

Daily Bread with Brother Hwa-Chi (Not reviewed by the speaker, for personal use only)

Romans 6: 6-9

Brothers and sisters, peace be with you, this is Hwa-Chi. Thank God, it's time to read the Bible again. Let's continue to read Romans Chapter 6. We will read verses 6-9 today.

Yesterday, we read that in Adam is the old man, and the corresponding new man is when we are in Christ. Through the fact of baptism, we declare that our old man has been crucified with Christ, and the old man has died. When the old man was alive, our body of sin was under its control, becoming a tool for the old man's sin. Now that the old man has died, the body of sin is unemployed; we no longer serve as slaves to sin, and we are freed from the dominion of sin.

This explanation is understandable in doctrine, but in experience, it is entirely different. If we honestly examine ourselves after baptism, do we truly no longer sin or serve as slaves to sin? I believe most saints would answer no. In fact, Romans chapters 5 to 8, which discuss sanctification, are not difficult to understand in doctrine, but the real difficulty lies in the vast gap between what Paul says and what we experience.

Is Paul wrong? Of course not. If not, how do we reconcile our experiences with Paul's teaching? And how can we gradually walk the path of sanctification? Today, we will try to answer this very important question, hoping that by entering Paul's thoughts and logic, we can also understand how to walk the path of sanctification.

Verse 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."

We read this verse yesterday, but there is one very important word we did not examine closely: "knowing." We should thank God for His wisdom in choosing

Greek to write the New Testament. Greek is very scientific and precise, often using different words to express a single concept, bringing out distinct nuances and understandings. The Chinese word “know” and the English word “know” have a singular meaning, but in Greek, “knowing” can be expressed by two different words, conveying two different degrees of knowledge.

The “knowing” in verse 6, used by Paul, is *ginosko*, which is an objective knowing, a knowledge gained through learning. In verse 9, we will see another “knowing,” where Paul deliberately uses another Greek word, *oida*, which is a subjective knowing, gained through personal experience, producing subjective understanding. These two types of knowing can evoke completely different feelings.

For example, before coming to America, we read many travel magazines and saw many photos, so we “knew” America—this is an objective knowing, *ginosko*. In this objective knowledge, when we read that America is a prosperous society where “the streets are paved with gold,” we might actually think we could pick up dollars on the street.

But after living in America for twenty or thirty years, our knowledge of America becomes subjective. Having traveled to many places and experienced many things, we “know” America—this is a subjective knowing, *oida*. At this point, we truly understand that “the streets are paved with gold” does not mean picking up dollars on the street, but that America is an open society full of opportunities, where, with ability and effort, the chances of success are far greater than in a closed society.

Generally speaking, what we know through *ginosko* is far greater than what we know through *oida*. We can objectively read many things and gain much knowledge, some of which we experience, turning into subjective knowledge. Objective knowledge can lead to more subjective understanding, and subjective understanding deepens our objective knowledge.

Having understood the distinction between *ginosko* and *oida*, let us return to the scripture. Knowing that our old man was crucified with Christ—since it is with Christ, shouldn’t it be subjective, using *oida*? Yet Paul uses *ginosko*, an objective

knowing. This explains why our experience often involves continued sinning and serving as slaves to sin. Objectively, we know the body of sin should be unemployed, and we should no longer be slaves to sin, but this remains mere knowledge and doctrine in us, not yet developed into subjective reality.

This aligns with the experience of most Christians: what we know is one thing, but what we live out is another. This is also why many seekers are stumbled by Christians and hesitate to believe, because they see a significant gap between what Christians say and what they do. Paul, of course, knows this, so he uses the objective “knowing” to remind us.

Verse 7: “For he who has died has been freed from sin.”

This “he who has died” is our old man, which has been crucified with Christ, a historical fact. When Christ said on the cross, “It is finished,” it signified that all of the old creation, including our old man, died together on the cross. The one who has died is freed from sin. Both the NIV and KJV translate this as “freed from sin,” consistent with the Chinese Union Version; however, the original text also carries a sense of justification not fully captured. Thus, Darby’s version translates it as “justified from sin,” meaning that when the old man died, the dead are freed from sin, but the new man lives and is justified. The subject “I” in this verse transitions from the old man to the new man, or from the old self to the new self; the new self is justified by God and thus freed from sin.

Verse 8: “Now if we died with Christ, we believe that we shall also live with Him.”

Christ went through death and burial and rose on the third day, a glorious event. When Jesus Christ ministered on earth, He told His disciples that He must go to Jerusalem to suffer, but He always added that on the third day He would rise from the dead. Death only addresses the problem of sin, removing negative obstacles;

death is not the goal, resurrection is. We must be deeply impressed by Christ's resurrection.

Every time Paul mentions Christ's resurrection, his words are filled with joy and excitement. For example, in Philippians 2:6-11, verses 6-8 speak of Christ's death: "who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross."

Verses 9-11 speak of Christ's resurrection, and Paul writes: "Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." We see Paul's joy, enthusiasm, certainty, and confidence when speaking of Christ's resurrection, showing that the glory of resurrection far surpasses the shame of the cross, and resurrection is certain and inevitable.

When I was young in the church, I heard a preacher describe Christ's resurrection, and it remains vivid to me today. Jesus died and descended to Hades, Satan's stronghold, surrounded by thousands of demons. When Jesus rose to break free from Hades' dominion, Satan resisted, commanding all kinds of demons—big, small, beautiful, and ugly—to cling to Jesus, attaching to His body and clothes, trying to prevent Him from leaving. But Jesus, effortlessly and gracefully, waved His hands, and all the demons fell off His body. Jesus broke through Hades and rose to heaven.

Jesus Christ's crucifixion 2,000 years ago is a historical fact; His resurrection and ascension are an undeniable spiritual reality. If we died with Christ, we believe we will also rise with Him. This belief is crucial, as it is the source of our power for sanctification. If we died with Christ, we will surely rise with Him.

Verse 9: “Knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him.”

We believe we will live with Him, and this belief produces subjective knowing. Knowing that Christ, having been raised from the dead, Paul uses *oida* for “knowing,” a subjective knowing; for being crucified with Christ, Paul uses the objective knowing, *ginosko*. But for knowing that Christ is raised from the dead, Paul uses the subjective knowing, *oida*, which comes through our faith.

Dear brothers and sisters, we must have a subjective knowing of the resurrected Christ. All spiritual experiences cannot be obtained outside of Christ. Therefore, we must continually gaze upon Christ to subjectively see the resurrected Christ; this is the secret to our victory. When we look at ourselves or our circumstances, all our knowledge is objective. We objectively know how weak we are and how difficult our circumstances are, and as a result, we fall.

Philippians 3:10 says, “that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death.” We must first know Christ and the power of His resurrection to overcome ourselves and difficult circumstances. Christian victory does not come from overcoming circumstances through our own efforts, which is the world’s method and success. Relying on ourselves, we may occasionally succeed but often fail.

Christian victory is the opposite: we must restrain ourselves from taking the lead, recognize Christ, and hide in Him. It is Christ who triumphs, and we triumph with Him. Thus, Christian victory is natural, not achieved through our own striving.

Paul was experienced in hiding in Christ. In Philippians 3:8-9, he says, “Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ and be found in Him.” Paul prioritized Christ, considering the knowledge of Christ as supreme, and as a result, he was found in Him. The Chinese Union Version’s translation is inadequate; the original text, as rendered in English, is “be found in Him.” Paul was continually hidden in Christ, so others could not find

him until they discovered he was in Christ. This is Paul's secret to victory: hiding in Christ, ultimately being found in Him.

In Romans 6:6-9, Paul tells us to objectively know (*ginosko*) that our old man was crucified with Christ, so we should no longer be slaves to sin; but we must subjectively know (*oida*) that Christ has been raised and dies no more, with death no longer having dominion over Him. Through our belief and subjective knowing of rising with Christ, the power of resurrection enables us to live out the objective truth of being crucified with Christ. When we turn objective facts into subjective experiences, then we can subjectively experience no longer being slaves to sin.

Here we see the Greek words for knowing: objective knowing, *ginosko*, and subjective knowing, *oida*. In Greek, there are also two words for God's word: *logos* and *rhema*. *Logos* refers to constant, unchanging words, while *rhema* refers to timely words that help us. *Logos* is translated in Chinese as "the Way" (*dao*), while *rhema* is often translated as "word" (*hua*).

Logos is connected to God's will and our understanding of God's will through revelation. *Rhema* is connected to the application of God's word in our lives and our recognition of it in life. For example, "In the beginning was the Word, and the Word was with God, and the Word was God" refers to God's eternal will, using *logos*. But when Jesus says, "The words that I speak to you are spirit, and they are life," the "words" are *rhema*, God's word becoming life to supply us.

Generally, we come to know *logos* through *ginosko*, objectively understanding God's eternal will. For *logos*, we gradually develop subjective knowing, *oida*. With subjective knowing, we can apply God's will, turning *logos* into *rhema*. By experiencing the supply of God's word in *rhema*, our life grows. As life grows, our capacity for objective knowing increases, enabling us to know more *logos*, God's eternal will.

This creates a cycle: from *ginosko* to *logos*, from *logos* to *oida*, and from *oida* to *rhema*. In this cycle, we increasingly know God's eternal will and experience the application of God's word in our lives. This leads to life's growth, deeper

understanding of God's will, and, through subjective knowing, more experiences of God's word in us.

This is a process of life's growth and sanctification of disposition, connected to God's word, *logos* and *rhema*, and our knowing, *ginosko* and *oida*. If we live in this positive cycle, naturally, our life gradually grows, we become increasingly free from sin, and our lives manifest a glorious testimony.

Let us pray together: Dear Lord, help us truly and subjectively see the power of Your resurrection. This resurrection life enables us to experience that death no longer has dominion over us. This resurrection life leads us through all kinds of difficult circumstances, even enabling us to experience being crucified with Christ. When we experience dying with Christ, we no longer serve as slaves to sin. As we gain freedom from sin, we naturally become more holy. Help me establish this positive cycle of living and live out a beautiful testimony in my life. I pray in the holy name of the Lord Jesus Christ.