

THE BOOK OF ROMANS  
"Living for Christ"  
Romans 6:7-13

INTRODUCTION

1. To be saved from sin obviously does not teach a believer to continue in sin (vv. 1, 2). Reason: co-crucifixion with Christ.
2. Having been brought into union with Christ, the believer has been crucified, buried, and raised with Christ. Result: walk in newness of life (vv. 3, 4).
3. The "old man" (flesh) has been reduced to a state of impotence through Christ's work. The counteracting work of union with Christ robs the flesh of its power (vv. 5, 6).
4. The dynamic for Christian living has been provided (vv. 1-6). What more can be said? Study:-

1. A PRINCIPLE v. 7

a. Basis

The verb "dead" is aorist and would be better translated "has died." A completed act is in view.

b. Result

It is altogether permanent as the perfect tense indicates. The strictly legal sense of absolved, acquitted, freed is the meaning. The believer's connection with sin was broken at the Cross. Hallelujah.

2. A CONVICTION v. 8

The conditional clause is assumed to be true. Better to translate "if" as "since." The death with Christ gives assurance that everything associated with His resurrection will also be experienced (cf. vv. 3-6).

3. A PROOF vv. 9, 10

The deep conviction expressed (v. 8) is a sound one. Why? Because there is innate knowledge (v. 9) that Christ's resurrection denotes He dies no more. It is the pledge of His enduring life. Now Christ died voluntarily, but there death's power ended over Him. The transitoriness of death's dominion is thus taught. Christ must now be undying otherwise we cannot be certain of living with Him. His death was to sin once. He paid all the claims of death on behalf of believers. No more sacrifice is expected or required (cf. churches which teach multiple deaths for Christ. See Heb. 10:10, 12). In that Christ now lives, He lives to/for God, i.e. for His pleasure. The conflict with sin and death is over. By so much, we who live by the power of that life in Him, and which has become ours, also will live unto God.

4. A CALL vv. 11-13

a. Reckon v. 11

Here is a present imperative urging the believer to keep on reckoning himself to have similarly died (as Christ) to sin and in the same way to be living to God. Reckon is to account (2:26), to conclude (3:28) and to think (2:3). This reckoning stands on the Gospel and not on experience at all. This profound statement of our union with Christ must not be weakened.

b. Reign v. 12

In view of the reckoning (v. 11), the matter now turns on a negative present tense verb--"keep on not allowing sin to be king in your mortal body." Thus reigning is to be changed to "being deposed." The emphasis is on "mortal body" (which is under the power of sin) in contrast with the life we have in fellowship with Christ Who dies no more (v. 9). Hence, to allow sin to reign there is contrary to living "unto God" in Christ Jesus (v. 11). The reign of sin in our mortal body would have as its aim obedience to the desires of the body which are sinful, because we are sinful. This is opposed to the principle of v. 11.

c. Release v. 13

The verb is not yield (conveys idea of previous resistance) but placing at the disposal of another (like military service). Members are not to be as weapons of unrighteousness, as opposed to righteousness and not simply immortality. Now the tenses are striking here. The first one is present and the second is aorist. Hence, on the one hand a consistent negative disposal and a deliberate choice on the other. The latter is based on our position in Christ Jesus (v. 11).

CONCLUSION

The practical, daily, and even momentary use of these truths will give the secret of perpetual holiness.

*Alive Forevermore*  
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