

Romans Series

Lesson #71

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Dean Bible Ministries

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The Epistle to the ROMANS

Are You Trying to Resuscitate Your “Old Man?”
Romans 6:5–7



Rom. 6:1, “What shall we say then? Are we to continue in sin that grace might increase?”

Rom. 6:2, “Certainly not! How shall we who died to sin live any longer in it?”

Rom. 6:3, “Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death?”

Rom. 6:4, “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.”

SUMMARY OF SIN IN ROMANS 6

- 1. The noun, *hamartia*, “sin” is used 25× in Romans 6–8. The verb, used 1× in Romans 6:15. The noun always refers to the sin nature, whereas the verb refers to sinful actions.**

2. As Paul depicts the spiritual struggle of the believer with the sin nature, this disposition to sin, he dramatizes it by personifying the sin nature.

Cf., 6:19 “in human terms”

3. The sin nature is spoken of as “sin” and “the body of sin” and is viewed as either a master or potential master while the individual is viewed as a slave or potential slave.

4. For the unbeliever, the non-Christian, they are born with only one nature, one disposition, that is, to sin. As such we are all born in bondage to the sin nature.

5. However, the “old man” is said to be crucified.

So, What!! is the old man?

a. The sin nature?

OR

b. The person we were before we were saved?

f. If the sin nature is dead, then we have a problem with Rom. 7:14–25, which depicts the believer's struggle with sin.

Col. 2:11–12, “In Him you were also [spiritually] circumcised . . . , by putting off [*ekduo*] the body of the sins of the flesh, by the circumcision of Christ, [by being] buried with Him in baptism, . . .”

Col. 2:20, “Therefore, if you died [and you did] with Christ...”

Col. 3:1, “If then you were raised with Christ [and you were]...”

Col. 3:3, “For you died [*apothnesko*], and your life is hidden with Christ in God.”

Col. 3:5, “Therefore put to death [*nekroo*] your members which are on the earth:”

Col. 3:8, “But now you yourselves are to put off [*apotithemi*] all these...”

Col. 3:10–11, “[because you] have put on [*enduo*] the new man ... where there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave nor free, but Christ is all and in all.”

Col. 3:9, “Do not lie to one another, since you have put off [aor ptcp, precedes “do not lie”] the **old man with his deeds,**

Col. 3:10, “and have put on the **new man who is renewed [pres ptcp] in knowledge according to the image of Him who created him,”**

Col. 3:12, “Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering;”

Eph. 4:20, “But you have not so learned Christ,

Eph. 4:21, “if indeed you have heard Him and have been taught by Him, as the truth is in Jesus: [what follows in vv. 22–24 is the truth or doctrine related to those “in Jesus” i.e., believers.]

Eph. 4:22, “that you [have already] put off, concerning your former conduct, the old man which grows [is] corrupt according to the deceitful lusts,

Eph. 4:23, “and be renewed [present infinitive] in the spirit of your mind,

Eph. 4:24, “and that you [have] put on the new man which was created according to God, in true righteousness and holiness.”

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ἀνανεόω *ananeoo*
pres pass infin
to renew

ἀποτίθημι *apotithēmi*
aor mid infin
to put off, away

ἐνδύω *enduō*
aor mid infin
to wear, put on

Eph. 4:21, “if indeed you ... have been **taught** by Him, as the truth is in Jesus: **[introduces a prior statement in indirect discourse]**

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Ex.1

I told him... to go to the store. **Indirect discourse**

I told him, "Go to the store!" **Direct discourse command**

He claimed to have gone to the store. **i.d.**

Claim, "I went to the store." **d.d.**

Point: In indirect discourse the tense of the main verb in direct discourse is retained.

Ex. 2

I taught you that you put off the old man. (ind discourse)

Grammatically there are TWO OPTIONS

I taught you, “You put off the old man.” Reality in the past.

I taught you, “Put off the old man.”

An error crept into Greek Grammar about 100 years ago: No instance of an Aorist Infinitive representing an Aorist Indicative is found in the New Testament.

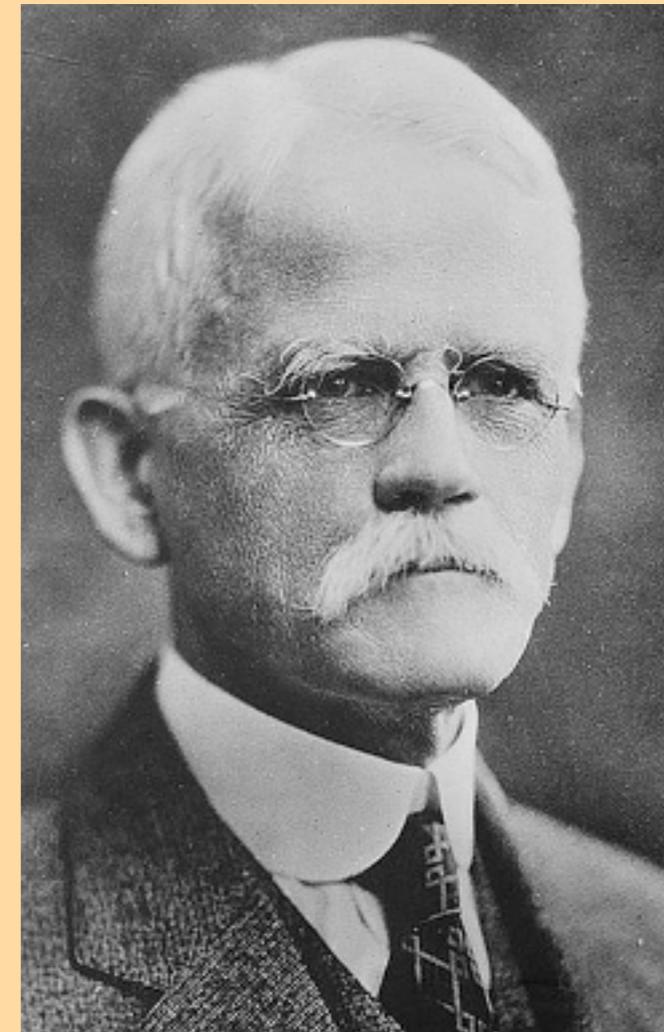
So all such aorist infinitives were taken as aorist imperatives therefore this is an imperative in Eph. 4:22.

Problem: This contradicts both Col. 3 and Rom. 6 terminology.

Solution: The mood (imperative or indicative) derives from the mood of the controlling verb.

In almost similar uses, the verb is an exhortation or imperative, thus the infinitive would be understood as an imperative.

**Ernest DeWitt Burton
1856–1925**



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g. In Gal. 2:20 Paul declares that he was crucified with Christ, not that his sin nature was.

Gal. 2:20, “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.”

6. The nature of death. Death is fundamentally a separation. We are separated from who we were before we were saved, have a new identity in Christ.

Thus we are completely separated from the person we were prior to salvation.

The old man is dead, we have put on the new man.

2 Cor. 5:17, “Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.”

Gal. 6:15, “For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation.”

7. The purpose for this DEATH.

- 1. To do away potentially with the body of sin,
Rom. 6:6.**

**2. That we should no longer be slaves to sin,
Rom. 6:6.**

3. Rom. 6:4, that we might walk in newness of life.

4. That we might be freed from sin, Rom. 6:7.

8. Christian responsibilities

- a. Think, consider, reckon yourself to be dead to sin, Rom. 6:11**
- b. Think and realize you are alive to God in Christ Jesus, Rom. 6:11**
- c. Do not let sin reign in your mortal body.**

Rom. 6:, “For **if** we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection,

Rom. 6:6, “**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.

Rom. 6:7, “**For** he who has died has been freed [declared righteous] from sin.

Rom. 6:8, “Now **if** we died with Christ, we believe that we shall also live with Him, (resurrection identity truth)

Rom. 6:9, “**knowing** that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him.

Rom. 6:10, “**For** the death that He died, He died to sin once for all; but the life that He lives, He lives to God.

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Rom. 6:10, “For the death that He died, He died to sin once for all; but the life that He lives, He lives to God.

Rom. 6:11, “Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.”