

# Dead to Sin, Alive to God Pt 10

## Romans 6:1–14

### Dead to Sin, Alive to God

Romans 6:5-14 (NKJV)

<sup>5</sup> For if we have been united together in the likeness of His death, certainly we also shall be *in the likeness* of *His* resurrection, <sup>6</sup> knowing this, that our old man was crucified with *Him*, that the body of sin might be done away with, that we should no longer be slaves of sin. <sup>7</sup> For he who has died has been freed from sin. <sup>8</sup> Now if we died with Christ, we believe that we shall also live with Him, <sup>9</sup> knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him. <sup>10</sup> For *the death* that He died, He died to sin once for all; but *the life* that He lives, He lives to God. <sup>11</sup> Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

<sup>12</sup> Therefore do not let sin reign in your mortal body, that you should obey it in its lusts. <sup>13</sup> And do not present your members *as* instruments of unrighteousness to sin, but present yourselves to God as being alive from

the dead, and your members *as* instruments of righteousness to God. <sup>14</sup> For sin shall not have dominion over you, for you are not under law but under grace.

## **Introduction:**

Near the end of the Twentieth century, a frightening mutation of the influenza virus developed. (it was called the bird flu) If this “bird flu” virus had metamorphosed into a form that could spread person to person, scientist estimate that one third of humanity would have died.

A few years later, fragments of the viruses from humans, birds, and pigs fused into a single “swine-flu” virus. The result was a pandemic that took the lives of more than a quarter-million people, mostly Africa and Southeast Asia.

About the time the first waves of swine flue subsided, a movie studio responded in the most American of ways: They assembled an all-star cast to convert people’s pandemic fears into a box-office blockbuster.

The movie was entitled *Contagion*, and it pretty much turns you into an obsessive hand washer for

several days after leaving the theater. It also can cause your spouse to become reluctant to share the soda straw with you and can cause your evening to end less pleasantly than it began....

In any case, once the pandemic in *Contagion* is identified, the search begins not only for a vaccine to overcome the virus but also for “patient-zero” —for the victim who first infected everyone else.

There is another problem that faces humanity that is much greater than any bird flu or swine flu or any other virus that can affect the physical health of the world.

This pandemic is sin.

We know who is patient zero  
and we know the vaccine.

Romans is the Book that tells us all of this.

## Review

### I. Our Prior Position v. 6a

### II. Our Present Position

6 knowing this, that our old man was crucified with *Him*, that the body of sin might be done

away with, that we should no longer be slaves of sin.

7 For he who has died has been freed from sin.

*The New King James Version*. (1982). (Ro 6:1-7). Nashville: Thomas Nelson.

7 ο γαρ αποθανων δεδικαιωται απο της αμαρτιας

Newberry, T., & Berry, G. R. (2004). *The interlinear literal translation of the Greek New Testament* (Ro 6:7). Bellingham, WA: Logos Bible Software.

7 For he who has died

ο γαρ αποθανων

A.A.Pt “the one having died”

δεδικαιωται Pf.P.Part.

has been freed

**dikaioó: to show to be righteous, declare righteous**

**Original Word:** δικαίω

**Part of Speech:** Verb

**Transliteration:** dikaioó

**Phonetic Spelling:** (dik-ah-yo'-o)

**Definition:** to show to be righteous, declare righteous

**Usage:** I make righteous, defend the cause of, plead for the righteousness (innocence) of, acquit, justify; hence: I regard as righteous.

**Cognate:** 1344 dikaiōō (from dikē, "right, judicial-approval") – properly, approved, especially in a legal, authoritative sense; to

show what is right, i.e. conformed to a proper standard (i.e. "upright").

The believer is "**made righteous/justified**" (1344 /dikaióō) by the Lord, cleared of all charges (punishment) related to their sins. Moreover, they are justified (1344 /dikaióō, "made right, righteous") by God's grace each time they receive (obey) faith (4102 /pístis), i.e. "God's inwrought persuasion" (cf. the -oō ending which conveys "to bring to/out"). See 1343 (dikaiosynē).

**This is not the word used later in the same text to be set free.**

### **Romans 6:18 (NKJV)**

<sup>18</sup> And having been set free from sin, you became slaves of righteousness.

### **Romans 6:20 (NKJV)**

<sup>20</sup> For when you were slaves of sin, you were free in regard to righteousness.

### **Romans 6:22 (NKJV)**

<sup>22</sup> But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life.

**set free**

**eleutheroó: to make free, fig. to exempt (from liability)**

**Original Word:** ἐλευθερόω

**Part of Speech:** Verb

**Transliteration:** eleutheroó

**Phonetic Spelling:** (el-yoo-ther-o'-o)

**Definition:** to make free, to exempt (from liability)

**Usage:** I free, set free, liberate.

Cognate: 1659 eleutheróō – properly, set free, release from bondage; (figuratively) to remove the restrictions of sin (darkness) because delivered by God into true spiritual liberty (growth). **See 1658** (eleutheros).

Jn 8:36: "So if the Son makes you free (1659 / eleutheróō), you will be free (1658 /eleútheros) indeed" (NASU).

**7 For he who has died has been freed from sin.**

# 7 ο γαρ αποθανων δεδικαιωται απο της αμαρτιας

Newberry, T., & Berry, G. R. (2004). *The interlinear literal translation of the Greek New Testament* (Ro 6:7). Bellingham, WA: Logos Bible Software.

7 For he who has died

ο γαρ αποθανων

A.A.Pt “the one having died”

δεδικαιωται Pf.P.Part.

has been freed

Why does Paul introduce a legal term here.

literally, “has been justified or declared righteous.” The perfect tense of this verb describes a past action with a continuing effect or force. **Sin no longer has the legal right to force its mastery and control on a believer, for he has died with Christ.**

Witmer, J. A. (1985). [Romans](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 463). Wheaton, IL: Victor Books.

Is freed (δεδικαίωται). Lit., as Rev., *is justified*; i.e., *acquitted, absolved*; just as the dead person

sins no more, being released from sin as from a legal claim. “As a man that is dead is acquitted and released from bondage among men, so a man that has died to sin is acquitted from the guilt of sin and released from its bondage” (Alford).

Vincent, M. R. (1887). [\*Word studies in the New Testament\*](#) (Vol. 3, p. 69). New York: Charles Scribner’s Sons.

## **Lesson:**

**Position always precedes practice**

Justification precedes Sanctification  
Regeneration preceded Repentance  
Being Born Again precedes Belief  
Life precedes Lifestyle

- I. The Positive Assertion**
- II. The Proof Announced**
- III. The Practical Applied**



## Romans 6:8–12 (NKJV)

### I. The Positive Assertion

**8** **Now** *if* we **died with Christ**, we believe that we shall also live with Him,

#### **8 Now**

1161 *dé* (a conjunction) – moreover, indeed now . . . , on top of this . . . , next . . .

#### *if*

1487 *ei* (a conditional conjunction) – if. 1487 /*ei* (followed by any verb) expresses "a condition, thought of as real, or to denote assumptions" (i.e. viewed as factual. for the sake of argument)

**died** Aorist Active Ind.

**with Christ**,

**Original Word:** σύν

**Part of Speech:** Preposition

**Transliteration:** sun

**Phonetic Spelling:** (soon)

**Definition:** with, together with (expresses association with)

**Usage:** with.

4862 σύν (a primitive preposition, having no known etymology) – properly, **identified with, joined close-together in tight identification; with (= closely identified together).**

## **Romans 6:2–7 (NKJV)**

<sup>2</sup> Certainly not! How shall **we who died** to sin live any longer in it?

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

<sup>4</sup> 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.

<sup>5</sup> For if we have been united together in the **likeness of His death**, certainly we also shall be *in the likeness* of *His* resurrection, <sup>6</sup> knowing this, that our old man was **crucified with Him**, that the body of sin might be done

away with, that we should no longer be slaves of sin.  
<sup>7</sup> For he who has died has been freed from sin.

## **2 Timothy 2:11 (NKJV)**

<sup>11</sup> This is a faithful saying:

For if we died with *Him*,  
We shall also live with *Him*.

## **Colossians 3:3 (NKJV)**

<sup>3</sup> For you died, and your life is hidden with Christ in God.

## **Galatians 2:19–20 (NKJV)**

<sup>19</sup> For I through the law died to the law that I might live to God. <sup>20</sup> I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the *life* which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

The historic reality of His Death and our identification and participation in that death is stated over and over.

But it does not end there. We are not left dead. We did not just die. But we have been Resurrected.

8 Now *if* we died with Christ, we  
believe that we shall also live with  
Him,

we believe Pres. Act Ind. 3 Pl. We are believing  
**pisteuó: to believe, entrust**

**Original Word:** ΠΙΣΤΕΥΩ

**Part of Speech:** Verb

**Transliteration:** pisteuó

**Phonetic Spelling:** (pist-yoo'-o)

**Definition:** to believe, entrust

**Usage:** I believe, have faith in, trust in; pass: I am entrusted with.

What is behind the word believe is the “assumption of certainty”  
 like.....

Romans 6:5 (NKJV)

<sup>5</sup> For if we have been united together in the likeness of His death, certainly we also shall be *in the likeness* of *His* resurrection,

we shall also live

with Him,

συζήσομεν  
 we will live with  
 V-FIA-1P

**suzaó: to live with**

**Original Word:** συζάω

**Part of Speech:** Verb

**Transliteration:** suzaó

**Phonetic Spelling:** (sood-zah'-o)

**Definition:** to live with

**Usage:** I live together with.

**Word Origin**

from **sun** and **zaó**

**Definition**

to live with

**NASB Translation**

live (2), live together (1).

Some commentators believe that this is a reference to our future reference to resurrection.

Eschatologically.

But I do not believe that to be the case. Although it is true that we will be resurrected and there are many verses that support that...

**John 14:19 (NKJV)**

<sup>19</sup> “A little while longer and the world will see Me no more, but you will see Me. Because I live, you will live also.

**Colossians 3:3–4 (NKJV)**

<sup>3</sup> For you died, and your life is hidden with Christ in God. <sup>4</sup> When Christ *who is* our life appears, then you also will appear with Him in glory.

**1 Thessalonians 4:14–16 (NKJV)**

<sup>14</sup> For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus.

<sup>15</sup> For this we say to you by the word of the Lord, that we who are alive *and* remain until the coming of the Lord will by no means precede those who are asleep. <sup>16</sup> For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first.

However, this passage has more to do with the present.

The Future verb should not mislead us into placing this far into the future, but rather just simply, future to our death with Christ. Looking at it from the past event of the Cross, we will LIVE.

### **This is the POSITIVE**

He is dealing more with the life now. As Christ is alive, we are alive now.

#### **Romans 6:2 (NKJV)**

<sup>2</sup> Certainly not! How shall we who died to sin **live any longer in it?**

#### **Romans 6:4 (NKJV)**

<sup>4</sup> 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.**

#### **Romans 6:5 (NKJV)**

<sup>5</sup> For if we have been united together in the likeness of His death, certainly **we also shall be in the likeness of His resurrection,**

#### **Romans 6:11 (NKJV)**

<sup>11</sup> Likewise you also, reckon yourselves to be dead indeed to sin, **but alive to God in Christ Jesus our Lord.**

**Galatians 2:20** (NKJV)

<sup>20</sup> I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the *life* which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

**Colossians 2:12–13** (NKJV)

<sup>12</sup> 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. <sup>13</sup> And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses,

**Ephesians 2:4–5** (NKJV)

<sup>4</sup> But God, who is rich in mercy, because of His great love with which He loved us, <sup>5</sup> even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved),

**2 Corinthians 5:14–15** (NKJV)

<sup>14</sup> For the love of Christ compels us, because we judge thus: that if One died for all, then all died; <sup>15</sup> and He died for all, that those who live should live



no longer for themselves, but for Him who died for them and rose again.

## **2 Corinthians 5:17 (NKJV)**

<sup>17</sup> Therefore, if anyone *is* in Christ, *he is a new creation; old things have passed away; behold, all things have become new.*

## **I. The Positive Assertion**

## **II. The Proof Announced**

<sup>9</sup> knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him.  
<sup>10</sup> For *the death* that He died, He died to sin once for all; but *the life* that He lives, He lives to God.

**9** knowing that Christ, having been raised from the dead, dies no more.

## knowing

**to know (reflectively)** v. — to know or have knowledge about (someone or something); normally as acquired through reflection or thinking.

**Original Word:** οἶδα

**Part of Speech:** Verb

**Transliteration:** eido

**Phonetic Spelling:** (i'-do)

**Definition:** be aware, behold, consider, perceive

**Usage:** I know, remember, appreciate.

1492 eido (oida) – properly, to see with physical eyes (cf. Ro 1:11), as it naturally bridges to the metaphorical sense: perceiving ("mentally seeing"). This is akin to the expressions: "I see what You mean"; "I see what you are saying."

## This is different from

**Romans 6:6 (NKJV)**

**6 knowing** this, that our old man was crucified with *Him*, that the body of sin might be done away with, that we should no longer be slaves of sin.

**knowing to know (experientially)** v. — to know or have knowledge about (someone or something); normally as acquired through observation or the senses.

1097 ginôskō – properly, to know, especially through personal experience (first-hand acquaintance). 1097 / ginôskō ("experientially know") is used for example in **Lk 1:34**, "And Mary [a virgin] said to the angel, 'How will this be since I do not know (1097 /ginôskō = sexual intimacy) a man?'"

**9 knowing** that Christ, **having been raised from the dead, dies no more.**

**having been raised** from the **dead**

A.Pass. Pt.

plural dead ones.

**dies no more.** Pres. Act Ind.

apothnēskō (from [575](#) /apó, "away from," **which intensifies** [2348](#) /thnēskō, "**to die**") – properly, die off (away from), focusing on the separation that goes with the "dying off (away from)."

[599](#) /apothnēskō ("die off, from") occurs 111 times in the NT. It stresses the significance of the separation that always comes with divine closure. [599](#) (apothnēskō) stresses the ending of what is "former" – to bring what (naturally) follows.

*Romans 6:9*

**Dieth no more** (οὐκετι ἀποθνήσκει [*ouketi apothnēskei*]). "Christ's particular death occurs but once" (Shedd). See Heb. 10:10. **A complete refutation of the "sacrificial" character of the "mass."**

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Ro 6:9). Nashville, TN: Broadman Press.

**9** knowing that Christ, having been raised from the dead, dies no more. Death no longer **has dominion** over Him.

**has dominion**

**kurieuó:** to be lord of, rule

**Original Word:** κυριεύω

**Part of Speech:** Verb

**Transliteration:** kurieuó

**Phonetic Spelling:** (ko-ree-yoo'-o)

**Definition:** to be lord of, rule

**Usage:** I have authority, rule over.

2961 kyrieúō (from 2962 /kýrios, "lord") – properly, to exercise rights over one's own property as an owner with full dominion (lordship) over this jurisdiction.

## Hebrews 2:14 (NKJV)

<sup>14</sup> Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil,

## 1 Corinthians 15:54–55 (NKJV)

<sup>54</sup> So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: *“Death is swallowed up in victory.”*

**55** “O Death, where is your sting?  
O Hades, where is your victory?”

**10** For *the death* that He died,  
He died to sin once for all; but *the  
life* that He lives, He lives to God.

10 For *the death* that He died,  
**He died to sin once for all;**

Paul says, “He died unto sin once for all.” The sin here **does not refer to acts of sin.** That aspect of the death of our Lord, namely, that of paying the penalty for our sins, Paul took care of in 3:21–5:11. **Here he speaks of the relation of Christ’s death to the sinful nature of the individual**

Wuest, K. S. (1997). [\*Wuest’s word studies from the Greek New Testament: for the English reader\*](#) (Vol. 2, p. 104). Grand Rapids: Eerdmans.

**He died to sin**

1. not for sin. This is not talking about the substitution or propitiation

2. He also did not die to sin in the sense that he ceased from sinning.

What does it mean.

### **Romans 6:2 (NKJV)**

<sup>2</sup> Certainly not! How shall we who died to sin live any longer in it?

### **Romans 6:6 (NKJV)**

<sup>6</sup> knowing this, that our old man was crucified with *Him*, that the body of sin might be done away with, that we should no longer be slaves of sin.

### **Romans 6:7 (NKJV)**

<sup>7</sup> For he who has died has been freed from sin.

**We have died to the realm, the rule, the mastery of sin.**

He as died to it in the sense that He placed himself in its realm to be subject to the penalty via imputation. But now has died and has satisfied the requirements of the Law.

Calvin, J., & Owen, J. (2010)

What he had said—that we, according to the example of Christ, are for ever freed from the yoke of death, he now applies to his present purpose, and that is this—that we are no more subject to the tyranny of sin, and this he proves from the designed object of Christ’s death; for he died that he might destroy sin

. [Commentary on the Epistle of Paul the Apostle to the Romans](#) (p. 227). Bellingham, WA: Logos Bible Software.

*Our Lord’s death not only paid the penalty of human sin, but it was used of God to break the power of indwelling sin in the believer’s life.* This is what the song writer meant when he wrote concerning the blood of Christ, “be of sin the double cure, save from wrath and make me pure.”

Wuest, K. S. (1997). [Wuest’s word studies from the Greek New Testament: for the English reader](#) (Vol. 2, p. 104). Grand Rapids: Eerdmans.



**10** For *the death* that He died, He died to sin once for all; but *the life* that He lives, He lives to God.

He died to sin once for all;

### **Hebrews 7:26–27 (NKJV)**

<sup>26</sup> For such a High Priest was fitting for us, *who is* holy, harmless, undefiled, separate from sinners, and has become higher than the heavens; <sup>27</sup> who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when He offered up Himself.

### **Hebrews 9:12 (NKJV)**

<sup>12</sup> Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.

### **Hebrews 9:25–26 (NKJV)**

<sup>25</sup> not that He should offer Himself often, as the high priest enters the Most Holy Place every year with blood of another—<sup>26</sup> He then would have had to suffer often since the foundation of the world; but

now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself.

### **Hebrews 9:28** (NKJV)

<sup>28</sup> so Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation.

### **Hebrews 10:10-12** (NKJV)

<sup>10</sup> By that will we have been sanctified through the offering of the body of Jesus Christ once *for all*.

<sup>11</sup> And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins. <sup>12</sup> But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God,

### **Hebrews 10:14** (NKJV)

<sup>14</sup> For by one offering He has perfected forever those who are being sanctified.

### **1 Peter 3:18** (NKJV)

<sup>18</sup> For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit,

**10** For *the death* that He died, He died to sin once for all; but *the life* that He lives, He lives to God.

died, died, Aorist  
lives, lives Present tense

**He lives** (pres. tense, “keeps on living”) **to God**. Resurrection life is eternal in quality and everlasting in duration. Furthermore, God is its Source and also its Goal. What is true of Jesus Christ in reality and experience, believers who are identified with Him by faith are commanded to reckon true for themselves.

Witmer, J. A. (1985). [Romans](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 463). Wheaton, IL: Victor Books.

We must here remember the particle of likeness, *so*; for he says not that we shall now live in heaven, as Christ lives there;

but he makes the new life, which after regeneration we live on earth, similar to his celestial life

Calvin, J., & Owen, J. (2010). [\*Commentary on the Epistle of Paul the Apostle to the Romans\*](#) (p. 228). Bellingham, WA: Logos Bible Software.

In other words, just as he died and we died to the realm and rule of sin, Now we live unto the rule and realm of God.

## **2 Corinthians 5:15 (NKJV)**

<sup>15</sup> and He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again.

## **Romans 14:7–9 (NKJV)**

<sup>7</sup> For none of us lives to himself, and no one dies to himself. <sup>8</sup> For if we live, we live to the Lord; and if we die, we die to the Lord. Therefore, whether we live or die, we are the Lord's. <sup>9</sup> For to this end Christ died and rose and lived again, that He might be Lord of both the dead and the living.

## **Galatians 2:20 (NKJV)**

<sup>20</sup> I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the *life* which I

now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

### **Romans 6:13 (NKJV)**

<sup>13</sup> And do not present your members *as* instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members *as* instruments of righteousness to God.

### **Romans 6:22 (NKJV)**

<sup>22</sup> But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life.

## **The Practical Applied**

<sup>11</sup> Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

<sup>12</sup> Therefore do not let sin reign in your mortal body, that you should obey it in its lusts.

