

LIVING WITH CHRIST  
Romans 6:8-14

INTRODUCTION:

- A. We have been crucified with Christ
  - 1) Vs. 6
  - 2) This is the basis of justification by faith or imputed righteousness.
  
- B. We have been buried with Him
  - 1) Vs. 4 - "Buried with Him by baptism"
  - 2) Vs. 5 - "planted together" in the likeness of His death"
  
- C. We now live the resurrected life with Christ
  - 1) Vs. 4 - "...even so we also should walk...."
  - 2) This does not mean in heaven but now!
  
- I. Live The Resurrected Life Now vs. 8
  - A. "Now if we be dead with Christ, we believe that we shall also live with him:"
    - 1) "Now if we have shared the death of Christ...."
    - 2) "We shall also share His life"
    - 3) "planted together, raised together"
  
  - B. "Knowing that Christ being raised from the dead dieth no more; death hath no more domination over him."
    - 1) He will never die again!
    - 2) He broke the reign of King death.
    - 3) Vs. 14, 17, 20-21 - chapter 5
    - 4) Death was King from Adam to Jesus. Jesus conquered death, hell and the grave. There is an alternative.
  
  - C. "For in that he died, he died unto sin once: but in that he liveth, he liveth unto God." vs. 10
    - 1) Jesus died once, we died in Him once.
    - 2) Jesus now liveth, so do we now live.
    - 3) We have been raised up.
  
  - D. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." vs. 11
    - 1) "likeness" = outos = "thus", "in this manner"
    - 2) "reckon" = logizomai = "to count", "calculate"
    - 3) We are alive unto God!
    - 4) "In the same way look upon yourselves as dead to the appeal and power of sin but alive and sensitive to the call of God." Phi.

II. How To Live In Newness Of Life vs. 12-13

A. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof."

- 1) "mortal" = thnetos = "subject to death"
- 2) "body" = chros = "the surface of any body; especially the human body, the skin or the flesh"
- 3) "reign" = basileuo = "to be king"
- 4) "obey" = upakouo = "to hear, (with the idea of stealth, stillness or attention in order to listen; hence, (as a result of this), to obey"
- 5) "lusts" = epithumia = "the inward passion"
- 6) "Do not let King sin lure you to obey the passion of your death-doomed body"
- 7) The passions of the human body never die. They may lesson but they never cease.

B. "Neither yield ye your members as instruments of unrighteousness unto sin:" vs. 13a

- 1) "yield" = paristano = "to place nearby", "to place or present before", "furnish"
- 2) "members" = melos = "a limb or member of the body"
- 3) "instruments" = oplou = "an implement with which anything is done as of an artisan: of war, weapons"
- 4) "unrighteousness" = adikia = "that which ought not to be", "wrong"

C. "but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." vs. 13b

- 1) "yield" = paristemi = (see B-1)
- 2) "yourselves" = "to offer your bodies"
- 3) "put yourselves before God as men raised from the dead"
- 4) "and the various parts of your bodies to the cause of righteousness"

III. Sin Is No Longer King In Our Lives vs. 14

A. "For sin shall not have dominion over you:"

- 1) "dominion" = kurieuo = "to be the lord over any person or anything"
- 2) "for sin shall not be your master"

B. "for ye are not under the law, but under grace"

- 1) "under" = upo = "with Acc., under and towards", "in the power of", "close upon"
- 2) "grace" = charis

## A FEW WORDS ABOUT GRACE

### I

#### The Nature of Grace

- 1) Grace is God acting freely, according to His own nature as Love; with no promises or obligations to fulfil; and acting of course, righteously--in view of the cross.
- 2) Grace, therefore, is uncaused in the recipient: its cause lies wholly in the GIVER, in GOD.
- 3) Grace, also is sovereign. Not having debts to pay, or fulfilled conditions on man's part to wait for, it can act toward whom, and how, it pleases. It can, and does, often, place the worst deservers in the highest favors.
- 4) Grace cannot act where there is either desert or ability: Grace does not help--it is absolute, it does all.
- 5) There being no cause in the creature why Grace should be shown, the creature must be brought off from trying to give cause to God for His Grace.
- 6) The discovery by the creature that he is truly the object of Divine grace, works the utmost humility: for the receiver of grace is brought to know his own absolute unworthiness, and his complete inability to attain worthiness: yet he finds himself blessed,--on another principle, outside of himself!
- 7) Therefore, flesh has no place in the plan of Grace. This is the great reason why Grace is hated by the proud natural mind of man. But for this very reason, the true believer rejoices! For he knows that "in him, that is, in his flesh, is no good thing"; and yet he finds God glad to bless him, just as he is!

### II

#### The Place of Man Under Grace

- 1) He has been accepted in Christ, who is his standing!
- 2) He is not "on probation"
- 3) As to his life past, it does not exist before God" he died at the Cross, and Christ is his life.
- 4) Grace, once bestowed, is not withdrawn: for God knew all the human exigencies beforehand: His action was independent of them, not dependent upon them.
- 5) The failure of devotion does not cause the withdrawal of bestowed grace (as it would under law). For example: the man in I Cor. 5:1-5; and also those in 11:30-32, who did not "judge" themselves, and so were "judged by the Lord,--that they might not be condemned with world"!

III  
The Proper Attitude of Man Under Grace

- 1) To believe, and to consent to be loved while unworthy, is the great secret.
- 2) To refuse to make "resolution" and "vows"; for that is to trust in the flesh.
- 3) To expect to be blessed, though realizing more and more lack of worth.
- 4) To testify of God's goodness, at all times.
- 5) To be certain of God's future favor; yet to be ever more tender in conscience toward Him.
- 6) To rely on God's chastening hand as a mark of His kindness.
- 7) A man under grace, if like Paul, has no burdens regarding himself; but many about others.

IV  
Things Which Gracious Souls Discover

- 1) To "hope to be better" is to fail to see yourself in Christ only.
- 2) To be disappointed with yourself, is to have believed in yourself.
- 3) To be discouraged is unbelief,--as to God's purpose and plan of blessing for you.
- 4) To be proud, is to be blind! For we have no standing before God, in ourselves.
- 5) The lack of Divine blessing, therefore, comes from unbelief, and not from failure of devotion.
- 6) Real devotion to God arises, not from man's will to show it; but from the discovery that blessing has been received from God while we were yet unworthy and undevoted.
- 7) To preach devotion first, and blessing second, is to reverse God's order, and preach law, not grace. The Law made man's blessing depend on devotion; Grace confers undeserved, unconditional blessing: our devotion may follow, but does not always do so,--in proper measure.