old man* or in the sense of the nature of sin you still have in your members. Because if that’s all Paul was after, then he would have said that, (something like, “your natural man”), but that’s not what he said. He said, “*the infirmity of your flesh*”.

- And my understanding is that Paul is after you thinking about *your flesh* as that natural nature of sin you still have in your members, but more than that, the terminology in that expression is designed to generate in your thinking that *your flesh* has this specific *infirmity* to it that causes you to think about it as something within you that has a natural weakness (‘weakness’ in the sense of a special fondness or inclination) in connection with a wanting and a desire to operate under a performance system!

- And this is a critical issue that you must recognize about *your flesh!*

- And this is something that you must recognize as being true about yourself—about *your* own *flesh*—even if you don't feel that way or imagine it to be that way! It is that way!

- The Biblical truth of the matter is that your *flesh* has a natural affinity, attraction, or weakness for that law—or for any performance system, for that matter!

- And when and if that *flesh* is backed into a corner and when it is given the chance (and I mean any chance—even the smallest of chances), it will **resist** grace and it will latch on to anything that will 'save face' (so to speak) and give it the possibility of being able to produce righteousness on its own, OR produce holiness on its own!

- Example: Dumb & Dumber—

Lloyd: "What are my chances of a guy like me and a girl like you getting together?"

Mary: "I'd say about a million to one."

Lloyd: "So, you're saying I still have a chance? Yeah. I get ya!"

- That's a good example of how the flesh will operate!

- *The law* and *your flesh* go hand-in-hand!

- So given the way in which (:16-18) have dealt with the power of the law and the power of grace—and that what is set before you is the fact that at the time in which you responded to the gospel of Christ (by grace through faith alone), that corrective doctrine (designed to deal with the 1st Objection that the law is my only compelling reason for not sinning and for doing good), that corrective doctrine told you that grace gave you just as compelling of a reason, or an equally compelling reason to do what it said, and the proof of that is that you *obeyed from the heart that form of doctrine which was delivered you*.

- And *the infirmity of your flesh* will come along and latch on to that issue of grace only being an equal to the law, and it will say that if that's true, then my objection still stands because one is as good as the other—or one is as powerful as the other.

- So (:19-23) are going to present the further corrective doctrine that will show grace to be greater (much greater) - even the greatest power there is in existence for a person not to sin and to do good.

- And you have to understand and appreciate that that's exactly how the *flesh* works.

- In fact, you have reason for already understanding that.

- Because you already know, back with your education in connection with your ambassadorship with respect to the effectual working of the gospel of Christ in Romans 1-3, that as soon as the first part of the gospel does its job of the effectual working of God-consciousness and the effectual working of wrath-consciousness, that the *flesh* will respond with all its self-defense tactics.
- And you understand already that as soon as the first self-defense tactic was dismissed, the *flesh* scrambled around to find another one!
- And it kept on scrambling around until it was completely exhausted!
- And you've got the exact same thing here in sanctification.
 - As soon as the first aspect of the *flesh's* negative response to the truth of (:14) was dealt with by (:16, 17, and 18) it scrambled around to try to find something to latch a hold of.
 - And since all Paul did in (:16-18) was to say that you've got an equally compelling reason under grace to what you're saying you only have *under the law*, the *flesh* scrambled around and said, "Aha! It's only equal! It's not superior!"
 - And so Paul says, "I'm going speak now *after the manner of men because of the infirmity of your flesh*—I know exactly what your *flesh* is doing—I know exactly what it does to try to resist grace and save face and save it's argument—and it scrambled around to come up with the objection that this reason you have given me *under grace* is not MORE compelling than being *under the law*—and now you need to recognize that's WRONG, too."
 - **Grace is more compelling.**
- And that whole thing gets attacked, corrected, and dismissed in what the rest of (:19) goes on to say, plus the reasons stated in (:20, 21, 22, and 23)!
- And at the end of (:23) - you've got the greatest compelling reason you could ever possess, therefore, for not sinning and for doing good!
 - So get rid of that complete, stupid idea that the law is your only compelling reason—it doesn't hold a candle to what grace has given you!!!
- And this action of *your flesh* is very active and very good at finding things to cling to, even if it's by its 'fingernails' so to speak.
- And the truth of the matter is, for years, we have contributed/cooperated with it!!!

- And what I mean by that is that most folks who are not aware (not aware because they have never allowed the effectual working of God's word to do the work in their inner man that God designed for it to do by following its sense & sequence and by honest Bible handling and rightly dividing the word of truth) - most of us who taught and learned in that systematic, categorical, exegetical format actually contributed to the flesh's desire to retain a foothold of self-performance!

- And I'm not talking about the wacky, screwed-up mess of teaching that generally goes on in the pentecostal, apostolic, charismatic churches.

- And I'm not talking about the legalism that exists in the Roman Catholic churches.

- And I'm not talking about the mixing of law and grace as is done in the majority of the denominational churches.

- And I'm not even talking about the mess that is made of grace in the non-denominational, fundamental, evangelical churches!

- I'm talking about what goes on in the teaching of those who champion that they are "Grace Oriented" churches that teach Bible doctrine from the "original languages" and under the literal, grammatical, historical, method, (or I.C.E.) churches—of which we used to be!

- And, I believe, that is largely because of not really having a proper Biblical grip on grace—because of a misunderstanding of grace—and because of (I think) the fear of really living *not under the law, but under grace!*

- You may not know it, but grace teaching can make a negative impact on your image and your income!

- Example of doctrines that gave *your flesh* a foothold:

- Doctrine of the 4-generation curse (Ex. 20:5; 34:7; Num. 14:18; Deut. 5:9)
- Doctrine of triple-compound discipline (Mat. 7:1-2)
- Doctrine of the 'wall of fire' (Zech. 2:5)
- Doctrine of the 'sin unto death' (I Jn. 5:16-17)
- Doctrine of national prosperity (Gen. 12:3; II Chr. 7:14; et al.)
- Doctrine of the 5 'cycles of discipline' (Lev. 26)
- Doctrine of divine discipline (Heb. 12:6-7 et al.)
- Doctrine of personal health, personal prosperity (Gospel Parables, Sermon on the Mount)
- Doctrine of the 'filling of the Spirit' (I Jn. 1:9)
- Doctrine of suffering (Gospel accounts; I Peter 2,3,&4)
- Doctrine of physical/material blessing (I Chr.4:9 [Jabez] Gospels)

- All of these doctrines, as they are commonly mishandled, (and many others), because of mishandling and misunderstanding and misapplying them, they all contribute to the issue of *your flesh* and its desire to desperately attempt to latch on to anything whereby it can still (even though you are *not under the law, but under grace*), still, as Paul said, “*make a fair shew in the flesh.*” (Gal. 6:12)

- And we, so-called “doctrinal pastors” have actually aided and abetted the *flesh*! Even with all our big talk about ‘non-meritorious systems’ and the ‘energy of the flesh’ and a lot of other non-biblical nomenclature, we still desired to have it both ways: lots of grace, but some of the law!

- And I believe that there are 3 major failures that contributed to it:

1) Failure to understand and appreciate God’s word (and words) have been perfectly preserved, inerrant, infallible in English (AV), and IT being the absolute and final authority in all matters.

2) Failure to understand and appreciate God’s word ‘rightly divided’ according to Biblical theology.

3) Failure to understand and appreciate the power, the extent, and the importance of the Bible’s own sense & sequence that not only surpasses all of systematic theology, but makes systematic theology the ruin of many Christian lives.

- Failure in one, or a combination of these major Biblical issues will certainly aid in providing *your flesh* with an opportunity to gain a foothold in direct competition to, and as an adversary/challenger of GRACE!

- I have attempted to express just how important these things are and just how different God designed His book (the Bible) to do effectually what other systems of Bible study only do effectively at best, and disastrously at worst.

- But in this upcoming Enjoy The Bible Quarterly, Keith Blades, I think, has articulated it far better than anything I have said

- In dealing with an entirely different doctrinal issue, but in keeping with Biblical sense & sequence, Keith lays out the critical importance and power of sense & sequence to do the effectual work of proper spiritual maturity apart from any man-made or man-designed system:

- See this actually stated in I Thess. 4:9

9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.

- Dealing with the issue of being taught of God to love one another, Keith says

As Paul described when he commended the Thessalonian saints for their "brotherly love," our provision for learning Godly love resides in God Himself teaching us to love as He does. For, as Paul said, the Thessalonians were "*taught of God* to love one another."

This means that resident in the very curriculum for our "godly edifying" in this present dispensation of God's grace is the provision for God to be able to teach us to love what He does, to love as He does, and thereby to particularly love one another with Godly love. For when Paul speaks of us being "taught of God" he is not speaking of some abstract or ethereal or indefinable activity by which God mysteriously, or mystically, imparts knowledge to us. Rather Paul is speaking about the very concrete, substantial, and clearly definable activity of God *educating us through His written word*; and more particularly through the specific curriculum for our sonship education and edification that is set forth in Romans through Philemon.

Wherefore there is a tangible and identifiable and knowable means by which God teaches us to love what He does and to love as He does with charity. God teaches us Godly love *as an integral part of our sonship edification*, and we learn to love what He loves and as He loves as we intelligently and purposefully receive our sonship edification.

In connection with this it is very important that we understand that our "godly edifying" — our sonship edification — is not the issue of us simply learning things from God's word. In other words "godly edifying" does not result from learning random Bible information, or even from learning a series of categorical or topical Bible doctrines. For "godly edifying" is just what it says it is. It is edification *unto godliness*. And in view of what godliness is this means that it is the issue of us learning very specific information from a particular curriculum of knowledge that has been purposefully designed by God to materially affect not only what we think, but also the very way that we think. And by the effectual working of this curriculum of knowledge God has provided for the complete range of our thinking process, (from the conception of thoughts, to the formulation of ideas and intentions, to the consideration of responses or reactions, to acting upon our thinking, and to dealing with the aftermath of it), to be the same as His. For through the effectual working of the curriculum of knowledge for our "godly edifying" God has provided for us to be "godly," which means that He has provided for us to think like He does, to live like He does, and to labour with Him in the things that He is doing in the operations of His business.

Wherefore "godly edifying" does not occur through random Bible reading and/or Bible study. It does not occur by going through a systematic theology, or by amassing and going through a great database of various doctrines on Biblical topics. Nor does it occur by default in a Christian's life, or by some form of 'spiritual osmosis,' as if it just automatically happens or happens in some mysterious way as long as a Christian is sincere and reads his Bible and goes to church.

Instead "godly edifying" occurs in us by the only way that it can occur — by us deliberately learning the 'mind renewing' words of God that comprise the curriculum for our sonship edification, which God has specifically designed to enable us to think like He does, thinking both what He does and as He does; and then by learning them have them effectually work within us unto the production of actual Godly thinking, Godly living, and Godly labour in the details of our lives.

- (from Enjoy The Bible Quarterly, 2nd quarter, 2006)

- Therefore it is critically important that you recognize, (even if you don't feel that it matters, or that you don't imagine that you would ever have any problem), you need to recognize the issue that *your flesh* is a very powerful thing that is constantly seeking to glorify itself, and to make a fair showing—to save face (so to speak) in every area of your life. And it does that best "*under the law!*"

- It tried it when you were justified unto eternal life.
- It tries it when you are educated in your sanctified life.
- And it will try it again when you are educated into your exalted life.

- *Your flesh* is law-loving and grace-rejecting!

- And just as your flesh did in the gospel of Christ unto justification, it will do that exact same thing in connection with your sanctification (and the good news that just as you were made the righteousness of God at the point you were justified by grace through faith without the works of the law, so too are you made the holiness of God in your sanctified position in Christ by grace without works of the law as well) - and your flesh will keep on scrambling around to find something to latch on to until it becomes completely exhausted!

- And Romans chapters 6, 7, and 8 are designed to wear that flesh out and exhaust it!

- And so powerful is *your flesh* that Paul has to actually address it in the doctrine of our sanctified position in Christ, just as he says in (:19)....

I speak after the manner of men because of the infirmity of your flesh:

- Therefore because of the genius of God in the way He deals with the powerful force of the flesh and the way it constantly seeks self-promotion by means of the law, it all gets rooted out by a step-by-step process that makes you aware of it, that makes you aware of the depth and the extent that it will go, which will, by the time you get to the end of the doctrine, generate within you God's very thinking of how holiness is to be properly produced in accordance with true godliness.

- And the 1st step is to make you aware that you *are not under the law, but under grace.*

- And the 2nd step is to attack the 1st Objection that the 1st step provoked: (that the law is my only compelling reason for not sinning and for doing good).
- And the next step is to teach you that grace has given you a reason to do what it said that is just as powerfully compelling as the law!
 - And the real genius of God is seen in that He deliberately presents that way so that *your flesh* will have to scramble around and attempt to still stay alive by latching on to what it perceives as a foothold to yet save face.
- And the next step is to have Paul address that issue by speaking *after the manner of men* which is a human characteristic that all men share in general.
- And from this *manner of men* comes *the infirmity of your flesh* which is a specific natural weakness or fond inclination to desire to operate under the law at all cost (so to speak).
- And so the next step is to take what *the infirmity of your flesh* perceives as yet another chance to stay alive, (that being that grace is only equal in strength and power to that of the law to restrain sin and motivate to do good), and present corrective doctrine to fully dismiss this 1st Objection totally and completely—leaving your flesh exhausted, with nothing whatsoever to cling to!

Romans 6:19

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

- Now at this point we should have made a sufficient enough of a pause at the colon of (:19) to properly get an understanding and appreciation for what this first phrase is telling us about the reason why verses 16-18 have not completely and sufficiently rooted out the entirety of this 1st Objection (*I speak after the manner of men because of the infirmity of your flesh:*) - the *infirmity of your flesh* has found something to latch on to, and now that is going to get attacked, corrected, and finally dismissed in all that follows.
- Paul is now going to pick up on all that he has set forth so far to correct and dismiss the fact that the law is **not** your only compelling reason for not sinning and for doing good, but grace is just as powerfully compelling—and he does it by picking up on the exact same line of thinking that he began with: the concept of servant-hood. (That concept is to hold for the duration of the corrective doctrine).
- But now he's going to push that concept one additional step.

- And from this additional step Paul will present the corrective doctrine that will present grace as not only just as powerfully compelling as the law, but grace is the MOST compelling, MOST powerful, MOST motivating reason in existence to work within the inner man to restrain him from sinning and to compel him to do good!

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

- “servants” (dou/loj)

- Notice that because of the genius of God in presenting the corrective doctrine that attacks the 1st Objection, He says something that not only corrects the erroneous thinking in (:16-18), but at the same time He also draws out this *infirmity of your flesh* that sees an opening to save face, and more than that He can do all this without having to ‘change horses in mid stream’ (so to speak) - that is, He can do all this without ever having to change up the line of thought (or the concept) that He initially began with!

- He begins correcting your erroneous thinking in connection with the law being your only compelling reason for not sinning and for doing good with the “servant” concept—because of the issue that a *servant* is one who has a compelling reason to do what someone else says.

- And even with this *infirmity of your flesh* raising up, He can still stay with that concept and just push it one more step to fully root out the erroneous thinking.

- And you should already know how to make the application of the two sides of the *servant* issue Paul is presenting.

- You should know that the context is dealing with the law: and the context is dealing with straightening out misconceptions and erroneous thinking about the law.

- And Paul brings up the concept of a *servant* in (:16), and then puts it in the context he wants it in—and then he goes on to make the application of that in (:17 & 18).

- And maybe we didn’t bring this out as clearly as we should have in (:17 & 18) - but my understanding is that when Paul makes reference to the issue of servant-hood in those verses (*17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. 18 Being then made free from sin, ye became the servants of righteousness.*) - he now, in view of the servant-hood concept that he has just brought in—which is the concept that focuses

... attention upon compelling motive and compelling reason for doing something—he's now coming along and saying, "Ok, what I have just taught you, and what you now know to be true about yourself, in view of your justification and in view of your sanctification (that you just got taught about in the first 13 verses), now you need to recognize that in being made dead to sin, and alive unto God in righteousness, you are now servants of righteousness (:18)—and as *servants of righteousness* you've got, therefore, based upon the servant-hood principle of (:16), you've got an equally compelling reason to do what you've said the law is your only compelling reason for."

- And that's what (:16-18) are designed to get across by their effectual working.

- And all the terminology that began as far back as (:2) with the issue of *being dead to sin and alive unto God* (2 sides of the same issue) has to be connected with the two sides of servant-hood being presented in (:16-23) - for remember that (:16-23) form a single package of doctrine (it's just broken up into two packets).

- And in (:16-18), once you understand the impact and meaning of the servant-hood concept in (:16), and then you come along and apply it in (:17 & 18) to the truth concerning your sanctified identity in Christ that you know you now have (based upon what the first part of Romans chapter 6 has taught you) - you now know, therefore, that you are to look at the issue of you being dead to sin and alive unto God in righteousness as the issue of you becoming a servant of righteousness! (Just as (:18) said.)

- So you now have that compelling reason, as a *servant of righteousness*, not to sin, but to do good.

- Therefore the two sides of servant-hood are to be understood as 1) that you were a *servant of sin* (not strictly by being under the law), but that is talking about who you were and what you were before God justified you and sanctified you by faith in Christ Jesus; and 2) that you are now a *servant of righteousness* because that is who you are and what you are being justified and sanctified "in Christ."

- And the *servant of sin* is to be connected with being alive to sin and dead unto God.

- And the *servant of righteousness* is to be connected with being now dead to sin and alive unto God.

(here in vs. 19)

- As Paul begins to move that servant-hood concept on to the next step, it is critical that you make these connections and appreciate this as a continuous line of thought!

- So we should be able to understand and appreciate what is being said in (:19) down to the word “*servants*” - Right?

19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded you members servants

- But because of this *infirmity of your flesh* being drawn into the open and because of it scrambling around to find yet another breath of life, Paul is going to deal with it without breaking the train of thought he has already begun, but now he is going to bring in an additional matter that will fully establish grace being the greatest compelling reason for you to not sin and to do good—proving once and for all that the *infirmity of your flesh* grabbing hold of the law to do that has no power to stand on whatsoever!

- The law cannot produce what must be produced in your sanctified life!
(Only grace can do that!)

- And the terminology that Paul uses is designed to cause you to understand and appreciate the issue of not only equal compulsion, but GREATER compulsion; far better; more excellent compelling reason, and so forth.

- Ok. We should be able at this point to understand and appreciate all that is being said in (:19) now down to the word “*servants*” - and now let’s finish off the rest of the phrase down to the semicolon.

19 for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity;

- “*to uncleanness and to iniquity unto iniquity*” - This phrase is, again, picking up on the servant-hood concept already set in your thinking, and then looking at it a little more closely so as to follow a particular progression that you need to understand and appreciate for what will be said immediately following this statement.

- And one of the keys to this is that preposition “*unto*.”

- Remember that *unto* is used (generally) when you are emphasizing the degree of the relationship that you are having (to whatever the indirect object of the verb is), and you are especially emphasizing YOUR ACTION in connection with it.

- In your former status, before you were justified unto eternal life, you yielded yourself a servant *to* something and *unto* something.

- But now, in your status of being “in Christ” you have also yielded yourself a servant *to* something and *unto* something. (Both justification-wise and sanctification-wise.)

- See this kind of terminology and line of thought in (:16).

- And note that Paul, while he does stay with the same train of thought (the servant-hood issue), he doesn't just restate it word for word.
- Paul now changes the terminology somewhat in a more expansive and verbose (but not redundant) manner when it comes to making sure we understand and appreciate what it was we were BRINGING FORTH.
 - And that's why an additional step or additional "unto" matter is going to now be brought to your attention—because you were not just justified to righteousness, but you were justified to righteousness and you were also sanctified *unto* something else!
- And this change in terminology is not random, nor is it just to make a more flowery speech—No. There is a more specific reason for this.
- And it all has to do with what this second 'packet' or second component of this original 1st Objection about the law and the compelling reason it is not to sin and to do good is designed to do to the *infirmity of your flesh* that is still (with one last gasp of breath) still objecting to being *not under the law, but under grace*.
 - And the natural progress of the argument now turns on, not just a compelling reason to not sin, but now front and center is a compelling reason to do good—or to put it another way, to bring forth something.
 - And if you have read the passage, you already know what that something is: *fruit unto holiness*.
 - And the reason this is brought up now is because this is something that the law was NEVER designed to do in the first place! But his is what the sanctified life of the believer MUST bring forth if it is properly functioning.
 - In order for the *holiness* concept to stand out for what it is, and the magnificence of it, and the grandeur of it is seen for what it really is, it is put in CONTRAST with the exact opposite of it.
 - And with all the proper connections we have made with all these verses (or to put it another way, to follow the train of thought with all the various cars that make up that train in full view), the truth of the matter is, that as that *servant of sin* that you were; what was brought forth when sin was produced as that *servant of sin*, (in a detailed analysis of it), was the exact opposite of holiness.
 - And therefore the terminology will present just how unacceptable and just how repugnant and now detestable the production of the fruit of that *servant of sin* was in God's sight.
 - And this sets forth the powerful potential that grace has the capacity for, but that the law never had the capacity for!

- “*uncleanness*” - is an ‘opposite-of-holiness’ issue. = note the ‘ness’ ending in the English is to describe the quality or characteristic of; i.e., it is the quality that characterizes the product of your servant-hood as the servant of sin that you were.
 - And in contrast to holiness, uncleanness is something that is stained, dirty, something foul, and filthy.
 - It is used as a graphic way to describe the incompatibility of what that servant of sin brought forth to the character and essence of God; totally incompatible to His holiness.
 - Fruit unto holiness will be seen to be the exact opposite of this.
 - And for now, I’m going to let it go at that.
- “*and to iniquity unto iniquity;*” = *iniquity* is the very word God has designed to express His personal loathing of sin. It is the word that gathers up all of the ways in which sin can be stated in all of its related terminology and expresses it as the hated, rejected thing it is in God’s sight.
 - And notice it’s *iniquity unto iniquity*—that is, as a *servant of sin*, the fruit of that position could only bear soiled, rotten, stained or unclean fruit, but more than that your active involvement in that ‘living death’ only brought forth *iniquity*—and every attempt to take something like the law to ‘clean it up’ and make it acceptable only led to an even deeper hole of *iniquity*!
 - And no matter how your flesh tried to use the law (or any performance system of man’s wisdom) to clean itself and make itself acceptable in God’s sight, not just failed, but was shot down in flames (so to speak). Instead of digging you out of a hole, you only wound up deeper in iniquity than you were before.
 - The law was totally incapable of producing fruit unto holiness in your life!
- Now I am intentionally not saying all that can be said about these expressions, because we first of all need to get a handle on what *holiness* really is to God, Himself.
- But for now it is enough that we see the sharp contrast between *holiness* and *uncleanness* and *iniquity* that is being drawn. And the reason that is needed is because this passage is designed to make it so that you understand and appreciate that we’re not just talking about an equal compelling reason not to sin and to do good, we’re talking about the greatest compelling reason that ever could exist not to sin and to do good, and the law can’t hold a candle to this!

- And so at this point we need to recognize the reality of the fact that what Paul is doing in (:19-23) is not simply a re-hash of what he has already said in (:16-18).

- And we should be able to clearly see this (even though he stays with much of the same terminology he used as he began the corrective doctrine) - and we can see this by this further issue that is brought up here that was not mentioned before.

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

- Notice that the first part of this last phrase of (:19) is something that is to be already acknowledged and understood and appreciated, viz.:
 “even so now yield your members servants to righteousness...”

- This is to be understood and appreciated as what you did when you responded positively to the gospel of Christ.

- It's not that you have not already done this and now need to—it is just that you now need to take that issue one step further.

- And it is now that we need to bring into play what we went over on Thursday night— (“Painful Thursday”)

- Being now justified unto eternal life and fully identified with Christ; as you now put your position in Christ into effect (which is to say as you now put your sanctified, functional life into effect), you are to view yourself just as God, your Heavenly Father views you:

- You are *dead to sin*.

- You are *alive unto God*.

- Which means that you have yielded yourself a *servant of obedience unto righteousness*.

(which understanding was made possible by the effectual working of (:13)!

- You are, therefore, a *servant of righteousness*.

- But now, both here in (:19) and as you cast your eyes on down through the passage to (:23), you should be able to recognize that there is something more—something more excellent (so to speak) being spoken about now than has been dealt with in (:16-18).

- And it is those last two words in (:19) - “unto holiness” that becomes the big issue now. That issue of *holiness*: that's the greater compelling issue! And that greater compelling issue of grace to produce *holiness* (or doing good) is the issue taken up all the way down to (:23).

- "... *even so now yield your members servants to righteousness unto holiness.*"
 - Now the question is: What distinguishes righteousness from holiness?
 - "*holiness*" (a`giasmo,j = used 10x in the NT and always translated either holiness 5, or sanctification 5—according to Greek dictionaries it means consecration, purification, sanctification of heart and life.)
- So really, Greek definition won't do us any good. For we must have an understanding of what *holiness* is, not to a Greek grammarian, but to God, Himself.
 - And *righteousness* must be distinguished from *holiness* because they are two totally different words.
 - And that old way we used to define the *holiness* of God being one half +R and one half +J doesn't work at all because in passages like this, *righteousness* and *holiness* are put side-by-side and you are expected to know the difference—and to know that one is NOT part of the other!
 - And you've got to see that *holiness* is an issue that has not yet been brought up and dealt with. But *righteousness* has. So if all you see is that *righteousness* and *holiness* are similar expressions, or two ways of talking about the same thing—then you will never see this packet of doctrine correctly—all you will ever see it doing is re-hashing what Paul has already said!
 - But that's not what Paul is doing. And there must be therefore, and in fact God expects you to understand that, those two terms (*righteousness* and *holiness*) must be distinguished as two separate issues—and the *holiness* issue is now the one that will prove grace to be the even greater compelling reason to do good than the law could ever be.
- So we have to be able to distinguish the difference between righteousness and holiness, at least to the point that (:19) can come along and say, *even so now yield your members servants to righteousness unto holiness.* (And really :19, 20, and 21 particularly zero in on this *holiness* issue).
 - And without that, you don't have the proper segue into what (:22 and 23) go into and add one more component to—22 *But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.*—everlasting life gets brought into the picture in (:22-23)
 - So it's the *holiness* component and the end being *everlasting life* that takes the issue of our compelling reason to not sin and to do good as the *servants of righteousness* that we are and exalts it above the compelling reason that the law could give!

- Because the law has NOTHING on par with what (:19-23) says!

- Now because the term *holiness* is not dealt with by Paul as far as any kind of a defining way or setting forth an analysis of the term or doctrine or anything like that, it is my understanding that it really is something that we should already have an understanding of by the time we get to the book of Romans. Because Paul doesn't explain *holiness* anywhere in Romans 1:1 up to this point.

- So we have to pause for a moment and think about the term holy or *holiness* (holy with the *ness* suffix indicating a state or condition or quality) as far as the pages of God's word is concerned.

- And the most common way in which the term *holiness* is thought of by most Christians (if they get away from the sackcloth & bee-hive concept) is that it is always defined and thought of in CONTRAST to something else.

- For example *holiness* is most commonly thought of as something pure, spiritually perfect, perfection, stainless, divine, something regarded worthy of worship, sacred.

- But as we will see, an understanding of *holiness* only as it sits in contrast with sin, filth, defilement, fallen humanity and so forth will not completely deal with establishing grace, (in a really full sense), as the greatest and most powerful compelling reason to not sin and to do good as compared to that law.

- We really have to go back and get an understanding of *holiness* even before sin and stain and defilement came into existence—because the truth of the matter is, God's word teaches you about *holiness* just this way—and it teaches you what *holiness* is to God—even before sin ever entered into the picture at all.

- So when you think about '*holiness*' or the term 'holy' - is there any place in God's word where He describes *holiness* or puts the spotlight on the issue about what God means when He is talking about the issue of His *holiness*?

- Revelation 4:8—Notice those creatures God created that do this. (Cherubim)

- Isaiah 6:3 (Seraphim)

- These are two particular times (not just two), but two particular times that those creatures are cited by God, and described by Him in a context that extols the virtue of His *holiness*.

- Isa. 6:3—You're not going to find here a definition of *holiness*. But what you are going to have is *holiness* being expressed in a particular environment.

- Here you have Isaiah being confronted with, and God having him record the issue of the manifestation of God's *holiness* in a particular contextual environment.
- And God, by nature and as a part of His very being, He is a Holy God.
- And you can come along and describe *holiness* in a number of different way and in a number of different relationships (or lack of relationships) that God has with creation—and especially with sin in the midst of His creation—which makes certain things unclean and unholy and therefore at odds with Him, contrary to Him, an abomination to Him, etc., etc.
- And you can go back to the law and run the gamut of it, and we would see God repeatedly, over and over and over again talking about the issue of His *holiness*.
- And in most of those instances He is talking about His *holiness* in the context of something unclean, contrary to His *holiness*, a repulsion in His sight, and so forth and so on.
- But now we're back to that definition by contrast—and by doing that we're more or less limited to individual circumstances and instances of it and seeing it only in a way that it is perceived (more or less) from the point of view of the defiling or defiled perspective.
- But what we're after, when *holiness* is not being spoken about in a context in which one particular thing, or a couple of particular things are being described as being unholy in contrast to God—you've got to be able to deal with the issue of *holiness* in a broader, more general, more all-encompassing manner.
 - Your understanding has got to be able to embrace things about the issue of *holiness* AS FAR AS THE GODHEAD, ITSELF is concerned! (And not just It's individual contacts with things.)
- And what we're dealing with in Romans chapter 6 when Paul talks about the issue of us being *servants to righteousness unto holiness*, he's using both terms (*righteousness* and *holiness*) in their all-encompassing definitions.
- Because in the context of Rom. 6:19, Paul does not have any particular righteous things in view when he calls us *servants to righteousness* (even though, granted, as *servants to righteousness* we will be doing individual, particular righteous things, which is what we ought to be doing), but as far as he's concerned, all he's dealing with is the reality of who we are identity-wise, in Christ.
- And the same thing applies with the *holiness* concept.

- He wants us to look at it, and we need to look at it in its more generic, and general meaning as far as it embraces the concept of God's own being and God's own identity as a whole.

- And that's why we need a passage that doesn't deal with the individual detail-type things, but deals with God's own character and essence.

- And the Seraphim angels are creatures that God had created, who along with the Cherubim angels, are charged with, and their whole vocation has to do with extolling the virtues of the Godhead itself—independent of anything it does, and solely because of what it is.

- And Isaiah encounters that here in connection with the vision that God gives him as (doctrinally speaking) the first of the 5th Course of Punishment prophets that he's going to be in God's program with Israel.

- And chapter-wise, Isa. 6 is doctrinally set in its sense & sequence in the body of information that he is given by God to give to the nation Israel as kind of like a hub of a wheel where everything revolves around it and all the judgments that are described in connection with the 5th CoP, and everything that will come upon the nation as a result of the 5th CoP being put into effect, and all the ramifications that come out of it and so forth and so on—everything they get by this prophesy is because of and stems from God's *holiness*.

- And that's the kind of contextual frame of reference you need to have when you read these verses contained in chapter 6.

- (read Isa. 6:1-4) - then because of that, Isaiah is struck with the issue of God's *holiness* when he says what he does in (:5) - and that presents the two contrasts, the two opposite ends of the spectrum: *holiness vs. uncleanness*.

- And Isaiah is perceiving and being struck with the issue of the *holiness* of God.

- But in all that he sees and perceives, Isaiah could have been struck with a whole bunch of things—like His Jehovah-ness, or His glory, or His omnipotence, or His omnipresence, or many other things of His almighty-ness.

- But the issue is that God created the environment around Isaiah in connection with manifesting Himself to him in this way for the sole purpose of focusing in on ONE particular thing about Him: and that's His *holiness*.

- And that is the primary thing those Seraphim angels are concerned with.

- They are concerned with extolling and exalting of that particular aspect of God's being: His *holiness*.

- And Isaiah correctly perceives it—and he correctly immediately perceives the exact opposite identity in himself—and the exact opposite identity in the people that he is a part of.

- And while you don't have a definition, here, of *holiness*, but you have a definition of *holiness* in connection with the environment in which it is extolled and expressed.

- And the environment in which it is extolled and expressed, at the exact same time, really describes (in a sense) what *holiness* is to God in its most basic and its most fundamental and its most all-encompassing meaning.

- And in view of that, when you look at what those first 4 verses are saying, there is a reason why God had Isaiah record and describe what he SAW to the extent that he did, and also why when the Seraphim angels uttered their words of (:3), they said, “*Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.*”

- And you've got to remember that this concept of God's *holiness* is a core issue of His being—that is, this is something that is true of Him from eternity past—it is something that is and has been true of Him even before Lucifer fell and brought sin into existence!

- To understand *holiness* properly, (in a first-things-first way), you've got to be able to understand *holiness* without having to put it into contrast to sin!!!

- You've got to know what *holiness* is, in and of itself—because *holiness* existed before sin existed!

- And Isaiah knew what it was. And he knew what it was first. And only after that could he come along and say what he did as the contrast to it that it was!

- So by being taken into the very throne room of God in the 3rd heaven, (which is also what is taking place over in the Rev. 4:8 passage as well), you are being put in an environment where something like *holiness* can be spoken about and viewed (so to speak) apart from any corruption like sin, evil, uncleanness, iniquity, etc., so that it can be looked at, not as being in contrast to these things, but viewed as it is to God, as a part of God's very being—and in that perfect, pristine atmosphere, God's *holiness* can be extolled and exalted as what it is with nothing to contrast it with.

- In fact, in both environments (of Isa. 6 & Rev. 4) these are specific environments in which sin, uncleanness and iniquity are not even allowed to exist. They are excluded from it.

- In fact, if you can kind of pretend for a moment that you are in the 3rd heaven, with God, shortly after He has created things as described in Gen. 1:1, and before Lucifer sinned and therefore sin enters creation; the Seraphim angels and the Cherubim angels were extolling God's *holiness* when there was nothing to understand about anything that could possibly be considered unholy; when it wasn't even a concept to be considered; when it was an unknown!

- That's the way we have to confine ourselves if we are going to talk about *holiness* for the most simple thing that it is to God because of who He is.

- Before we get to nailing this understanding or definition of *holiness* down, let's look at one other passage that might help generate the concept in our thinking:

- Zech. 14:16-19 - (Context) - Notice something that God describes to Zechariah that is going to be the 'state of affairs' (so to speak) when the Kingdom gets established.

- And it will be the state of affairs not only for Israel, herself, but also for the Gentiles as they respond positively and properly to the establishment of God's Kingdom in Israel— and as they do what (:16-19) describe when they come to *worship the King, the LORD of hosts*—and they come to keep the feast of tabernacles, and come to Israel on that cyclical basis of Israel's calendar that has now been established.

- And then the last 2 verses of Zechariah's prophesy says:

- (:20-21)

- This prophesy is about when the Kingdom gets itself established, and the procedure is implemented for the worshipping of *the King, the LORD of hosts* on this earth in His kingdom to be taking place, not only by Israel, but by the nations as well (that :16-19 describe)

- And as (:20) describes, in *that day shall there be upon the bells of the horses*, (those words), *HOLINESS UNTO THE LORD*.

- Then it goes on to say, *and the pots in the LORD'S house shall be like the bowls before the altar. 21 Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts:* and then in connection with that, *all they that sacrifice shall come and take of them*, (they're going to grab one of those pots or one of those vessels and they're going to) *seethe therein:* (in connection with offering their sacrifice—and then it says) *and in that day there shall be no more the Canaanite in the house of the LORD of hosts.*

- In a sense, we've got the fulfilling counterpart of Isa. 6 being described in Zechariah 14.

- We've got the *LORD'S house*—and the only difference we've got is that in Zech. 14, we've got the procedure for the worship of the King and for the honoring sacrifices to be made—but everything is being done in accordance with the issue of *holiness*.

- And that's why *every pot in Jerusalem and in Judah shall be holiness unto the LORD*—and that's why *upon the bells of the horses* are going to be emblazoned those words: *HOLINESS UNTO THE LORD* (which is why it is all capitalized in the KJV).

- That inscription on those bells is there to be read, to be recognized, to be acknowledged by the people of Israel and especially by the Gentiles when they come into *the LORD'S house* in connection with the procedure for their worship that (:16-19) describes.

- And when they avail themselves of the transport that is provided by those horses that are there and are heading up to *the LORD'S house*, (to the temple), to offer their sacrifice, they are riding in a vehicle that, on the bells of the horses that are leading the way are those words: *HOLINESS UNTO THE LORD*.

- Now in light of all this (as an expansion of that environment we looked at in Isa. 6), but now in a context where the Kingdom has been established (long after sin entered creation), and after all the sin, uncleanness, corruption, iniquity, and so forth has all been dealt with; and after the implementation of the Satanic Plan of Evil has been judged; and after the Lord has begun to fulfill His original design & purpose on this earth (which is to make it His place of residence in the midst of creation & establish His kingdom on it)—once that gets done, God begins to 'blaze about' (so to speak) the issue of *holiness*!

- And He's doing that, not so much in contrast to all the sin, iniquity, and evil that had been going on before, but really He's doing it in accordance with what *holiness* meant to Him before sin ever entered creation.

- Which is why He's going to make the issue out of it like (:20-21) says, in connection with the nations coming to worship Him.

- The very Seraphim & Cherubim angels, whose job it is, is to personally envelope the Godhead in an environment that extols what *holiness* means to God—that's all going to be taking place within the two places of residence that God has in His kingdom on this earth— but in preparation for His own people, and for the Gentiles to even make a way of approach unto either of His 2 places of personal residence in the land of Israel, God has an additional means (you might say) of having the issue of His *holiness* 'front & center' and visible to their eyes and audible to their ears—and that's what (:20-21) describe here.

- So, again with these 2 complementary environments in view—both of which have the *holiness* issue saying something about God, Himself that is not so much in contrast to sin and wickedness and iniquity and evil, but something that is more basic and more fundamental than that.

- Because the truth of the matter is, that even when you move history past that Great White Throne judgment, when sin and all its remaining effects are cast into the Lake of Fire, and all that is then removed from the very presence of God and eternally put away from His presence, and the ages to come, *world without end* just keep going on and on, **holiness is going to be an issue forever; everlastingly!**

- (even when there is no sin around to be in contrast to it)

- Which is why when those Seraphim and Cherubim angels were extolling and declaring the issue of God's *holiness*, they weren't doing that either in connection with something that had gone wrong, or something that was about to go wrong.

- So with all that, what then is *holiness* to God, Himself?

- Usually, at this point, the most common idea about what *holiness* is to God goes something like this: since *holiness* comes from a word meaning sanctified, then *holiness* is the quality of being set apart unto the Lord, or possessed by the Lord, or owned by the Lord.

- And that's not wrong, and if that is all you get, then you really aren't off base, you're on the right train of thought—but the problem with that is that if that's what He meant to say then He would have had said that or something like that. But that's not what He said.

- Furthermore, that is the obvious thing about *holiness*, and my understanding is that what Paul is after in Romans 6:19ff is not the obvious thing, but *holiness* is to be understood deeper than that, if nothing else because you should have Gen. 1:1—Rom. 6:18 under your belt by the time you get to Romans 6:19.

- When those angels are extolling God's *holiness*, and when, in that Kingdom, those bells on the bridles of those horses publish God's *holiness*, they are extolling and publishing the relationship God has with all that He is doing and all that is around Him. And there is to be a constant, continual manifestation of that issue. And every pot in Jerusalem and in Judah is HOLINESS UNTO THE LORD of hosts so that when all those that come in to sacrifice, do that, they take up one of those pots and they are struck with the issue of HOLINESS UNTO THE LORD, and they sacrifice and they seethe the sacrifice therein with the acknowledgement of that.

- What is it that that word *holiness* is saying about all that is going on?
- Actually, the answer to this is found in the Rev. 4 passage.
- Rev. 4:8-11—(:11)
 - Here again, the setting is in the 3rd Heaven before the throne of God and these four Cherubim angels, in particular, “*rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.*”
 - In this passage, especially in (:11) is the concept that you need to be thinking about that will bring you to what the issue really is in connection with what *holiness* is to God Himself.
 - Notice (:11) “... *and for thy pleasure they are and were created.*”
- While it wouldn't be totally right to say that ‘Something that is holy is something that is for God's own pleasure’ - what it does do, however, is move you to an understanding of what *holiness* is to God, because His pleasure is a concept that is involved in it. But it is more than that.
- The issue is just as the 24 elders acknowledge when they declare, *Thou art worth, O Lord, to receive glory and honour and power*: - they cite the very thing that is behind why God is worth of receiving the *glory and honour and power*, and why those Cherubim angels *rest not day and night, saying Holy, holy, holy*, etc.
 - The issue is as (:11) says, “... *for thou hast created all things, and for thy pleasure they are **and were** created.*”
 - The 24 elders recognize this issue goes right back to when God originally created all things—AND THE REASON WHY He created them.
 - And it's that concept that is the fundamental, defining issue in what God says *holiness* is to Him.

- Holiness to God is that which is complete and total acceptance, delight, and pleasure to Him.

- Now when you come along and first think of *holiness* like this, you might think that it doesn't really fit. But the reason for that is because most of the time that *holiness* is ever looked at and ever thought about, it is thought about solely in contrast to something that God says is either sinful, evil, wicked, vile, unclean, unacceptable, or anything along those lines.
- But that's not defining what *holiness* is in its most fundamental and most basic issue—not to mention that definition by contrast doesn't consider that *holiness* existed with God even before anything that could ever be considered as sinful ever existed.

- Therefore *holiness* has got to have a meaning to it that does not demand uncleanness, sin, wickedness, etc., to be seen as in contrast to it.

- And so when you start to deal with passages where God talks about *holiness* in the context of His reason for creation in the first place—and for its existence before sin entered creation, and after sin exits creation—you see that God talks about *holiness* as the issue of things being completely acceptable, delightful, and pure pleasurable to Him.

- And with that fundamental meaning of *holiness*, that provides for the other things that most people think of in connection with *holiness*—things that are sinful, things that are wicked, things that are evil, etc., are NOT acceptable to God; He doesn't delight in them; He takes no pleasure in them; they're contrary to what He originally designed and created things for in the first place.

- And so those things are, therefore, UNholy!

- Now at this point, let's stop and remind ourselves of the reason for dealing with all this issue of *holiness* in its most fundamental and most basic form.

- When we're over in Romans chapter 6, and verse 19— and the information is being given to us that is designed to make it so that we realize that the issue of us being *servants to righteousness* is not only a compelling reason not to sin, but to do good, but the truth of the matter is, it's a far more excellent reason, a far more powerful reason, a far greater reason, than the law ever could be conceived of having, - - the reason why that is so is because of this issue of *holiness*.

- When we're told now to *yield your members servants to righteousness unto holiness*, the issue now is that as the *servants to righteousness* with the compelling reason we have not to sin, but to do good, we also have, as these *servants of righteousness, being dead to sin and alive unto God* in righteousness, we now have the ability to do that which is completely acceptable, delightful, and pure pleasure in God's sight!

- And that fulfills what He originally designed and purposed and created a man to do for Him—to give Him pure delight and pure pleasure.

- AND IF THAT DOESN'T GIVE YOU THE MOST COMPELLING REASON YOU COULD EVER POSSESS FOR NOT SINNING, BUT DOING GOOD, THEN YOU'RE BRAIN DEAD!!!

- That's the *holiness* issue in Romans chapter 6!

- *Righteousness* is 'right-ness' - i.e., you're doing what is right in the eyes of Justice, (in the eyes of what can determine something to be right, in contrast to being wrong), but *holiness* is the issue of what's being done is more than just right in the eyes of God—it's giving Him pure delight and pleasure.

- Note that it's conceivable to do something *right* for someone, and yet it doesn't necessarily fill them with joy.
- It's conceivable to do that, because by definition, *right* does not necessarily have to connote that joy, happiness, satisfaction, delight and pleasure go along with it.
- But holiness does demand that. Because *holiness* takes into account **the reason for why something is being done.** And that reason, if it is holy, is fully matching up with the One who designed it and purposed it in the first place.
- When something is done in accordance with your design and your purpose, that's what gives you delight and pleasure.
 - Therefore, Romans 6:19-23 takes the issue of compulsion not to sin, and to do good and kicks it up to notches that the law could never reach!

*19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.
(Romans 6:19)*

- Now if that is understood and appreciated, then we can go back and look at the terminology Paul utilizes and see it from this fundamental understanding of what something that God considers as holy or *holiness* is to Him.
 - Remember that I said some things about those terms, *uncleanness* and *iniquity* before, but I said that I wasn't going to say any more until we had a better understanding of the *holiness* issue.
 - Again, these are rather verbose (not redundant) expressions to clarify to us just what we were bringing forth in our former position as the *servants of sin*. (even under a performance system like the law)
 - And these terms are specifically chosen to cause us to understand that: and to understand that it is the EXACT OPPOSITE of *holiness*—and to make the *holiness* concept stand out for what it is—and the magnificence of it, and the grandeur of it is seen for what it really is as it is put in contrast with the exact opposite of it.
 - And one most excellent expression that makes that impression on us is to utilize a term like *uncleanness*—that is, there is no delight in it in God's eyes—there was no compatibility of it with the aspects of God's character and essence—there was no pleasure that God found in those things.

- And that's what's contained in the concept of uncleanness.

- And that is also what is contained in the word iniquity. As it is the term that God uses to express His personal loathing of sin.

- And something that you personally loathe is the antithesis of something you delight in and something that gives you pleasure, and something that elates you, and brings a smile to your face.

- And that's why that terminology changes here like it does. Because it is a set-up to be able to appreciate the last part of (:19) "*even so now yield your members servants to righteousness unto holiness.*"

- And all these little details contained in this verse are generating within you an understanding that, we're not just talking here about an equal compelling reason not to sin and to do good—we're talking about the greatest compelling reason that could exist not to sin and to do good—and the law has nothing to do with it!

- Because the reason we have right now is that, not only are we NOT going to be bringing forth fruit unto uncleanness, and yielding our members unto uncleanness and to iniquity, and therefore unto the disgust and the displeasure and the revulsion and the repulsion of God's character and essence—but what we're doing is that we're going to be bringing forth (as *the servants of righteousness* that we are) fruit and deeds and works that are going to do the exact opposite of that.

- They're not just going to be tolerable or something along those lines. They're not just going to be mildly acceptable— they're going to be wonderfully received; gladly welcomed; they're going to be so pleasurable and so delightful to your Heavenly Father that every aspect of His character and essence "sings" (so to speak) in response to them.

- And that's what is going on in all that terminology in (:19).

- Because the uncleanness and the iniquity unto iniquity is the disgustingness and the repulsion and revulsion—and the righteousness unto holiness is the exact opposite—it's the pleasure and the delight and the joy and the acceptance by the Father of the fruit of His son/daughter.

- And then Paul goes on to kind of punctuate or underscore the extremeness of the two opposite ends of the spectrum (so to speak) in (:20).

Romans 6:20

20 For when ye were the servants of sin, ye were free from righteousness.

- "free" (**evleu, qeroj**) - free in a legal sense of being exempt from, not subject to some particular power or authority; not invested with special rights or privileges.

- That is, in your former identity, as *the servants of sin* that you were, not only were you incapable of ever producing *holiness*, but that is doubly impossible because as *the servant of sin*, you were free from the very legal basis that would even qualify something as being holy in God's sight: *righteousness*, itself!

- *Righteousness*, being the very legal norm and standard by which anything can be determined to be acceptable or holy or not in God's sight.

- Paul deliberately backs this up one step to the *righteousness* issue because not only do *righteousness* and *holiness* go together (just as perfect justification and perfect sanctification go together to make one fit for God's use), but it is designed to impress on you the fact that as *the servant of sin*, you not only did not produce *holiness* in that position, but you were free, exempt, and totally apart from *righteousness*—without which, *holiness* can never be produced!

- It's a way of smacking you between the eyes with the issue of just how IMPOSSIBLE it is to ever produce *holiness* apart from what grace is able to do!

- Not only that, but couple your former position as a *servant of sin* with a performance system like law-keeping, (which is to say, being under the dominion of sin—which is what the law mechanically did— see vs.14), and what you have stated here in (:20) is the issue that the production of true, godly, holiness is mutually exclusive to the law, or any attempt at self-produced holiness!

- Even at this early point you should begin to see just how stupid you would have to be to ever think that the law is what is supposed to be picked up and utilized in order to live the Christian way of life!

- And then (:21) comes along and caps off this part of the corrective doctrine with a probing question and final statement.

20 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

- "*fruit*" - This is the first time this term ever gets applied to the believer in the book of Romans. This is the first time you become aware of the *fruit* issue.

- *Fruit* is the term used to express the production of the functional life of the believer as he functions in sanctification.

- Note that it is not analyzed nor is a detailed list made of it—it's not supposed to be—for now awareness of the concept is all we're after!

- Note that the actual *fruit* can begin to be produced right now.

- Because as you “*Let not sin reign in your mortal body, that ye should obey it in the lusts thereof*” (:12) - and as you *yield your members as instruments of righteousness unto God* (:13) - and as you *yield your members servants of righteousness unto holiness* (:19) - that is the very first **fruit** that you produce.

- The first *fruit* you produce (that could never be produced by the law) is the restraint of sin and the compulsion to do good!

- Later on—especially as you begin chapter 12, and then chapter 13, 14, 15, and 16 will go into detail of more *fruit* that you produce as God’s “sons.” (All of which follows a particular sense & sequence).

- And by the time you get to Galatians 5:22, the apostle Paul can give an itemized list of the fruit of the Spirit—“*But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law.*” - and Paul can do this without having to stop and explain each one—because they have already been developed in the saint’s inner man!

20 *What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.*

- “*those things*” - are the things of your former identity—and even your former identity as you attempted to produce a goodness or righteousness or holiness or anything that was supposed to be acceptable to God by the performance of your flesh under the law.

- And the truth of the matter is that all those thing only wound up being sinful, failure, unrighteous, uncleanness, and iniquity.

- And in the end, it is just as Paul says it is: *whereof ye are now ashamed?*

- “*ashamed*” - Seeing it now from the perspective of a justified, sanctified member of the body of Christ; with all of the doctrine of your sanctified position in Christ operating as it should be up to this point—you are now to be struck with the consciousness of the erroneous thinking that ever was—and when you realize, by the effectual working of these words of God in your inner man, you really and fully recognize how unacceptable that was in God’s sight—and because you now value God’s pleasure, His joy, His delight, etc., the stupid idea of getting your flesh involved with the law to produce holiness is shameful in light of just how big of a failure it was to produce genuine, godly, holiness!

- And the answer to the question, “*What fruit had ye then in those things whereof ye are now ashamed?*” is, of course, NONE! No fruit whatsoever! Certainly none that was acceptable to God!

- Then, Paul adds a “stinger” so to speak, at the end of (:21).
 “.... *for the end of those things is death.*”

- The end result of everything you were in your former position, everything that you ever produced in that position, and everything you did by your flesh in conjunction with the law—the end of those things is *death—total and complete separation from God*—nothing; none of it was pleasing, accepted, delightful or joyful in God’s sight—God wants that separated from his sight: it’s *death* to Him! (To be eternally separated from Him!)

- So we have (:19, 20, and 21) - (read)

- At this point, if we have properly distinguished the difference between *righteousness* and *holiness*—especially understanding and appreciating what God considers *holiness* is in His sight—and seeing just how this information is correcting the Objection that the law is my only compelling reason not to sin and to do good—and if we can now see that *grace is far more excellent and powerful to restrain sin and do good*—then we should be able to now make the proper segue into what (:22 and 23) are designed to do by adding one last matter that is to be the real “kicker” to fully root out this erroneous thinking about the law in connection with the 1st Objection.

- You get the “punch” of the corrective doctrine in one verse, and then a one verse statement of further explanation.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

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

- And the “punch” or “kicker” to the corrective is this additional element or additional matter that is stated at the end of (:22) and further advanced in (:23) - “*and the end everlasting life.*”

- Being under grace has made it so that you have just as compelling reason to do what it says as anything the law could ever say to you.

- It proved that by your justification. Because you *obeyed from the heart that form of doctrine which was delivered you (:17)*. That is, grace was just as compelling as the law, or whatever performance system you were embracing.

- But, the infirmity of your flesh now arises and latches on to one last gasping attempt to save face by thinking that grace is only just as or equally as compelling—but it’s not more compelling than the law!

- Wrong! That, too, is wrong!

- Because all that could be produced by your flesh in connection with the law is *uncleanness* and *iniquity*—shameful things that end in *death*—totally & permanently separated from God’s sight. And the law couldn’t do one thing to change it or to stop it.

- But now, being *not under the law, but under grace*, sin is restrained because we have yielded our *members servants to righteousness*.

- But more than that, we can, *under grace* do good—and be motivated to do good because an additional element comes into play ... *unto holiness*.

- And when we put our sanctified position in Christ into effect by grace through faith (and being under grace), we produce *fruit unto holiness* which is complete acceptance, pure delight, joy, and pleasure to Him!

- And if that isn’t enough, there’s one more thing you need to know about the power of grace to restrain sin and compel you to do good; remember all that *fruit unto holiness* that brings your Heavenly Father pure delight and pleasure? Well, get this *being made free from sin, and become servants to God, ye have your fruit unto holiness, **and the end everlasting life***.

- “... *and the end everlasting life*.” - The additional thing that adds to the issue of *fruit unto holiness* is the eternal nature of that fruit!

- You’re not just giving God delight and pleasure for the time being. **You’re giving God delight and pleasure that will last as long as your everlasting life lasts!!! (That’s the “kicker”!)**

- In fact, that’s what He gave you eternal life for, according to (:23)

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

- You see, the issue of *the wages of sin is death*; is not just strictly talking about the issue of you as an unjustified man (as though this is sitting in a context dealing with justification) - but in the context of sanctification that stems from our justification, the only thing your flesh (even under the law) could do (i.e., as *the servant of sin* that you were) the only *wages* you could receive in that position is *death*—eternal separation from God.

- That’s why *wages* is used here—it is the payment to a person (a servant) for **service rendered** (and that’s why *servant* is used and not *slave*—even though you can talk about “slave wages”).

- That is, the *wages* of being a servant of sin is *death!*

- “ *but the gift of God is eternal life through Jesus Christ our Lord.*”

- The *gift of God* you should know what that is from chapter 5 as a graphic way of talking about grace and God giving you by grace through faith the position you now have in Christ—justification (in that context), but also sanctification—the 2 things a person has to have in order to be fit for use by God. (Col. 1:12, and down through :22)

- And the *eternal life* issue is brought up because you don't just have *eternal life* to live with God forever—you also have *eternal life* because in connection with sanctification, your *fruit unto holiness* will last as long as your *eternal life* lasts!

- Your position “in Christ” under grace, when you get to the end of (:23) you come along and fully understand and appreciate that grace has a compelling reason for me not to sin, and to do good that nothing else (even the law) can hold a candle to!

- Because what I can bring forth through it has EVERLASTING delight and pleasure to God. It is everlasting fruit unto holiness! Which means that everything we do in our sanctified position in Christ and under grace can affect Him that way!

- **Your Heavenly Father will never forget them!!!** They will never cease to make Him happy, joyful, pleased, and delighted forever and ever!!!

- This is a real spin on the issue of rewards and decorations. Because all we ever seem to think of is what we get out of the deal and how it will effect us. But because people never properly learn Romans 6 and godly sanctification properly, they never seem to think that you are suppose to have developed in your thinking, first, how your actions and your functional life and your good works will affect God your Heavenly Father!

- And your motivation to do good should be stemming from this doctrine, not the doctrine of reward and decoration! (And the truth of the matter is, reward and decoration cannot be understood properly until you get to sonship edification—that's the only context that puts it in a context that you won't be selfish about it.)

- So the 1st Objection—that the law is my only compelling reason for not sinning and for doing good— has now fully been attacked, corrected, shown to be the erroneous thinking that it is, and has now been dismissed as having no basis or merit to Biblically stand on.

- Grace is the only thing that has the power and strength to restrain a saint from sinning and it is the only thing that has the compelling motivation to do good.