

## Lesson 32 - FREED FROM SIN - *Romans 6:6-8*

(6:6) - Paul had stated that true believers are “*dead to sin*” (*Rom. 6:2*), meaning that because of their legal union with Christ (their Representative, Surety, and Substitute), they are dead to sin’s power to condemn them. Christ died, was buried, and arose the third day, not as a private person, but as the Redeemer and Savior of His people. Their sins were imputed to Christ, and Christ’s righteousness has been imputed to them. The purpose of this great and glorious work of Christ for His people was that God be glorified in their salvation to bring them to be raised from the dead and to “*walk in newness of life*” (*Rom. 6:4*), which is spiritual and eternal life given to them by Christ and based on His righteousness imputed to them. In this verse the apostle begins to describe the fruit and results of Christ’s death for His people and their death to sin in and by Him.

“*Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed,*” - Some claim that the “*old man*” is an “old sinful nature” that remains with us even as born-again people. They claim that this “old nature” resides within us alongside of our “new nature,” and these two natures are constantly warring within us. Some even go so far as to treat these two natures almost to be two different individual persons within us. They claim the “old nature” does nothing but sin, and the “new nature” does nothing but good. It is true that God’s Word reveals that even as born-again persons who have been given a new spirit of life, a new heart with new motives, goals, and desires (“new nature,” if you prefer), we still retain the inward corruption of sin in our flesh (“old nature,” if you prefer) so that we cannot attain the perfection of righteousness and holiness found only in the glorious Person and finished work of the Lord Jesus Christ. There is a warfare of the flesh and the Spirit within every born-again child of God (*Rom. 7:14-25; Gal. 5:16-26*). But the verb phrase “*IS CRUCIFIED*” shows us that whatever the “*old man*” means here, he is totally dead. He is not in the process of dying or even growing weaker. He has been “*CRUCIFIED WITH*” Christ, and just as Christ Himself died, the “*old man*” died with Him. The remaining corruption, influence, and contamination of the flesh is NOT dead. It is alive and still constantly plagues every truly born-again child of God. This fleshly corruption will remain with us until we die and go to be with our Lord and Savior.

What, then, is “*our old man*”? The context proves that Paul is treating of every true believer’s justification before God. This is our legal union with Christ Who was (and is) our Representative, Surety, Substitute, and Redeemer. The “*old man*” is a term used three times in the New Testament, once in a legal context, as it is here, and twice in a moral context as in *Ephesians 4:22* and *Colossians 3:9*. Here, the “*old man*” is used in this legal context to show us that as believers our former state of spiritual death which connected us to Adam in his fall (*Rom. 5:12*) cannot bring us unto condemnation because of the death of Christ for our sins. The “*old man*” (our former state as unregenerate, spiritually dead sinners) CANNOT condemn us because the whole “*body of sin*” (the whole realm of sin that brings those to whom God imputes sin to condemnation) has been “*destroyed*” for us by Christ our Surety, Substitute, and Redeemer. In this sense the “*old man*” is completely dead and cannot bring condemnation and eternal death upon any for whom Christ died and arose from the dead.

The ultimate purpose of this sovereign, successful, and miraculous work of Christ for us is “*that henceforth we should not serve sin*” - Christ did His great work of redemption to set us free from sin’s power to condemn us and to enslave us. He did not redeem us so that we could remain as slaves to sin. We are redeemed by the blood of Christ and made righteous before God in Him. We are not prisoners on death-row, as is the world, but our debt to God’s law and justice has been fully paid for us by Christ. This freedom consists of two great and sovereign works of God in Christ for us:

(1) Our JUSTIFICATION legally before God based on Christ's work FOR us as our Surety, Substitute, and Redeemer wherein He, by Himself, finished the transgression, made an end of sins, made reconciliation for the iniquity of His people, and brought in for them everlasting righteousness (*cf. Dan. 9:24; 2 Cor. 5:21*).

(2) Our SANCTIFICATION spiritually by God in Christ through the operation of the Holy Spirit wherein Christ sends the Holy Spirit to bring us under the truth of the Gospel of God's grace. It is by this Word that the Holy Spirit imparts spiritual life and knowledge, gives us the gift of faith in Christ and repentance of dead works, and establishes within our hearts the godly motives of grace, gratitude, and love for obedience to Christ in His Word (*Rom. 1:16-17*).

**(6:7) - "For he that is dead is freed from sin"** - This is the foundation of every true believer's freedom from sin. The word "**freed**" here is literally "**justified**," and it describes our legal freedom from sin's condemnation based on the death of Christ for us. All who have died in Christ (all for whom He died, was buried, and arose again) have had their sins canceled so that God cannot and will not charge them with the debt of their sins - "**Who shall lay any thing to the charge of God's elect? It is God that justifieth**" (*Rom. 8:32*). When the Lord states that He will remember our sins no more (*Jer. 31:34; Heb. 8:12; 10:17*), it means that He will not keep a legal record of our sins so as to charge or hold them against us. Without Christ and His righteousness imputed to us, we would all be charged and condemned (*Psa. 130:3*). This shows us how blessed we are in God's grace that "**reigns through righteousness unto eternal life by Jesus Christ our Lord**" (*Rom. 5:21; cf. Psa. 32:1-2; Rom. 4:6-8*). All of this blessedness is based on the death of Christ as our Surety, Substitute, and Redeemer - "**Who is he that condemneth? It is Christ that died, yea rather, that is risen again, Who is even at the right hand of God, who also maketh intercession for us**" (*Rom. 8:34*).

**(6:8) - "Now if we be dead with Christ, we believe that we shall also live with Him:"** - This is another verse that proves that all for whom Christ died, i.e. all whom God has justified by His grace based on Christ's righteousness imputed, shall "**live with Him**" spiritually and eternally. They shall be saved, and they shall be born again by the Holy Spirit and in faith and repentance drawn to Christ (*cf. John 6:37-45; 12:32-33*). The Bible teaches no such doctrine as universal redemption where "Christ died for all without exception and made salvation available to everyone upon condition of their believing of their own free will." The Bible teaches that salvation IS available to any and every sinner who desires salvation God's way by His grace through Christ. But the Bible also teaches that people by nature WILL NOT desire salvation God's way (*1 Cor. 2:14*), until God makes them willing in the day of His power. This is the day when God the Holy Spirit brings God's people to hear the Gospel and gives them faith to believe and repent (*Eph. 2:8-10*). Having no natural will or desire to believe in Christ, God the Holy Spirit changes their wills through conviction of the truth as it relates to the justice and mercy of God, to their sinfulness, depravity, and inability, and to the glory of Christ in His Person (Godman) and in the power of His finished work (righteousness freely imputed and received in and by Him) (*John 1:11-13; 16:8-11*). Remember, sin demands eternal death, so that where God imputes sin to a person, there is nothing but condemnation. It is just as certain that righteousness demands eternal life, so that where God imputes righteousness to a person, there is nothing but justification unto eternal life. And righteousness can only be found in the glorious Person and finished work of the Lord Jesus Christ. How can we know that Christ died for us and that HE is truly our righteousness? We can only know when we are given spiritual life evidenced by faith in Him and repentance of dead works and idolatry (*Php. 3:3-10*).