

Lesson 33 - WANTED: DEAD AND ALIVE *Romans 6:9-13*

(6:9-10) - “Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him. For in that He died, He died unto sin once: but in that He liveth, He liveth unto God” - The death of the Lord Jesus Christ, as the Surety, Substitute, and Redeemer of His people, is the one essential work, the supreme condition, for the salvation of all for whom He died and arose the third day. It is the groundwork for obtaining and preserving the complete salvation and final glory of all whom the Father gave Him before the foundation of the world. As God manifests in the flesh (without sin), He saved **“His people from their sins” (Matt. 1:21,23)**. The point the apostle is making here is that Christ’s ONE DEATH was sufficient to put away all of the sins of all His people and establish an everlasting righteousness for them whereby they are secured for salvation and eternal life. His resurrection **“from the dead”** is proof of the finished work He accomplished. As the sins of His people were imputed to Him, He was legally obligated to take upon Himself sinless human nature and suffer, bleed, and die for them (**Heb. 2:14-17**). As His righteousness was imputed to all His people, they are all justified in God’s sight and will have spiritual and eternal life.

“Being raised from the dead DIETH NO MORE” - To say that Christ had to do any more than what He did is blasphemy and unbelief - **“For by one offering He hath perfected for ever them that are sanctified” (Heb. 10:14)**. The blood of Christ (which is His death that brings righteousness for His people) is sufficient to cleanse us from ALL sin - **“But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin” (1 John 1:7; cf. Heb. 9:14)**. Christ **“died unto sin ONCE,”** and that was more than sufficient. Again, this is proven by His resurrection unto life where NOW **“He liveth unto God,”** i.e. for the glory of the Godhead in the salvation of sinners based on His blood alone (**John 17:1-5**). He **“dieth no more”** means that He can no longer be charged with sin and condemned to death again. His death for His people was complete **“propitiation”** for their sins. It completely and eternally satisfied the justice of God for them.

(6:11) - “Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord” - This is an astonishing truth that lies at the very heart of the Gospel of God’s grace in the salvation of sinners through Christ. In the exact same way that Christ died unto sin, true believers are to **“reckon”** (same word translated as **“impute”** in **Romans 4**) themselves **“to be dead INDEED unto sin.”** First, let us emphasize HOW did Christ die unto sin? He died unto the LEGAL debt of all the sins of all His people imputed to Him. He did not die unto the presence, influence, corruption, or contamination of sin within His Person, because He had no sin and knew no sin in that way (**2 Cor. 5:21; Heb. 7:26; 1 Pet. 3:18**). Now, we who are sinners saved by grace, still have the presence, influence, corruption, and contamination of sin within our persons, so we are not **“dead INDEED unto sin”** in this way (**Rom. 7:14-25; Gal. 5:16-26**). Even as born-again persons we are still in a daily battle with sins of the flesh. Christ died unto sin LEGALLY so that sin is not charged to Him and He can never be condemned to die again.

Secondly, HOW can we truthfully claim that we are **“dead INDEED unto sin”**? It is in the exact same way that Christ is **“dead INDEED unto sin.”** It is by God LEGALLY imputing our sins to Christ and not charging us with the guilt and penalty of those sins. It is by God LEGALLY imputing Christ’s righteousness to us so that we are justified in His sight. Because of our LEGAL death in Christ, we cannot be charged with sin, and we cannot be condemned unto eternal damnation and death for our sins (**Psalms 32:1-2; Rom. 4:6-8; 8:33-39**). This is the only way we can truthfully, in line with God’s Word and glory, claim that we are **“dead**

INDEED unto sin.” We are to judge ourselves as we stand in Christ legally. We are think of ourselves in this way and count ourselves to be righteous in God’s sight because of Christ’s righteousness imputed to us (***Psalm 32:1-2; Rom. 4:6-8; 2 Cor. 5:21***).

But, who among us has the God-given right even to claim this death to sin by virtue of God’s grace in Christ? It describes only those who are ***“ALIVE UNTO GOD through Jesus Christ our Lord.”*** Not only do those for whom Christ died and arose from the dead live with Him LEGALLY, they are also made by God to be SPIRITUALLY alive in their new birth. They ALL will be saved and born again by the Holy Spirit. They ALL will be brought to faith in Christ and true repentance. They ALL will persevere, by God’s preserving grace, unto final glory (***John 6:37-45; 10:11,14,27-30; 12:31-33; Eph. 2:8-10; Heb. 10:38-39; 1 John 2:20–3:10***). To say that the death of Christ was merely an attempt to save sinners, or making salvation merely available if sinners would cooperate by believing, is to deny both how Christ Himself died unto sin and how His people died unto sin in Him. It is to deny the true Gospel wherein the righteousness of God is revealed. The death of Christ, by its very nature and worth, guarantees and secures the eternal salvation and final glory of all for whom He died and arose again.

(6:12-13) - “Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God” - Paul now makes it clear that it is only upon the basis of what he has taught thus far concerning the believer’s LEGAL death in Christ, and the fact that Christ has established all righteousness by which we are justified before God and from which we are made ***“alive from the dead,”*** that we are to engage ourselves constantly and diligently in the warfare of the Spirit against the flesh. True believers are to fight against ***“the lusts thereof.”*** The grace of God in Christ, which includes our legal death to sin and our justification before God based on Christ’s righteousness imputed, does not give us liberty to sin more. Anyone who thinks it does is perverting the grace of God. It is the only GODLY motivation to fight sin and to promote obedience to God. It establishes within the hearts of God’s people the motives of grace, love, and gratitude for what He has FREELY given us in Christ.

“Mortal body” and ***“members”*** describe our physical bodies as ***“instruments”*** through which sinful thoughts, desires, motives, and goals act. This is not saying that our ungodly thoughts, desires, motives, and goals are not sinful until we act them out. It is saying that in our warfare against the flesh, we are to strive NOT to let our evil thoughts, desires, motives, and goals show themselves openly by the actions of our physical bodies. Our evil thoughts are still sinful and show that, even as justified in Christ and born-again by the Spirit, we still have no righteousness within ourselves upon which to boast. Even though our sins cannot be charged to us and we are righteous in God’s sight, we are still sinners within ourselves and deserve nothing but God’s wrath and judgment (***Psalm 130:3; Rom. 7:24***).

As sinners saved by grace, we are to make a conscious effort NOT to allow sinful thoughts rule over our attitude and actions. We are not to ***“yield”*** (present openly) our physical bodies to be used as ***“instruments of unrighteousness unto sin.”*** We are to use our physical bodies as ***“instruments of righteousness unto God”*** (see Lesson 34). The motivation for all this is NOT to earn our salvation and eternal life, but it is the grace of God in Christ because of HIS work to bring us to be ***“alive unto God.”*** To be ***“alive unto God”*** is to be justified in His sight through Christ. It is to be forgiven of all sin by the blood of Christ. It is the motivation that comes by a work already accomplished and established, not by us, but by Christ. It is also to be born again by the Holy Spirit from Christ Who has given us new life, a new heart, with new godly motives, desires, and goals.