

Eight week Course for New Members

February 1, 2018 -- March 22, 2018

Week One : 2/1/2018

Aim of the course:

- ♥ To help the student know why he/she is a Christian; and if not a Christian, to give Scriptural information to help make that decision.
- ♥ To help the student be able to tell of the Life of Jesus in order that another person might know that Jesus is The Christ, The Son of The Living God.
- ♥ To outline periods of Biblical History.
- ♥ To outline Christian History.
- ♥ To help the student to use his/her Bible, and be able to give basic facts about each of the books of the Bible.
- ♥ To lead the student into an understanding of the organization, purpose and mission of the Church in the New Testament.
- ♥ To give suggestions concerning prayer and the devotional life.
- ♥ To lead the student into an understanding of just what is involved in living the Christian Life, and reaching out to a lost world.

The Bible

Bring the one you were given when you were immersed into Christ. Bible translations will be covered in Week Two, and methods of Bible Study will be covered. When studying, preferably use several different translations.

Abbreviations commonly seen while studying the Bible:

- art. - article
- cf. - compare
- ch. - chapter
- chs. - chapters
- edit. - edition
- egg. - for example
- ff. - following
- ibid. - the same

i.e. - that is
in loc. - in this connection
intro. - introduction
l. - line
ll. - lines
par. - paragraph
p. - page
pp. - pages
sect. - section
sv. - under the word
trans. - translated
v. - verse
vv. - verses
vol. - volume
vols. - volumes

Helpful Resources:

- ♥ www.OrcuttChristian.Org has a huge resource of material for your study.
- ♥ The Chronological Bible Reading Plan provided by Orcutt Christian Church.
- ♥ Hally's Bible Handbook
- ♥ Cruden's Concordance
- ♥ Bible maps or atlas
- ♥ Devotional materials (Orcutt Christian Church provides one each quarter.)
- ♥ www.biblegateway.com/
- ♥ www.e-sword.net/ AND it's components: www.biblesupport.com/

Week One

Lesson One: What Is A Christian And What Is The Christian's New Life

What Is Sin?

Sin is any form of human self-expression that disaffirms the infinite worth of myself or my neighbor. The Greek term largely responsible for relating the Biblical concept of sin is *hamartia*, although numerous other words in the

New Testament are used as well to highlight sin's different aspects and dimensions of definition.

Results of Complying with God's Terms of Pardon!

Romans 6:4 (NASB)

Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.

When you were buried with Christ in the watery grave, your sins were washed away

Acts 22:16 (NASB)

¹⁶ 'Now why do you delay? Get up and be baptized, and wash away your sins, calling on His name.'

and ... you were added by the Lord to His Church

Acts 2:47 (NASB)

⁴⁷ And the Lord was adding to their number day by day those who were being saved.

which is His Holy Body

Ephesians 1:22-23 (NASB)

²² And He put all things in subjection under His feet, and gave Him as head over all things to the church, ²³ which is His body, the fullness of Him who fills all in all.

First I Believed:

- ◆ Explain in your own words the definition of faith as found in Hebrews 11:1.
- ◆ What is the dictionary definition of faith?
- ◆ How does one obtain faith? (Romans 10:13-17).
- ◆ What does Jesus ask us to believe? (John 14:1; 7:38; 5:24; 3:14-18).

- ◆ How do His followers state this faith? (Matthew 16:16; John 11:27; Acts 8:37)
- ◆ Can a Christian have a living faith without showing it in his/her life? (Titus 2:13-14; Matthew 25:34-46; James 2:14-24).
- ◆ Explain your answer to the previous question.

Then I Changed My Thinking and Acting:

- ◆ What is the dictionary definition of repentance?
- ◆ The Bible uses the Greek *μετάνοια* (*metanoia*, noun.) for "repentance."
How does the **God Word Translation** translate 'repentance'?
- ◆ Is repentance necessary to becoming a Christian? (Luke 13:3; Acts 3:19; 17:30).
- ◆ What should lead us to repentance? (Acts 17:30,31; Luke 10:13,14; 5:32; Romans 2:4; 2 Corinthians 7:8-11).
- ◆ From what do we turn when we repent? (Hebrews 6:1).
- ◆ To whom do we turn when we repent? (Acts 20:21; 1 Peter 2:25).
- ◆ What two things are to be forsaken according to Isaiah 55:7?

I then made the Good Confession:

- ◆ What is the Good Confession?
- ◆ Is it necessary for us to make a public confession of our faith? (Matthew 10:32).
- ◆ Is the confession of faith a condition of salvation? (Romans 10:9).
- ◆ How did Peter state his confession? (Matthew 16:16).
- ◆ How can our lives be a testimony to our faith in Christ? (Luke 8:39; 1 Peter 3:15; Acts 4:13; Matthew 5:14-16).
- ◆ If our life is not in keeping with our confession will the confession be acceptable? (Matthew 7:20).

Then, I was baptized:

- ◆ What is the dictionary definition of baptism?
- ◆ What is the Greek word for baptism, and what does it mean?
- ◆ Who commanded baptism? (Matthew 28:18-20; Mark 16:16).
- ◆ What is the baptismal formula? (Matthew 28:19).
- ◆ According to Acts 2:38 and 22:16, baptism is for:
- ◆ Who may perform baptism?
- ◆ How is baptism performed? (Romans 6:4; Colossians 2:12).
- ◆ How many baptisms are there? (Ephesians 4:5).
- ◆ What three great facts of Christ's life and ministry are shown in baptism? (Romans 6:4; Colossians 2:12).
- ◆ What are the results of baptism? (Acts 22:16; Galatians 3:27; Acts 2:38; 1 Peter 3:21).

Then, I Rose to Walk in Newness of Life:

- ◆ What does it mean to you to "walk in newness of life?"
- ◆ What must Christians present to God? (Romans 12:1)
- ◆ What are Christians to live on: (Matthew 4:4; John 6:63; 17:3)
- ◆ Are Christians to continue to sin? (Romans 6:1ff)
- ◆ Should Christians take part in all services of the church? (Heb. 10:25; Acts 2:47; Ephesians 5:19; 1 Corinthians 14:15; 16:1,2)
- ◆ What does Christ promise to those who remain faithful? (Revelation 2:10)

NOTE on Romans 6:4-7

Jack Cottrell: The College Press NIV Commentary – Romans Volume 1

6:4 We were therefore buried with him through baptism into death.... Here Paul continues to make his point by drawing a conclusion from his preceding statement, as indicated by “therefore.” The main point of this conclusion is the phrase “into death.” First of all, whose death does Paul mean? He has already said we are baptized into *Christ's* death (**6:3**). The phrase “buried with him” basically repeats this. Therefore we must conclude that “into death” means something else, namely, *our own* death to sin. When we were baptized into Christ's death (or buried with him through baptism), we were actually baptized/buried *into our own death* as well. According to [v. 2](#), “we died to sin.”

This is the main point of this whole section and the main reason why grace does not imply antinomianism. The rest of this section ([vv. 3-14](#)) is meant to explain this death to sin. The introduction of the subject of baptism (“or don’t you know”) leads us to expect some specific reference to this death in connection with baptism. But if the phrase “into death” here in [v. 4](#) does not refer to our personal death to sin, then this passage does not connect it with baptism at all, and there would seem to be no good reason even to bring up the subject of baptism. Also, everything in the following context presupposes such a reference to our own death to sin. Therefore I vigorously disagree with those who see “into death” as referring to Christ’s death only. It may include that, but the main reference is to our own personal death to sin.

The implication is that in some true and significant sense, the death of Jesus has a death-dealing power in reference to sin. When we became united with Christ’s death in baptism, our old sinful self was put to death—not by our own will power, but by the power of his holy cross. It is as if, in his death, Jesus became a flame that is capable of extinguishing everything having to do with sin and death. When we are baptized into his death (buried with him in baptism), we touch this flame; and it consumes the “old man” of sin, and sets us ablaze with a holy fire that continues to purge the residual sin from our lives.

I take the phrase “into death” as modifying the verb, “we were buried,” though many take it as modifying “baptism.” Some have trouble with the former view because “the idea of burial into death seems a forced one” (Käsemann, 166; see Cranfield, I:304). However, Dunn agrees that the phrase goes with the verb, and argues that the ancients would have seen nothing strange about “burial unto death” (I:314). Indeed, burial is one of the most effective methods of putting someone to death.

Why does Paul say that “we were buried with him”? Obviously in the experience of most people, including Christ, death precedes burial and is distinct from it. Burial is simply the natural sequel to death. It is assumed that this same distinction and sequence apply to the sinner’s death to sin and his burial with Christ. It is assumed that the actual death to sin occurs prior to baptism, usually when faith and/or repentance begins. This is followed by baptism as a ritual burial of the corpse. The baptismal burial “sets the seal on death” (Bruce, 139) or establishes its finality (Moo, I:382) and certifies its reality (Mounce, 149).

I see an entirely different picture here, however. Paul says nothing about dying

first, and *then* being buried in baptism. Rather, he says very clearly and pointedly that we were buried with him *through baptism, into death*. The death and the burial are not separated by time. The only sequential relationship here is that the burial precedes the death as cause precedes effect. Also, both the death and the burial occur *through baptism*. There is no significant difference between the burial and the death. To be “buried with him through baptism” is just another way of saying “baptized into his death.”

Then why does Paul adjust the image in [v. 4a](#) and speak of burial at all, rather than just death as such? For two reasons. First, his main point is that by being baptized into Christ’s death, we have been baptized into our own death; and it would be awkward and ambiguous to repeat “baptized into his death” in [v. 4](#). By switching to the image of burial he can make this point in a much more smooth and unambiguous way. Second, the image of burial is naturally suggested by the reference to baptism, which as an act of immersion into water is a perfect physical symbol of the deaths and resurrections (Christ’s and ours) that are represented and occurring there. It is tragic that so many would rob baptism of this, its most central symbolism. I agree with all those who understand that baptism is immersion, and who declare that only in this form can its connection with the realities of death, burial, and resurrection—both Christ’s and ours—have any meaning at all.

It is necessary at this point to raise the question as to *exactly when* the sinner’s death to sin occurs. Paul says very clearly that we were “buried with him *through baptism* into (our) death.” However, it seems that most interpreters are determined to locate it at some other point in time, *anywhere* but in baptism itself. Cranfield’s view is typical. He denies that baptism “actually relates the person concerned to Christ’s death, since this relationship is already an objective reality before baptism takes place.” Baptism is just a pledge of “that death which the person concerned has already died” (I:303). Restoration writers often hold this view. Lard declares that “we... died to sin before our baptism” (195). Our death to sin was brought about “preceding our baptism,” says DeWelt (90).

If not in baptism, then when *does* our death to sin occur? There are two main views. Some say we died with Christ on his cross, and thus at a particular point in his history, not ours. We “died with him on the cross,” says Mounce (151). “When Christ died on the cross, his true followers all died there with him,” says Hendriksen (I:198). But if this is true, then there is no point of time in the sinner’s own history when this death to sin occurs. If it occurs on the cross

itself, then it has been infallibly accomplished once for all for those who were in Christ at that time. The result is either universal salvation or limited atonement.

The second main non-baptismal view says that the sinner's death to sin occurs at the moment of faith and/or repentance. This is a common Restoration view. Lard says, "We die to sin when we believe in Christ and repent of our sins"; baptism is just the burial of the dead man (195-196). DeWalt's view is the same (90-91); see also Moser (65) and Lipscomb (114). Of course this view is common outside the Restoration Movement. Godet's statement is typical, that "the death to sin" is "implicitly included in faith." Baptism is a burial, and "people do not bury the living" (238-239). "When we believe we die to sin, and when we are baptized the burial is carried out," declares Morris (248). Baptism just *symbolizes* what has already occurred.

At least this second view places our death to sin at a point within our own lifetime. The problem, though, is that Paul himself says *nothing* in this passage about either faith or repentance. If either or both of these are the time when death to sin occurs, why did he not just say that? Why didn't he just say, "Don't you know that all of us who believed and repented were united with Christ's death when we believed and repented? Don't you know that we believed and repented into death?" But he says nothing of the kind; he says it happens "through baptism." Nor does he say anything about baptism being only a symbol of an already-existing reality.

Paul's language is clear. He says we were *baptized* into Christ's death, and that we were buried with him into death *through baptism*. The words "through baptism" belie all notions of post-reality symbolism. They connect our baptism and our death to sin together as cause and effect. This does not mean that the water or the physical act as such produces this spiritual effect. Only the spiritual working of God himself, which he graciously performs in conjunction with the physical act, can cause us to die to sin and rise again.

Paul says that we are baptized into Christ's death, and that through baptism we are buried with him into our own death to sin. This means that God has so worked it that in some manner the death of Jesus Christ with all its saving benefits is literally present to the believing sinner and actually touches him in the act of baptism; and this union produces our death to sin. Käsemann well says, "Christ alone died on the cross." Baptism is "our reception of his act and participation in his fate" (166). In baptism the event of the cross "lays hold of

him who submits to this act and it does so in a documentary, visible, existence-changing fashion.... The cross is actualized in the act of baptism” (168).

Are we saying, then, that baptism is both the *occasion* and the *means* by which the believing sinner is regenerated? In reality, it is impossible to separate occasion and means. We can say that baptism is both if we remember one thing, namely, that the one act of baptism ([Eph 4:5](#)) is a dual event in which physical and spiritual acts are taking place simultaneously. While the believing sinner’s body is being immersed into water by a human agent, God himself is working the works of salvation upon the sinner’s spirit, including justification and regeneration. Physical immersion is the *occasion*, and the simultaneous working of God is the *means* of producing these effects. Thus in a general way we can say yes, baptism is a means of salvation in the sense that the total event includes not just the physical immersion but also the efficacious works of God.

In what sense, then, is faith itself (and perhaps repentance also) a *means* of salvation? [Col 2:12](#) (NASB *only*) brings all these elements together: “Having been buried with Him in baptism, in which you were also raised up with Him through faith in the working of God, who raised Him from the dead.” “Buried with him” and “raised up with him” are saving acts that effect justification and regeneration. “In baptism” (physical immersion) indicates the time, place, or occasion when these saving acts take place. “The working of God” is the *active* means that brings about these saving acts, and “through faith” is the *passive* means by which we receive their results.

Without a doubt our death to sin is one of the most important events in our lives, and Paul here makes it the keystone of his reply to the first antinomian objection to grace ([6:2](#)). Yet in a real sense this death is not the main event but is itself a means to an even greater end: resurrection. This is seen in the rest of [v. 4](#), which is introduced by the word ἵνα (*h*), indicating purpose and translated **in order that**. We were buried with Christ through baptism into our death to sin so that, **just as Christ was raised from the dead through the glory of the Father, we too may live a new life**. The death of our old man simply prepares the way for our new life.

The resurrection of Jesus is introduced here not just as an analogy of our own spiritual resurrection, but, like his death, as an essential part of his saving work with which we come into contact in baptism. The resurrection of Jesus Christ represents and generates infinite life-giving power ([Eph 1:18-23](#); [Heb 7:16](#)), a power that produces in us the ability to walk in newness of life. “From the

dead” is literally “from among the dead,” but the sense is “from the state of death.” That Jesus was raised “through the glory of the Father” probably means “through the Father’s gloriously displayed power.” (See under [1:21](#).) Glory and power are often closely related (Cranfield, I:304-305).

The main idea here is “in order that... we too may live a new life.” This is a very condensed statement. Paul does not specifically say that we were “raised from the dead” just as Christ was raised. It is definitely assumed, however, since he mentions it later ([6:11](#), [13](#)) and elsewhere ([Eph 2:5-6](#); [Col 2:12-13](#)). The word “too” connects his resurrection and ours.

That this resurrection also occurs in baptism, as the counterpart to burial, is implied in this verse and specifically stated in [Col 2:12](#) (NASB only). We emphatically reject, as the tragic legacy of Zwingli’s revisionist baptismal theology, such statements as this by Mounce (150): “We do not believe... that rebirth is in any real sense connected to water baptism.” As we will see below, there is a future aspect of our resurrection with Christ, but that must not be allowed to obscure the all-important spiritual resurrection that occurs in our baptism.

The ultimate purpose and goal of both our death to sin and our resurrection with Christ is the actual living of a new life. The NIV translation “may live a new life” is too sanitized. The Greek literally reads “might walk in newness of life” (NASB). The emphasis is on *life*. Prior to our conversion we were *dead* in our trespasses and sins ([Eph 2:1](#), [5](#)), and our whole existence was under the pall of death. But in baptism all this was changed. Now the power that controls us is life, not death. Our existence is characterized by life rather than death.

This is indeed a *newness* of life—a new kind of life that transcends even that innocent state of life in which we were born and in which we existed until we sinned ([7:9](#)). It is life derived from Christ’s own glorified existence, life transmitted to us by the Spirit of life ([8:2](#)), life that is in continuity with our ultimate eschatological and eternal life ([6:23](#)).

We do not just “live” this life; we *walk* in it. This word (περιπατέω,

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good or bad. He uses it over 30 times in this sense, no doubt under the influence of a similar idiom in the OT (Dunn, I:315-316).

To “walk in newness of life” means to live a holy life, a life of obedience to God’s laws. This is the whole purpose of our death to sin and resurrection with Christ. Rather than the antinomian inference that grace encourages sinning, it does just the opposite. By design and in effect it separates us from sin and sets us on the road of righteousness. The verb “to walk” is subjunctive, hence the translation “might walk.” Death to sin and resurrection to life create the possibility and ability of walking in the new, holy life; but we must take the responsibility of applying this new life-power to our daily conduct. “Shall we remain in sin?” is the objection. Paul replies, “How *could* you? You have died to sin and been made alive in Jesus Christ! So *walk* in the possibilities and the power of your new life! *Just do it!*”

6:5 If we have been united with him like this in his death, we will certainly also be united with him in his resurrection. This verse basically restates the point of [vv. 3-4](#), namely, that we died with Christ so that we might be raised up with him into a new life. If we have done the former, we must do the latter. We cannot die to sin and live in it at the same time ([v. 2](#)).

It is generally agreed that “united with” (from $\sigma\upsilon\mu\phi\acute{\upsilon}\omega$

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yteuō]; see KJV). The word is commonly used for the joining of two things that proceed to grow together as a unity, as in the fusing together of a broken bone or in the grafting of a branch into a tree. The latter image is especially appropriate in view of [John 15:1-8](#) and [Rom 11:17-24](#). When we are “grafted into” Christ, his life flows into us and we continue to grow with him into spiritual maturity.

The phrase “like this” in the NIV is a poor translation of “in the likeness of.” Since there is no word for “him” in the Greek text, some take “likeness” as the object of “united with,” i.e., “we are united with the likeness of his death.” It is difficult to know what this would mean, however. It is better to supply “him” as the understood object, just as in [v. 6](#) “him” is understood to be the object of “crucified with.” Thus “we are united with him in the likeness of his death.”

What is the meaning of “the likeness of his death”? It is not the cross itself, nor the death of Christ itself. In view of the context it most probably is the act of baptism (Lard, 202; MP, 344), considered as the place where we become united with Christ in his death. On the spiritual side of the baptismal event, of course, we did not become united merely with the *likeness* of Christ’s death, but with his death itself. But on the physical level, baptism (immersion) is indeed a symbolic *likeness* of that death.

The latter part of the verse is strictly parallel with the former part, as the words “certainly also” indicate. It is necessary to supply some words here, since the original says only “certainly also we shall be... of the resurrection.” The NIV rightly adds “united with him.” The parallelism suggests that we should also add “in the likeness of.” Thus the thought is, “We will certainly also be united with him in the likeness of his resurrection.”

Why is this a future tense? Some take it as a promise of the eschatological resurrection, when we will receive a body like Christ’s glorified body ([Phil 3:21](#)). Others take it to be a statement of moral obligation (Lard, 203), and others see it as a logical future: “If *a* has happened, then *b* will also surely happen.” The last two views go together and are the main idea here: “If we have joined Christ in his death, we shall certainly find ourselves also participating in his resurrection and shall without fail devote ourselves to living a new life free from sin’s control.” (See Cranfield, I:308).

The main point is that in our relation to Christ we cannot separate death and resurrection. If we have become united with Christ’s *death* in the baptismal event that is the likeness of his death, then we also have become united with Christ’s *resurrection* in that same event, which is also the likeness of his resurrection. In union with Christ there can be no death without resurrection. Thus how could we continue to live the old life of sin?

6:6 For we know that our old self was crucified with him.... “We know” can refer to what already is or should be known by all believers, or it can refer to something new that is about to be told. Here it is probably the latter. Following his general statements that we have been united with Christ’s death, Paul is about to explain in more detail *how* this frees us from sin.

First of all, when we died with Christ, “our old self was crucified with him.” What is “our old self”? Literally it says “our old *man* (ἄνθρωπος, *a*)”; see also [Eph 4:22](#); [Col 3:9](#). This phrase is generally taken to mean the person we used to be in our fallen, unbelieving state—not a part of our being, but our

whole being under the influence of sin. It means “our former self, the self that sinned before we died to sin” (Lard, 203). It is “the whole of our fallen human nature, the whole self in its fallenness” (Cranfield, I:308-309). It is “the person we once were, our human nature considered apart from grace” (Hendriksen, I:197). In [Eph 4:22, 24](#) the “old man” is contrasted with the “new man.” The same contrast appears here, as this crucified “old man” gives way to “newness of life” ([v. 4](#)). The “old man” is old in the sense of worn out and useless (MacArthur, I:323), and in dire need of replacement.

I agree with this explanation for the most part, with the following qualification. I believe that here the “old man” refers only to the soul or spirit, which is the center and seat of selfhood or personhood in the human being. Thus the “old self” that has been crucified with Christ is our fallen spirit that was dead in its trespasses and sins ([Eph 2:1](#)). In other words, in terms of the anthropological dualism discussed in the introduction to this main section, in baptism the *inner* man, or spirit, experiences death and resurrection with Christ; but the *outer* man, or body, does not. Elsewhere Paul speaks of this “inner man” (ἔσω ἄνθρωπος, *esō*

a)—[7:22](#); [Eph 3:16](#); see [1 Pet 3:4](#), “the hidden person [*a*] of the heart” (NASB). He also speaks of the “outer man” (ἔξω ἄνθρωπος, *exō a*) or body, as contrasted with the “inner” (*esō*)—[2 Cor 4:16](#).

Thus here in [6:6](#) the “old man” is the “inner man” as it once existed under the control of sin. But it no longer exists as the “old man.” That old man died; indeed, it was *crucified with Christ*. What does this mean? This is not a new idea; it is the same as our *death to sin* ([6:2](#)) that happened when we were baptized into Christ’s death ([6:3](#)), and the same as our burial with him into death ([6:4](#)). Thus our crucifixion with Christ did not take place on Golgotha’s cross, as if we were somehow literally yet mystically present there. We were not transported back in history; rather, the living Christ has become present in *our* history, specifically in the event of our baptism. The power of the cross was there applied to our fallen soul, putting it to death as to its sin-ridden existence. The old man dies “causatively and effectively by baptism,” because “in baptism” Christ has “caught up all Christians into his death” (Käsemann, 165). “In the act of baptism we came into his crucifixion” (DeWelt, 90), or more precisely, his crucifixion came into us.

Lenski reminds us that crucifixion is “a violent, accursed death.” Thus when our old man died, he “was literally murdered in our baptism, he did not die

willingly but was slain as one cursed of God, the passive implying God as the agent” (400). That this should occur in baptism is appropriate, since, as Morris reminds us (246-247), in the first century the Greek word for “baptize” itself “evoked associations of violence.” In its basic meaning of “immerse,” the word was used of “people being drowned, or of ships being sunk.” Thus it makes sense for Jesus to call his crucifixion a baptism ([Mark 10:38](#); [Luke 12:50](#)), and for Paul to call our baptism a crucifixion. Thus the baptismal ceremony is not just “gentleness and inspiration; it means death, death to a whole way of life,” as Morris says.

Why was our old self crucified? ... **so that the body of sin might be done away with...** What is this “body of sin”? A common view equates it with the “old man” in the first part of the verse; and since the “old man” is usually taken to mean “the whole man, as controlled by sin,” that is how the “body of sin” is understood as well (Cranfield, I:309). The NEB translates it simply “the sinful self.” It is “the person in his entirety, viewed as controlled by sin,” says Hendriksen (I:198), or “man under the rule of sin and death,” says Dunn (I:320). Many interpret Paul’s use of the term “flesh” in the same way; thus all three expressions are taken as equivalent.

I think, however, that they cannot be the same, since the reason for the crucifixion of the “old man” is the destruction of the “body of sin.” These are two different things. Stott rightly says, “The two expressions cannot mean the same thing, or the sentence makes nonsense” (176; see Godet, 245). Thus I have concluded, based on the way Paul uses the terms “body” and “flesh” in the entire passage, that the “body of sin” here in [6:6](#) refers only to the physical body. It does not denote the body as such, as if it were inherently sinful. Rather, it is the body *of sin*, the body as it has become infected by and controlled by sin. As Gundry says, “Paul writes of the body only as the victim of sin, not as the origin of sin” (*Sōma*, 204).

Thus I agree with those who say the “body of sin” means “the body so far as it serves as an instrument of sin in human life” (Godet, 245). DeWelt calls it “the body... which sin has seized” (88). It is “the body as the instrument, or outward organ of sin,” or “the body as the place where sin materially manifests itself,” or “the body which sin... dominates” (Gundry, *Sōma*, 39). It is “the physical body which so easily responds to sinful impulses” (Morris, 252).

The old man is crucified so that this body of sin “might be *done away with*.” What does this mean? The Greek word is καταργέω

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argeō, see [3:3](#)). It can have the strong sense of “abolish, destroy.” Those who equate “body of sin” with “old man” may easily give it this sense here. If the “old man” is crucified, it dies and is “destroyed” (as in the KJV, RSV, NRSV). It is “done away with” (as in the NASB and later editions of the NIV). But if “body of sin” means the physical body, how would this apply? It is literally destroyed only when it dies. This may possibly be what Paul means, but this would not be very relevant to our baptismal death to sin and would do little to quench the fears of antinomianism.

It is much better to take

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argeō here in its weaker sense of “put out of action, make ineffective, render powerless.” The object of the action is not destroyed or done away with, but is defeated and disabled so that it loses its power. In this sense Satan himself was “rendered powerless” by the death of Christ ([Heb 2:14](#)). This is the sense that applies in [6:6](#). In fact, older editions of the NIV translated it “rendered powerless” here.

This is how MacArthur understands it: “to make something ineffective by removing its power of control” (I:325). That is the whole point. The “old man” (the soul as corrupted by sin) is crucified with Christ, and by his resurrection is transformed into a new man, so that the lusts and temptations and weaknesses that still characterize our sin-ridden body can be resisted and suppressed and controlled, rather than being allowed to control. Thus in baptism not only does the soul itself undergo healing from the sin that has infected it, but also by that very fact it gains power over the not-yet-redeemed “body of sin.”

It is true that the “body of sin” continues to be a beachhead or staging point for temptations and lusts of all kinds. However, it no longer has the willing partner of a fallen spirit, and it cannot dominate and rule the “new man” raised up in the latter’s place. A tension remains between the redeemed spirit and the unredeemed body, to be sure ([7:14-25](#)), but we have all that is needed for a sure victory over sin.

That is the point of the rest of the verse, which is another purpose clause. The

old man was crucified with the purpose that the body of sin should be rendered powerless; the body of sin is rendered powerless with the purpose **that we should no longer be slaves to sin...** Sin (through our bodies especially) continues to assault and attack us, but we are no longer its slaves. “No longer” implies that we once were slaves of sin, but that has changed—we have changed, or have *been* changed.

This does not mean that we will never again sin. The power of sin that remains in our bodies still seeks to enslave us, and our raised-to-new-life spirits are not yet restored to full strength. Thus the threat of sin still lurks, and sometimes sin becomes the “heart-breaking exception” (MP, 342). But as Hendriksen says, “There is a vast difference between (a) committing a sin and (b) constantly living and delighting in sin” (I:198). Being delivered from slavery to sin means being set free from the latter.

6:7 because anyone who has died has been freed from sin. The first question here is whether this is a proverb or “old saying” that Paul adapts to his point, or whether it is a truth that applies only to the specific kind of dying that is his subject here. The former is probably the case. It is a general maxim used to illustrate [v. 6](#): a dead person is free from sin’s power over him and its claims upon him. The specific application, of course, is to the sinner’s death to sin.

The second question has to do with the meaning of “freed.” This is a problem because the word is not literally “freed, set free” (as in [6:18](#)), but rather the word regularly translated “justified” (δικαιόω, *dikaioō*) elsewhere. For this reason many say that justification is Paul’s point here: the believing sinner who has died to sin has been set free from the penalty or condemnation of sin; sin no longer has any legal claims upon him. The problem with this is that justification is not Paul’s subject in this paragraph. He is dealing not with the guilt of sin but with the power of sin (Käsemann, 170). So why does he use *dikaioō*? Perhaps the answer lies in the preposition attached to it, ἀπό

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ο), “justified *from*” (see also [Acts 13:38-39](#)). This is a “strange expression” (Käsemann, 170), certainly unusual. It may be that the combination of *dikaioō* and

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ο—“justified from”—is a broader concept that includes both justification and

sanctification: freed from both the guilt and power of sin. Also, if this statement is indeed a maxim from public life, in that context *dikaioō* might not have had the usual Pauline meaning, says Godet (246-247).

In any case freedom from the power of sin seems to be the main point. Dying with Christ sets us free from that power; “death marks the end of sin’s rule” (Dunn, I:321).