

Romans Series

Lesson #69

August 9, 2012

Dean Bible Ministries

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The Epistle to the ROMANS

**Identification Means
the End of the Sin Nature's Tyranny
Romans 6:3–7**



Rom. 6:1, “What shall we say then? Are we to continue in sin that grace might increase?”

Rom. 6:2, “Certainly not! How shall we who died to sin live any longer in it?”

Rom. 6:3, “Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death?”

Rom. 6:4, “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.”

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βαπτίζω *baptizō*

Verb aor pass indic 1
plur

“to wash, dip, immerse,
plunge”

περιπατέω *peripateō*

Verb aor act subj 1 plur

“to walk, walk around”

1. Definition: baptism [Greek, βαπτίζω (*baptizo*), “to dip, to plunge, to immerse”]. As an action it signified the identification of someone with an action, a person, an object, or a new status in life.

Denotation (literal meaning): immersion

Connotation (figurative meaning): identification

ETERNAL REALITIES

TEMPORAL REALITIES



ACTS 16:31

IN CHRIST

Baptism by the Holy Spirit

FILLED BY THE HOLY SPIRIT

1 Jn. 1:9

SIN NATURE

CARNALITY

Sin nature control



- 2. The three ritual [water] baptisms are:**
 - a. The baptism of Jesus (Matt. 3:13–17).**
 - b. The baptism of John the Baptist (Matt. 3:1–11).**
 - c. The baptism of believers (Acts 2:38, 41; 8:36–38).**

- 3. The five real baptisms**
 - a. The baptism of Noah (1 Peter 3:20–21),**
 - b. The baptism of Moses (1 Cor. 10:2),**
 - c. The baptism of fire (Matt. 3:13–17),**
 - d. The baptism of the cross (Mark 10:38–39),**
 - e. The baptism of the Holy Spirit (1 Cor. 12:13)**

1 Pet. 3:18, “For Christ also died for sins once for all, the just for the unjust, so that He might bring us to God, having been put to death in the flesh, but made alive in the spirit;

1 Pet. 3:19, “in which also He went and made proclamation to the spirits now in prison”

[Tartarus, cf., 2 Pet. 2:4 “hell” = Tartarus; Jude 6]

SHEOL, HADES

Luke 16:19–25

**ABRAHAM'S
BOSOM**

“PARADISE”

**Old Testament
Believers**

**To third heaven
2 Cor. 12:1–4**

**Impassable
Barrier
“a fixed gulf”**

TORMENTS

**Unbelievers
From all
dispensations**

TARTARUS

2 Pet. 2:4

“chains of darkness”

HADES/SHEOL

PARADISE

Moved to heaven
2 Cor. 12:4; Rev. 2:7

**F
I
X
E
D

G
U
L
F**

TORMENTS

Holding cell for all
unbelievers

1 Pet. 3:20, “who [the spirits in prison] once [formerly] were disobedient, when the patience of God kept waiting in the days of Noah, during the construction of the ark, in which a few, that is, eight persons, were brought safely through the water.

1 Pet. 3:21, “Corresponding to that, baptism now saves you — not the removal of dirt from the flesh, but an appeal to God for a good conscience — through the resurrection of Jesus Christ,”

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1 Pet. 3:21, “Corresponding to that, baptism now saves you — not the removal of dirt from the flesh, but an appeal to God for a good conscience — through the resurrection of Jesus Christ,”

ἀντίτυπος *antitupos*

nom neut sing

copy; symbol

A “type” is the foreshadowing symbol, i.e.,

the lamb is the TYPE, Jesus, the Lamb of God, the ANTITYPE.

The floodwater is the TYPE, baptism (not water baptism), now saves you.

Rom. 6:4, “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.”

4. So which kind of baptism is Paul writing about here?

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Acts 10:44, “While Peter was still speaking these words, the Holy Spirit fell upon all those who heard the word.

Acts 10:45, “And those of the circumcision who believed were astonished, as many as came with Peter, because the gift of the Holy Spirit had been poured out on the Gentiles also.

Acts 10:46, “For they heard them speak with tongues and magnify God. Then Peter answered,

Acts 10:47, “Can anyone forbid water, that these should not be baptized who have received the Holy Spirit just as we have?”

4. So which kind of baptism is Paul writing about here?

Acts 16:14, “Now a certain woman named Lydia heard us. She was a seller of purple from the city of Thyatira, who worshiped God. The Lord opened her heart to heed the things spoken by Paul.

Acts 16:15, “And when she and her household were baptized, she begged us, saying, ‘If you have judged me to be faithful to the Lord, come to my house and stay.’ So she persuaded us.”

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Acts 16:31, “So they said, ‘Believe on the Lord Jesus Christ, and you will be saved, you and your household.’

Acts 16:32, “Then they spoke the word of the Lord to him and to all who were in his house.

Acts 16:33, “And he took them the same hour of the night and washed their stripes. And immediately he and all his family were baptized.

Acts 16:34, “Now when he had brought them into his house, he set food before them; and he rejoiced, having believed in God with all his household.”

4. So which kind of baptism is Paul writing about here?

Acts 19:3, “And he said to them, ‘Into what then were you baptized?’ So they said, ‘Into John’s baptism.’

Acts 19:4, “Then Paul said, ‘John indeed baptized with a baptism of repentance, saying to the people that they should believe on Him who would come after him, that is, on Christ Jesus.’

Acts 19:5, “When they heard this, they were baptized in the name of the Lord Jesus.”

1 Cor. 1:12, “Now I say this, that each of you says, ‘I am of Paul,’ or ‘I am of Apollos,’ or ‘I am of Cephas,’ or ‘I am of Christ.’

1 Cor. 1:13, “Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?”

1 Cor. 1:14, “I thank God that I baptized none of you except Crispus and Gaius,

1 Cor. 1:15, “lest anyone should say that I had baptized in my own name.”

4. So which kind of baptism is Paul writing about here?

Baptism is also used for death, in the “baptism” of Christ.

Matt. 20:22, “But Jesus answered and said, ‘You do not know what you ask. Are you able to drink the cup that I am about to drink, and be baptized with the baptism that I am baptized with?’ They said to Him, ‘We are able.’ ” (cf., Mark 10:38)

Luke 12:50, “But I have a baptism to be baptized with, and how distressed I am till it is accomplished!”

5. There is much confusion over the Baptism of the Holy Spirit since the beginning of the Pentecostal movement.

Pentecostals believed in two baptisms with/by the Holy Spirit – one at salvation, and one after salvation.

The problem derives from the English of the KJV.

Matthew 3:11, “I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:”

1 Corinthians 12:13, “For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.”

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ἐν πνεύματι, *en pneumatī*;
En plus the dative,
By means of the Spirit

1 Corinthians 12:13, “For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.”

Problem:

Pentecostal-Charismatic theology ends up with two baptisms of the Holy Spirit:

one *with* the Holy Spirit *at* salvation,

one *by* the Holy Spirit *after* salvation.

Yet, both English phrases translate the same Greek phrase.

1 Cor. 12:13, “For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.”

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Aor **pass** ind, 1p
“To dip, plunge, immerse
to identify”

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εἰς, *eis*

With the accusative
indicating
direction, goal

John hit the ball with [by means of] the bat.

John hit the ball with [*by means of*] the bat.

Active Verb

John hit the ball with [by *means of*] the bat.

Subj Verb

Active voice: The subject (JOHN) performs the action

John hit the ball with [*by means of*] the bat.

Subj Verb Object

The OBJECT receives the action of the verb.

John hit the ball with [by *means of*] the bat.

Subj Verb Object instrumental/means

Rendered with a passive verb

The ball was hit with [by] the bat.

Rendered with a passive verb

The ball was hit with [by] the bat.

“was hit” is passive voice, the subject receives the action of the verb.

Rendered with a passive verb plus prep. “by.”

The ball was hit by John with [by] the bat.

Subj passive verb performer /agent means

Rendered with a passive verb, in Greek preposition
“hupo.”

The ball was hit by John with [by] the bat.

Subj verb performer/agent means

Greek uses υπο, *hupo* or δια, *dia* εν *en*

6. Baptism of the Holy Spirit (BHS) was first prophesied by John the Baptist at the incarnation and Jesus Christ in Acts 1:5. At those times the BHS was future.

7. In Matt., the subject of the active voice verb is Jesus Christ. It is Jesus Christ who performs the action of baptism by means of the Holy Spirit.

Matthew 3:11, “I indeed baptize you with water unto repentance: but HE that cometh after me is mightier than I, whose shoes I am not worthy to bear: HE shall baptize you with the Holy Spirit, and with fire:”

**Matt. 3:11, “As for me, I baptize [pres active ind] you
with water [*en hudatī*]
for [*eis*] repentance,**

**but He who is coming after me is mightier than I, and I
am not fit to remove His sandals;**

**He will baptize you
with the Holy Spirit [*en pneumatī*] and fire.”**

NOTE: no *eis* clause in the second line.

**Matt. 3:11, “As for me, I baptize [pres active ind] you
with water [*en hudati*]
for [*eis*] repentance, but He who is coming after me is
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**He will baptize you
with the Holy Spirit [*en pneumati*] and fire.”**

***en* expresses means or instrument**

***eis* expresses the goal or direction**

The grammatical subject is the agent of the action.

1 Cor. 12:13, “For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.”

ἐν πνεύματι, *en pneumati*,
***En* plus the dative,**
By means of the Spirit

βαπτίζω, *baptizo*
Aor *pass* ind, 1p
**“To dip, plunge, immerse
to identify”**

εἰς, *eis*

**With the accusative
indicating
direction, goal**

8. Conclusion

Rom. 6:3, with a passive voice verb, states the direction of the baptism, into [*eis*] Christ, i.e., the new body of Christ—the Church (1 Cor. 12:13).

The REASON for this baptism is now stated–

Rom. 6:3, “Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death?”

Rom. 6:4, “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.**”

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Noun dat fem sing

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Rom. 7:6, “But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not in the oldness of the letter.”

καινότης *kainotēs*

Noun dat fem sing

newness (connects with the use of the noun in Rom. 6:4)

Conclusion:

The purpose for the Baptism of the Holy Spirit is to break the tyranny of the Sin Nature by IDENTIFYING us with the death, burial, and resurrection of Christ.

Rom. 6:5, “For if [since–1st class] we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection,

Rom. 6:6, “knowing [because we know] this, that our old man [sin nature] was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin.

Rom. 6:7, “For he who has died has been freed from sin.”

- 1. Believers should no longer abide, continue to walk by the sin nature.**
- 2. Believers have been separated from the authority of the sin nature (6:2, 9, 12).**
- 3. Identification with Christ's death equals a death/separation from the authority/tyranny of the sin nature.**
- 4. Believers are also identified with Christ's resurrection to new life, which means we now have a new mode of living and a new authority—righteousness.**
- 5. Conclusion: No longer slaves of sin, freed from sin (6:6, 6:7).**

**O for a thousand tongues to sing
My great Redeemer's praise,
The glories of my God and King,
The triumphs of His grace!**

**He breaks the power of cancelled sin,
[when was it cancelled?]
He sets the prisoner free;
[when?]
His blood [death] can make the foulest clean,
His blood [death] availed for me.**