

⁶ knowing this, that our old MAN was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin;

What do we know?

Knowing this [because we are getting to know this; a discriminating apprehension of facts],

that our old man is [was, aorist passive]

crucified with Him [for the same divine purpose as stated before],

that the body of sin might be destroyed [our power of expression is through the body. This fact is used as a figure concerning the manifestation of sin. The body is not destroyed],

but sin's power and means of expression may be annulled [our power of expression is through the body].

Note the repeated declarations in this Sixth Chapter of our actual identification with the death of Christ: Newell

Verse 2: *“We who died to sin.”*

Verse 3: *“We were baptized into His death.”*

Verse 4: *“We were buried with Him through baptism into death.”*

Verse 5: *“We became united with Him in the likeness of His death.”*

Verse 6: *“Our old man was crucified with Him.”*

Verse 7: *“He that hath died is justified from sin.”*

Verse 8: *“We died with Christ.”*

Verse 11: *“Reckon yourselves dead unto sin, but alive unto God in Christ Jesus.”*

Verse 13: *“Present yourselves unto God as alive from the dead.”*

Positional Truth... All spiritual life and growth is based upon the principle of position. It can be summed up in one word: source. —

The Works of Miles J. Stanford

A. Co-crucifixion with Him happened at the time and place when Christ was crucified.

B. This passage follows the positional statements of the individuals transfer in federal headship from the first Adam to the last Adam.

- The first Adam fathered a son in his own likeness.
- This son of Adam and all since him were according to Adam.
- Possessed of his characteristics as their own

C. The first Adam as maintained in the believer, was judged in the crucifixion of Christ.

D. The old man Adam with a fallen nature (all that we were in Adam) we received from Adam, **was crucified with Christ.**

- Possessed of Adam's now their own Natural mind the thoughts of man's heart a. Feelings b. Tastes c. Desires d. Wisdom e. Will

Who and what is the old man?

OLD *palaios*, which means "old in point of use."

Trench defines the word as follows; "**old in the sense that it is more or less worn out.**" It describes something that is worn out, useless, fit to be put on the scrap pile, to be discarded.

MAN *anthrōpos*, the generic, racial term which is used for a male individual at times, which also has the idea in it of mankind, and when speaking of the human race as a collection of individuals, can include men and women.

Thus, the old man here refers to that entire man who the believer was before he was saved, totally depraved, unregenerate, lacking the life of God.

What is the body of sin?

- The word "**body**" is *sōma*, the human body.
- The word "**sin**" is therefore to **the believer's physical body before salvation, possessed by or dominated and controlled by the sinful nature.**

What is involved in the word translated "destroyed"?

The word "**destroyed**" is *katargeō*, "to render idle, inactive, inoperative, to cause to cease." All the believer was in Adam before he was saved was crucified with Christ in order that his physical body which before salvation was dominated by the evil sin nature, might be put out of business as a producer of sin.

⁷ for he who has died is freed from sin.

⁷For he *that is dead is freed* [justified, declared righteous, acquitted [*from sin*] [they who have once died to sin, as we have in Christ, now stand free from its legal claims].

QUESTION: What is your reaction to the statement “it is the consciousness of being sinful that keeps back saints from that glorious life that Paul lived?”

There is no more difficult task requiring the attention of the believer that is assigned to the believer. It is a stupendous thing, this matter of taking note of and keeping in mind what goes so completely against consciousness, -that our old man was crucified These words are addressed to faith and faith only. Emotions, feelings deny them. To reason they are foolishness. W. R. Newell

Does Paul show any sense of bondage to sin before God?

Why?

“Justified from sin” does not mean “sinless perfection,” —but something utterly different, and infinitely beyond that! It is different, in that it does not refer to an “experience” of deliverance from sin, but a passing beyond, in death with Christ at the cross, the sphere where the former relationship to sin existed! We are justified, accounted wholly righteous, with respect to the thing sin itself! This, therefore, is infinitely beyond any state whatever of experience. It is a newly-established relationship to sin, which the saints have because they died with Christ: in which they stand in Christ as He is toward sin. They are “meet to be partakers of the inheritance of the saints in light.” They are heavenly. Their old relation to sin is over forever. They are justified from it. They rejoice, indeed, and have a most blessed “experience.” But they do not say sin is gone from their flesh: but that they, having died, are declared righteous from it; that they are cleared, before God, of all condemnation because of sin’s presence in this unredeemed body; and delivered from all sin’s former rights and bondage over them.

⁸Now if (since) we be dead with Christ, we believe that we shall also live with Him.

Not only in heaven, but now. There is as much certainty for the life in Him as there is certainty for the death in Him:

1. (since) Taken for granted that we died

2. We go on to expectation of a blessed life in Christ

3. Galatians 2:20

4. *we shall also Future tense* used here referring not to what is to happen hereafter, so much as to what is the certain consequence of our union with Christ. Also, the life begun here is not completed.

"If we be dead with Christ, we believe that we shall also live with him."

What gives me relief?

I believe that I am dead with Him; I am not dead at all *myself*, for I find sin springing up, but I say, "**I am dead with Christ.**" And I am in His life; I have the life of the One with whom I died. It is really the simplest thing in the world, if you look at it as Scripture does, that I have the life of the One with whom I died. If you were dead yourself, you could not be alive. But you are dead with Christ, and there is nothing against you, because "*he that is dead is freed from sin.*"

Stoney

⁹ knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him.

Wuest says that Romans 6 is the mechanics of a Spirit-filled life. What do you think he meant by that?

The key word in [Romans 6](#) is "machinery" or mechanics Here we have the mechanics of the Spirit-filled life.

These verses give us the mechanics as to how God separated us from Adam and united us to Christ.

⁹ knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him.

How does a believer get free from the principle of sin?

Paul has brought out two major facts;

1. When God saves a sinner, He separates him from the indwelling sinful nature, which separation is so effective, that the believer is not compelled to sin anymore; he has been *permanently* delivered from its power, when at the same time that nature is left in him *permanently While still here on earth.*

2. God at the same time has imparted the divine nature, which gives him both the desire and the power to do God's will.

Wuest

More on the HOW TO

- God has imparted to him the divine nature - *2 Peter 1:4 (NASB)*
*⁴ For by these He has granted to us His precious and magnificent promises, so that by them you may become partakers of the **divine nature**, having escaped the corruption that is in the world by desire.*
- Paul, speaking of the same thing in *Philippians 2:12-13 (NASB)*
*¹² So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling;
¹³ for it is God who is at work in you, both to will and to work for His good pleasure.*

QUESTIONS

What would be the consequence if we did not die?

1. I could not be living in Him risen
2. I'd still be in Adam

How many times did Christ die?

Once

Am I to do my own dying?

No, I'm to be conformed to His death.

For how long does the believer receive spiritual life from the Lord Jesus?

As long as Christ lives. He died once for all, and death over Him will never again exercise lordship. Therefore, the believer will be sustained in spiritual life for time and eternity, since Christ is his life.

Did the sin nature die?

Christ died unto Sin, Sin isn't dead, we are dead to it.

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

Do not change God's word "UNTO" here! Do not confuse with this passage those other Scriptures that declare that Christ died FOR our sins.

For this great revelation of Romans 6:10 is that Christ died UNTO sin!

There is here, of course, no thought of compensation of guilt. That belongs to Chapters Three to Five.

Here, the sole question is one of relationship, not of compensation. Christ is seen dying to sin, not for it, here.

In Romans we get one way in which the flesh intrudes. Chapter 6:6 shows how we get clear of it all: "*Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.*"

But more than that; we get a statement in Genesis fulfilled in Christ, and which was never fulfilled till He came: "*The end of all flesh is come before me.*" ([Genesis 6:13](#))

It is not that I am better than I was.

But more, I have the life of Christ with whom I have died.

But more. The Holy Spirit in me gives me the enjoyment of that new life which I have now received and have received it from the One with whom I died, on the cross.

