

Abounding Grace Christian Church

A Study through the Epistle to the Romans – Part 14

I. Exposition of Chapter Five (Continued).

A. **Verse 16 – Condemnation Defeated!** - In **verse 15**, we see that the contrast is between Adam's offense (sin) and Jesus' "free gift" of righteousness. This verse gives us a second contrasting parallelism between Christ and Adam

1. "And the gift is not like that which came through the one who sinned..." – The words "not like", also seen in **verse 15** denote the idea of contrast.
2. "...the judgment which came from one offense resulted in condemnation..." – The word "condemnation" means; "a verdict against someone". Adam's first sin brought condemnation on all. This word also occurs in **verse 18** and in one other verse (**8:1**) in the Bible.
3. A Note about Condemnation: Many times Christians feel under condemnation. They have this burden of guilt due to past sin that they have difficulty shaking. It's important to understand some things about this:
 - a. God will never condemn a Christian – **Romans 8:1**.
 - b. If we as a Christian sin, the Holy Spirit will convict us of that sin but never condemn us. **John 16:8; Hebrews 12:5; Revelation 3:19**. The word "convict" or "rebuke" in these verses are the same Greek word and mean; "to show to be wrong"; "to admonish"; "to call into account".
 - c. Sometimes our own heart (conscience) will condemn us. **I John 3:19-21**.

"Whenever our hearts in [tormenting] self-accusation make us feel guilty and condemn us. [For we are in God's hands.] For He is above and greater than our consciences (our hearts), and He knows (perceives and understands) everything [nothing is hidden from Him]. And, beloved, if our consciences (our hearts) do not accuse us [if they do not make us feel guilty and condemn us], we have confidence (complete assurance and boldness) before God,"

I John 3:20-21 – Amplified Bible.

- d. Sometimes Satan may try to condemn us – **Revelation 12:10; Ephesians 6:11-14**.
4. "...but the free gift which came from many offenses resulted in justification." – The opposite of "condemnation", therefore is "justification" which is a verdict in our favor! A verdict declaring us innocent! A verdict declaring us just in God's sight!

B. Verse 17 – Death Defeated!

1. "For if by the one man's offense death reigned through the one..." - The consequence of Adam's sin was death reigning over mankind. Adam's sin brought the curse of physical and spiritual death upon all men. Death is a tyrant dominating over every person. (cf. **I Corinthians 15:26, 50-57; Hebrews 2:14-15**).
2. "...much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ."
 - a. The word "receive" means; "to take hold with the hand" or "to lay hold of" – Any gift from God must be taken hold of by faith.
 - b. "...abundance of grace..." – The word "abundance" means; "overflowing", "beyond the ordinary" or "superabundance". "Grace" means; "graciousness"; "lovingkindness" and "favor", amongst other things (cf. **Part 2 of this series**.)
 - c. "...gift of righteousness..."
 - d. "...will reign in life..." - The consequence of Christ's obedience was mankind reigning over death. This implies the believer's resurrection and participation in Jesus Christ's reign as well as our reigning in this life.
 - 1) Because of God's grace and because we are righteous in Christ, we can rule over life instead of life ruling over us!
 - 2) The Believer's Authority – **Ephesians 1:20-22; Mark 16:15-18; Matthew 28:18-20**.

C. Verses 18-21 – Summation of the Two Men.

D. The Five "Much Mores" of Romans 5.

1. The "much more" of salvation from the wrath of God over the judgment of sin – **verse 9**.
2. The "much more" of being saved by His life – **verse 10**.
3. The "much more" of God's grace and gift over death – **verse 15**.
4. The "much more" of reigning in life over the reign of death – **verse 17**.
5. The "much more" of grace abounding over sin – **verse 20**.

II. Exposition of Chapter Six. (This chapter is the transitional part of the epistle. It switches from positional truth to temporal truth. In other words, there's a difference between being righteous in Christ and living righteously.)

A. Verses 1-14 – Dead to Sin and Alive to God.

1. Verse 1 – “What shall we continue in sin that grace may abound?” - Paul introduced the idea that “...where sin abounded, grace abounded much more.” (5:20). Some false teachers were perverting the doctrine of grace and taught others that the more one sins, the more he or she can experience the grace of God. Of course Paul never taught this. (cf. Jude 4 and Titus 2:11-12).
 - a. The word “continue” means “to remain” or “to abide.” This word is used in the New Testament as a person abiding in someone’s home as a guest, or of a person abiding in a home. It has to do with idea of fellowship or of cordial relations.¹
 - b. The word “sin” here is not referring to the personal acts of sins but of the nature behind that act, namely the sin nature.
 - c. It’s important to understand that a believer still has a sin nature in their body but not in their spirit. There’s a nature within and a nature without. A nature of the inward man and a nature of the outward man.
 - d. In this chapter we will see clearly, however, that even though the believer has a sin nature in his body, he no longer has to allow it to have dominion over him.
 - e. New Testament terms used for the Sin Nature:
 - 1) “Flesh” – Galatians 5:16-17. Note the following definitions for “flesh”:
 - a) “Human nature with its frailties and passions.” – Strong’s Concordance.
 - b) “Signifies the entire nature of man, sense and reason, without the Holy Spirit” – Thayer’s Lexicon.
 - c) “Human nature apart from God.” – Expository Dictionary of Bible Words.
 - d) “The human or earthly nature of man apart from Divine influence, and therefore prone to sin and opposed to God.” – N.T. Word Meanings by Ralph Earle.
 - e) Denotes sinfully conditioned human nature.” – Cremer’s Greek Lexicon.
 - 2) “Old man” – Romans 6:6; Ephesians 4:22; Colossians 3:5-9.
2. Verse 2 – “Certainly not! How shall we who died to sin live any longer in it?”
 - a. Paul establishes an important principle. When we are born again, when we have believed on Jesus for our salvation, our relationship with sin is permanently changed. We have “died to sin.”
 - b. **Note:** The sin nature didn’t die but you died to it! Before we knew Christ as Lord, we were “dead in sin” (Ephesians 2:1) but now we are “dead to sin.”
3. Verses 3-4 - The illustration of the believer’s death to sin: Baptism.
 - a. Verse 3 - “Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death?”
 - b. The word “baptized” originally meant; “to dip”, “to plunge”, “to immerse” and “to place into”. In the Scriptures, this word does not always refer to water baptism but other “baptisms” as well as determined by the context. (cf. Hebrews 6:1-2).
 - c. Three “baptisms” in the life of the New Testament believer.
 - 1) **Baptism Into the Body of Christ.** In I Corinthians 12:13, we read that all of us who have accepted Christ have been baptized (dipped, plunged, immersed, placed) into the Body of Christ by the Holy Spirit. This is a description of what happened to all of us when we repented of our sins and received Jesus Christ as our Lord. This is also what is referred to here in Romans 6:1-5 as it refers to us being “baptized into Christ Jesus” (verse 3).
 - 2) **Baptism Into the Holy Spirit.** Matthew 3:11; Acts 1:4-5; 2:1-4.
 - 3) **Baptism In (or Into) Water.** This baptism is an outward act which symbolizes the fact that a person has been baptized into the Body of Christ. It can be simply stated as "an outward demonstration of an inward regeneration, or an outward testimony of one's inward faith". The Ethiopian eunuch as recorded in Acts 8:27-39 is one of the most descriptive examples of one being baptized into water.
 - d. Verse 4 - “Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.”

¹Kenneth S. Wuest, *Wuest’s Word Studies from the Greek New Testament: For the English Reader* (Grand Rapids: Eerdmans, 1997) 91-92.