

## 12. Live as Being Alive to God

### Romans 6:6-14

Thus far in chapter six of Romans, Paul has been concerned to show the inconsistency of the view that says Christians can continue in sin in order to further magnify the grace of God in a sinner's salvation. For Paul and the Scriptures, this view is simply incongruous with the Christian life.

Please Read Romans 6:6-14

The reason for this inconsistency is found in the representation of Christ for His people in His life, His death, His burial and His resurrection. For in Christ's experience of each of these, Christians were also participating, so that we died with Him, were buried with Him and also rose with Him. What this means for us is that we have died to sin in Christ and now we live because of His resurrection.

'Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new (2 Cor 5:17).'

**Verses 6,7:** The teaching of 6:1-5 is known to believers by the Word of God and by experience. That is that our old man (the person we once were) corrupted by nature has died in Christ at the cross. The old man is forever gone. All believers were present '*in Christ*' on the cross (Gal 2:20; 6:14), being united to Him by faith in Christ. We died with Him, that the sinful nature as controlled by sin might be destroyed and that we might be freed from the enslaving power of sin (Jn 8:34; Heb 2:14-16; 2 Pet 2:19).

He who died with Christ has had his slate wiped clean, is free from sin's dominion and is now ready to begin a new life with Christ, freed from the past slavery to sin (Gal 2:19,20; 6:14; Col 2:13; 3:3; 1 Pet 4:1). We are now new men and women in Christ. With this being so, the 'implication' of Romans 6:2 is ridiculous.

**Verse 8:** If the truth of verse 7 is true of us, that our being in Christ is such that His death secured our deliverance from both the debt and power of sin, then we also know we live with Him. Because we have shared in Christ's death, we know that we also share in His life. That is to say, not only in glory, but here and now (6:3-5) we begin to live eternal lives unto God (Jn 3:36; 5:24).

The effect of the death of Christ in believers is the destruction of the power of sin and therefore the ability to live as Christ lives.

**Verse 9:** We also know by faith that Christ has risen from the dead and lives forevermore (Acts 2:24; Rev 1:18), and that therefore we also live because of this (5:24,25; 6:4,5,8) forevermore.

**Verse 10:** Death has no more dominion over Christ, for His death effectively and conclusively dealt with sin, winning a total victory over it (Heb 7:27; 9:12; 10:10; 1 Pet 3:18). For in His one sacrifice of Himself He freed Himself from the burden of sin that He had voluntarily assumed. That burden of sin included ours if we are believers. The Law is now perfectly satisfied and He no longer therefore bears it.

Christ now lives in a manner freed from the burden of His people's sin unto God (Heb 7:25). And because He is free of it, so are we. For it is now conclusively dealt with.

**NOTE: INDIVIDUAL DISCOVERY QUESTION HERE:** How are we to reckon ourselves alive to God? What will this involve?

**Verse 11:** Believers are to see themselves in a like manner to Christ, which is to consider themselves as having died with Christ and now as living with Christ. This we are to be continually doing ('*reckon*' is in the present tense). We are to be constantly recognizing our union with Christ by faith and what that actually means for our lives, not merely intellectually, but in practical terms. We are now freed from the penalty and dominion of sin through our union with Christ and in Him we are now alive unto God. We can say no to sin and yes to God. We don't need to understand everything about this, but by faith to accept that this is so and also to live as this being so.

We are no longer what we used to be, for that is now dead in Christ. Now we are to live in Christ, for we have already entered into the resurrected life (Col 3:1-4). Sin has no more dominion and this we are to believe, and to therefore live in a godly manner.

**Verse 12:** Because of the truth of Romans 6:1-11, that we are now united to Christ in His death and life, we should now live in an appropriate manner.

The negative aspect of this is to not yield ourselves to sin and to not allow it to exercise authority over us. Sin is still very much with us (7:13-25), but we must not allow it to

rule our lives, and to manifest itself in and through our bodies. It is no longer our Master, we died to its reign in Christ and so it can no longer force us to do what it wants. We are not to allow ourselves to be given over to fleshly lusts that sin dictates to us.

**Verse 13:** We are not to offer up our members as instruments of unrighteousness. That is, our bodily parts (12:4,5; 1 Cor 12:12-24) or mental faculties (7:5,23) are not to be at the disposal of sin as weapons (Jn 18:3; Rom 13:12; 2 Cor 6:7; 10:4), or implements of unrighteousness.

Neither are we to do nothing now that freedom has come our way. Rather, the positive aspect (on the basis of Romans 6:1-11) is that we are to offer ourselves up completely and wholeheartedly to God. Those who were dead now live unto God. That is, all our members (bodily and mental faculties) are to be used as implements or weapons of righteousness to God.

**Verse 14:** We are to give ourselves up unto God because sin is not to have dominion over us - God is. Being under grace and not law, we have the power to obey - not in order for acceptance, having already been accepted on the basis of justification by faith in Christ alone - but because we live in Christ unto God.

**QUESTION:** How should a Christian regard the Law of God?

### **INDIVIDUAL DISCOVERY**

What does a professing Christian who lives in sin demonstrate about himself? Explain your answer.

How does a person present himself as a slave of righteousness?

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