

Romans

Romans Chapter Six

Romans 6: 3

March 7, 2010

This is lesson number 31 in our exposition of the Book of Romans.

The Theme of the Letter

“For I am not ashamed of **the gospel of Christ**, for it is the **power** of God to salvation for everyone who believes, for the Jew first and also for the Greek. For in it the **righteousness of God** is **revealed** from faith to faith; as it is written, ‘The just shall live by faith.’ ” Romans 1:16-17

Title: **Baptized into Christ Jesus**

Last Sunday we began but did not conclude the section:

Baptized into Christ

I will try to avoid too much repetition from the last study but we will have to go over the part on water baptism in order to make sense of the other types of baptism. Also, by your request I have copied out the section on baptism for you to study for your self.

Romans 6: 3

Or do you not know that as many of us as were **baptized into Christ Jesus** were baptized into His death?

“Or do you not know....?”

If you are a believer in Jesus Christ there are some things that you are expected to know. This is one of them. If you are living the life of an antinomian {explain}, you do not know this truth and you are probably deceived as to whether or not you are saved. Salvation is not obtained by something that you decided to allow God to do for you. Salvation is entirely the work of the sovereign God and you will know when God has brought you from darkness to light - from death to life - having been born again.

Union with Adam; or **union with Christ**.

Just as union with Adam results in **condemnation**;
even so union with Christ results in **justification**.

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If a man is in union with Christ he is therefore justified {declared not guilty}, and there are certain things that may be known and certain things that must be true.

That is why Paul anticipated, asked, and answered the question in 6:1.

If grace superabounds sin; and if the reign of grace so overcomes the reign of sin, why not continue in sin? And the answer is final! “Certainly not!

Why is his answer so emphatic?

How shall we who died to sin live any longer in it?

If you have been justified, sanctification necessarily follows justification.

Have you been justified? Then you have died to sin.

If you have not died to sin, then you have not been justified.

What does it mean to have “died to sin?”

It does not mean that we no longer sin.

Paul will deal with that in chapter 7.

It does mean that sin is no longer your master.

Sin does not reign over you.

You now have the ability to resist temptation and it grieves you when you yield to sin. You have died to sin.

“Or do you not know...?” Know what? That you died to sin.

And when did this transaction of grace occur?

3 Or do you not know that as many of us as were **baptized** into Christ Jesus were **baptized** into His death?

Not many things in Scripture have been “twisted” to lead to destruction more than water baptism.

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Now I would not embarrass you by asking you to raise your hand if you think Paul refers to water baptism here in this verse. But be honest with yourself. What comes to your mind when you read or hear the word “baptized?” Baptism in water!

Do you ever think of any other kind of baptism?

In order to understand what this text is teaching we need to briefly discuss baptism. So, let’s talk about baptism and how the word is used in the Bible.

There are five kinds of “baptism” named in the New Testament, and yet 99.9 percent of today’s church people will think only of water baptism.

What else, then, besides Water is called a baptism?

Repentance; Moses; Suffering; Fire and the Holy Spirit.

What I want you to see about these baptisms is that they all have one thing in common. They all involve being **overwhelmed**. {repeat} If you can remember this concept it will help you to understand all types of baptism.

1) **Water baptism:**

In Scriptural water baptism, the subject is **overwhelmed** with water. He is put under the water, as if to be buried, he is dead, dead to sin, buried, and he is raised to life.

Water baptism symbolizes union with Jesus Christ who died, was buried, and rose again from the grave.

This will not be an exhaustive lecture on the **subject** and **mode** of water baptism.

By **subject** I mean whom do you baptize?; believers only, or unbelieving infants? Only those who profess faith in Jesus Christ, or tiny little sinners?

By **mode** I mean how much water is required to scripturally baptize someone? Enough to drown in, or just enough to clean your fingers?

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The reason that I won't make this an exhaustive lecture on water baptism is because that is not what this text is about. There are more than sufficient texts in the Bible to establish believers' baptism by immersion, this is just not the place to do it. Expository preaching simply explains the meaning of the Scripture.

We do, however, need to explain what water baptism really is.

Acts 8:34-39 So the eunuch answered Philip and said, "I ask you, of whom does the prophet say this, of himself or of some other man?" 35 Then Philip opened his mouth, and beginning at this Scripture, preached Jesus to him. 36 Now as they went down the road, they came to some water. And the eunuch said, "See, here is water. What hinders me from being baptized?" 37 Then Philip said, "If you believe with all your heart, you may." And he answered and said, "I believe that Jesus Christ is the Son of God." 38 So he commanded the chariot to stand still. And both Philip and the eunuch went down into the water, and he baptized him. 39 Now when they came up out of the water, the Spirit of the Lord caught Philip away, so that the eunuch saw him no more; and he went on his way rejoicing.

"See, here is water... The eunuch was travelling in the desert and he had enough water in skins on that chariot to use if sprinkling amounted to baptism.

"If you believe with all your heart, you may."

The eunuch was now a believer.

John 3:23 Now John also was baptizing in Aenon near Salim, because there was **much water there**. And they came and were baptized.

Once I heard a well-known Presbyterian minister, whom I greatly respect, teaching from this passage, say, "We who sprinkle need to be honest, it does not take "much water" to do that."

This is not in the handout but it should have been; i.e., the word "baptize."

βαπτίζω **baptizo** (bap-tid'-zo); from a derivative of to immerse, submerge; to make overwhelmed (i.e. fully wet); used only (in the N. T.) of ceremonial ablution, especially (technically) of the ordinance of Christian baptism: **KJV** - Baptist, baptize, wash.

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The English translators did not translate the Greek word **baptizo**, they transliterated the word, i.e., they invented an English word to avoid translating **baptizo** to immerse or a synonym.

John the Baptist should be John the Immerser. And we might not have the confusion today as to what baptism means.

In just these two passages we clearly have the **subject** as a believer and the **mode** as immersion.

But the main issue with water baptism is what does it do?

There are those who teach that water baptism literally and physically has an effect on the one being baptized. Others, of whom I am one, teach that baptism is only symbolic, that it is a picture of something that has already happened to the one being baptized in water.

So here is a point of fundamental doctrine.

Does water baptism have a literal effect or is it symbolic?

As Yogi Berra is reported to have said, “When you come to a fork in the road, take it.” What you believe about water baptism will affect your understanding of many other doctrinal issues.

In order to illustrate how different sects view water baptism it is necessary to know what they teach. This is not meant to be mean, you can verify what I say by simply asking them or reading their published material. Therefore, I am not building a “straw man” that I can then destroy.

The **Roman Catholic Church** teaches that water baptism removes the guilt of original sin. That is called “baptismal regeneration.” They teach that the water of baptism actually removes the guilt of Adam’s sin. Then, by their teaching, you must continue in the sacraments of the Roman Catholic church in order to pass through “purgatory” and eventually arrive in heaven.

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The **Church of Christ** {the denomination} teaches that you must be baptized “in order to be saved.” They argue that water baptism is part of your faith and is therefore not a work. They also deny that the Holy Spirit is active in regeneration. They teach that the Holy Spirit gave us the Bible and we each have the ability to believe it apart from the regenerating work of the Holy Spirit. They do not believe in man’s total depravity, or that a man is dead in his spirit.

However, they are not consistent in that they teach that a person who has been baptized can lose their salvation; but if they are re-saved they do not have to be re-baptized.

Then there are the “**Landmark**” Baptist churches that do not recognize the baptism of even another Baptist church. A person desiring to join a Landmark Baptist church must be “baptized” into that local body.

Does the water literally remove the guilt of sin?

Does water baptism save us?

Does water baptism do **anything** in the physical realm?

Peter answered both those questions for us. 1 Peter 3:20-21

... in the days of Noah, while the ark was being prepared, in which a few, that is, eight souls, were saved through water. 21 There is also an antitype which now saves us--baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ,....

We must not ignore our **Presbyterian** friends. They teach that when believing parents take their infant, unbelieving child and he is sprinkled, that child is then in a “covenant” relationship with God. As the child grows up he is received into the church and allowed to take the Lord’s Supper. It is my fear that many adult souls of that faith are presuming on God and have no conviction that they have been born again by the Spirit of God.

Our Presbyterian friends go astray when they try to make baptism the New Testament antitype of Old Testament Circumcision. I will not go into all the arguments in this study, but regeneration is the New Testament antitype of circumcision. Cf. Romans 3:28-29

28 For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh; 29 but he is a Jew who is one inwardly; and circumcision is that of the heart, in the Spirit, not in the letter; whose praise is not from men but from God.

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Didn't Paul know that baptism replaced circumcision? But here the type is physical circumcision and the antitype is Holy Spirit regeneration.

Colossians 2:11-12

11 In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ, 12 buried with Him in baptism, in which you also were raised with Him through faith in the working of God, who raised Him from the dead.

Regeneration is the circumcision of the heart and this is the baptism of the Holy Spirit.

As Baptists, we believe that water baptism is an important ordinance of the church. Why are we called Baptists? Our Lord gave His church two and only two symbolic ordinances to profess faith in Him and to remember Him: Viz. Baptism and the Lord's Supper.

As important as water baptism is, the great apostle made a distinction between baptism and the Gospel, as to what is of the utmost importance.

1 Cor 1:10 Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment. 11 For it has been declared to me concerning you, my brethren, by those of Chloe's household, that there are contentions among you. 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." 13 Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? 14 I thank God that I baptized none of you except Crispus and Gaius, 15 lest anyone should say that I had baptized in my own name. 16 Yes, I also baptized the household of Stephanas. Besides, I do not know whether I baptized any other. 17 For Christ did not send me to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of no effect.

Paul here makes a distinction between baptism and the Gospel and so they can't be essentially linked together. As important as water baptism is, it is only a symbol of what has happened in your soul.

The reason that I do not recommend baptizing very young children is because many times they are simply wanting to do what they have seen others do. If the Lord has saved a child at any age, his baptism can wait until he can give a good testimony of grace.

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Four other types of baptism:

2) **The Baptism into Moses:** What is the baptism into Moses?

1 Cor 10:1 Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, 2 all were baptized into Moses in the cloud and in the sea, 3 all ate the same spiritual food, 4 and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ. 5 But with most of them God was not well pleased, for their bodies were scattered in the wilderness. 6 Now these things became our examples, to the intent that we should not lust after evil things as they also lusted.

The people were committed to follow Moses and they were **overwhelmed** by the cloud and by the sea. And so it is called a “baptism.”

3) **The baptism of suffering:**

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."

Our Lord Jesus was **overwhelmed** by the prospect of being made sin. He did not shrink from suffering because He was afraid of the physical pain. He recoiled at the idea of being made to be sin for us. He was overwhelmed at the thought of being put in the rank and order of sinners.

That is what **overwhelmed** our Lord.

4) **John the Baptist’s baptism is called the baptism of repentance:**

In Luke Chapter 3 we have the record of the ministry of John the Baptist.

The people who came to John to be baptized were **overwhelmed** by the need for repentance. “Show me fruit, evidence of repentance,” said John. And, of course, John was misunderstood by some.

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Acts 19:1-6

19:1 And it happened, while Apollos was at Corinth, that Paul, having passed through the upper regions, came to Ephesus. And finding some disciples 2 he said to them, "Did you receive the Holy Spirit when you believed?" So they said to him, "We have not so much as heard whether there is a Holy Spirit." 3 And he said to them, "Into what then were you baptized?" So they said, "Into John's baptism." 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." 5 When they heard this, they were baptized in the name of the Lord Jesus. 6 And when Paul had laid hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied.

And that my brothers and sisters brings me to the baptism in verse 3.

John the Baptist, the forerunner of Christ, the voice in the wilderness:

Matthew 3:11 I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. **He will baptize you with the Holy Spirit and fire.**

Jesus said: Acts 1:5 for John truly baptized with water, but you shall be baptized with the **Holy Spirit** not many days from now." Then in Acts 2:1-4, Luke reports:

2:1 Now when the Day of Pentecost had fully come, they were all with one accord in one place. 2 And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. 3 Then there appeared to them **divided tongues, as of fire**, and one sat upon each of them. 4 And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.

5) **Baptism of the Holy Spirit.**

It is the baptism of the Holy Spirit that puts one into Jesus Christ.

The reason why believers will not ask the question:

“Shall we continue in sin that grace may abound?” is because when they were baptized by the Holy Spirit into Christ they died to sin.

Or do you not know that?

Believers are in union with Christ Jesus. They have been born again.

They have been baptized with the Holy Spirit.

We should not need to be reminded of this, but the baptism of the Holy Spirit is not what the charismatics calls the “second blessing.” A person is not saved and then at some future time baptized in the Spirit.

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You can not divide the Godhead. If you do not have the Spirit of Christ then you do not belong to Jesus Christ.

What Paul is teaching here in verse 3 is that when we were baptized with the Holy Spirit into Christ Jesus we entered into that union with Christ that assures us of having all that the Father promised to the Son; His inheritance in the church.

Romans 8:9 But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His.

Ephesians 4:1 I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called, 2 with all lowliness and gentleness, with longsuffering, bearing with one another in love, 3 endeavoring to keep the unity of the Spirit in the bond of peace. 4 There is one body and one Spirit, just as you were called in one hope of your calling; 5 one Lord, one faith, **one baptism**; 6 one God and Father of all, who is above all, and through all, and in you all.

1 Corinthians 12:13

For **by one Spirit we were all baptized** into one body--whether Jews or Greeks, whether slaves or free--and have all been made to drink into one Spirit.

Can you now hear or read “baptism” and not think only of water baptism.

And so I will end this study with a summary statement of union with Christ

If you are now a believer in Jesus Christ, you were chosen in Christ before the foundation of the world {Ephesians 1:4}. When Christ Jesus came into the world to save sinners {1 Timothy 1:15}, His perfect life of obedience to the holy law of God was **reckoned** to be your life, that is what chapters 1-5 teaches. When Christ died, His death was **reckoned** by God to be your death, so that you no longer have the fear of death as a penalty for sin. In the same way, when Christ rose from the dead, His resurrection was **reckoned** by God to be your resurrection {Eph 2:5}. The whole of your salvation depends on the fact of your union with Christ. That is why you are dead to sin and water baptism symbolizes this fact.

If you can receive what I have taught you will again be in the minority. Nearly all of the commentaries that I consulted say that this is water baptism in verse 3. Even some reformed baptist theologians say that this is water baptism in verse 3. But they are not consistent. If this is water baptism, then it is that physical act that puts a man into Christ.

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If that is true, we can follow the lead of Constantine and capture thousands and forcefully baptize them and make Christians out of them whether they believe in Jesus Christ or not.

There is not a drop of water in Romans Chapter 6.

What we have is the statement:

3 Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death?

This is the baptism of the Spirit into Christ Jesus.

Or do you not know that?

* * * * *

By God's grace we will continue in Romans 6 next week.