

The necessity of the “old self” (Romans 6:6) being eradicated in the New Testament believer will be validated even more when Romans 7:1-4 is addressed later in this commentary, but let’s take a moment to observe how the Old Testament verifies this same truth.

Subsequent to Israel sinning with the golden calf in Exodus 32, Moses desired that God’s presence dwell among the Hebrew people:

*Then Moses said to the LORD, “See, Thou dost say to me, ‘Bring up this people!’ But Thou Thyself hast not let me know whom Thou wilt send with me. Moreover, Thou hast said, ‘I have known you by name, and you have also found favor in My sight.’ “Now therefore, I pray Thee, if I have found favor in Thy sight, let me know Thy ways, that I may know Thee, so that I may find favor in Thy sight. Consider too, that this nation is Thy people.” And He said, “My presence shall go with **you**, and I will give you rest.” Then he said to Him, “If Thy presence does not go with **us**, do not lead us up from here. For how then can it be known that I have found favor in Thy sight, I and Thy people? Is it not by Thy going with **us**, so that we, I and Thy people, may be distinguished from all the other people who are upon the face of the earth?”*

*And the LORD said to Moses, “I will also do this thing of which you have spoken; for you have found favor in My sight, and I have known you by name.” Then Moses said, “I pray Thee, show me Thy glory!” And He said, “I Myself will make all My goodness pass before you, and will proclaim the name of the LORD before you; and I will be gracious to whom I will be gracious, and will show compassion on whom I will show compassion.” But He said, “You cannot see My face, for no man can see Me and live!” Then the LORD said, “Behold, there is a place by Me, and you shall stand there on the rock; and it will come about, while My glory is passing by, that I will put you in the cleft of the rock and cover you with My hand until I have passed by. Then I will take My hand away and you shall see My back, but My face shall not be seen.”*

(Exodus 33:12-23)

Moses' desire was that God dwell among the Jewish people (note Moses' use of "us" in verses 15 and 16). However, God preferred that His presence dwell with Moses (note Jehovah's use of "you" in verse 14, pointing to Moses alone). What prompted God's response is the key to properly interpreting Romans 9:15 (one of the most debated verses in the New Testament), where Paul quotes God's response to Moses in Exodus 33:19:

*For He says to Moses, "I WILL HAVE MERCY ON WHOM I HAVE MERCY, AND I WILL HAVE COMPASSION ON WHOM I HAVE COMPASSION." (Romans 9:15)*

Had God dwelt among the people after their sin with the golden calf in Exodus 32, He would have consumed them:

*For the LORD had said to Moses, "Say to the sons of Israel, 'You are an obstinate people; should I go up in your midst for one moment, I would destroy you. Now therefore, put off your ornaments from you, that I may know what I will do with you.'" (Exodus 33:5)*

Even after seeing God's glory in Exodus 34:1-7, Moses remained committed to God dwelling in the midst of the nation. He uses "our" in Exodus 34:9.

*And he said, "If now I have found favor in Thy sight, O Lord, I pray, let the Lord go along in **our** midst, even though the people are so obstinate; and do Thou pardon our iniquity and our sin, and take us as Thine own possession." (Exodus 34:9—emphasis added)*

God's "mercy" (Romans 9:15) caused Him to refuse Moses' request. Had God lived among His people, as Moses desired, He would have destroyed the nation (Exodus 33:5). Instead, He permitted His presence to enter the Israelite camp through His representative Moses:

*And it came about when Moses was coming down from Mount Sinai (and the two tablets of the testimony were in Moses' hand as he was coming down from the mountain),*

*that Moses did not know that the skin of his face shone because of his speaking with Him. So when Aaron and all the sons of Israel saw Moses, behold, the skin of his face shone, and they were afraid to come near him. Then Moses called to them, and Aaron and all the rulers in the congregation returned to him; and Moses spoke to them. And afterward all the sons of Israel came near, and he commanded them to do everything that the LORD had spoken to him on Mount Sinai. When Moses had finished speaking with them, he put a veil over his face. But whenever Moses went in before the LORD to speak with Him, he would take off the veil until he came out; and whenever he came out and spoke to the sons of Israel what he had been commanded, the sons of Israel would see the face of Moses, that the skin of Moses' face shone. So Moses would replace the veil over his face until he went in to speak with Him. (Exodus 34:29-35)*

Paul speaks of this account in 2Corinthians 3:5-18:

*Not that we are adequate in ourselves to consider anything as coming from ourselves, but our adequacy is from God, who also made us adequate as servants of a new covenant, not of the letter, but of the Spirit; for the letter kills, but the Spirit gives life. But if the ministry of death, in letters engraved on stones, came with glory, so that the sons of Israel could not look intently at the face of Moses because of the glory of his face, fading as it was, how shall the ministry of the Spirit fail to be even more with glory? For if the ministry of condemnation has glory, much more does the ministry of righteousness abound in glory. For indeed what had glory, in this case has no glory on account of the glory that surpasses it. For if that which fades away was with glory, much more that which remains is in glory.*

*Having therefore such a hope, we use great boldness in our speech, and are not as Moses, who used to put a veil over his face that the sons of Israel might not look intently at the end of what was fading away. But their minds were*

*hardened; for until this very day at the reading of the old covenant the same veil remains unlifted, because it is removed in Christ. But to this day whenever Moses is read, a veil lies over their heart; but whenever a man turns to the Lord, the veil is taken away. Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit. (2 Corinthians 3:5-18)*

What a wonderful demonstration of God's "*compassion*" (Romans 9:15), for He spared Israel by refusing Moses' request. In other words, God displayed "*mercy*" and "*compassion*" (Romans 9:15) by exhibiting His glory through "*Moses' face*" (Exodus 34:29-35) rather than personally dwelling in the "*midst*" of the people (Exodus 33:5). By doing so, He confirmed His words of Exodus 33:19, "*I will be gracious to whom I will be gracious, and will show compassion on whom I will show compassion.*" Yes, He was very "*gracious*" and compassionate, for had His presence dwelt among the people in the manner that Moses requested, the entire nation would have been consumed (Exodus 33:5)!

Viewing Romans 9:15 in context (by applying it to the events in Exodus 32-34), we find that it has nothing to do with God choosing (electing) Moses, Israel, or anyone else to salvation from eternity past (as some believe), for no one is elected and predestined to salvation prior to physical birth. In fact, no one is elected or predestined to salvation period. Rather, believers are elected and predestined to blessings once they repent and believe while depraved and experience God's salvation (a subject covered extensively in Our *God's Heart* series). Therefore, Romans 9:15 pertains to God showing "*mercy*" and "*compassion*" toward His chosen, sinful people (Israel) by not personally dwelling among them and, in turn, consuming them, after their sin with the golden calf. Hence, God will not take up permanent residence inside an unholy environment.

This truth relates extremely well to the Old Testament tabernacle along with our present study of Romans 5.

Moses was instructed to build a tabernacle according to God's specifications:

*And let them construct a sanctuary for Me, that I may dwell among them. According to all that I am going to show you, as the pattern of the tabernacle and the pattern of all its furniture, just so you shall construct it. (Exodus 25:8-9)*

The tabernacle consisted of three compartments: (1) Outer Court (2) Holy Place (3) Holy of Holies. God dwelt “*between the two cherubim*” situated “*above the mercy seat*” in “*the holy of holies*”:

*And you shall make a mercy seat of pure gold, two and a half cubits long and one and a half cubits wide. And you shall make two cherubim of gold, make them of hammered work at the two ends of the mercy seat. And make one cherub at one end and one cherub at the other end; you shall make the cherubim of one piece with the mercy seat at its two ends. And the cherubim shall have their wings spread upward, covering the mercy seat with their wings and facing one another; the faces of the cherubim are to be turned toward the mercy seat. And you shall put the mercy seat on top of the ark, and in the ark you shall put the testimony which I shall give to you. And there I will meet with you; and from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, I will speak to you about all that I will give you in commandment for the sons of Israel. (Exodus 25:17-22)*

*And you shall put the mercy seat on the ark of the testimony in the holy of holies. (Exodus 26:34)*

Scripture refers to the most central portion of the tabernacle as “*the holy of holies*” due to God’s holy presence residing there. God’s essence will not inhabit anything that is not perfectly sanctified (holy). Thus, His presence entered the tabernacle in Exodus 40:33-38, for Moses had built the tabernacle according to God’s specifications—perfect in every way:

*And he erected the court all around the tabernacle and the altar, and hung up the veil for the gateway of the court. Thus Moses finished the work. Then the cloud*

*covered the tent of meeting, and the glory of the LORD filled the tabernacle. And Moses was not able to enter the tent of meeting because the cloud had settled on it, and the glory of the LORD filled the tabernacle. And throughout all their journeys whenever the cloud was taken up from over the tabernacle, the sons of Israel would set out; but if the cloud was not taken up, then they did not set out until the day when it was taken up. For throughout all their journeys, the cloud of the LORD was on the tabernacle by day, and there was fire in it by night, in the sight of all the house of Israel. (Exodus 40:34-38)*

Exodus 32-34 substantiates that God's presence will not inhabit an unholy environment.

This truth doesn't contradict the fact that God's Spirit temporarily lived in (and empowered) certain men for ministry during Old Testament times, men who were only declared righteous prior to the cross but made righteous later through the cross (Old Testament believers were saved on credit, not being made righteous until Jesus died). Bezalel, Joshua, and Ezekiel were men whom God's Spirit entered prior to Jesus' crucifixion. He (the Spirit) most definitely did not enter to bring new life (spiritual regeneration):

*And He has filled him [Bezalel] with the Spirit of God, in wisdom, in understanding and in knowledge and in all craftsmanship; (Exodus 35:31)*

*So the LORD said to Moses, "Take Joshua the son of Nun, a man in whom is the Spirit, and lay your hand on him; (Numbers 27:18)*

*Now Joshua the son of Nun was filled with the spirit of wisdom, for Moses had laid his hands on him; and the sons of Israel listened to him and did as the LORD had commanded Moses. (Deuteronomy 34:9)*

*And as He spoke to me [Ezekiel] the Spirit entered me and set me on my feet; and I heard Him speaking to me. (Ezekiel 2:2)*

*The Spirit then entered me [Ezekiel] and made me stand on my feet, and He spoke with me and said to me, “Go, shut yourself up in your house. (Ezekiel 3:24)*

This temporary indwelling of the Spirit (for ministry) was rare, for in almost every case in Old Testament Scripture God’s Spirit was upon rather than within those fortunate enough to experience this special empowering.

*Then I will come down and speak with you there, and I will take of the Spirit who is upon you, and will put Him upon them; and they shall bear the burden of the people with you, so that you shall not bear it all alone. (Numbers 11:17)*

*But Moses said to him, “Are you jealous for my sake? Would that all the LORD’S people were prophets, that the LORD would put His Spirit upon them!” (Numbers 11:29)*

*So the Spirit of the LORD came upon Gideon; and he blew a trumpet, and the Abiezrites were called together to follow him. (Judges 6:34)*

*Now the Spirit of the LORD came upon Jephthah, so that he passed through Gilead and Manasseh; then he passed through Mizpah of Gilead, and from Mizpah of Gilead he went on to the sons of Ammon. (Judges 11:29)*

*When they came to the hill there, behold, a group of prophets met him; and the Spirit of God came upon him mightily, so that he prophesied among them. (1Samuel 10:10)*

*Now it came about when they had crossed over, that Elijah said to Elisha, “Ask what I shall do for you before I am taken from you.” And Elisha said, “Please, let a double portion of your spirit be upon me.” (2Kings 2:9)*

*Now the Spirit of God came on Azariah the son of Oded,  
(2Chronicles 15:1)*

*Then the Spirit of the LORD fell upon me, and He said to  
me, “Say, ‘Thus says the LORD, “So you think, house of  
Israel, for I know your thoughts. (Ezekiel 11:5)*

God’s Spirit is also mentioned as resting upon individuals in Numbers 11:25-26, Judges 3:10, 14:6, 19, 15:14, 1Samuel 10:6, 11:6, 16:13, 19:20, 1Chronicles 12:18, 2Chronicles 24:20.

Unlike Old Testament times, the Spirit of God does not come upon a New Testament believer, nor does it temporarily live in a New Testament believer. He takes up residence (dwells) in a New Testament believer (Romans 8:9; 1Corinthians 6:19)—along with the Father and Son (John 14:23). This indwelling of God brings new life (John 6:63), a total transformation of our person (our souls and spirits)—an indwelling that remains eternally. This conveyance of the presence of the Triune God into the New Testament believer’s spirit is radically different from the temporary filling (entering) of the Spirit in a few Old Testament believers—who were not made righteous until the cross. Therefore, just as God temporarily entered the camp on Moses’ face (Exodus 34:29-35; 2Corinthians 3:7-18), much less of an entrance than Moses had originally requested, God’s Spirit (on extremely rare occasions) temporarily entered certain Old Testament believers to empower them for service. This arrangement was permissible but entirely different from God’s presence permanently indwelling New Testament believers who have been made holy and blameless.

What we have gleaned ties in perfectly with Jesus’ suffering on the cross; at Gethsemane Jesus “*offered up both prayers and supplications*” to the Father “*with loud crying and tears*” (Hebrews 5:7; Matthew 26:36-44). (To supplicate is to cry for mercy or favor in the midst of trying circumstances.) He asked the Father “*to save Him from death*” (Hebrews 5:7), but the words “*from death*” actually mean “*out of death.*” Jesus was not seeking deliverance from the physical pain of the cross, for the cross was the main purpose of His coming (John 12:27). Evidently, He was asking the Father to raise Him from both the physical and spiritual deaths He would endure on the cross. I believe too that spiritual separation from the Father—spiritual death—was Christ’s greatest concern. From eternity past He and His Father had lived in

perpetual, unbroken, uninterrupted fellowship. For Jesus to even think of being separated from Him for one moment must have produced agony beyond anything we can imagine. Compared to this suffering, the pain involved in Jesus' physical death must have seemed insignificant.

Jesus died spiritually before He died physically. Matthew 27:45-46 tells that "*darkness fell upon all the land*" from "*the sixth hour*" (noon) "*until the ninth hour*" (3 p.m.), at which time Jesus said, "*My God, My God, why hast Thou forsaken Me?*" This order of events confirms that from noon until 3 p.m., God the Father turned His back on the Son.

The Father had no alternative since His holiness prohibits Him from communing with sin (during this time the sin of all mankind was placed on Christ—2Corinthians 5:21; 1John 2:2). In fact, for the first (and last) time the Father and Son broke fellowship. This experience had to be excruciating for Jesus (and the Father as well), for prior to the cross Jesus spoke of the Father's presence that resided within Him (John 10:38; 14:10-11; and 17:21). Thus, Jesus died spiritually, for "*death*" in Scripture can mean separation as well as extinction—depending on the context. But the good news is that Jesus was resurrected spiritually even before He died physically, as verified by Luke 23:44-46. Immediately after "*the ninth hour*" (3 p.m.), after His "*spirit*" had been resurrected (Luke 23:44-46), Jesus said, "*Father, into Thy hands I commit My spirit*" (v.46). He then died physically: "*And having said this, He breathed His last*" (v.46). Three days later, "*on the first day of the week*" (Luke 24:1-5), Jesus' bodily resurrection occurred.

To comprehend the significance of the bodily resurrection of Christ, read 1Corinthians 15:12-17. His bodily resurrection verified that His spiritual resurrection had previously occurred, and that He is the holy Son of God. The fact that the Father and Spirit resided within Jesus (John 10:38; 14:10-11; and 17:21) during His First Coming validates that He was born void of a sin nature and is, therefore, the Father's Son—not the offspring of Joseph, Mary's husband.

Let's take this truth relating to Jehovah's holiness (that He will never eternally inhabit an unrighteous environment) and apply it to our previous cat and hog illustration. God would never take up eternal residence inside a "cahog" (old man plus new man), for the hog (old man) is unholy. However, because the hog (old man) has been eradicated and replaced with the new man (who is "*holy and blameless*"—Ephesians 1:4), Paul is free to teach the "*mystery*" that so amazingly empowered him as he took the gospel to the Gentiles:

*to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory. (Colossians 1:27)*

Yes, Jesus, Who is “*spirit*” (John 4:24), and “*Holy*” (John 6:69), came to eternally dwell in your spirit—which is now holy due to your having accepted Him as Savior. Should the unholy old man (Adamic nature) remain within you in any shape, form, or fashion, such an arrangement would be impossible. Jesus (John 14:18-20; Galatians 2:20), the Father (John 14:23), and the Holy Spirit (John 14:17) would never move into your spirit should it be only partially righteous. Note: Your soul was also made righteous, the soul being part of the new man—reference Circle Diagram 9. You have received “*the mind of Christ*” (1Corinthians 2:16), the mind being part of the soul. However, God the Father, Son, and Spirit do not inhabit your soul, but your spirit (Romans 8:16).

The power of sin, dwelling in the spirit, soul, and body of unbelievers, bombards their minds with lies on an ongoing basis (Circle Diagrams 2 and 3). However, the power of sin is only able to send messages to the mind of a New Testament believer through the avenue of the body, using the believer’s brain, a piece of flesh, as the conduit (Circle Diagram 4). Once you are born again (justified), your body is the only avenue through which the power of sin can send a message to your mind.

Don’t misunderstand; the body is not evil. It is, however, the avenue through which the power of sin operates as it attempts to influence your mind. Sin desires to influence your mind because your mind influences your will, which controls your behavior. Thus, if sin can disrupt your thought processes it can disrupt the manner in which you conduct your life.

Two truths need to be emphasized before continuing: (1) Sin (the power of sin) cannot send messages to your mind through the avenue of the spirit, for the power of sin does not inhabit your new spirit since Christ dwells there (Colossians 3:4; 1John 4:4). (2) The power of sin cannot enter your soul for the purpose of placing thoughts in your mind, the mind being part of the soul (refer to the circle diagrams). Therefore, when the power of sin sends a message to your mind, it is the thought, and not sin itself (the power of sin), that enters. In other words, the power of sin cannot infiltrate the mind of a New Testament believer—

the New Testament believer (the new man) being both soul and spirit (Reference Circle Diagram 9).

What we are discussing here will serve you well the remainder of your days. If you are having difficulty following, don't be discouraged. We will revisit these subjects later. Become very familiar Circle Diagrams 1-4, as they will be useful in your everyday life, especially when confronted with spiritual warfare. We are equipping ourselves for battle.

I highly recommend Dr. Bill Gillham's work, *Lifetime Guarantee* as an additional resource. It covers several of the truths addressed in Romans 5-8 and has been a source of encouragement to many followers of Christ.

## Romans 6:1-6 (Part 2)

Verses 1-6 of Romans 6 are some of the most fascinating verses in this entire epistle because they display a side of the cross that can revolutionize every aspect of our walk with Christ.

### *Paul's Gospel Challenged*

Paul's enemies had accused him of proclaiming a gospel that granted license (Romans 6:1):

*What shall we say then? Are we to continue in sin that grace might increase? (Romans 6:1)*

License promotes the falsehood that believers can live in habitual sin, enjoy sin, and continue to receive God's blessings. Paul's enemies probably said, "Paul, if what you

*To know Christ and enjoy a lifestyle of habitual sin is impossible.*

teach regarding justification is true, a person can accept Christ, wallow in sin, enjoy every second of it, and rest assured that God is pleased with it all." We know that such thinking is contrary to Paul's teaching, for how can a cat, under any circumstance, enjoy mud. In Romans 6:2, Paul makes the strongest statement possible when he says, "May it never be." He then goes on to say,

"How shall we who died to sin still live in it?" In other words, to know Christ and enjoy a lifestyle of habitual sin is impossible. Yes, we will sin at times. But repentance and confession will soon follow. Paul's teaching left no room for half-hearted commitments.

### *The Awesomeness of Scriptural Baptism*

Romans 6:3 is one of the most misunderstood verses in all of Romans.

*"Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death?" (Romans 6:3)*

"Baptized," does not always refer to water baptism. In fact, when we see the word "baptized," or baptism, water should not automatically come to mind. For example, "baptism" in Luke 12:50 refers to Jesus' crucifixion, not to His water baptism of Luke 3:21-22. Thus, "baptized" can have different meanings, depending on the context.

According to 1Corinthians 12:13, water is not the means through which New Testament believers are "baptized into Christ."

*"by one Spirit we were all baptized into one body." (1Corinthians 12:13)*

The “body” mentioned here is Christ’s “body,” which proves that the phrase, “baptized into Christ Jesus” (Romans 6:3), refers to “Spirit” baptism, a baptism that occurs in association with justification—a baptism which places a repentant (depraved) sinner seeking salvation “into Christ” so he can be made new. Water can’t accomplish such a feat!

The purpose of water say to the world that we Christ, that we have been Christ, and that we have with Christ to new life—avenue of the Spirit. is a symbolic act, a the Spirit has already in the realm of the

*Water baptism is a symbolic act, a picture of what the Spirit has already done in the realm of the invisible. Thus, water baptism does not save.*

baptism is to have died with buried with been raised all through the Water baptism picture of what accomplished invisible.

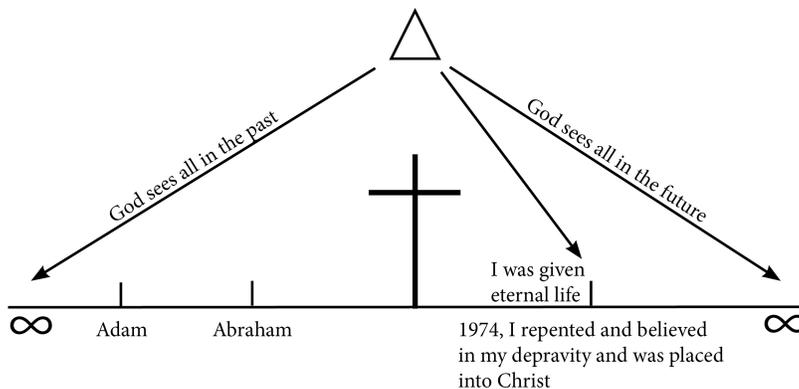
Thus, water baptism does not save. God saves through placing us in Christ through the avenue of His Spirit subsequent to our repenting and believing while depraved.

To “...have been baptized into His death” (Romans 6:3) means to be identified with His death. This truth is displayed vividly in 1Corinthians 10:2:

*And all were baptized into Moses in the cloud and in the sea;*  
(1Corinthians 10:2)

The Israelites, while exiting Egypt, were “baptized into Moses”—meaning that they were identified with Moses their leader. The word “baptized” in this case means identification rather than the act of water baptism.

The following diagram displays the answer to how we could “have been baptized into His death” (Romans 6:3)—identified with “His death”?



When we were “baptized” into through the power of the Holy (1Corinthians 12:13), we

*When the Holy Spirit “baptized” us into Christ and we received eternal life, the Father saw us as having always been in Christ.*

Christ Spirit

simultaneously received eternal life which has no beginning and no end. When the Holy Spirit "*baptized*" us into Christ and we received eternal life, the Father saw us as having always been in Christ. He will continue to view us in this manner throughout eternity. Did you comprehend that? When the Holy Spirit "*baptized*" us into Christ and we received eternal life, the Father saw us as having always been in Christ and He will continue to view us in this manner throughout eternity! (As a friend of mine stated recently, God not only gave us a new future, but a new past as well.)

The way God sees us is reality. This new past explains how we could have been in Christ when He was nailed to the cross (Galatians 2:20), when He was buried (Romans 6:4; Colossians 2:12), and when He was resurrected (Ephesians 2:6). This wonderful transformation came about as a result of receiving His kind of life, eternal life, at the point of justification. Remember this truth as we continue.