

## Adam/Death/Sin/Law/Flesh

Corporate/Federal Head of Fallen Humanity and Condemned Creation  
**Dominion of Death-Sin Reigns**

## Romans 6 and 7

(1 Corinthians 15:21-22)

“The universal consequences of Adam’s sin are the *assumption* of Paul’s argument; the power of Christ’s act to cancel those consequences is its *goal*” (Moo). “What we are and what we become as individuals is the mere outcome of their deeds” (Seifrid).

## Christ/Life/Righteous/Spirit

Corporate/Federal Head of Redeemed Humanity and the New (Re-) Creation  
**Dominion of Righteousness-Grace Reigns leading to Life**

**Rom. 5:17 – recipients of the free gift**  
**“enjoy a transfer from this domain to the other” (Moo).**

### Romans 6: Bondage to Sin

(Addresses Implications of Original Sin: Our Inclination to Sin)

1.-“The law could never curb sinning; and the reign of grace, far from encouraging sin, is the only means by which sin can truly be defeated” (Moo). 2.-Sin [and the Law] should be understood as a power; its “rule” or “realm”. “Paul asserts in this passage the inseparability of justification and sanctification as provided for equally in Christ” (Moo). 6.-“Old Man” is not ontological but positional. This speaks of a change of relationship; not nature. 7-14.-Means “set free from the power of sin”; dead to sin [& law] as final/definitive which we share in Christ (cf. 1:5; 16:26 “obedience of faith”). Deadness to sin and aliveness to God; thus habitual sin should not occupy our lives. Contrast “law” and “grace” (sin vs. God; death vs. life; wage earned vs. gift)

Freedom from its *reign* when joined to Christ; however, the regenerate person still struggles with sin. By the indwelling of the Holy Spirit, one is able to choose good over evil (cf. Gal. 5:16-26). “Christ’s death ‘on our behalf’ frees us not only from the *penalty* of sin but from the *power* of sin also. Justification - acquittal from the guilt of sin and sanctification - deliverance from ‘sinning’ - must never be confused, but neither can they be separated” (Moo). Verses 1-14 focus on release from sin, and verses 15-23 focus on dedication to righteousness. Freedom from sin is not freedom to sin. Serving sin=death. Serving God=life. Grace is both liberating and constraining.

“It is this ‘eschatological reservation’ – the fact that not until the resurrection and transformation of the body will the believer be severed from all contact with the old Adamic dominion – that explains the ‘indicative/imperative’ combinations that are so characteristic of [Romans 6-8]. The futurity of our resurrection reminds us that complete victory over sin will be won only in that day; until then, we live under the imperative of making the life of Jesus manifest in the way we live (2 Cor. 4:10)” (Moo).

Romans 6:3-5

Old Age  
New Age

6:13, 16-20 speak of Moral “Righteousness”

### Romans 7: Bondage to the Mosaic Law

(Reveals our personal sins to be transgressions against God’s divine commands that result in just condemnation/death because of our innate rebelliousness against God: Recapitulates Adam’s Transgression)

Reference back to 6:14b-15. 4-6.-“The law is presented as not only failing to deal with sin but actually *stimulating* [arousing] sin in the person who is bound to it [letter vs. Spirit as salvation-historical]” (Moo). Being freed from the law frees us from its sentence of condemnation. \*Paul views the Jewish experience with the Mosaic law as paradigmatic for the experience of all people with ‘law.’ Israel stands in redemptive history as a...‘test case,’ and its relationship with *the* law is *ipso facto* applicable to the relationship of all people with that ‘law’ which God has revealed to them (2:14-15). Paul is describing his own, and other Jews’, experience with the law of Moses [as unregenerate people in verses 7-25]” (Moo).

Freedom from its *reign*, which attests to our condemnation, when joined to Christ; however, the regenerate person still has divine laws/commands which are fulfilled by the indwelling Holy Spirit (cf. Rom. 8:4; 13:8-14; Gal. 5:14; John 13:34-35) Who also produces fruit in the Believer (Gal. 5:22-23) to the Father’s glory. “As long as sin reigns, God and righteousness cannot; and neither, as long as law reigns, can Christ and the Spirit” (Moo).

Water Baptism

Imparted/enabled by the indwelling Holy Spirit

### Paul’s Meaning of Baptism Here

“Baptism [in this context] functions as shorthand for the [“conversion-initiation experience presupposing faith and the gift of the Spirit”] as a whole [which transcends temporal categories]. As such, it is the instrument by which we are put into relationship with the death and burial of Christ. Paul’s appeal in this chapter is not what happened when we were baptized, but what happened when Christ died and rose again. That death of his to sin is also our death to sin (vv. 2, 6, 9-10); and that resurrection of his to new life, in which we will ‘participate’ in the future (vv.5b & 8b), is even now working to enable us to ‘walk in newness of life’ (vv. 4b, 11). We (at ‘conversion-initiation’) were united with the death of Christ in its redemptive-historical significance, and are now, thus, in the state of ‘conformity’ to *that* death. [The] early church conceived of faith, the gift of the Spirit, and water baptism as components of one unified [conversion-initiation] experience. [Nevertheless], faith, even if not ‘sealed’ in baptism, is sufficient salvation” [ref. penitent thief on the cross] -(Moo).

The Holy Spirit in Acts and the Fulfillment of Joel 2  
 (“the gift of the Holy Spirit”)-cf. Matthew 28:19-20

PNTC Acts (cf. Wood & Williamson):Acts 2 (Pentecost), 8:14-17 (Samaritans), 10:44-48 (Gentiles) & 19:1-7 (Ephesians) provide a paradigm for everyone experiencing New Covenant conversion which includes the addition of Spirit-baptism [or ‘the gift of the Spirit’] which results in empowerment for evangelistic mission (Wood) and an intensification of the salvation/Kingdom of God through unity and fellowship in Christ among Believers which now includes various cultures/races. Luke shows the concept of the “Spirit of prophecy” being the “organ” [Body of Christ] for communication between God and His people. This is “the means of *giving expression* to that relational *knowledge* of God made possible through the Spirit of Jesus after His Ascension which brings others to the same experience of God through the effective proclamation of Christ. In the last days God would enable all his people [from least to greatest] to *know* him as Moses and the prophets *knew* him [cf. Williamson & Heiser]” (p.62-5).