

Dead to Sin, Alive to God Pt 7

Romans 6:6-7

Romans 6:1–7

Dead to Sin, Alive to God

6:1 What shall we say then? Shall we continue in sin that grace may abound?

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

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

4 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.

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

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.

Introduction

Before the fall of Adam, man was sinless and able not to sin. For God “saw everything that he had made, and behold, it was very good” (Genesis 1:31).

But he was also able to sin. For God had said, “In the day that you eat of it [the tree] you shall surely die” (Genesis 2:17).

As soon as Adam fell into sin, human nature was profoundly altered. Now man was not able *not* to sin. In the fall, human nature lost its freedom *not* to sin.

A Beginner's Guide to 'Free Will'
Article by [John Piper](#) Modal
Founder & Teacher, [desiringGod.org](#)

In a simplified understanding of the doctrine of freedom of the will. Man lost his freedom of will when he sinned in the Garden of Eden.

He was free to choose good or evil before the fall
After the fall he can only choose evil, sin, rebellion.
Even the best of intentions and choices are sinful and governed by our sinful nature.

Romans 14:23 (NKJV)

...for whatever *is* not from faith is sin.

He has no ability to change his position or the disposition of his will, because his nature has been changed.

What is commonly meant by the term free will is:

“We have free will if we are ultimately or decisively self-determining, and the only preferences and choices that we can be held accountable for are ones that are ultimately or decisively self-determined”

What is assumed by this is that we can only be held responsible for the choices we make, without being made to make them, hence— self determination.

There are a number of problems with this

1. You are held accountable for your sin in Adam **Romans 5:12,19**

¹² Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned—

Romans 5:19 (NKJV)

¹⁹ For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous.

2. You are held accountable for obeying the Law of God, Yet the Bible says you cannot obey it .

Romans 8:7–8 (NKJV)

⁷ Because the carnal mind *is* enmity against God; for it is not subject to the law of God, nor indeed can be. ⁸ So then, those who are in the flesh cannot please God.

3. The Bible says you are held accountable for Believing, repenting and submitting to Christ as Savior and Lord

Yet the Bible teachings that all these are gifts and without them, you cannot believe repent or submit to Christ as Lord.

4. You are free to choose and there are real choices that are made, but your choice is not free.

There is no such thing a an ultimate free choice.

All choices are made because they are influenced by something

The strongest inclination, or desire in your heart at any given time will win the day with your will.

The issue is not whether you make a choice but rather what is cause of the choice.

What is the heart it comes from,
What is the fountain it finds its source in.

At the heart of Martin Luther's theology was the conviction that human beings are totally dependent on God's omnipotent grace to rescue us from the bondage of the will by creating and decisively fulfilling every inclination to believe and obey God.

The debates of the sixteenth century about the freedom of the will versus the bondage of the will were not peripheral to the Reformation. **They were at the heart of the issue.** At least Luther believed they were.

His book *The Bondage of the Will* was an answer to Erasmus's book *The Freedom of the Will*. In 1537, nine years before his death, he wrote to Wolfgang Capito, Regarding [the plan] to collect my writings in volumes, I am quite cool and not at all eager about it because,

roused by a Saturnian hunger, I would rather see them all devoured. For I acknowledge none of them to be really a book of mine, except perhaps the one *On the Bondage of the Will* and the Catechism. (*Luther*

Werke, 50:172–173; Luther compares himself to Saturn, a figure from Ancient Greek mythology who devoured most of his children)

It is remarkable that of all he had written, Luther saw his defense of the bondage of the will, and his demolition of Erasmus's view of free will, as so crucial he wanted it (along with his catechism) preserved more than anything he had written. Why was the issue so important for Luther?

Luther said to Erasmus,

It is in the highest degree wholesome and necessary, for a Christian to know whether or not his will has anything to do in matters pertaining to salvation. Indeed let me tell you, that is the hinge on which our discussion turns. . . . For if I am ignorant of the nature, extent, and limits of what I can and must do with reference to God, I shall be equally ignorant and uncertain of the nature, extent, and limits of what God can and will do in me. . . . Now, if I am ignorant of God's works and power, I am ignorant of God himself; and if I do not know God, I cannot worship, praise, give thanks, or serve Him, for I do not know how much I should attribute to myself and how much to Him. (quoted in *Luther Selections*, 179)

Luther knew that Erasmus, more than any other opponent, had put his finger on the deeper issue at stake

(more than) the justification controversy and the controversy over the mass and indulgences and Mary and purgatory.

And that issue was whether human beings are so sinful that God's sovereign grace must create and decisively fulfill every human inclination to believe and obey God.

Review

I. The Past

II. The Present

III. The 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.

I. Past

6 knowing this, that our old man was crucified with *Him*,

Lesson

II. The Present

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.

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

6 τούτο γινωσκοντες οτι ο παλαιος ημων ανθρωπος συνεσταυρωθη ινα καταργηθη **το σωμα της αμαρτιας**

The word “body” is *sōma* (σωμα), the human body.

Wuest, K. S. (1997). *Wuest's word studies from the Greek New Testament: for the English reader* (Vol. 2, p. 101). Grand Rapids: Eerdmans.

Matthew 6:25 (NKJV)

²⁵ “Therefore I say to you, do not worry about your life, what you will eat or what you will drink; nor about your **body**, what you will put on. Is not life more than food and the **body** more than clothing?”

Mark 5:29 (NKJV)

²⁹ Immediately the fountain of her blood was dried up, and she felt in *her* **body** that she was healed of the affliction.

Mark 14:8 (NKJV)

⁸ **She has done what she could. She has come beforehand to anoint My **body** for burial.**

Mark 15:43 (NKJV)

⁴³ Joseph of Arimathea, a prominent council member, who was himself waiting for the kingdom of God, coming and taking courage, went in to Pilate and asked for the **body of Jesus**.

The ‘**body of sin**’ should certainly not be rendered ‘the sinful body’ (**RSV**), implying that the human body itself is contaminated or corrupt. That was a gnostic notion.

Stott, J. R. W. (2001). [*The message of Romans: God's good news for the world*](#) (p. 175). Leicester, England; Downers Grove, IL: InterVarsity Press.

The word “sin” is in the **genitive case**, here, the **genitive of possession**. The reference is therefore to the believer’s **physical body** before salvation, possessed by or dominated and controlled by the sinful nature

Wuest, K. S. (1997). [Wuest's word studies from the Greek New Testament: for the English reader](#) (Vol. 2, p. 101). Grand Rapids: Eerdmans.

The phrase *body of sin* denotes the body belonging to, or ruled by, the power of sin, in which the members are instruments of unrighteousness (ver. 13)

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

Romans 6:12 (NKJV)

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

Romans 6:13 (NKJV)

¹³ 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 7:18–20 (NKJV)

¹⁸ For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but *how* to perform what is good I do not find. ¹⁹ For the good that I will *to do*, I do not do; but the evil I will not *to do*, that I practice. ²⁰ Now if I do what I will not *to do*, it is no longer I who do it, but sin that dwells in me.

Romans 7:24 (NKJV)

²⁴ O wretched man that I am! Who will deliver me from this body of death?

Romans 8:13 (NKJV)

¹³ For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live.

Colossians 2:11–12 (NKJV)

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.

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

Paul says. **The word “destroyed” is *katargeō* (καταργέω), “to render idle, inactive, inoperative, to cause to cease.”**

katargeó: to render inoperative, abolish

Original Word: καταργέω

Part of Speech: Verb

Transliteration: katargeó

Phonetic Spelling: (kat-arg-eh'-o)

Definition: to render inoperative, abolish

Usage: (a) I make idle (inactive), make of no effect, annul, abolish, bring to naught, (b) I discharge, sever, separate from.

2673 katargéō (from 2596 /katá, "down to a point," intensifying 691 /argéō, "inactive, idle") – properly, idle down, rendering something inert ("completely inoperative"); i.e. being of no effect (totally without force, completely brought down); done away with,

cause to cease and therefore abolish; make invalid, abrogate (bring to nought); "to make idle or inactive" (so also in Euripides, Phoen., 753, Abbott-Smith).

[**"2673** (katargéō) means 'to make completely inoperative' or 'to put out of use,' according to TDNT (1.453)" (J. Rodman Williams, *Renewal Theology "God, the World & Redemption,"* 389).]

Wuest, K. S. (1997).

“ Thus, the entire idea is, “knowing this, that our old man, that person we were before we were saved, was crucified with Him, in order that our physical body which at that time was dominated by the sinful nature, might be rendered inoperative in that respect, namely, that of being controlled by the sinful (passions of the flesh) ^{nature}, in order that no longer are we rendering a slave’s habitual obedience to the sinful nature.” The words “that henceforth we should not serve sin” (a.v

Wuest, K. S. (1997). [*Wuest's word studies from the Greek New Testament: for the English reader*](#) (Vol. 2, p. 101). Grand Rapids: Eerdmans.

Both the nasb (**done away with**) and the King James (“destroyed”) can suggest that **our body of sin** is annihilated.

⁶ We know that our old self was crucified with him in order that the body of sin might be brought to nothing

[*The Holy Bible: English Standard Version*](#). (2016). (Ro 6:6). Wheaton, IL: Crossway Bibles.

But *katargeō* (**done away with**) literally means “to render inoperative or invalid,” to make something ineffective by removing its power of control. That meaning is seen clearly in the term’s rendering in such other passages in Romans as 3:3, 31 (“nullify”), 4:14 (“nullified”), 7:2 (“released from”).

MacArthur, J. F., Jr. (1991). [*Romans*](#) (Vol. 1, p. 325). Chicago: Moody Press.

Romans 3:3 (NKJV)

³ For what if some did not believe? Will their unbelief **make** the faithfulness of God **without effect?**

Romans 3:31 (NKJV)

³¹ Do we then **make void** the law through faith? Certainly not! On the contrary, we establish the law.

Romans 4:14 (NKJV)

¹⁴ For if those who are of the law *are* heirs, faith is made void and the promise **made of no effect,**

Romans 7:2 (NKJV)

² For the woman who has a husband is bound by the law to *her* husband as long as he lives. But if the husband dies, she **is released** from the law of *her* husband.

Here we have then the two-fold result of the major surgical operation God performs in the inner being of the sinner when he places his trust in the Saviour. He is disengaged from the evil nature, separated from it, no longer compelled to obey it. He has imparted to him the divine nature (II Peter 1:4) which becomes in him the new source of ethical, moral, and spiritual life, which causes him to hate sin and love righteousness, and which gives him both the desire and the power to do God's will

Wuest, K. S. (1997). [*Wuest's word studies from the Greek New Testament: for the English reader*](#) (Vol. 2, p. 98). Grand Rapids: Eerdmans.

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.**

Paraphrase

fully knowing that the man we were in Adam, the old unconverted self was put to death with Christ, for the purpose that the Body ruled by

sin should be rendered powerless with the result that we will no longer be in bondage to the master sin.

no longer

no longer means that until the crucifixion of which he speaks we had been slaves to sin. In our natural state we were unable to resist sin and thus were *slaves*. But *no longer*. Christ has delivered us. But just as Paul thinks of a wholehearted deliverance, so he thinks that the plight from which we were rescued was thoroughgoing. As often, Paul personifies sin; he sees it as a master of slaves, assuming full control over those who have not died with Christ.

Morris, L. (1988). [The Epistle to the Romans](#) (p. 252). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

Young's Literal Translation

this knowing, that our old man was crucified with him, that the body of the sin may be made useless, for our no longer serving the sin;

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

as long as we are children of Adam, and nothing more than men, we are so in bondage to sin, that we can do nothing else but sin; but that being grafted in Christ, we are delivered from this miserable thralldom; not that we immediately cease entirely to sin, but that we become at last victorious in the contest.

Calvin, J., & Owen, J. (2010). *Commentary on the Epistle of Paul the Apostle to the Romans* (p. 225). Bellingham, WA: Logos Bible Software.

Lets look at this phrase Paul uses

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.**

slaves δουλεύω is a Pauline word; the apostle uses it 17 times out of 25 in the New Testament, seven being in Romans. The most in any non-Pauline writing is three in Luke.

Morris, L. (1988). *The Epistle to the Romans*. Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

This is a critical phrase used by Paul to refer to the condition of man prior to salvation.

so this takes us to our 3rd point

I. The Past

II. The Present

III. The 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.

I. Our Prior Position

II. Our Present Position

I. Our Prior 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.

Slaves of sin.

του μηκει δουλευειν ημας τη αμαρτια

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

resulting in **No longer being slaves to the sin**

The sin refers to the the sin not sins plural
the evil the lives in the body

Romans 6:7 (NKJV)

⁷ For he who has died has been freed from sin. (gk. the sin)

Romans 6:10 (NKJV)

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

Romans 6:11 (NKJV)

¹¹ Likewise you also, reckon yourselves to be dead indeed to sin (gk. the sin) , but alive to God in Christ Jesus our Lord.

Romans 6:17–18 (NKJV)

¹⁷ But God be thanked that *though* you were slaves of sin(gk the sin) , yet you obeyed from

the heart that form of doctrine to which you were delivered. ¹⁸ And having been set free from sin (gk the sin) , you became slaves of (gk the righteousness) righteousness.

Romans 6:20 (NKJV)

²⁰ For when you were slaves of sin (gk the sin) , you were free in regard to righteousness.

Romans 6:22–23 (NKJV)

²² But now having been set free from sin (gk the sin) , and having become slaves of God, you have your fruit to holiness, and the end, everlasting life. ²³ For the wages of sin (gk the sin) *is* death, but the gift of God *is* eternal life in Christ Jesus our Lord.

Only exception in Romans 6 is

no definite article

Romans 6:14 (NKJV)

¹⁴ For sin shall not have dominion over you, for you are not under law but under grace.

14 αμαρτια γαρ υμων ου κυριευσει ου γαρ εστε υπο νομον αλλ υπο χαριν

Romans 7:8 (NKJV)

⁸ But sin (gk the sin) , taking opportunity by the commandment, produced in me all *manner of evil* desire. For apart from the law sin (gk no article) *was* dead.

So what does means by “a slave to the sin”

John 8:34 (NKJV)

³⁴ Jesus answered them, “**Most assuredly, I say to you, whoever commits sin is a slave of sin.**

everyone continually (P.A.Pt) doing sin is a slave of sin

How the Bible pictures it.

Ephesians 2:1–3 (NKJV)

2 And you *He made alive*, who were dead in trespasses and sins, ² in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, ³ among whom also we all once conducted ourselves in the lusts of

our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others.

Titus 3:3 (NKJV)

³ For we ourselves were also once foolish, disobedient, deceived, serving (doulos P.A.Pt) various lusts and pleasures, living in malice and envy, hateful and hating one another.

2 Peter 2:19 (NKJV)

¹⁹ While they promise them liberty, they themselves are slaves of corruption; for by whom a person is overcome, by him also he is brought into bondage.

δεδούλωται. Pf. Pass Ind.

John 6:44 (NKJV)

⁴⁴ No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day.

John 6:65 (NKJV)

⁶⁵ And He said, “Therefore I have said to you that no one can come to Me unless it has been granted to him by My Father.”

John 8:43 (NKJV)

⁴³ Why do you not understand My speech? Because you are not able to listen to My word.

John 5:43–44 (NKJV)

⁴³ I have come in My Father’s name, and you do not receive Me; if another comes in his own name, him you will receive. ⁴⁴ How can you believe, who receive honor from one another, and do not seek the honor that *comes* from the only God?

John 12:37–40 (NKJV)

³⁷ But although He had done so many signs before them, they did not believe in Him, ³⁸ that

the word of Isaiah the prophet might be fulfilled, which he spoke:

“Lord, who has believed our report?
And to whom has the arm of the Lord been revealed?”

³⁹ Therefore they could not believe, because Isaiah said again:

⁴⁰ “He has blinded their eyes and hardened their hearts,
Lest they should see with *their* eyes,
Lest they should understand with *their* hearts
and turn,
So that I should heal them.”

Jeremiah 13:23 (NKJV)

²³ Can the Ethiopian change his skin or the leopard its spots?

Then may you also do good who are accustomed to do evil.

Matthew 12:34 (NKJV)

³⁴ **Brood of vipers! How can you, being evil, speak good things? For out of the abundance of the heart the mouth speaks.**

Romans 3:10–12 (NKJV)

¹⁰ As it is written:

“There is none righteous, no, not one;

¹¹ *There is none who understands;*

There is none who seeks after God.

¹² *They have all turned aside;*

They have together become unprofitable;

There is none who does good, no, not one.”

John 3:19–21 (NKJV)

¹⁹ And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. ²⁰ For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed. ²¹ But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God.”

Romans 8:7–8 (NKJV)

⁷ Because the carnal mind *is* enmity against God; for it is not subject to the law of God, nor indeed can be. ⁸ So then, those who are in the flesh cannot please God.

The Deadness of sinners

Matthew 8:21–22 (NKJV)

²¹ Then another of His disciples said to Him, “Lord, let me first go and bury my father.”

²² But Jesus said to him, “**Follow Me, and let the dead bury their own dead.**”

Luke 15:32 (NKJV)

³² **It was right that we should make merry and be glad, for your brother was dead and is alive again, and was lost and is found.’ ”**

Ephesians 2:1–2 (NKJV)

2 And you *He made alive*, who were dead in trespasses and sins, ² in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience,

1 Corinthians 2:14 (NKJV)

¹⁴ But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know *them*, because they are spiritually discerned.

Matthew 11:27 (NKJV)

27 All things have been delivered to Me by My Father, and no one knows the Son except the Father. Nor does anyone know the Father except the Son, and *the one* to whom the Son wills to reveal *Him*.

I. Our Prior Position

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.

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

“The stark reality, therefore, is that human beings, as we are born — with an ordinary, fallen human nature — are not able *not* to sin. We are, as Paul and Jesus both affirm, “slaves of sin” (John 8:34; Romans 6:20). The remedy for this condition is the free and sovereign grace of God bringing about a root change in our fallen nature.

This miraculous, blood-bought, Spirit-wrought change in what we perceive and prefer is described in several ways in the New Testament. For example:

- **God's creation of light in our hearts:** "God, who said, 'Let light shine out of darkness,' has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." (2 Corinthians 4:6)
- **God's causing us to be born again:** "Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead." (1 Peter 1:3)
- **God's raising us from the dead:** "God, being rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, made us alive together with Christ." (Ephesians 2:4–5)
- **God's gift of repentance:** "God may perhaps grant them repentance leading to a knowledge of the truth, and they may come to their senses and escape from the snare of the devil, after being captured by him to do his will." (2 Timothy 2:25–26)
- **God's gift of faith:** "It has been granted to you that for the sake of Christ you should not only believe in him but also suffer for his sake." (Philippians 1:29)

The effect of this miraculous, Spirit-wrought change is that we are no longer blind to the supreme beauty and glory of Christ; we no longer prefer our own autonomy over God's sovereign rule; we no longer love God's creation more than the Creator; we embrace Christ as supremely

valuable; we trust his promises; we are set free from our bondage to unbelief and sin, and are finally *able not to sin*. “For sin will have no dominion over you, since you are not under law but under grace” (Romans 6:14).

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Article by John Piper
Founder & Teacher, desiringGod.org

Here we have then the two-fold result of the major surgical operation God performs in the inner being of the sinner when he places his trust in the Saviour. He is disengaged from the evil nature, separated from it, no longer compelled to obey it. He has imparted to him the divine nature (II Peter 1:4) which becomes in him the new source of ethical, moral, and spiritual life, which causes him to hate sin and love righteousness, and which gives him both the desire and the power to do God’s will

Wuest, K. S. (1997). [*Wuest’s word studies from the Greek New Testament: for the English reader*](#) (Vol. 2, p. 98). Grand Rapids: Eerdmans.