

## Romans: Verse-by-Verse

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### Romans 6:6-7

#### Student Notes:

Eight reasons Paul gave as a defense against the charge that he had made grace too easy. What we have covered so far:

1. We died to sin. This is the fundamental point of Paul's entire argument. He asks, "How can we live in sin if we died to it?" (verse 2)
2. The way in which we have died to sin is that our baptism united us with Christ in his death. (verse 3)
3. Since we share in Christ's death, God's will is for us to also share in his resurrection life. (verses 4, 5)

Today: **Our former self was crucified with Christ so that we could be freed from sin's slavery (verses 6,7)**

Three interrelated statements: Our old self was crucified with him ... (So That) ... the body of sin might be done away with ... (So That) ... we should no longer be slaves to sin.

- **The Body Of Sin**

v. 6: "For we know that our old self was crucified with him so that the body of sin might be done away with..."

Some translations: "The body of sin" as, "the sinful body". This perspective suggests the human body is either contaminated or corrupt. The danger: The Gnostics taught that the human body was evil and could not pass into eternity. Whatever we use the body for is inconsequential.

The overall doctrines of creation incarnation and resurrection: A much higher view of the human body. See: Psalm 139:13-14

"What other definitions of "body of sin" fit the context better?"

1. The "body of sin" means our bodies which are dominated or controlled by sin.

2. The “body of sin” as our “sinful self” or our fallen, self-centered nature that emerged because of Adam’s rebellion

- **“Katargeo”**

God’s intention: is that our “body of sin” might be **done away with**. Greek word, “katargeo”: To render idle, inactivate, or inoperative: To cause someone or something to have no further efficiency: To deprive someone or something of force, influence, or power: To cause to cease, put an end to, do away with, annul, or abolish.

Paul’s Meaning: 1. God has caused our “sinful self”, fallen, self-centered nature that emerged because of Adam’s rebellion to become idle, inactive, inoperative, and of no further efficiency. 2. This fallen, self-centered nature that descended from Adam’s rebellion has been put to an end, annulled, or abolished.

Hebrews 2:14 (NKJV): “Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might **destroy** (katargeo) him who had the power of death, that is, the devil...”

The Devil has not been destroyed -- in the sense of the English word. Through Christ’s death and resurrection, however, on some level he has been disabled and stripped of authority.

The meaning of Romans 6:6: Our selfish nature has, by some means, and on some level, been defeated, disabled, deprived of power. How did that happen? “Our old self was crucified with Christ, so that the selfish nature could be disabled, disarmed, or deprived of power.”

Our “old self” cannot be synonymous with “the body of sin” in Romans 6:6.

Our “old self” does not refer to our lower selfish nature – the “body of sin”. Instead, it refers to what, in Adam, we once were. It is as one translation puts it, “our old humanity” or “the person we used to be in Adam.”

What was crucified with Christ was not a part of us called our “body of sin”, but the entire person (in Adam”) all of humanity was in our pre-conversion state.

- **Why the view of the word “crucified” in Romans 6 and Galatians 5:24 are not identical.**

Why don’t Galatians 5:24 and Romans 6:6 mean the same thing when they speak of crucifixion?

- One reason is that they speak to different time tenses.
- Another reason is that they speak to different agencies doing the crucifying.

Romans 6:6 describes something which has already happened to us at a prior point in time. It says, "For we know that our old self was crucified with him." When did our "old self" get crucified? At the same time Jesus did.

- Some six thousand years ago, Adam rebelled and all of the human race was affected. Adam's spiritual DNA was corrupted.
- More than 2,000 years ago, Christ died on Calvary. All of humanity was again affected (potentially). Christ took the sins of the world upon himself. He took our penalty, our punishment, our rebellion, etc.

Our "old man" – the entire person who was affected by Adam's rebellion – was crucified with Christ. All of that is past tense.

Galatians 5:22-24: "But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law. And those who are Christ's have crucified the flesh with its passions and desires."

Galatians 5 doesn't say that at the Cross our passions and desires were crucified. It says we have done that and must keep doing that.

To crucify our sinful nature does not mean to destroy it. John Stott: It means to "decisively repudiate it".

- **Two New Testament View of Crucifixion:**

1. Our death to sin through identification with Christ.
2. Our death to self through imitation of Christ.

On the one hand, we have been crucified with Christ: On the other hand, we have to crucify our sinful nature with all its desires. See: Luke 9:23, Hebrews 13:11-13.

One view of crucifixion is our death to sin through identification with Christ. The other view of crucifixion is our death to self through imitation of Christ.

- The first is a legal death, a death to the penalty of sin.
- The second is a moral death, a death to the power of sin.

- The first belongs to the past; it is unique and unrepeatable.
- The second belongs to the present; it is both repeatable and continuous.
  
- The first is a crucifixion that was accomplished in Christ.
- The second is a decisive repudiation we must accomplish by the Holy Spirit's power in our lives.

John Stott: "I died to sin (in Christ) once; I die to self (like Christ) daily.

The Final Point of Crucifixion in Romans 6:7: "... That we should no longer be slaves to sin— because anyone who has died has been freed from sin."

Paul is using a legal argument. The only way to be truly "freed from sin" is for it to no longer have any authority or power over us – to be "justified" from sin.

To be justified means that the wages of sin have had to be paid. This can only happen by the sinner paying the cost, or by God's appointed substitute paying it.

Paul: "We deserved to die for our sins." We did, in fact die: We died in Christ. He acted as our substitute and paid our penalty.

By faith we have been united with Christ by faith and baptism. The old life of sin is finished because the "body of sin" was crucified with Christ. The old person – in its entirety died in Christ. A new person has risen with Christ.

As for our passions and temptations – we must decisively repudiate them. We must crucify them in an ongoing, daily battle.