

# Ministry of Grace Church

## Romans 6:8-14 - Sermon Notes



### Background

This is one of those passages that most of us tend to read over quickly without really thinking about what Paul is saying. On first inspection, it appears that this is just a repeat of what was expressed in the previous three verses. On further examination, however, we will find that this expresses a very deep truth about our new life in Christ.

In the previous section, Paul told us that just because all of our sins have been forgiven (past, present, and future), we should not live a life steeped in sin. In fact, since God has declared us to be righteous, Paul says we have an obligation to stay away from a life of sinfulness. We should be motivated by an intense sense of gratitude to God for wiping out our sin debt. Not only has He wiped out our death sentence, He has also given us a new life! Let's learn about that life.

### Romans 6:8-10

**Now if we died with Christ, we believe that we shall also live with Him, knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him. For the death that He died, He died to sin once for all, but the life that He lives, He lives to God.**

Paul starts off this section with another 1<sup>st</sup> class conditional clause, so we could translate this as, "Now **since** we died with Christ, ..."

Since we died with Christ, Paul says that we will live again in newness of life just as He is living again. Here is an amazing thing about the new life that Christ has. Because He has already died for sins and is resurrected, He will never die again. His life is eternal. So, if we are living together with Him, then we also have eternal life.

There are actually two aspects of this eternal life for us: current eternal spiritual life and future eternal resurrected physical life. We know that Jesus has eternal spiritual life because He is God,

but He also now has eternal physical life because He is completely human, and that human life has been raised from the dead so that death no longer has dominion over Him.

Now, because Jesus paid the price for our sins and we who believe in His death and resurrection have accepted the gift of grace from God, we too are promised to have eternal life with Him. We are promised that we will be raised from physical death. This is spoken of in one of the most precious passages of the entire Bible:

Behold, I tell you a mystery: we will not all sleep, but we will all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we will be changed. For this corruptible must put on the incorruptible, and this mortal must put on immortality. But when this corruptible puts on the incorruptible, and this mortal puts on immortality, then will come about the word that is written, “Death is swallowed up in victory. O death, where is your victory? O death, where is your sting?” (1 Corinthians 15:51-55)

This passage is very familiar to anyone who has studied the rapture. When that trumpet sounds and Jesus calls us to Himself, the dead bodies of those who had accepted Christ as their Lord and Savior during their earthly life will be raised with their new, eternal bodies. And we Christians, who are alive at the time, will be changed. That “change” is referring to the changing of our mortal bodies into our eternal bodies. Then we will join the others as we are carried up into the sky to meet Jesus.

What an amazing promise that we Christians have to look forward to. But, if you read ahead to verses ten and eleven of this sixth chapter of Romans, you’ll notice that the current verse is not referring to our post-rapture, resurrected life, but our life right now. Because we believe with an active ongoing belief, we also live together with Christ. But keep in mind that if we are living with Him, we can’t also be living in sin. That’s one of the beauties of saving faith – it is also living faith.

Paul continues by saying, “**knowing that Christ ... is never to die again.**” In other words, because we are saved, we have come to know and now are continually aware that Christ was raised from the dead. And, since He was raised from the dead, He will never die again because death no longer has lordship or ownership of Him. That is, death has no power or authority over Him.

Did you know that before the resurrection of Christ, the Devil, Satan himself, had the power to take life? It says so in the book of Hebrews:

Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless **him who had the power of death, that is, the devil**, and might free those who through fear of death were subject to slavery all their lives. (Hebrews 2:14-15)

This is why when Satan was given permission by God to test Job, he was also told not to take Job’s life:

So Yahweh said to Satan, “Behold, he is in your hand, only spare his life.” (Job 2:6)

But now that Christ has been raised from the dead, He is the only one who has the keys to death and Hades as John informs us in the first chapter of Revelation:

And when I saw Him, I fell at His feet like a dead man. And He placed His right hand on me, saying, “Do not fear; I am the first and the last, and the living One; and I was dead,

and behold, I am alive forever and ever, and **I have the keys of death and of Hades.**  
(Revelation 1:17-18)

Earlier, we said that death means separation. Physical death means separation from this physical body, and spiritual death means separation from the Spirit of God. Since we know Christ as our Lord and Savior, we also know that we have eternal life with Him. We will never be separated from Him. And Paul says that we don't merely hope that we have this eternal life, **we know it!**

Paul now tells us, "**He died to sin once for all ...**" The word translated "**once for all**" is *ephapax*, which means "once and only once." Though our translation seems to indicate that Christ died once for everyone, what it really says is that He died once for all of time and eternity.

There are a couple more key points here that we all need to learn. The first is contained in the expression, "**For the death that He died, He died to sin.**" Paul is explaining the meaning and purpose for Christ's death. The purpose of His death is that he died to sin. That is, he died paying the penalty for sin so that sin should no longer have dominion over any of us. His death paid for all our sins so, even though sin used to be our slave master, that bond has been destroyed, the chains that bound us to sin have been broken, and we are now free from the dominion of sin.

But his death means more than just that we are freed from sin. Paul says that Jesus died once and only once, once for all of time and eternity! In other words, He will never have to die again because the sin penalty has been taken care of forever by His onetime death. Since the sin penalty has been taken care of once and for all, we will never have to die after we leave these mortal bodies. We will have to die physically (unless we are raptured) in order to shed these mortal bodies, but we will never have to die spiritually because our sins have been completely paid for.

Since death means separation, we will never again be separated from God – for all eternity. This is not true for those who will be cast into the Lake of Fire. They will be eternally separated from God. That, in fact, is one of the worst torments that they will face in Hell, being eternally separated from God (eternally dead!).

The second half of this verse now tells us what's on the flip side of the coin. Since Jesus Christ will never die again, He lives with respect to God the Father who raised Him from the dead. That is, His life is a testimony to the power of God the Father. Likewise, we who have had our sin penalty paid once and for all (which, incidentally, becomes a problem for those who think they can lose our salvation since it was taken care of once for all time, not just until the next big sin) we now owe this eternal life that we possess to the one who paid our penalty for us.

You see, when we were baptized, we identified with Christ's death, which He died to sin. And our baptism also identified us with His life which we should now live to God. We are indebted to Christ for paying our penalty and we are indebted to God the Father for graciously declaring us righteous. In gratitude and in debt we should now be living our life for God and not for ourselves. That's why Paul now says:

### **Romans 6:11**

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

Just as Jesus is now dead to sin, Paul says we ought to also consider ourselves dead to sin. Because of His death we are no longer under the bondage of sin; we have been freed from that master; the chains have been broken. But we still have our sin nature to battle with and it gives us the

propensity to sin. We are still inclined to sin because that sin nature tempts us to act out our desires, which then become sins (see [James 1:14-15](#)).

But Paul says that we should consider ourselves dead to sin and to the uncontrollable desires that produce sin. Since we are no longer under the bondage of that slave master, we now have a choice of whether to sin or not to sin. Before we were saved we didn't have that choice, but since we now have that choice, Paul says "make that choice!" Determine not to let sin control your life.

If I were to say to you, "Don't think about an elephant!"? You immediately think about an elephant, right? That's the way our minds work. We can intentionally think about something but we can't intentionally "not think" about something. God knows this, which is why whenever He tells us to quit doing something, He also tells us what to replace it with. He tells us what to think about so that we can avoid thinking about the elephant.

In this case, Paul tells us that the way to consider ourselves dead to sin is by living to God through Jesus Christ. That is, we should endeavor to emulate Jesus; we should try to follow His example. We should be humble, unassuming, always seeking the best for others, morally pure, and committed to the glory of God. The trouble is, we can't be just like Jesus because our sin nature and the devil still exist. But they don't stop us from trying to live the way we should. And when we stumble, when we do sin, "... [we have an advocate with the Father, Jesus Christ the righteous!](#)" ([1 John 2:1](#)) He's ever pleading our case in the court of heaven, and he demonstrates our innocence with His blood; therefore, when "... [we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.](#)" ([1 John 1:9](#))

### **Romans 6:12-14**

**Therefore do not let sin reign in your mortal body so that you obey its lusts, and do not go on presenting your members 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. For sin shall not be master over you, for you are not under law but under grace.**

Here we have a two-part summation of what Paul has been saying in the past few verses with some explanation. He just told us that we should consider ourselves dead to sin, but living to God. Here he tells us what he means by considering, or reckoning, ourselves dead to sin. He says, "Don't let sin reign in your mortal bodies." Somehow, we've gotten the notion that after we get saved, we should be able to live without sinning. That's not what Paul teaches us here. But he does tell us that sin should not reign over us or be our master. Remember, the chains have been broken!

The way we keep sin from reigning in our mortal bodies is by not obeying it in its lusts. God has put desires within us that are necessary for survival, such as the desire to eat, the desire to rest, and the desire to procreate. However, when we allow these thoughts and desires to get so strong that they overcome us and control us, then they become sinful to us. The Apostle John says that these desires (lusts) are not of God but are part of the world system:

[For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world. \(1 John 2:16\)](#)

We should not allow these desires to control us. In other words, don't get comfortable in the world, get comfortable in God! Paul says:

**do not go on presenting your members to sin as instruments of unrighteousness, but present yourselves to God**

The word “present” (presenting) is from the Greek word *paristanō*, which literally means “to stand alongside.” The image is of a leader who is challenging his people to step forward and stand beside him. Standing alongside is a sign of unity with the leader as well as a sign of submission to the leader. And - the word “dead” is from the Greek *nekros*, which refers to a dead body. The interesting thing is that it is expressed here as a plural, so it should probably be translated as “dead ones.” Throughout this chapter Paul uses this word as a plural noun.

When we surrender to our own lusts, we are yielding ourselves to them and they become our masters. That’s what Paul is telling us to NOT do. In the second half of the verse, He tells us what we should do, instead.

When Paul uses the word “members,” he could be talking about members of our physical body or members of the body of Christ, that is, the church. Based on the context it’s clear that he is referring to the members of our bodies. However, this does not simply mean the physical parts. It includes the emotional and psychological parts as well. He is telling us that we should not yield even part of ourselves, physical or otherwise, to the control of our lusts. When we yield a part of ourselves to our lusts, that part can then be used as a weapon of unrighteousness, causing us to sin.

So, when he tells us that we should not “present” the members of our body, he is telling us that we should not “stand beside” or “join in with” our lusts, not even with part of our being. When we do, that part of us which is surrendered is used as a weapon against us, driving us further into sin. Instead, Paul commands us to stand beside God, as if we were already alive from among the dead ones (which, spiritually we are). Then we are to yield our members as weapons, or tools, of righteousness. When we are fully yielded (submitted) to Him, we will not succumb to our lusts, and God can use us for acts of righteousness and as witnesses for Himself.

Paul started off this chapter telling us that we were buried with Christ by baptism and that our old man (our sin nature) was crucified with Him. As a result we should consider ourselves to be dead to sin so that we won’t be brought under the constant control of sin. Back in chapter four he made the doctrinal declaration that we are no longer under the Law, rather we are set free from the Law by the gracious gift of God when He declared us to be righteous. And, since we were figuratively buried with Christ through baptism and our sin nature was crucified with Him, Paul now tells us that sin will not have dominion over us.

Now, I’m going to get very “technical” with you for a few minutes, but for a good reason. Paul said:

### **For sin shall not be master over you**

The phrase “shall not be master over” is translated from the Greek word *kurieuō*. It is the verb form of *kurios*, meaning “lord, owner, or master.” Thus, *kurieuō* refers to “lordship, ownership, or mastery over.” Grammatically, this particular verb is in the “future active indicative” form. Future means just that, some time in the future. Active means that the subject is doing the action as opposed to passive where the action is being done to the subject. “Indicative” is called the *mood* of the verb in Greek. There are four moods in the Greek language which are indicative, subjunctive, optative, and imperative. The indicative expresses the writer’s portrayal of real, ongoing action whereas the others express the writer’s portrayal of potential action to varying degrees.

So why did we spend so much time and energy on a Greek grammar lesson? It’s because of what is being said in this verse regarding sin having power or control over us. Since this verb is in the



indicative mood it refers to real on-going action in the future, not potential occasional action. In other words, Paul is not saying that sin **may not** have dominion over us or that sin **should not** have dominion over us but that sin **will not** have dominion over us. So, what Paul is saying is, “don’t let sin continue to be master.” In other words, the way we reckon ourselves dead to sin is to stop letting it have control. If sin is master in our life, it is ruling over us and we are submitting ourselves to it; we are letting it control us. If we are dead to sin, then we are separated from the dominion of sin, and we will not live in obedience to it. Again, to make the point clear, Paul is not saying that sin **may not** be master over us or that sin **should not** be master over us, but that sin **will not** be master over us.

And why will sin not have control over us? Because we are no longer under the dominion of The Law; instead, we are under the grace of God, and we have already been declared righteous! Knowing this, it would seem easy for us to cast aside all restraints and live as sinful as we want because we’re no longer bound by the Law. But if we did, then we would be letting sin have lordship over us. And this brings us right back around to the beginning, doesn’t it? If we are truly saved, then we have died with Christ and sin will not have lordship over us.

### **So What?**

Think about this: if we are living “with” Christ right now because of our belief in His death and resurrection, we have eternal life (both aspects of it). If we currently have eternal life, then we can’t lose it (if it’s eternal it can’t end). In other words, if our faith is real, we can’t lose this salvation we have! As Christians we are united with Christ and can never be separated from Him, ever, not in this life and not in the afterlife! We are secure in Him and eternally with Him.

Next. Now that you have identified yourself with Christ in dying to sin, are you being identified with Him in the way you live? Or, put another way, for whom are you living your life right now? Are you living for yourself, or are you living for God? Remember, He purchased you with the blood of Christ and you are not your own. And - how thankful are you for the eternal life that you now possess? You should be showing your gratitude to God through the way you are living your life now, being in the world but not being of the world.

In order to live for God through Jesus Christ, you must have control over your sinful desires. Don’t let the world system stir up your desires. Don’t let the world system rule over you. Take control of your life by submitting to God! However, remember that because of our sin nature (our old man), we will never be able to live without sin, but that doesn’t mean that we have to remain in sin, continuing our sinful habits. We have a choice to allow our desires to control us or to exercise control over them. It all comes down to this. To whom are you submitted, your own selfish desires or God’s will?

Before we were saved, we were bound to sin with unbreakable chains. But, since sin is no longer our master and the unbreakable chains have been broken, we should be demonstrating through our attitude and actions that we have been freed from the bondage of sin! Is that what your attitude and actions are demonstrating?

Finally, how often do you thank God for the gift of salvation? Have you ever thanked Him? If not, then now might be a good time to start.

Let’s pray.