

Freed From Sin

(Rom 6:7)

- Remember Paul is answering the accusation of antinomianism (v.1)
- I. Paul is still expounding upon Rom 5a: “planted together in the likeness of His death”
 - A) Rom 6:7- “For”- This ties it directly to v.6 (“because”)
 - 1. The entire passage in Rom 6:2-10 is woven together very tightly
 - 2. Paul is laying out the doctrine 1st and in v.11-13 will give the exhortation to apply it
 - i. Therefore it is extremely important that we understand his argument, or we will be unable to put it into practice
 - ii. This makes Rom ch 6 one of the most important chapters in all the bible for the Christian
 - II. “Old man”- must be interpreted correctly in v.6 or we will go wrong in our doctrine and thereby fail in our application
 - A) Rom 6:6-“Old man”- Old self, old identity, old person, old me
 - 1. This is not referring to the “old nature” and to define it as such makes not only v.6 impossible to comprehend, but ruins the entire argument of ch 6
 - B) Eph 4:22-24- “Old man” here must be defined differently, and does refer to the old nature
 - 1. Notice it is “concerning the conversation”
 - 2. Eph 4 is concerned with the old man’s behavior
 - 3. Rom 6 is concerned with the old man himself
 - C) I must come to terms with the old man himself 1st before I can ever address his behavior (old nature)
 - 1. The old man was crucified and buried and a new man resurrected in his place
 - i. “This was “in order that henceforth” I would be completely and entirely removed from the dominion of sin: its guilt, its power, its presence
 - ii. Therefore we must not dig up the old man, he is gone forever and it is only the remaining corruption that is to be dealt with until it dissolves away
 - a) Example of the Israelites coming out of Egypt, and then the remaining Canaanites in the land
 - iii. In marriage, 2 people are now gone, and one new person stands in their place
 - a) Just as the “old man” (born once) is forever gone, and now there stand the new man (born twice) in his place
 - 2. Rom 7:20- It’s not me (new man) but sin left in my remaining members
 - i. This is the very crux of Rom 6 and the thing we must grasp before we can begin to live victorious while still in the flesh
 - a) The new man is already victorious, he is already joined unto Christ and is declared righteous by God

- 1) Rom 8:35-39- The new man is in union with Christ and can never be separated or defeated
 - (a) Even my remaining sin cannot separate me from the love of God
 - (b) This is of the utmost importance that we 1st understand this doctrine, otherwise every time we fall into sin we will be led to doubt our salvation
 - (1) This is the tactic of the devil (“the accuser of the brethren”) to keep us “serving sin”
 - (2) He has us raise up the old man constantly and question whether we are Christian at all
 - (c) The “old nature” is our enemy, but the new man is freed from sin entirely
 - (1) Rom 7:20 “Not ‘I’ (new man) that doeth it”
- ii. Rom 6:2- “God forbid”
 - a) How can a dead man continue to do anything???

III. Rom 6:7- “Freed from sin”

- A) “Freed”- This word is translated as “justified” in the other passages, and this causes much confusion and accounts for the wild variations in the interpretation of this verse
 1. Is Paul only saying that we are justified from sin’s guilt again?
 - i. NO, he is summing up his exposition of Rom 6:5a with a fact all know to be true
 - ii. Remember the entire context in this section is that what is true of Christ is true of the Christian who has been joined unto Him
 - a) Therefore, if Paul is saying we are freed from sin’s guilt, then it would be necessary for the same to be true of Christ
 - 1) Yet this is impossible and contrary to the scripture
 - 2) Those that teach this translate it “he that has died with Christ”
 - (a) But Paul doesn’t say that, although he is very quick to add “with/in Christ” whenever it is appropriate
 2. Context is always the first and most important factor in interpretation of scripture
 - i. The rule is to apply the same definition to a word unless the context makes it either contrary to scripture or renders it meaningless
 - a) Just as we used to context to determine the different meaning of “old man” in Rom 6:6 and Eph 4:22
 3. Notice the change in number in v.7- from plural to singular
 - i. It has been “we” and “us” from v.1 and returns to “we” in v.8
- B) Rom 6:7 is not referring to “us” at all, but to a simply fact of life
 1. Dead men cannot sin, cannot be tempted with sin, cannot be ruled by sin
 2. Sin and law cannot do anything further to a dead man, he has forever gone out of their jurisdiction
 - i. Rom 6:10- Just as is true of Christ (which fits Paul’s theme)

- ii. “Our old man was crucified with Christ in order that we might be delivered from sin’s dominion in every single respect, because every man who has died is entirely free from the rule, the realm, the power and the tyranny of sin”- MLJ
 - a) Compare back to Rom 6:2 (same idea)
 - b) Compare back to Rom 5:21 (same idea)
 - c) Compare to Rom 7:1-4 (same idea)
- C) What about the use of the word “free/freed in v.18-22 (different Greek word than v.7)
 - 1. In Rom 6:15-22 Paul is using a different example (a master and a slave)
 - i. This word means “emancipated”
 - 2. In Rom 6:3-13 Paul is using a realm/kingdom/government and its legal authority over its citizens
 - i. A dead man is cleared of all debts/charges
 - ii. “Discharged” from all obligations under law
 - iii. Thus in v.14 “no more dominion”
 - iv. “He that is dead hath got release from sin”- Thayer’s
- D) 1 Pet 4:1-2- Proof text
 - 1. “Ceased from sin” and not “ceased from sinning”
 - 2. “Suffered”- Death’s penalty has fallen
 - i. Compare a criminal executed, and then new charges are brought forth
 - ii. Read “Debtor to Mercy” by Toplady
 - iii. “When a person no longer feels at home in sin, he can be sure of the fact that he has been freed from the guilt of sin and that even the power which sin has been wielding against him is on the way out”- Hendriksen