

Romans Session 77
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Romans 6:8-10 (NASB)

⁸ *Now if we have died with Christ, we believe that we shall also live with Him,*

⁹ *knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him.*

¹⁰ *For the death that He died, He died to sin once for all; but the life that He lives, He lives to God.*

Now there is another principle and that is that Christ's one death to sin brought not only the death of sin but the death of death for those who, by faith, have died with Him.

These three verses are essentially a summary of what Paul has just been teaching about the believer's death to sin and his new life in Christ. He here also stresses the permanence of that awesome and glorious truth.

The assurance that **we shall also live with Him** obviously applies to the believer's ultimate and eternal presence with Christ in heaven. But the context which focuses on holy living, strongly suggests that Paul is here speaking primarily about our living **with Him** in righteousness in this present life.

In the Greek, as in English, future tenses often carry the idea of certainty.

That seems to be the case with Paul's use of *szao* (or *sunzao*), here rendered **shall also live**.

As the apostle makes clear in verse ten in regards to Christ, he is not merely speaking of existing in the presence of God but of living to God, that is, living a life fully consistent with God's holiness.

Building on that thought, Paul goes on to say, **knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him**.

The point is that, because we have died and been raised with Christ (vv3-5), we, too, shall **never die again**.

The sin that made us subject to death is no longer master over us, just as it is **no longer a master over Him**.

It also can never be our executioner.

The climax of this section of chapter six is that **the death that He died, He died to sin, once for all; but the life that He lives, he lives to God**.

Because death is the penalty of sin;

Romans 6:23a (NASB)

²³ *For the wages of sin is death,*

Means that to break the mastery of sin is to break the mastery of death.

Two important truths in verse ten should be emphasized.

The first is that Christ **died to sin**. Having lived a perfectly sinless life during His incarnation, Christ obviously never had the same relationship to sin that every other human being has.

He not only was never mastered by sin but never committed a sin of the least sort.

How then, we wonder, could He have **died to sin**?

Yet it is clear from this verse that in whatever way Christ died to sin, believer also have died to sin. Some suggest that believers have died to sin in the sense of no longer being sensitive to the allurements of sin. But that view is not borne out by Christian experience, and it obviously could not apply to Christ, who was never, in the first place, sensitive to sin's allurements.

Others suggest that Paul is teaching that believers ought to die to sin. But again, such an interpretation could not apply to Christ. Nor could it mean that Christ died to sin by becoming perfect, because He was always perfect.

It seems that Paul means two things in declaring that **Christ died to sin**. **First**, He died to the penalty of sin by taking upon Himself the sins of the whole world. He met sin's legal demand for all mankind who would trust in Him. By their faith in Him, empowered by His divine and limitless grace, believers have forensically died to sin. **Second**, Christ died to the power of sin, forever breaking its power over those who belong to God through their faith in His Son. Paul assured even the immature and sin-prone believers in Corinth that God;

2 Corinthians 5:21 (NASB)

²¹ He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.

It was perhaps the twin truth that believers die both to the penalty as well as the power of sin that Augustus Toplady had in mind in the beautiful line from his great Hymn "Rock of Ages" "*be of sin the double cure, save from wrath and make me pure.*"

The second crucial emphasis in verse ten is that Christ **died to sin once for all**. He achieved the victory that will never need repeating, a profound truth that the writer of Hebrews stresses again and again;

Hebrews 7:26-27 (NASB)

²⁶ For it was fitting for us to have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens;

²⁷ who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the sins of the people, because this He did once for all when He offered up Himself.

Hebrews 9:12 (NASB)

¹² and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption.

Hebrews 9:28 (NASB)

²⁸ so Christ also, having been offered once to bear the sins of many, will appear a second time for salvation without reference to sin, to those who eagerly await Him.

Hebrews 10:10 (NASB)

¹⁰ By this will we have been sanctified through the offering of the body of Jesus Christ once for all.

And then also in Peter's writings;

1 Peter 3:18 (NASB)

¹⁸ For Christ also died for sins once for all, the just for the unjust, so that He might bring us to God, having been put to death in the flesh, but made alive in the spirit;

In addition to being actually identified with Christ in the ways Paul mentions in this passage, namely, His death and resurrection, the destruction of the body of sin, and the death to sin believers are also analogically likened to their Lord in His virgin birth, in that both He in His physical birth and they in their spiritual births have been conceived by the Holy Spirit.

He identified with our humanity in His incarnation; then through His circumcision He placed Himself temporarily under the authority of the Mosaic Law in order to redeem those under the law;

Colossians 2:11 (NASB)

¹¹ and in Him you were also circumcised with a circumcision made without hands, in the removal of the body of the flesh by the circumcision of Christ;

We also relate to the Lord in His suffering, as we, like Paul bear the marks of suffering for Him.

In so many ways, believers are so completely and inextricably identified with the Lord Jesus Christ that He is not ashamed to call them brothers.

Hebrews 2:11 (NASB)

¹¹ For both He who sanctifies and those who are sanctified are all from one Father; for which reason He is not ashamed to call them brethren,

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Romans 6:11-14 (NASB)

¹¹ Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.

¹² Therefore do not let sin reign in your mortal body so that you obey its lusts,

¹³ and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God.

¹⁴ For sin shall not be master over you, for you are not under law but under grace.

After Lazarus had been dead for four days, Jesus called him forth from the grave.

When He came out he was still wrapped from head to foot in his grave clothes, and Jesus instructed those standing nearby to unbind him, and let him go;

John 11:44 (NASB)

*⁴⁴ The man who had died came forth, bound hand and foot with wrappings, and his face was wrapped around with a cloth. Jesus *said to them, "Unbind him, and let him go."*

That story is a vivid picture of a believer's condition at the time of his conversion.

He becomes fully alive spiritually when he trusts in Christ as Savior and Lord, but he is still bound, as it were, in some of the grave clothes of his old sinful life.

The difference of course, is that all of the believer's sinful old clothes do not come off immediately, as did those of Lazarus.

Not only that, but believers are continually tempted to put the old clothes back on. It is that continuing battle with sin and Satan that Paul recognizes in *Romans 6:11-14*

After reminding his readers that they have died to sin and been raised to new life with Christ, the apostle now turns their attention to taking off the old grave clothes and living the new life to the fullness of Christ's righteousness and to His glory.

In chapter seven, using himself as an example, Paul deals more fully with the believer's battle with the old sinful habits and inclinations.

He confesses that, even as an apostle, he did not fully understand why, since he had died to sin, the battle against sin still raged within him.

Romans 7:15 (NASB)

¹⁵ For what I am doing, I do not understand; for I am not practicing what I would like to do, but I am doing the very thing I hate.

He does however know where the trouble lies, for later he says;

Romans 7:18 (NASB)

¹⁸ For I know that nothing good dwells in me, that is, in my flesh; for the willing is present in me, but the doing of the good is not.

In this present passage Paul, again answers questions he knew his readers would wonder about:

Romans 6:7 (NASB)

⁷ for he who has died is freed from sin.

If this is true then why does it still give us so much trouble? If we are righteous, how can our lives better manifest that righteousness?

Paul answers with three key words;

Know, consider, yield;

And we will take these on next time we come together.