

# Romans Part 19 – Chapter 6

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With input from Bibleref.com, John Piper, John MacArthur

## Review:

### 1. Introduction: (1:1-17)

- a. Paul's identification and introduction (1:1-7)
- b. Paul's desire to visit Rome (1:8-15)
- c. Summary of the gospel (1:16-17)

### 2. All have sinned: (1:18-3:20)

- a. Gentiles know of God but reject Him (1:18-32)
- b. Jews have God's laws but not righteousness (2:1-29)
- c. God is just to judge all men (3:1-20)

### 3. Justification is by faith alone: (3:21 – 5:21)

- a. God's righteousness preserved through Christ's death for us (3:21-26)
- b. Justification is by faith alone (3:27-31)
- c. Abraham justified by faith, not works (4:1-25)
- d. Once justified by faith, we triumph even in sufferings (5:1-11)
- e. We gained death through Adam's sin, but eternal life through Christ's obedience (5:12-21)

## Romans 5:12-21:

*Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all mankind, because all sinned—<sup>13</sup> for until the Law sin was in the world, but sin is not counted against anyone when there is no law.*

*<sup>14</sup> Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the violation committed by Adam, who is a type of Him who was to come.*

*<sup>15</sup> But the gracious gift is not like the offense. For if by the offense of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, overflow to the many. <sup>16</sup> The gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one offense, resulting in condemnation, but on the other hand the gracious gift arose from many offenses, resulting in justification.*

*<sup>17</sup> For if by the offense of the one, death reigned through the one, much more will those who receive the abundance of grace and of the gift of righteousness reign in life through the One, Jesus Christ.*

*<sup>18</sup> So then, as through one offense the result was condemnation to all mankind, so also through one act of righteousness the result was justification of life to all mankind. <sup>19</sup> For as through the one man's disobedience the many were made sinners, so also through the obedience of the One the many will be made righteous.*

The main point of the chapter 5:12-21 is that what Christ has done for all who are in him is far greater than what Adam did for all who were in him.

The text is saying:

- that the Bible says that your deepest problem is your connection with Adam's sin and condemnation - that you share in it as part of the human race;
- and that the only remedy in all the universe for this condemnation is the justification that comes by the work of Jesus Christ who was perfectly obedient even unto death;
- and that faith in Christ is the one and only way to be united to him and justified and accepted before God.
- Verse 15: "By the transgression of the one [Adam] the many died."
- Verse 16: "The judgment followed one sin and brought condemnation."
- Verse 17: "By the transgression of the one, death reigned through the one."
- Verse 18: "Through one transgression there resulted condemnation to all men."
- Verse 19: "Through the one man's disobedience the many were made sinners."

Note how chapter 5 ends:

*<sup>20</sup> The Law came in so that the offense would increase; but where sin increased, grace abounded all the more, <sup>21</sup> so that, **as sin reigned in death**, so also grace would reign through righteousness to eternal life through Jesus Christ our Lord.*

Note how chapter 6 ends:

*<sup>23</sup> **For the wages of sin is death**, but the free gift of God is eternal life in Christ Jesus our Lord.*

### **God's curse from Genesis 3:19**

By the sweat of your brow  
you will eat your food  
until you return to the ground,  
since from it you were taken;  
for dust you are  
and to dust you will return.

**Jesus dies a horrific death in order to save us from our sins, in other words – to justify us.**

**Philippians 2:8** *And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross,*

**2 Corinthians 5:21:** *For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.*

### **We learned in Revelation 22 that after the Great White Throne Judgement:**

*Then I saw "a new heaven and a new earth," for the first heaven and the first earth had passed away, and there was no longer any sea. <sup>2</sup> I saw the Holy City, the new Jerusalem, coming down out of*

heaven from God, prepared as a bride beautifully dressed for her husband. <sup>3</sup> And I heard a loud voice from the throne saying, “Look! God’s dwelling place is now among the people, and he will dwell with them. They will be his people, and God himself will be with them and be their God. <sup>4</sup> ‘He will wipe every tear from their eyes. **There will be no more death** or mourning or crying or pain, for the old order of things has passed away.’”

### **John Piper describes death this way:**

The Bible describes death as an enemy. It is not the only enemy of the Christian, but it is described as the “last enemy.” In 1 Corinthians, Paul affirms that Christ will reign until He has put all enemies under His feet, and the last of those enemies will be death (1 Cor. 15:25–26). It should be a great comfort to the believer to know that the One in whom he places his trust is Christus Victor. We see this clearly in Hebrews, where the author describes Jesus as our archegos, or the “supreme champion” of His people.

The champion motif is central not only to Hebrews but to the entire Bible. We think of the famous episode of the match between David and Goliath. The Israelites and Philistines had agreed that the outcome of their war would be determined not by a full confrontation of the armies but by a contest between champions who would represent each side. Goliath, the gigantic champion of the Philistines, struck terror into the hearts of the Jewish soldiers because he appeared invincible. No one volunteered to go up against him until the shepherd boy, David, stepped forward to assume the task. His conquest of Goliath was astonishing, but it pales into insignificance when placed alongside the victory of David’s greater Son, who was also David’s Lord and David’s champion. As David went up against the power of Goliath, Jesus went up against the power of Satan himself.

Notice the link between Paul’s teaching in 1 Corinthians 15 and that found in Hebrews 2.

First Corinthians 15:26–28 says:

The last enemy that will be destroyed is death. For ‘He has put all things under His feet.’ But when He says ‘all things are put under Him,’ it is evident that He who put all things under Him is excepted. Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all.

Now note Hebrews 2:8:

For in that He put all in subjection under Him, He left nothing that is not put under Him. But now we do not yet see all things put under Him. But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone. For it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings.

Both 1 Corinthians and Hebrews harken back to Psalm 8, in which the “son of man” fulfills the destiny of the Second Adam and receives from me Father dominion over creation. This placing of all things in or under subjection to Christ has both a present and a future dimension. In His ascension, Christ was invested as the King of kings and Lord of lords. He is already at the right hand of the Father and reigns over all creation. But the whole of creation is not yet in willing submission or subjection to Him. In short, Christ has rebellious subjects. Satan himself is still in rebellion.

The connection between Satan and death is important:

Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same that through death He might destroy him who had the power of death, that is, the devil, and release those who through fear of death were all their lifetime subject to bondage. (Heb. 2:14–15)

Here it is declared that the devil had the power of death until that power was wrenched away from him by Christ. We must remember that any power or authority Satan ever has is a delegated authority, as the ultimate authority over death and everything else is God. But Satan's delegated authority over death is taken from him by Christ. The irony is that Christ's victory over the devil and the power of death is accomplished by means of death. In His death, Jesus is victorious over death. Death cannot hold Him.

Yet there is still a future dimension to this victory, for Paul says that the last enemy that will be destroyed is death. He writes this years after the Cross. Thus, even though Christ dealt a mortal blow to Satan and death in His own death, there still remained a victory to be won.

Something glorious and decisive did take place on the cross with respect to death. The sting of death was removed by the captain of our salvation. Paul writes:

So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: "Death is swallowed up in victory." "O Death, where is your sting? O Hades, where is your victory?" The sting of death is sin, and the strength of sin is the law. But thanks be to God who gives us the victory through our Lord Jesus Christ. (1 Cor. 15:54–57)

Here is our "Champion Christology." God gives to us a victory that we have not achieved for ourselves. It is won for us by another. Victory over Goliath is not worthy to be compared to victory over death.

So is death now our friend? Or is it still our foe? For believers, death is a friend insofar as it ushers us into the immediate presence of Christ. But insofar as it is still coupled with much suffering, it remains the last enemy that must be totally vanquished. However, our problem with death is not with death itself but with the process that leads up to it. It is dying that is still feared by Christians. What Christian would be afraid of death if we could just shut our eyes and wake up in heaven? We know that the other side of death is glory and that death is but the portal or threshold to that glory.

Paul knew the glory of death, as evidenced by his anguish and ambivalence regarding his possible departure from this life. He wrote:

For to me, to live is Christ, and to die is gain. But if I live on in the flesh, this will mean fruit from my labor; yet what I shall choose I cannot tell. For I am hard-pressed between the two, having a desire to depart and be with Christ, which is far better. Nevertheless, to remain in the flesh is more needful for you. (Phil. 1:21–24)

Paul here makes a comparison between life and death. It is not a contrast between the good and the bad. Neither is it a comparison between the good and the better. It is a comparison between the good and the far better.

Because of Christ's conquest of death, we are called "hyper-conquerors" by Paul: "Yet in all these things we are more than conquerors through Him who loved us" (Rom. 8:37). "All these things"

include life and death, and everything in between. Dominion over the curse of death is sealed for those who are beloved of Christ.

In this same passage, Paul answers his own question about what shall separate us from the love of Christ: nothing can do that, not even death. Those of us who are approaching that deadly day have nothing to fear but God Himself.

## Romans 6

Paul is now going to introduce the understanding that we have “died to sin.”

*What shall we say then? Are we to continue in sin that grace may abound? <sup>2</sup> By no means! **How can we who died to sin still live in it?** <sup>3</sup> Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? <sup>4</sup> We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.*

Paul will now introduce that our old self has died

*<sup>5</sup> For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. <sup>6</sup> We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. <sup>7</sup> For one who has died has been set free from sin. <sup>8</sup> Now if we have died with Christ, we believe that we will also live with him. <sup>9</sup> We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. <sup>10</sup> For the death he died he died to sin, once for all, but the life he lives he lives to God. <sup>11</sup> So you also must consider yourselves dead to sin and alive to God in Christ Jesus.*

*<sup>12</sup> Let not sin therefore reign in your mortal body, to make you obey its passions. <sup>13</sup> Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness.*

*<sup>14</sup> For sin will have no dominion over you, since you are not under law but under grace.*

*<sup>15</sup> What then? Are we to sin because we are not under law but under grace? By no means! <sup>16</sup> Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? <sup>17</sup> But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed, <sup>18</sup> and, having been set free from sin, have become slaves of righteousness. <sup>19</sup> I am speaking in human terms, because of your natural limitations. For just as you once presented your members as slaves to impurity and to lawlessness leading to more lawlessness, so now present your members as slaves to righteousness leading to sanctification.*

*<sup>20</sup> For when you were slaves of sin, you were free in regard to righteousness. <sup>21</sup> But what fruit were you getting at that time from the things of which you are now ashamed? For the end of those things is death. <sup>22</sup> But **now** that you have been set free from sin and have become slaves of God, the fruit you get leads to sanctification and its end, eternal life. <sup>23</sup> For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.*

Paul will explain all the way into chapter 8 that we still live in the flesh

In **Galatians 5:16** Paul says, *“But I say, walk by the Spirit, and you will not carry out the desires of the flesh.”* He just said in verse 24 that the flesh has been crucified and you now live by the Spirit. Here he says you need to walk by the Spirit so you do not carry out the desire of the flesh. The flesh has been crucified or it hasn't. It has, but there are still vestiges of that flesh remaining.

Romans 8:7 *“The flesh sets its desire against the Spirit, the Spirit against the flesh; and these are in opposition to one another, so that you may not do the things that you please.”* This is the strange reality of being a Christian.

You can fulfill the law of God, you will fulfill the law of God, but you are obligated to fulfill the law of God.

You can walk in the Spirit, you will walk in the Spirit, but you must walk in the Spirit. It is to say that all that God is doing and has done in you is not apart from your obedience.

And so that's why he says in Romans 8:12, *“So then, brethren,”* – talking to believers – *“we are under obligation, not to the flesh, to live according to the flesh – for if you're living according to the flesh, you must die; but **if by the Spirit you're putting to death the deeds of the body, you will live.**”*

We are under obligation, we owe a debt, and in following that obligation we can **live!**

**John 17:3** *And this is eternal life, that they know you, the only true God, and Jesus Christ whom you have sent.*

**Philippians 1:21:** *For to me to live is Christ, and to die is gain.*