

ROMANS CH.6

MAJOR THEME: THE GOSPEL: THE RIGHTEOUSNES OF GOD REVEALED IN SANCTIFICATION

Hymn: #415 I Love to Tell The Story #509 Take Time to Be Holy

(Modified Outline of John A. Witmer- Assistant Professor of Systematic Theology, Dallas Theological Seminary; The Bible Knowledge Commentary; SP Publications; 1983; p.438)

- 1) INTRODUCTION AND THEME (1:1-17)
 - A) Apostolic Greeting (1:1-7)
 - B) Apostolic Travel Plans (1:8-15)
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 - C) Provided Righteousness Enjoyed (5:1-11)
 - i) Rejoice in The Hope of Glory (5:1-2)
 - ii) Rejoice in Our Sufferings (5:3-8)
 - iii) Rejoice in God (5:9-11)
 - D) Provided Righteousness Contrasted (5:12-21)
- 4) **RIGHTEOUSNESS OF GOD REVEALED IN SANTIFICATION (Ch. 6-8).** Here we come to a major transition point in the Book of Romans. Having shown us our need for Gods Righteousness through condemnation and revealing Gods provided righteousness through Justification by faith, we now progress to sanctification. This chart will help us see where we are at in God's overall program of salvation and how Rom. 6 gives us the grounds of sanctification and the attitudes required by us to progress in sanctification. Sanctification- means to be made holy; set apart for holy use.

SALVATION		
Past	Present	Future
I have been saved	I am being saved	I will be saved
Penalty of sin	Power of sin	Presence of sin
Justification	Sanctification	Glorification
Righteousness imputed	Righteousness imparted	Righteousness eternalized
Son	Holy Spirit	Father
Rom. 3:21-5:21	Rom. 6-8	
Substitution	Identification	
He died for me	I died with him	
Saved by his death	Saved by his life	
He died <i>for</i> my sins	He died <i>to</i> sin	

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A) Ground of Sanctification (6:1-4)

- i) V. 1 the very question itself implies that we are not “to go on sinning”. This is a clear shift in Paul’s teaching from what God has done to what we are to do as a result of what God has done. The question is “How do we not continue to go on sinning?”
- ii) V.2 The answer is “We died **TO** sin” just like Jesus did v. 10.
 - (1) Ch. 3-5 deal with “sins” and their condemnation. Ch.6 begins to deal with “sin” and its power personified as a cruel master; the “old self”.
 - (a) The “old self” (lit. the “old man”) is all that we were in Adam both morally and judicially while under his headship. It includes all our sinful and corrupt inborn tendencies.
 - (2) The next question is, “How then did we die to sin just like Jesus?”
 - (a) Through **Identification**
 - (i) In our previous Trinitarian studies we discussed the very real, ontological and “objective union” with Christ that was accomplished through the Incarnation of the God-Man Jesus Christ. He became “truly human” as the Nicene Creed says, and thus became our “Vicarious Man”.
 - (ii) Here, Paul is describing the same dynamic of Union and Identification with Him through the lens of Baptism in both its literal meaning (Water Baptism) and its figurative meaning (Identification; example 1 Cor.10:2 “baptised into Moses”)
 - (iii) Because Jesus is our Vicarious Man, where He goes we go. Therefore we have been Co- Crucified, Co-Buried and Co-Resurrected with Jesus Christ. This is a universal objective reality. Even unbelievers are implicated in this objective union as seen by the fact that even they are resurrected from Hades, albeit to face the Great White Throne Judgement and eternal damnation in the Lake of Fire (Rev. 20:11-15)
 - 1. But Paul, in utilizing the picture of Baptism, is making it clear that only believers, that is those who are justified, and who “**know**” the meaning of their Baptism and identification with Christ are actually released from the power of sin in their lives, otherwise known as sanctification. This process is inaugurated by the Spirit initially through regeneration (Born again) and then by Spiritual Baptism (placing the believer into the Body of Christ)
 - 2. A believer’s faith in Jesus and knowledge of one’s identification and union with Him, that is their own Co- Crucifixion, Co-Burial and Co-Resurrection with Jesus Christ, is sacramentally expressed in Water Baptism which perfectly portrays this objective reality. Through immersion under water, they show their death and burial. Through coming up out of the water they show their resurrection and new life.
 - 3. Figuratively, Baptism means to be immersed, plunged into and not taken out; identified with and in the Name and meaning of the Father, Son and Holy Spirit. This identification and Union with the Trinity is also sacramentally expressed in Water Baptism showing our death and resurrection is a current reality **IN Christ**. We have been immersed into the name and meaning of the Trinity. This brings about v.4
 - 4. V.4 Lit. “...we should walk about in newness of life”; a fresh quality of life about us.

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5. Paul asks the question in V. 3 “Don’t you know?” and in V. 6 and 9 he says “We know”. The implication seems to be that this teaching on identification and objective union was a foundational part of the Gospel teaching they had already received. Much the same way the entire Eschatological landscape of the Rapture, the Anti-Christ, the Tribulation and Second Coming were given to the Thessalonians with whom Paul was with for only three weeks. In Eph. 4:22-25 Paul says “You were taught...” in the context of describing the process of sanctification.
 - a. The NT doesn’t give us an extended discourse in one place on that which Paul assumed those at Rome “knew” and he himself did “know”.
 - b. However, there is an early Church document that does give us this extended discourse and it is titled “On the Incarnation” by Athanasius. This document is on the TIM website and I urge you to read through it. I will also include a summary page of quotes from Athanasius when these notes are posted. But here is a sample of Athanasius and the mind of the early church teaching on identification and union:
 - i. “It would, of course, have been unthinkable that God should go back upon His word and that man, having transgressed, should not die; but it was equally monstrous that beings which once had shared the nature of the Word should perish and turn back again into non-existence through corruption. It was unworthy of the goodness of God that creatures made by Him should be brought to nothing through the deceit wrought upon man by the devil; and it was supremely unfitting that the work of God in mankind should disappear, either through their own negligence or through the deceit of evil spirits. As, then, the creatures whom He had created reasonable, like the Word, were in fact perishing, and such noble works were on the road to ruin, **what then was God, being Good, to do?** Was He to let corruption and death have their way with them? In that case, what was the use of having made them in the beginning? Surely it would have been better never to have been created at all than, having been created, to be neglected and perish; and, besides that, such indifference to the ruin of His own work before His very eyes would argue not goodness in God but limitation, and that far more than if He had never created men at all. It was impossible, therefore, that God should leave man to be carried off by corruption, because it would be unfitting and unworthy of Himself....He (*Jesus*) saw the reasonable race, the race of men that, like Himself, expressed the Father's Mind, wasting out of existence, and death reigning over all in corruption. He saw that corruption held us all the closer, because it was the penalty for the Transgression; He saw, too, how unthinkable it would be for the law to be repealed before it was fulfilled. He saw how unseemly it was that the very things of which He Himself was

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the Artificer should be disappearing. He saw how the surpassing wickedness of men was mounting up against them; He saw also their universal liability to death. All this He saw and, pitying our race, moved with compassion for our limitation, unable to endure that death should have the mastery, rather than that His creatures should perish and the work of His Father for us men come to nought, He took to Himself a body, a human body even as our own....**No, He took our body**...He surrendered His body to death instead of all, and offered it to the Father. This He did out of sheer love for us, so that in His death all might die, and the law of death thereby be abolished because, having fulfilled in His body that for which it was appointed, it was thereafter voided of its power for men. This He did that He might turn again to incorruption men who had turned back to corruption... The marvellous truth is, that being the Word, so far from being Himself contained by anything, **He actually contained all things Himself.**"

- c. I dare say for most Christians today, the answer to Paul's question "Don't you know?" would sadly have to be "No, I don't know." We have not been immersed, in the sense of being "taught", the Name and meaning of the Trinity and why the Trinity matters. While the Reformation has thankfully restored to us the truth of Justification by faith, for the most part, Western Christianity which the Reformation birthed, has not yet recovered the basic doctrine of the Incarnation; our identification and union with Jesus Christ the God-Man and our Vicarious Man. Where He goes, we go!

B) Attitudes for Sanctification (6:5-23) Paul now shows us that there are four key attitudes required for us to walk out this fresh quality of life in union and identification with Jesus

i) Know (6:5-10)

- (1) First you have to know something. "Christian living depends on Christian learning; duty is always founded in doctrine. If Satan can keep a Christian ignorant he can keep him impotent." (*Wiersbe; Romans- Be Right p.69*)
- (2) The word "if" in v. 5, 8 should read "since". There is no question, no "iffyness" about our union and identification with Christ.
 - (a) It is a straight forward **fact** that we, that is our "old man", died with Christ under His Federal and Seminal Headship (*See Ch. 5; Romans 3; D*)
 - (b) We died that the body of sin might Lit. "be rendered powerless".
 - (i) This does not teach that the human body is sinful in itself, but rather that our bodies, when ruled by the "old man" become sinful instruments of unrighteousness. This state of the body is also known as "the flesh".
 - (c) We died to sin; the personification of a cruel slave owner.
 - (i) In our unregenerate state, we were enslaved to sin. But it is a **FACT**, that through union and identification with Christ, sin no longer has the legal right to force its mastery and control over us. An evil slave owner can curse and whip and command a dead slave all day long, but he "aint gonna do it."

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- (d) “Paul was NOT describing an experience; he was stating a **fact**. The practical experience was to come” (*Wiersbe; Romans- Be Right p.73*)
- (e) It is worth mentioning here that in regards to “knowing”, there are two kinds of knowing.
- (i) There is the cognitive, rational and experiential form of knowing; γινώσκω in the Greek.
 - (ii) The second kind of knowing is the intuitive, spiritually perceived kind of knowing; οἶδα in the Greek.
 - (iii) Here in Romans Paul is establishing the FACT of identification that must be known (γινώσκω) as the starting place for sanctification. This is the objective and ontological element that must be known.
 - (iv) The contemplative disciplines are avenues for the progressive οἶδα knowing of our union and identification with Jesus Christ. This is the subjective and epistemological element of knowing.
 1. The Six S’s of the contemplative life are:
 - a. Silence
 - b. Stillness
 - c. Solitude
 - d. Simplicity
 - e. Stability
 - f. Study
 - i. **Question: Are you looking for “success” or “six s”?**

ii) Reckon (6:11-12)

- (1) The second attitude of Sanctification is to “count (lit. keep on counting) yourselves dead to sin, but alive to God in Christ Jesus”, in exactly the same way as Jesus in v. 10 “... died to sin once for all; but the life he lives, he lives to God.”
- (a) The word count or reckon is the same word that Paul used throughout Ch. 4 where it was translated as “credit” or “impute” to one’s account. God “imputes” or “credits” the Righteousness of Jesus to our account for Justification.
- (b) Here, in a beautiful symmetry, it is we who are to “impute” or “credit” to ourselves the union and identification with Jesus for our Sanctification.
- (c) “It simply means to believe that what God says is true in His Word is really true in your life. Paul didn’t tell his readers to feel as if they were dead to sin, or even to understand it fully, but to act upon God’s word and claim it for themselves. Reckoning is a matter of faith that issues in action...Reckoning is **NOT** claiming a promise but acting upon a fact. God does not command us to become dead to sin. He tells us that we are dead to sin and alive unto God, and then commands us to act upon it. Even if we do not act upon it, the facts are still true.” (*Wiersbe; Romans- Be Right p.74*)
- (d) The action we are to take in light of this is found in V.12 Lit. “Stop letting sin reign in your mortal bodies” so that you obey its desires (lit. ἐπιθυμίας- lusts), and instead offer ourselves to God.
- (i) It is foolish to give into the lusts of a body that is mortal and dying. “To give into a dying master is strange indeed” (*John Witmer; Dallas Theological Seminary; Romans- Bible Knowledge Commentary; p. 463*)

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iii) Offer (6:13-17)

- (1) Knowing the Fact of our union and identification with Jesus and then Reckoning ourselves in Him, dead to sin and alive to God, we are then the offer to God the parts of our bodies as instruments of Righteousness.
 - (a) The tense of the verb here means a once-for-all offering.
 - (i) As in Rom 12:1 “Therefore, I urge you, brothers, in view of God's mercy, to **offer (once-and-for-all)** your bodies as living sacrifices, holy and pleasing to God--this is your **spiritual act of worship.**”
 - (ii) And as we say in the Eucharist on three separate occasions:
 1. Who, when his hour had come, on the night before he went up to the cross to make full atonement for the sins of the whole world, **offering once for all** his one sacrifice of himself.
 2. We thank you that by your grace alone you have accepted us in Christ; and here **we offer you a spiritual sacrifice**, (*as described above in Rom.12:1*) holy and acceptable in your sight
 3. Father, we **offer ourselves to you** as a living sacrifice through Jesus Christ our Lord. Send us out in the power of your Spirit to live and work to your praise and glory
 - (b) Parts is Lit. μέλη – meaning members; any bodily organ.
 - (c) Instruments is Lit. ὄπλα- meaning an implement normally used for warfare; weapons.
- (2) There is no middle ground in the process of Sanctification. We either use our eyes and ears, minds and mouths, hand and hearts as weapons of warfare against our evil adversary or we use them as weapons of warfare against God. To do the latter is to end in death v. 23.
- (3) V. 14 Sin is no longer our master because we are not under law, but under grace.
 - (a) Back in Ch 5. Paul explained that the Law was added so that trespass might increase and be recognized as sin. We also know that the power of sin is the Law (1 Cor. 15:56). If we believers were still under Law it would be impossible to keep sin from exercising mastery. But since believers are “under grace”, we are free to follow Paul’s instructions to “offer”. (*John Witmer; Dallas Theological Seminary; Romans- Bible Knowledge Commentary; p. 464*)

iv) Serve (6:18-23)

- (1) The final attitude for Sanctification is Service; service as a bond slave of Jesus Christ
 - (a) In this section Paul repeats the phrase “You have been set free from sin and have become slaves to righteousness.” (V. 18), and again “...you have been set free from sin and have become slaves to God. (v. 22)
 - (b) We saw back in Ch. 3 that we have been set free from sin through the redemption that came by Jesus Christ. The Greek three words for redemption conveyed the image of a slave market where Jesus pays the ransom price of His own blood for us IN the slave market; He ransoms us OUT OF the slave market; meaning he removes us from any future sale, never again to be returned to the place of bondage and exposed to the lot of a slave. Lastly, He “loosed us”; he set us free. As the rightful purchaser and new owner of us slaves, he can do whatever He chooses with us, and he chooses to set us free.

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- (2) Having been so loved, redeemed, secured and set free what are we to do now? How can we do anything else but willingly become the bond servants of our gracious Master Jesus Christ and offer Him our service.
- (a) In Exodus 21:5-6 we read of the law given regarding the master and servant relationship. A slave was to serve his master for six years and the master was to set him free in the seventh year.
- (i) "But if the servant declares, 'I love my master and my wife and children and do not want to go free,' then his master must take him before the judges (Lit. "before God"). He shall take him to the door or the doorpost and pierce his ear with an awl. Then he will be his servant for life.
- (ii) This is the image of the sanctifying attitude of service. Ask yourself a few questions:
1. Can you think of kinder Master?
 2. You who were a slave to sin and were bought and freed, are you going to walk away and live for self or for Him who loved you and freed you with His own life?
 3. What benefit did you reap at that time from the things you are now ashamed of? Those things result in death.
 4. Have you had your ear pierced on the door post?
 - a. The Passover Lamb's life blood was shed and sprinkled there to protect the Israelites from death and free them in the exodus.
 - b. It is a privilege to shed the slight blood of a pierced ear of service in the same place.
- (3) V.23 "For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord."
- (a) The wages of sin are always death, for the unbeliever eternally but also for the believer in discipline.
- (i) 1 John 5:16 "There is a sin that leads to death."
- (b) "If the believer refuses to surrender his body to the Lord, but uses his members for sinful purposes, then he is in danger of being disciplined by the Father, and this could mean death" (*Wiersbe; Romans- Be Right p.78*)

Sanctification is grounded in our union and identification with Jesus and finds traction in our life when we Know, Reckon, Offer and Serve.