

ROMANS 5:12-8:39 | GIVING TESTIMONY TO THE VALIDITY OF THE MYSTERY

*Supplemental Resource, Romans Graphically Presented, pg. 28*

ROMANS 6:1-7:25 | A MESSAGE TO BELIEVING JEWS IN OVERLAP TIMES

*Supplemental Resource, Romans Graphically Presented, pgs. 32-34*

ROMANS 6:1-2 | INTRODUCTION

*Supplemental Resource, Romans Graphically Presented, pgs. 32*

VERSE 1 – GREEN

If the law caused a plethora of indictable activity (Rom. 5:20) and now **grace reign[s]** (Rom. 5:21), then the question of verse 1 becomes natural. In one sense, even “godly.” For we would want God’s grace to be known, should we just abound in sin so that grace would abound as a testimony to God’s goodness? Clearly this is twisted thinking but does need addressed.

As you can see, this is a question which is only valid when the age of Grace has begun, and indeed only an issue during this age. Indeed, those who contend that salvation has *always been by grace through faith* should address why such a question never came up prior to Paul? Were those who lived before this time so sanctimonious that such a thought of abusing grace simply never came up? I think not, as any casual reading of the Hebrew Scriptures would quickly prove. Rather, the issue never came up *because justification by grace was never preached prior to Paul.*

VERSE 2 – GREEN

Paul’s answer is swift and unequivocal: **God forbid.** He then *contemplates* the insane nature of such thinking by stating that **we**, presumably Paul and the Messianic believing Jews of the Pentecost (Kingdom) era, **are dead to sin.**

What does it mean to be **dead to sin**? Certainly, it does not mean they were *incapable of sin*, for then the question of verse 1 would be even more convoluted than it already is. They were certainly *capable of sin*, even of *sinning abundantly*, yet Paul says that they are **dead to sin**. I think this is in reference to the believing Jew in the Pentecostal era and their renunciation of sin.

This is far from the “standard evangelical” interpretation, wherein the first-person plural pronoun is always assumed to be *us, the Body of Christ*. I simply see no textual justification for making such a broad use of the pronoun and reading ourselves into this text.

ROMANS 6:3-14 | BAPTIZED INTO CHRIST

*Supplemental Resource, Romans Graphically Presented, pgs. 33*

VERSE 3 – GREEN

The phrase **Know ye not** presumes the knowledge that **as many of us as were baptized into Jesus Christ were baptized into his death.**

Unlike many, who spiritualize the word **baptized**, I am going to take the position that this was *the only baptism the Roman Jews knew anything about, and that is a water baptism.* To assume that Paul is using Baptism figuratively is simply to *presume* upon the text. But, under Peter, many of **us** (the Jews)

were **baptized into Jesus Christ** at Pentecost and beyond. When they took such a public stand, they were joining themselves into and with the death of Jesus Christ.

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#### VERSE 4 – GREEN

Paul continues to speak of the Pentecostal, believing Jew (including himself, Acts 9:18) who has been **buried with him by baptism**. The **baptism** is *the instrument through which the Pentecostal believer came into the death of Christ*. The word **by** is the Greek διὰ [dia] which means *through*, and thus **\_baptism** is the instrument of entry into the death of Christ.

I know that many will object at taking the baptism as a literal water baptism. However, there are two hermeneutical principles which must guide our interpretation. First, *if a passage can be taken literally, it should be taken literally*. Second, *let Scripture interpret itself*. Both rules lead to a physical baptism alone.

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#### VERSE 5 – GREEN

The words **planted together in the likeness of his death** do not speak of a *spiritual baptism* in any form. A water baptism displays a *burial*, and thus a **likeness** (that is, a “a figure, image, likeness, representation”<sup>1</sup>). In what way does a *spiritual baptism* provide a **likeness**? However, a water baptism provides a **likeness** in every way. This is a case of the simple rule that “if the plain sense makes common sense, seek no other sense.”

I contend that the reason water baptism is so rejected here is because interpreters fail to assign this to Pentecostal Jews living under a Kingdom Gospel.

The only reason I have chosen to put both these words and the surrounding verses in green in our color-coding scheme is because there is a similarity that we who are immersed in Christ spiritually also live under the same rule that we shall not **continue in sin, that grace may abound** (v. 1).

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<sup>1</sup> James Strong, *Enhanced Strong's Lexicon* G3667