

Romans Series

Lesson #70

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Dean Bible Ministries

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The Epistle to the ROMANS

The Old Man, the New Man, and the Sin Nature 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.”

John hit the ball with [by means of] the bat.

John hit the ball with [*by means of*] the bat.

Verb

John hit the ball with [by *means of*] the bat.

Subj Verb

Active voice: the subject (JOHN) performs the action

John hit the ball with [*by means of*] the bat.

Subj Verb Object

The OBJECT receives the action of the verb.

John hit the ball with [by *means of*] the bat.

Subj Verb Object instrumental/means

Rendered with a passive verb

The ball was hit with [by] the bat.

Rendered with a passive verb

The ball was hit with [by] the bat.

“was hit” is passive voice, the subject receives the action of the verb.

Rendered with a passive verb plus prep. “by.”

The ball was hit by John with [by] the bat.

Subj

verb

performer

/agent

means

**Rendered with a passive verb, in Greek preposition
“hupo.”**

The ball was hit by John with [by] the bat.

Subj verb performer/agent means

Greek uses εν en υπο, *hupo* or δια, *dia*

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.”

Gal. 5:24, “And those who are Christ’s have crucified the flesh with its passions and desires.”

Gal. 6:14, “But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world.”

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.**

- a. In Rom. 6:12–13, sin is pictured as a ruling tyrant, whose human subjects offer themselves to be ruled by the monarch. So this is a ruling disposition, not an act.**

Rom. 6:12, “Therefore do not let sin reign in your mortal body, that you should obey it in its lusts.

Rom. 6:13, “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.”

b. In Romans 6:6, 14, 17, 20 Paul portrays sin as a master who orders slaves to act however the master demands. Thus sin is viewed as a governing disposition, not individual acts.

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. 6:14, “For sin shall not have dominion over you, for you are not under law but under grace.”

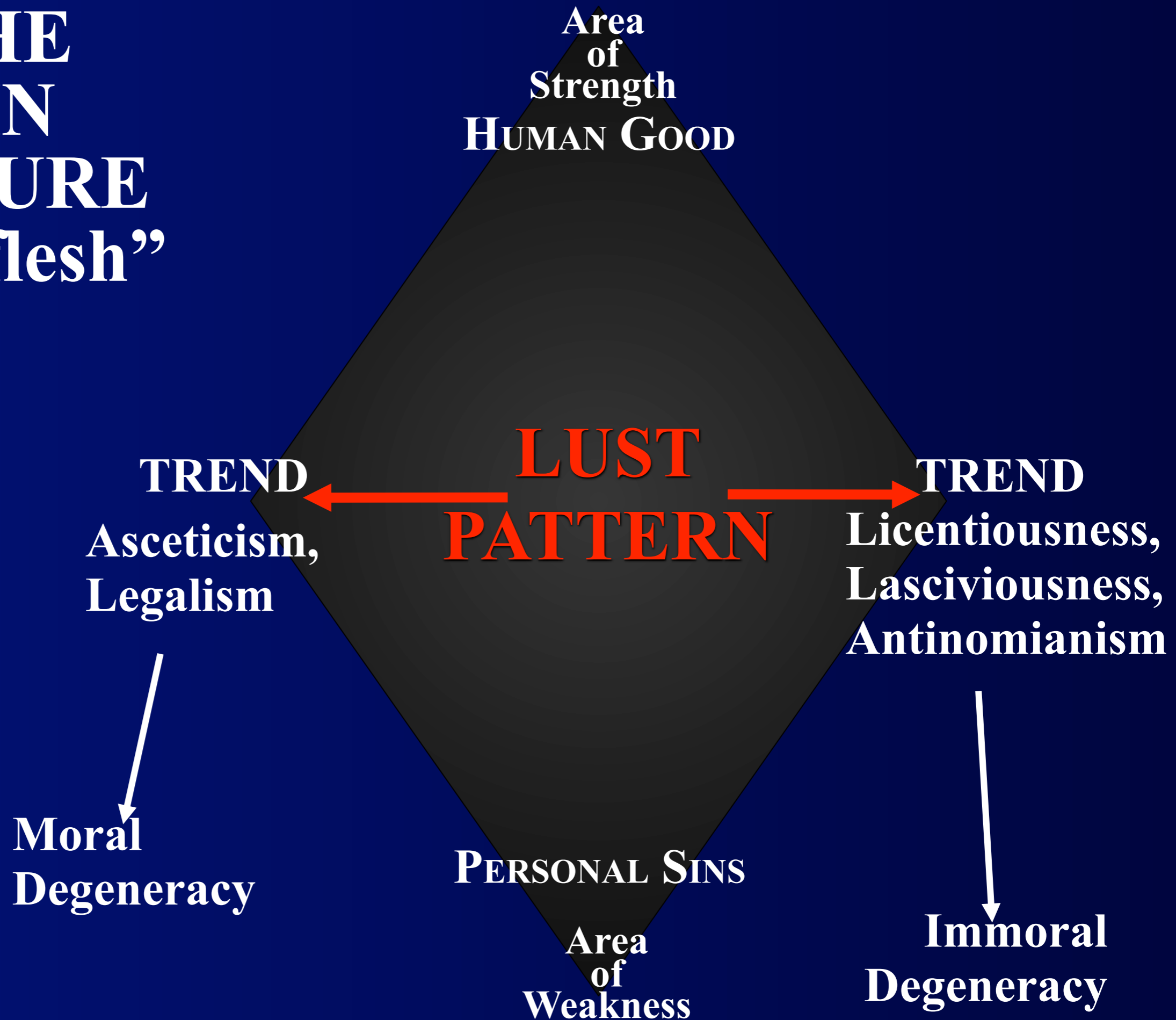
Rom. 6:17, “But God be thanked that though you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered.”

Rom. 6:20, “For when you were slaves of sin, you were free in regard to righteousness.”

c. In Romans 7:7–8 sin produces covetousness.

Rom. 7:8, “But sin, taking opportunity by the commandment, produced in me all manner of evil desire.”

THE SIN NATURE “the flesh”



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.

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. 6:16, “Do you not know that to whom you present yourselves slaves to obey, you are that one’s slaves whom you obey, whether of sin leading to death, or of obedience leading to righteousness?”

Rom. 6:20, “For when you were slaves of sin, you were free in regard to righteousness.”

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?

- a. The entire context of Romans 6:1–13 speaks of persons, not dispositions, though the sin nature is a disposition, nevertheless.**

b. In Romans 6:7 Paul draws a distinction between the person who died and the sinful disposition of the “body of sin.”

Rom. 6:7, “For he who has died has been freed from sin.”

The “one who died” is an aor participle which precedes the action of the main verb, i.e., the “death to the ‘old man’ doesn’t mean death to the sin nature.”

c. If the sin nature, the sinful disposition, died with Christ, then none of us are saved.

d. When Paul applies this to the individual in Romans 6:11, he challenges us to Think or Consider or Reckon ourselves DEAD to Sin, which certainly implies we can do otherwise and act alive to sin.

e. In Romans 6:2, 11 Paul declares that the believer is dead to sin, not that sin is dead to the believer.

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

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

f. If the sin nature is dead, then we have a problem with Romans 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. 2:11, “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,”

Col. 2:15, “Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it.”

Col. 3:9, “Do not lie to one another, since you have put off the old man with his deeds,

Col. 3:10, “and have put on the new man who is renewed 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;”

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.

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.”