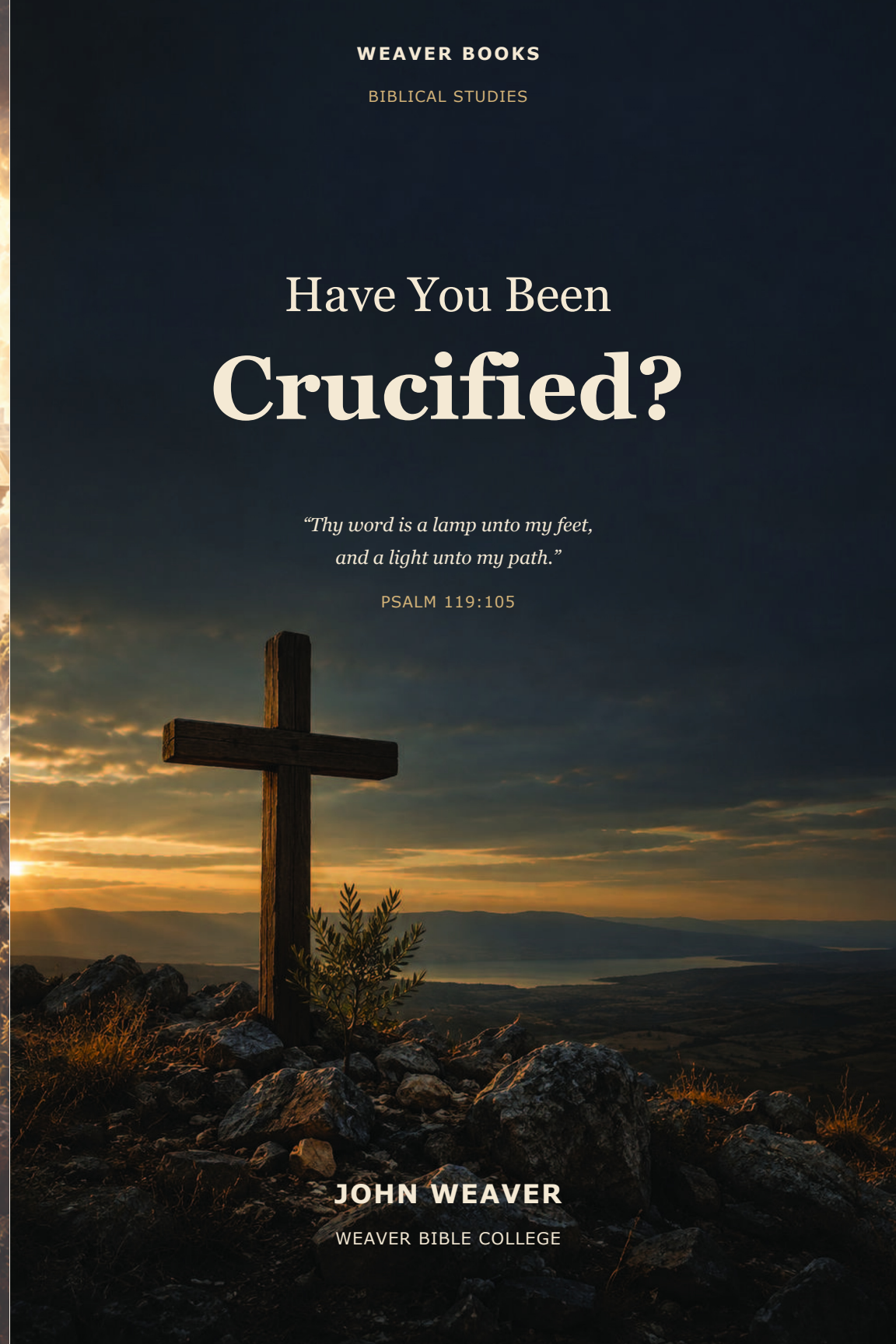
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Have You Been Crucified?

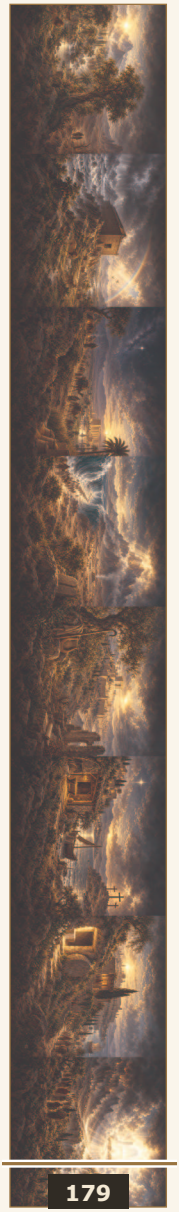
"Thy word is a lamp unto my feet,
and a light unto my path."

PSALM 119:105



JOHN WEAVER

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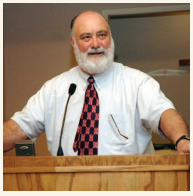
I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me.

GALATIANS 2:20, EXCERPT

Union with Christ changes the believer's relationship to sin. Drawing on Romans and Colossians, John Weaver considers reckoning ourselves dead to sin, putting off the old man, and living in obedient dependence on Christ. These messages explain why the reality of Christ's death and resurrection calls for daily, practical action.

"Therefore, we must count ourselves dead indeed unto sin, but alive unto God through the Lord Jesus Christ."

JOHN WEAVER



John Weaver

John Weaver's sermons form the teaching collection presented by Weaver Bible College. This volume gathers his teaching from that collection.

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CHAPTER 1

Have You Been Crucified?

Part One

Introduction: The Question of Crucifixion

In Galatians 2:20, the Apostle Paul said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." The title of the message is, "Have You Been Crucified?"

Crucifixion is an awful death any way that one is crucified. Moreover, crucifixion is often identified with individuals who are cursed. The Word of God says, "Cursed is everyone that hangeth on a tree." Crucifixion was always reserved for the very worst criminals. It was a very painful and disgraceful death, reserved basically for slaves, disgraced soldiers, Christians, and criminal malefactors. Roman citizens, of course, were exempt from crucifixion. Even from the earliest accounts of history, crucifixion was considered an absolutely horrible form of death.

Historical Background of Crucifixion

It was very shameful and very brutal. Probably crucifixion originated with the Assyrians, with the Babylonians not too far behind. It was used systematically by the Persians up into the 6th century BC. Alexander the Great brought it into his territory in the 4th century B.C., and the Venetians introduced it into Rome in the 3rd century B.C. The Romans then perfected crucifixion for 500 years until it was finally abolished by Constantine I in the 4th century A.D. The Assyrians, who probably started crucifixion, were very cruel and very wicked.

They often held mass executions. They loved to impale their victims on large stakes in order to strike terror and fear into the population: if you mess with us, disobey us, or rebel against us, this is going to be the way that you die.

Originally, crucifixion was accomplished by impalement upon a stake. The stake was pounded, driven, and planted firmly into the ground, with its top part sharpened. The soldiers did one of two things with the individual who was going to be crucified. They lifted him over the stake and brought him down with great power and force upon it. The stake would then have gone up through the anus into the bowels, and they would leave him there writhing in pain until he died.

The second way of impalement was to take the man, slant him a little bit, and impale him right under the ribcage, where it would hit his diaphragm. Regardless of how you were impaled, the weight of your body would push down on that stake, increasing the pain and agony. It was a very slow and terrifying death.

Crucifixion was also used by a man named Vlad Tepes, better known as Count Dracula. He actually did exist and was known as Prince Vlad the Impaler. He literally impaled and killed thousands of Ottoman Turks. Impalement was indeed the choice of the Assyrians, but they changed the mode of crucifixion to increase its horror and pain.

When the Romans developed crucifixion, including the way our Lord was crucified, it was not a kinder, gentler form. It increased the pain and prolonged the agony and death. Usually, when we think of

crucifixion, we think of the way our Lord was crucified. The St. Andrew's Cross, which is on the battle flag of the Confederate Army, was used because Andrew was crucified upside down and did not believe he should be crucified as Christ was. Thus, the St. Andrew's Cross is known as the X.

A brief account of Roman crucifixion, from a medical journal titled "The History and Pathology of Crucifixion," states: "Death occurred usually after six hours to four days," depending on how a person was crucified. Death was due to multifactorial pathology: the effects of compulsory scourging and maiming, hemorrhage and dehydration causing hypovolemic shock, and pain. The most important factor was progressive asphyxia caused by impaired respiratory movement, resulting in anoxemia and exaggerated hypovolemic shock. Death was probably commonly precipitated by cardiac arrest caused by vasovagal reflexes initiated in her oili, among other things, by severe anoxemia, severe pain, body blows, and breaking of the large bones. Roman guards could leave only after the victim had died. They could precipitate death by deliberately fracturing the tibia or fibula, stabbing the heart with a spear, striking the front of the chest, or building a smoking fire at the foot of the cross to asphyxiate the victim.

Have you been crucified? I can hear the response now: “No.” According to the description you just gave me, I do not want to be crucified. But the truth is this: If you are a Christian, you have been crucified. You simply may not know it, may not have understood it, or may not have applied it. The Scripture teaches very plainly that, as Christians, we have been crucified. That is why the Apostle Paul said in Galatians 2:20, “I am crucified with Christ.”

The Believer's Positional Crucifixion with Christ

In the Greek, it is a perfect active indicative. It is indicative, which means that it is absolutely true; it is a factual statement. It is perfect active in the fact that this happened once in the past and now has a continuing application. So the answer to the question, “Have you been crucified?” is no, we have not been literally or physically crucified, but we have been crucified with Jesus Christ because He is our head and we are His body.

Jesus Christ was our representative, just as the first Adam was our representative. The first Adam was our federal head, our representative, and we fell in him. Jesus Christ is called the second man and the last Adam. The Bible says: “And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.”

Jesus Christ is called the second man because He was the second man chronologically to sustain a federal headship and relationship with a people. He is called the last Adam because there will never ever be another individual who will have a federal headship and be a representative of a people. So, in the first Adam, we were in him when we fell; and in the second Adam, or the last Adam, we were in Him as well.

SCRIPTURE READING - Ephesians 2:4-8; Colossians 2:12-14; Romans 6:3-5 (KJV)

I want to show you some Scriptures to set the stage. What I am emphasizing is our oneness with Jesus Christ, our oneness in Jesus Christ. In Ephesians chapter 2, verses 4 through 8, the Word of God says:

“But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.”

In this passage we have been raised and seated with the Lord Jesus Christ. In Colossians chapter 2, verse 12, the Bible says:

“Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with

him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross."

Again, Scripture tells us that we were buried with Him in baptism, and we are also risen with Him. Mark Romans chapter 6; we will come back and look at this passage in greater detail. Right now, let me read verses 3 through 5. The only thing I am emphasizing is our oneness with Jesus Christ. Romans chapter 6, verse 3:

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

Scripture is affirming our oneness with and our oneness in Jesus Christ. So here is the truth.

When He was crucified, we were crucified. When He was buried, we were buried. When He was raised from the dead, we were raised from the dead. When He was seated at the right hand of God, we also were seated at the right hand of God the Father with Him, because He is our head and we are His body. Whatever happens to the head happens to the body as well.

So the emphasis now is this: We are not only one with Christ; we are one in Christ. In our Lord's high priestly prayer, He says: "Neither pray I for these alone," that is, His then living disciples, "but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." So we are one, not only with Christ, but one in Christ as well.

It was John Gill who said: "Christ sustained the persons of all his people. And what he did and suffered was in their name and on their account. And so they were crucified and suffered with him as they

are said to be buried with him and to be risen with him and to sit together in heavenly places in Him."

Three Influential Books

I want to tell you about three books that really changed my life and helped me. These books are outside of the Bible, though certainly based upon the Bible. The Bible would be first. I am simply pointing out that the Lord sovereignly used these books in my life, chronologically, the way God gave them to me. This does not mean I read the first book, then the second, and then the third; there was a large amount of time in between, sometimes several years. The first was The Sovereignty of God by Arthur W. Pink. I read that book three times. I never will forget the very first time I read it.

I took my pen and put it in the margin: "No, no, no, not true, not true." The second time I read that book, I marked out all those things and left a few question marks. The third time I read it, I thought, "Why did I ever argue with it to begin with? It's nothing but Scripture."

It was from that book that I learned who God really was: God is sovereign, supreme, and all-sufficient. God does as He pleases, only as He pleases, and always as He pleases. Whatever God does is right, holy, just, and righteous. That book showed me who the God of Scripture truly was.

The second book God used was The Institutes of Biblical Law by R. J. Rushdoony. As I read it, I understood the proper application of God's law to my life. I saw that God's law was to be my standard for rule and practice—not for justification, but for sanctification. The agent in sanctification is truly the Holy Spirit, but God's law gives us direction.

There is no such thing as a holy, sanctified thief, murderer, or adulterer. If we are going to be holy, sanctified, and obedient, we must keep God's law.

When I saw the proper relationship of the law to my life, it changed the way I lived and changed my thinking. The third book that really changed me and gave me great encouragement was Romans 6 by Dr. Martin Lloyd-Jones. He was from England, a

medical doctor before he became a pastor and preacher. He was an excellent scholar, and I heard him preach when he was pastor of Westminster in England. I even visited him in his home when I visited England. He was a tremendous preacher and scholar, with whole series of books on Romans and Ephesians. Since he was a medical doctor, he also wrote Spiritual Depression, Its Causes and Cures, an excellent book that I have recommended to many people. But it was his single volume on Romans chapter 6 that opened my eyes to the truth I am teaching today.

We are not under the lordship and dominion of sin, nor are we in bondage to sin. Sin is not my lord; Jesus Christ is my Lord. I do not have to obey sin, because sin has absolutely no dominion over me. I must obey Jesus Christ, who is my Lord.

Go back in your Bibles to Romans chapter 6. I am going to use Romans chapter 6 to explain Galatians chapter 2 and verse 20, and today I am only going to explain, "I am crucified with Christ." We must understand that position. Paul asks in the first two verses, "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?"

Exposition of Romans 6:1-7

Notice that the Apostle asks two questions in verse 1. First, "What shall we say then?"—that is, what shall we say to those things he taught in Romans chapter 5? Then he asks, "Shall we continue in sin, that grace may abound?" These two questions are answered in verse 2 with another question: "God forbid, how shall we that are dead to sin live any longer therein?" Let us stop and consider verse 2: "God forbid."

The construction of "God forbid" simply means this: Perish the thought. Do not even let it enter into your mind. Do not begin thinking like this. Paul uses this phrase a number of times in the Bible, and whenever you see the phrase "God forbid," it means, Do not even think that way. Do not even begin to think that way.

So he asked, "Shall we continue in sin, that grace may abound? God forbid, perish the thought." Then he asked, "How shall we that

are dead to sin live any longer therein?" The next logical question that you and I would have to ask is, How in the world did we become dead to sin?

That is answered for us in verse 3: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" You are going to see this phrase in the Apostle Paul's writings several times. In fact, you will see it again in verse 16. "Know ye not." It is a very interesting Greek word translated "know ye not." Agnoeo is the word, and it literally means to be ignorant, to not understand, or to live ignorantly—to be an ignoramus.

When the Apostle Paul says, "Know ye not," that is a polite way of saying, "Stop being stupid. Stop being an ignoramus. You must understand this. You must grasp this. Do not be ignorant on this." He is telling us that this is a principle you and I must grasp: we were baptized by the Holy Spirit into the death of Jesus Christ. We are one with Him, and we are one in Him.

Notice the implication of that truth in verse 4: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." When he begins verse 4 with the word "therefore," you have to understand that "therefore" is a conclusion drawn on the previous three verses. If you understand the first three verses, he now makes this conclusion: in light of the fact of our oneness with Christ, "therefore we were buried with him by baptism into death." And just as Christ was raised from the dead by the glory of the Father, so we also should walk in newness of life.

He is saying that if you understand we have been crucified with Christ, that we have died in Christ, and that we were buried in Christ, you should now also understand that we have been raised to newness of life in the Lord Jesus Christ as well. This is the implication of our oneness with Christ: death and burial with Him are joined to resurrection and a new walk.

Verse 5 states it again in a slightly different way: "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." He is laying this out for us very clearly. Now let me tell you the certainty of verse 5.

When you study Greek, you find two words for “if.” There is “ei” with the indicative mode, or “ean” with the subjunctive mode. “Ean” with the subjunctive mode is always a question. To demonstrate that, I could look at Gary and say, “If you’re going to town tomorrow, I’d like to go with you.” He may or may not go, but if he does go, I would like to go with him.

Here is “ei” with the indicative: “Since you’re going to town tomorrow, I want to ride with you.” “Ei” with the indicative is a fact, a reality; it is not a question. Look at verse 5 again: “For if we have been planted together.” The word “if,” “ei” with the indicative, may be translated, “For since we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection.” This “ei” with the indicative mode is found in many places in the Bible.

One of them is in Matthew chapter 4. You remember when our Lord had been in the wilderness, had fasted forty days and nights, and was being tempted of the devil. Satan said to Him, “If thou be the Son of God, turn these stones into bread. If thou be the Son of God, jump off the temple.” When Satan said “if,” it was not a question. Satan knew that Jesus Christ was God in the flesh. What he was saying was this: “Since you are the Son of God, prove it. Turn these stones into bread. Show the world that you are the Son of God. Since you are the Son of God, jump off this temple.” That is exactly what the Apostle Paul is saying in verse 5 of Romans chapter 6.

“For since we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.” The Apostle Paul is telling us to stop being stupid. We have to live up to reality, because we are no longer the dead man. We are now the living man in the Lord Jesus Christ, because we are now in the likeness of His resurrection. The likeness of His resurrection in verse 5 is equal to walking in the newness of life in verse 4.

Since we are truly crucified with Christ and buried with Christ, it is inevitable that we are raised, or resurrected, together with Christ. When you look at verse 5, one dies and one lives. One is dead and buried with Christ, and the other is raised in newness of life in the resurrection of Christ.

This brings us to the question: Who died and who lives? The answer is in verse 6: “Knowing this,” he says. This is something you absolutely must know, grasp, and understand: “Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.” If you and I are going to live a life of victory in our Christian life, this is something we must know. We cannot be ignorant of this truth. Our old man was crucified with Jesus Christ.

The old man does not refer to our carnal nature. What, then, does the old man refer to? The old man refers to what we were in Adam. Look in Romans chapter 5 and verse 12. Here we have Adam, the first Adam: “Wherefore, as by one man sin entered into the world, and death by sin. And so death passed upon all men, for that all have sinned.”

Adam, our federal head and representative, sinned, and we sinned. When he fell, we fell. Through him, death came into the world, and death passed upon all men, for that all have sinned. The phrase “all have sinned” is an aorist passive, which means it happened once and for all, and it is over with. When did everyone sin once and for all? In the fall with Adam. We were one with him; we sinned with him and fell with him.

Skip down to verse 19, and you will see it again: “For as by one man's disobedience,” that is Adam, “many were made sinners, so by the obedience of one,” that is the Lord Jesus, “shall many be made righteous.” The old man is what I was in Adam. I am no longer what I was in Adam; I am now a new man in the Lord Jesus Christ. I have a new life and a new humanity. The old man was crucified once and for all.

Therefore, do not go on living as if you are the old man. You are not the old man. That old man is dead. You must put off the characteristics of that old man because he is dead. Now, let us suppose that you and I have a loved one.

It could be a husband, a wife, a brother, sister, mother, father, or child. Our loved one dies, and instead of burying the corpse, we keep that loved one in our living room, in a casket. Every day we go in,

brush the teeth, comb the hair, give a sponge bath, and put on fresh clothes.

You would say someone would have to be insane to do that. That's true. But that's exactly what the Apostle Paul is saying. We're no longer that old man, and we need to put off the characteristics of that old man. Martin Luther, the reformer, said this: "There are only two men in the world: Christ and Adam. And all others hang from their girdles."

You're either in Adam or you're in Christ. You cannot be in Adam and be in Christ. There are only two men, Christ and Adam. If you're in Adam, you're lost, condemned, and under the wrath of God. If you're in Christ, you have been forgiven, justified, and are on your way to be glorified. Clearly, then, if we are in Christ, we're no longer in Adam, because that old man was crucified. Therefore, we have to put off the characteristics of the dead man. We do not nourish or nurture the dead man. We do not keep putting fresh clothes on a dead man.

Ephesians 4:21 says: "If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." He tells you many of the characteristics of the old man that have to be put off, beginning in verse 25: "Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another."

"Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil. Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption." In other words, everything from verse 25 down through verse 30 is to be put off. Verse 31 has to be put off too: "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice." Here is what is to

be put on: “And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you.” You have to put off the old man and all the characteristics, and put on the new man with the new characteristics.

In Colossians chapter 3, beginning with verse 9, the Bible says: “Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him. Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness.” Here are things that are to be put off, and here are things that are to be put on.

Galatians 5:24 says, “And they that are Christ's have crucified the flesh with the affections and lusts.” Who died? The answer is that old man that I was in Adam. He is gone; he is dead. That old man was under the curse of the law, under the condemnation of God, and under the wrath of God. That old man was the epitome of sin, wickedness, and rebellion.

He was characterized by a depraved nature, and he acted out that depraved nature consistently and constantly. That old man was crucified. He did not crucify himself; he was crucified in Christ.

Romans 6:6 says, “Knowing this, that our old man is crucified with him.” This is something we must know. Why then was our old man crucified with Jesus Christ? Here is the answer: “That the body of sin might be destroyed, that henceforth we should not serve sin.”

The old man and the new man are opposites. The new man is the man with the repaired image of God in his life. The old man is the one with the depraved image of Adam in his life. Therefore, our old man is crucified with Christ so that the body of sin might be destroyed, and henceforth we should not serve sin. We died in Jesus Christ. We were crucified in Jesus Christ. Why? It is so that we might

become dead to sin and alive unto God through the righteousness that is in Jesus Christ. The old man is crucified with Christ for this purpose: that the body of sin might be destroyed, and that henceforth we should not serve sin.

"For he that is dead is freed from sin." Dead men do not sin. Dead men are not even tempted to sin. If you showed me a dead drunkard, and I had the best bottle of whiskey the world could ever produce, and I could shake that bottle in front of him, would he be tempted to drink it? The answer is no; he is dead.

If I found a dead thief and showed him an absolutely perfect plan whereby he could rob a bank and escape without any difficulty whatsoever, and no one would ever know that he robbed the bank, would he be tempted to rob it? The answer is no, because he is dead. Likewise, if I found an adulterer who was dead and showed him the most beautiful woman in the world, would he be tempted? The answer is no, because he is dead.

The Illustration of Christ's Death and Resurrection (Romans 6:8-10)

Now look at verses 8 through 10. Here we have a recapitulation of what Paul has already taught, using Jesus Christ as the illustration: "Now if we be dead with Christ, we believe that we shall also live with him." He has already drawn that conclusion. "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."

Verses 8 through 10, then, restate the truth Paul has already enunciated in verses 1 through 7. We know that we were crucified in Jesus Christ. We know that we died in Jesus Christ. We know that God raised Jesus Christ from the dead. Because God raised Jesus Christ from the dead, death has no more dominion over him. Death has been broken by Jesus Christ. He is not going to die anymore. He is living by the power of God the Father; he is alive forevermore.

Now, here is what he is telling us: "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." Since we are dead with Christ, here is a good question: If my old man has been crucified with Christ, and I am dead to sin, why do I have so much trouble with sin in my body, in my mind, and in my flesh? The Bible gives the answer: We do not count ourselves dead in Christ and alive in Christ.

The Command to Reckon (Romans 6:11)

For instance, look at verse 11: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." The word "likewise" means in this manner, or after this manner. After what manner? Paul has just given the illustration of Jesus Christ in verses 8 through 10. Jesus Christ died unto death and imputed sin only once, was raised from the dead by the glory of God the Father to walk in newness of life and to honor Him, and was seated by Him. Just as this happened to Jesus Christ, he is saying it should happen to us: "Likewise reckon ye."

The word "reckon" is from the Greek word logizomai. It literally means to think, to impute, to reckon, to account, to decide, and to determine. So he says, "Likewise, count, reckon, impute, determine yourself to be dead indeed unto sin and alive unto God through Jesus Christ." Paul is telling us to make application in our personal lives of that which happened to us in Jesus Christ.

Let me tell you something about logizomai. First of all, it is a present imperative. An imperative means it is a command. If I said to Alice, "Alice, get up and shut the door," that would be a command. If I said, "Alice, would you please get up and close the door?" that would be a question, asking her to do something if she would be pleased to do it. A command is an imperative, and He is commanding us to count ourselves dead indeed unto sin. Since it is present, it means something we are to be doing constantly and continually.

We have to do it over and over and over. I have been asked so many times, "Why do I have to fight so much in my Christian life? Why do I have to fight to keep my mind pure? Why do I have to fight to stave off the lust of my flesh and the desires of my mind?" Here is why.

Because we have been commanded to constantly and continually reckon ourselves dead indeed unto sin. The third thing about the word logizomai is that it deals with factuality and reality. It is not a word of supposition. If I ask Steve how much money he has in his bank account, and he says, “I have 50, 60, 70 bucks. I don’t really remember,” that is not logizomai. That is guessing. But if he says, “I have $7,150,” and, when asked whether he is sure, replies, “I’m absolutely positive. I don’t have $7,149. I don’t have $7,151. I have $7,150,” that is logizomai. It deals with reality and factuality; it is not guessing.

So when he says, “Likewise, you’re commanded to be continually counting yourselves to be dead indeed unto sin and alive unto God through Jesus Christ our Lord,” that is a reality, something we must do consistently and constantly.

Here are two questions. What can sin do with a dead man? The answer is nothing. What can sin do with a man who is alive in Jesus Christ? The answer is absolutely nothing. The Apostle Paul is telling us to be constantly and consistently reckoning, counting ourselves dead indeed unto sin and alive unto God through the Lord Jesus Christ.

Sin's Dethroned Reign (Romans 6:12)

Now look at verse 12: “Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.” There are several things to point out. Notice what this verse does not say. It does not say, “Let not sin therefore be in your mortal body.” Sin is in us. We are sinners. We may be saved sinners, but sin is in us.

We will not be perfected until we have our glorified bodies. That is a fact. Everything we do is tainted with sin, even our prayers, because many times they are selfish. We do not ask in faith, according to the Word of God, or for God's honor and glory. We are sinners. He did not say, "Let not sin therefore be in your mortal bodies." Here is what He did say: "Let not sin therefore reign in your mortal bodies, that ye should obey it in the lusts thereof."

The word for "reign" is basileuō in the Greek, and it literally means to exercise kingly power, or to rule and reign as a king. King

Sin has been dethroned. Sin is not our Lord or our king. It has no right to command or exercise kingly power. Just as the lordship, kingship, and dominion of sin have been broken, sin has no right to rule us, command us, make suggestions, or tempt us. Any attempt to do so should be considered illegal and usurped authority.

Consequently, sin has no right to command, and we have no duty to obey. When he says that we should not obey in the lusts thereof, one of the Greek words is hypakouō, meaning to listen, hearken, or obey. When sin knocks on our door, we have no duty to answer, no obligation to open the door and let sin in.

Sin is in us, but its power is broken. Its right to command is gone. When we were unsaved, sin commanded and we jumped; we did exactly what sin wanted. But now that power is gone. The old man has been crucified, and the dominion and power of sin are no more. Even the Apostle John recognized this when he wrote in 1 John 2:1, "My little children, these things write I unto you, that ye sin not."

Here is a position that you have to understand: We may be sinners, but we are not obligated to sin. We do not have to sin. Just because sin tempts me or tries to seduce me does not mean that I have to obey. Gary could come up to me and say, "Pastor, I have a wonderful idea of how we can make lots and lots of money. All we have to do is start defrauding people, and we'll start with Steve first. He's got plenty of money; we'll get his." I can say, "Gary, I'm not interested in that. I'm not going to steal, for the Bible says, 'Thou shalt not steal.'"

Here is an unclean thought that comes into my mind. I am not going to sit here and think, "Wow, yeah." I am going to say, "Lord, I don't want that thought. That is not my thought. I reject it. I refuse it. I purposely and deliberately place my mind upon the Lord Jesus Christ, upon His Word, and I ask You for the mind of Christ." Just because some thought flies through my mind—and if you ever prayed, I can assure you thoughts go through your mind—where did that thing come from? I never even thought about that. It was nowhere near in my mind. But there it is. You have to deal with it and say, "Lord, that's not mine. I don't want it. I will not have it. I want the mind of Jesus Christ."

This is what he is saying: "Likewise reckon ye also yourselves to be dead indeed unto sin, and alive unto God through the Lord Jesus Christ." Then he said, "Let not sin therefore reign in your mortal bodies, that ye should obey it in the lusts thereof." We have no duty or obligation to obey sin. We are sinners; we are not perfect, but we do not have to sin. We have the right to overrule it because its power has been broken.

Applications and Conclusion

Here is the first application: If you desire to live a holy, godly, sanctified, and obedient life and to walk in newness of life, you must learn to consistently, constantly, and continually reckon yourself to be dead indeed unto sin and alive unto God through the Lord Jesus Christ. Why do I have to fight so much just to keep my mind or body pure? Because the Christian life is a warfare. The Apostle Paul said, "What? I die how often?" Daily. Some of us must die not just daily, but hourly, minute by minute, and moment by moment, because we are fighting to keep our minds and bodies pure.

It is a struggle for everyone. Not everyone has the same temptations or inclinations, but everyone is tempted. We do not have to yield to those temptations.

The second application is this: We must consider that to fail to reckon and count ourselves dead indeed unto sin and alive unto God through the Lord Jesus Christ is a denial of the person and work of Jesus Christ. In essence, we are saying that He did not deliver us from the bondage of sin; that we are helpless, and have to do what sin says. No. It is a denial of the victory of the Lord Jesus Christ.

So we must come to this conclusion: Sin does not control us, dominate us, or rule over us. We have a new Lord, a new King, and a new ruler: the Lord Jesus Christ. Therefore, we must count ourselves dead indeed unto sin, but alive unto God through the Lord Jesus Christ. You may ask, How do I manifest, demonstrate, and know that I am alive unto God the Father through the Lord Jesus Christ?

My answer is that you need to hear that truth. Remember the rest of the verse. I only covered, "I am crucified with Christ." Paul said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ

liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Likewise, reckon ye also yourselves to be dead indeed unto sin, and alive unto God through Jesus Christ our Lord.

Father, in the name of Jesus Christ, we bow to Thee. We thank You for Your Word and Your truth. Lord, help us, as You have commanded us, not to be ignorant. When You say, "Knowing this," help us to grasp it, understand it, apply it, and make it ours. Help us to know that we are indeed dead indeed unto sin and alive unto God through Jesus Christ, our Lord. Give us Your grace, mercy, and understanding. In Thy name we pray, Amen.

CHAPTER 2

Have You Been Crucified?

Part Two

Review of Part 1 and Introduction to Romans 6

In Galatians 2:20, the apostle Paul says, “I am crucified with Christ. Nevertheless, I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me.” In the very first message last week, I announced what I believe are some very important truths.

It would do well for each of you to re-listen to that message—in fact, you might even re-listen to it several times—and/or at least read the notes over a number of times. In that lesson, I gave a brief history of crucifixion. I pointed out that the Roman style of crucifixion was not a gentler, kinder, and more gracious form of death. No, it was rather one that was meant to increase the agony and that of a lingering death. In fact, from the medical report that I gave you, they said that crucifixion could last anywhere from six hours to four days, depending, of course, how the individual is crucified.

So in the first message, I simply asked this question: Have you been crucified? The question was not asked in reference to a real, literal, physical crucifixion, which, of course, none of us have been really crucified in that sense of the word. But it was asked to make us think about our union and our oneness with Jesus Christ.

The truth of the matter is, I gave you a number of scriptures that showed our identification with Christ. I also said that if you are a Christian, you have been crucified because He is our head and we are His body. Certainly, the very fact that we have been crucified with Christ is a truth that most people have never really considered and never thought about the implications or the applications of that truth.

The Apostle Paul said in Galatians 2 and verse 20 that he was crucified with Christ. The Greek construction is a perfect active indicative, which means it is not only something that is absolutely true based upon the indicative mood, but, since it is a perfect, it means that it happened in times past with a continuing application, and it continues to be true as well. We looked at a number of passages, including Ephesians, Colossians, and Romans 6, where the Bible teaches that we not only were crucified, or died, with Christ, but were buried with Christ, raised from the dead in Christ, and also ascended into heaven in Jesus Christ.

John Gill said: “Christ sustained the persons of all of his people. And what he did and suffered was in their name and on their account. And so they were crucified and suffered with him, as they are said to be buried with Him, and to be risen with Him, and to sit together in heavenly places in Him.”

The truth of Galatians 2 and verse 20, where the Apostle Paul said, “I am crucified with Christ,” is amplified by the Apostle Paul in Romans 6. He really amplifies the truth that he just stated in Galatians chapter 2. The thrust of everything that is taught from Galatians chapter 2 can be found in far greater detail in Romans chapter 6. In this passage, the Bible teaches us that we are absolutely free from the dominion of sin. Sin is not our Lord; sin is not our King. Sin has absolutely no right to rule or reign over us because we have been crucified with Jesus Christ.

The Command to Reckon Ourselves Dead to Sin (Romans 6:11-12)

In verses 11 and 12, he says: “Likewise reckon ye also yourselves to be dead indeed unto sin, but alive to God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.” Thus, he says, “Likewise reckon ye yourselves to be dead indeed unto sin.”

Let me emphasize two words again, which I emphasized last week. The first is “likewise,” because the word literally means “in this manner” or “after this manner.” In verses 8 through 10, Scripture speaks of the Lord Jesus Christ: how He died once to imputed sin, was raised from the dead, lives under the power of God, and consequently has no more dominion over Him. Therefore, when verse 11 says “likewise,” it means in this manner, just as Jesus Christ died, was buried, and was raised from the dead. Likewise, we also are to reckon ourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

The second word is “reckon.” It is the Greek word logizomai, which literally means to think, to impute, to reckon, to account, to reason, to decide, and to determine. Moreover, it is a present imperative. First, this means it is something to be done continually, because it is present. Secondly, it is an imperative, which means it is a command. Thirdly, logizomai is a word that deals with reality; it does not deal with suppositions. If I reckon that I have 250 bucks in the bank, I have 250 bucks in the bank. I do not have 251 or 249; I have 250. It deals with reality and truth.

The apostle is telling us in verse 11 that, just as Christ died and was raised from the dead, in like manner we are to impute, count, or reckon ourselves to be dead indeed unto sin and alive unto God through the Lord Jesus Christ. So I ended last week with this question: How do I ascertain whether I am truly reckoning myself to be dead indeed unto sin and alive unto God through Jesus Christ? I could ask it another way: What would be the evidence in my life? What would demonstrate that I am indeed counting myself dead indeed unto sin and alive unto God through the Lord Jesus Christ?

Yielding Our Members as Instruments (Romans 6:13)

The Apostle Paul actually answers that question in several books that he wrote, including Romans chapter 6. In verse 12 he says, “Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.” He did not say, “Let not sin therefore be in your mortal body,” because it is in us. But he says, “Let not sin therefore reign in your mortal body.”

In other words, sin is not our king. Its power has been broken. How can we discern whether sin is reigning and ruling in our lives, or whether Jesus Christ is ruling and reigning in our lives? The Apostle Paul gives us in this passage a very practical and demonstrable manner by which you and I may know whether we are genuinely, truly reckoning ourselves to be dead indeed unto sin and alive unto God through Jesus Christ. He begins with verse 13: “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.”

When he says, “Neither yield ye your members,” what in the world are your members? Your members are every part of your body, every part of your being. My brain is one of my members. Yes, my heart and my affections are members, as are my hands, feet, eyes, and ears. We cannot move or think without using the members of our bodies.

If I decide that I want that pair of glasses, I have already thought, “I want that pair of glasses,” and my brain sends a nerve stimulation to my arm and hand. I reach out and pick up that pair of glasses. Our members constitute everything that basically makes up our being. So he says, “Neither yield ye your members as instruments of unrighteousness unto sin: but yield your members,” he says, “unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.”

There are two words in verse 13 that we really need to understand. The first is the word "yield." It occurs five times in our Bible from this one Greek word, paristēmi. When we hear "yield," we normally think of "submit to." You come to a traffic circle, see a sign that says

"yield," and understand that it means submitting to the oncoming traffic; in other words, do not pull out in front of it.

The word paristēmi is formed from para, a preposition meaning "alongside of," and histēmi, meaning "to cause to stand." Literally, it means to place beside or near, set at hand, present, offer, provide, or stand ready. So note what he said in verse 13: "Neither stand ready, neither place beside, neither set at hand, neither present, neither offer, neither provide your members as instruments of unrighteousness unto sin." We could summarize the command this way: Do not come near, think about, or consider—especially with a view to acting upon—that which is evil, sinful, and wicked.

Let me remind you of a principle: When God forbids any sin, at the same time He forbids anything that would lead up to that sin. If I see Lorraine's purse and notice a big bulge in it, I might think, "Wow, she's got a lot of money in that purse." Then I might think, "Wow, I'd really like to have that money."

God says, “Thou shalt not steal.” So, stealing, or theft, is sin. But at the same time, God is also forbidding my coveting and my desiring whatever she has in that purse, because my coveting and my desiring would lead up to the sin of theft. Here is another good illustration. Everyone knows about Genesis chapter 3, when the Bible tells us that the serpent approached Eve and said, “Yea, hath God said, Thou shalt not eat of this tree?” And what did Eve say? She said, “God said, Neither shall we eat of it, neither shall we touch it, lest we die.”

I have heard people say, “God never said not to touch that tree.” It is true. God never said, “Do not touch that tree.” Therefore, some are trying to say that this was adding to Scripture. But not in reality, because when God says, “Don’t eat of that tree,” how in the world could they eat of it without touching the fruit and pulling the fruit? So when God forbade them to eat of that tree, at the same time He forbade them to touch that fruit, to pull it, and to partake of it.

Clearly, when God forbids any sin, at the same time He forbids everything that would happen to lead up to that sin as well. Now, the second part of this is in verse 13. He says, “But”—in other words, here is a big transition—“yield yourselves unto God, as those that are

alive from the dead, and your members as instruments of righteousness unto God."

Note, if you would, that the word "yield" is the same. You are to stand ready to present, to offer, to provide, and to bring everything into obedience to the one true and living God, because you have been raised from the dead in Jesus Christ. Notice also that the word "yield" occurs twice in verse 13. The second word that occurs twice in verse 13 is "instruments." "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."

The word "instruments" is a very interesting word. It is the word hoplon, H-O-P-L-O-N is how we would spell it. It is translated as "instruments" two times in our Bible. It is also translated as "weapon" two times in our Bible, and it is translated as "armor" two times in the Bible. So when we are talking about instruments here, we are not talking about musical instruments. We are not talking about eating instruments. We are talking about instruments of warfare. We are talking about weaponry.

Based upon verse 13, we need to understand this: we are either using our bodies, our members, as weapons of warfare against sin and wickedness, or we are using our bodies as weapons of warfare against God and righteousness. Our members, our bodies, are instruments. We are not to use these weapons of warfare against God and righteousness, but against ungodliness and disobedience. We are not to yield to evil or present our bodies as instruments for evil; we are to yield unto God and present our bodies as instruments unto Him.

In verses 14 and 15, Paul says, "For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid!" Sin is not our lord, and sin does not have dominion over us, because we are not under the law, but under grace.

Not Under Law but Under Grace (Romans 6:14-15)

What does he mean? Obviously, he is not saying that the law is no longer in effect. He does not contradict Himself. In Romans 3:31, Paul asks, "Do we then make void the law through faith? God forbid: yea, we establish the law." Faith, Bible preaching, and Bible teaching establish God's law. When he says, "We're not under the law," he is not saying that the law has been done away with. The law was never given for our justification, but it is given for our sanctification.

He is saying two things. First, we are not under the law as a means of justification. Second, we are no longer under the law as a means of condemnation. The law is our standard for sanctification, but not for justification.

What can the law do with a dead man? The answer is nothing. Recently, there was a shooting in Indiana. A murderer who murdered three people as they were eating in a food court wounded several others. This young man, Dickens, only twenty-two years of age, from forty yards, fired ten rounds at the murderer.

Eight out of the 10 hitting, which was a wonderful, wonderful ability—even the first one hitting. Law enforcement said he took him down within 15 seconds, then came back and changed that: it was an even shorter period of time. Here is a man who has just been shot dead while in the process of murdering people. So let me ask you this question: Since he has been shot dead, what is the law going to do to him? Are they going to run up to him, arrest him, handcuff him, put him on trial, find him guilty, and electrocute him? They are not going to do that, because he is dead. What can the law do to a dead man?

Absolutely nothing. So even God's wrath and God's law in condemning us, we are already dead. We have already been condemned in Jesus Christ. Clearly, then, the Apostle Paul is not saying that the law has been done away with. No. Look at what he is saying in verse 15: "What then? shall we sin, because we are not under the law"—that is, for justification or condemnation—"but under grace? God forbid." Remember, anytime you see the phrase "God forbid," it literally means, "Perish the thought." Do not even think about it; do not let it enter your mind whatsoever. If anyone

thinks that not being under the law as a means of justification or condemnation gives us liberty to sin, Paul corrects that misconception immediately. "What then? shall we sin, because we're not under the law, but under grace? God forbid." Do not even begin to think like that.

Slaves to Whom You Obey (Romans 6:16-18)

Note verse 16, because here is where the rubber meets the road: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"

The word "servants" is doulos, which means bond slaves. Notice again what Paul is saying: "Know ye not?" Go back to verse 3, because I explained this last week: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" This phrase "know ye not" is a polite way of saying, "Don't be stupid. Don't be an ignoramus."

Here is something you need to know and understand. He uses the same language in verse 16: “Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?” Basically, the Apostle is saying that your profession of faith is absolutely worthless unless it is demonstrated by obedience. If you want to know who is your Lord, see whom you obey. If you obey sin, sin is your lord. If you obey Jesus Christ, Jesus Christ is your Lord. You remember what our Lord asked in Luke chapter 6 and verse 46: “Why call ye me, Lord, Lord, and do not the things which I say unto you?” In other words, if He is truly your Lord, then you are going to obey Him. To whomever you yield yourselves servants or slaves to obey, his servants you are, whether unto sin or unto righteousness.

Charles Spurgeon said it like this: “If then a man lives a life of sin, he proves that he is a servant of sin, for he has obeyed its commands. And let that man know assuredly that he has nothing to do with Christ while he's living in sin. But if a man lives in obedience to Christ and seeks after righteousness and true holiness, that man is evidently the servant of righteousness and so the servant of God.”

Here is another quote from William Newell in his book on Romans, commenting on this verse: “Know ye not, that to whom ye present yourselves as bond servants unto obedience, his bond servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness?” The answer to the second question is that God has set believers free to serve Himself. The only other master is sin, and bondage to sin results from serving sin. But the Word of God says to the believer, “You're not under the law, but under grace.” Many people have been convicted of the guilt of sin and have relied on the shed blood of Christ as putting away that guilt. They have not yet, however, seen the state of sin as abject slavery. The strength of sin is just as real as its guilt. No creature can free himself from the bondage of sin. Sin brought to fallen man the inability to do anything else but sin. Although contrary to conscience, reason, and the desire for liberty, in spite of the terror inspired by tragic examples about them, yea, despite awful warnings and expectations of personal impending ruin, men continue in sin and its bondage.

But there is another obedience, that unto righteousness. The case turns on the words, “to whom ye present yourselves as servants.” Let us remember, then, that the obedience unto righteousness is always the obedience of faith. Paul tells us plainly that we can know whether or not we have reckoned ourselves dead indeed unto sin and alive unto God by whom we serve and whom we obey. We can either obey sin, or we can obey the Lord Jesus Christ.

So he says, “Know ye not?” Do not be ignorant about this. Do not play stupid. You have to know that whomever you yield your bodies, your members, to obey, his servants you are. Period.

In verses 17 and 18 he says, “But God be thanked, that ye were”—that is past tense—“the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness.” We were the servants, the slaves, of sin, but we obeyed from the heart that form of doctrine which delivered us from this slavery and bondage. We are no longer bond slaves to sin; we are now bond slaves to the Lord Jesus Christ under righteousness. In other words, we have changed masters and lords. We are no longer under the

dominion of sin, but under the dominion and authority of the Lord Jesus Christ.

When he says, “being then made free from sin,” he is not saying that we are personally now sinless. Taken in context, it means being made free from the bondage or dominion of sin. That is what this entire chapter has been about. Being made free from the dominion of sin, we became the servants, or slaves, of righteousness.

Paul is telling us that men are either in Adam or in Christ. They are either slaves of sin or slaves of righteousness, either slaves to wickedness or slaves to holiness, either slaves to sin or slaves to the Lord Jesus Christ.

The Fruit of Service and the Call to Equal Devotion (Romans 6:19-23)

In verses 19 through 23 he sums up his argument: “I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness.”

"What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin"—that would be free from the dominion and bondage of sin—"and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Now, note back in verse 19: "I speak after the manner of men because of the infirmity of your flesh"—the weakness of your flesh—"for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness and to holiness."

How did we serve sin when we were under its dominion, bondage, and kingship? We served sin gladly, willingly, obediently, and practically. When sin demanded that we jump, we simply asked, "How high?" Think about it when you were unsaved, when you were unconverted. The lust of the eyes, the lust of the flesh, and the pride

of life—all these led us to render to King Sin a willing, glad, obedient, and practical submission. That is how we served sin.

Paul says, "for as, even so now." Are you going to give Jesus Christ any less service than you gave to sin? If you served sin willingly, gladly, obediently, and practically, will you not serve the Lord Jesus Christ in the same way? That is exactly what he is saying. You did it this way when you were unsaved; are you going to do it indifferently now that you are saved? Are you going to render less to Jesus Christ than you rendered to sin?

Look at verse 21. He asks, "What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death." Let me ask this question: Let us pretend that we are about to have a testimony meeting, and I invite everyone in this room to stand and testify to what they did before they were converted—to tell all those secret sins and some of the open sins, and tell everybody what you did.

Do I have any volunteers? The answer is no. Why? Because we are ashamed of those things. I am ashamed of my sins. I often say to the Lord, “I do not know why, other than the fact that I am a sinner, but I did it and am so ashamed.” I do that today, practically every time I pray. David said, “My sins are ever before me.” It is true that the Lord forgives our sins, but unhappily their memories remain within us. So he said, we are ashamed of those things, and their end is death. But now, he said, watch it in verse 22, “But now being made free

We are free from sin—that is, free from the bondage of sin—and become servants, or bond slaves, to God. We have our fruit unto holiness, and the end everlasting life. So here is another question. Let us suppose that we are going to have a testimony meeting, and I ask, “How many of you are willing to stand up and tell what Jesus Christ has done for you and how He delivered you?” Everyone is willing to testify to that, because we understand the grace and the mercy and the power of God in delivering us from the bondage of sin.

Paul is teaching us that, in a very practical way, we can tell whether or not we are actually reckoning ourselves dead indeed unto

sin, and ourselves alive unto God through Jesus Christ our Lord. We have thrown off, or should have thrown off, the dominion of sin because we are now under the dominion of the Lord Jesus Christ.

Practical Evidence of Reckoning: Putting Off and Putting On (Colossians 3, Ephesians 4)

I pointed out last week that the old man was crucified—that is, what we were in Adam. He is gone. However, characteristics of that old man, of that old life, still are retained within us. The old man may be dead, but we keep dressing him, which we should not do.

Look in Colossians chapter 3, beginning with verse 1: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." "Since ye are risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."

If we have been crucified with Christ, and if we are risen with Christ, what are we doing? We are seeking those things which are above, where Christ is on the right hand of God. We have set our affection on things above and not on things below, not on things of the earth. If we are still in bondage to sin, if sin is our king and our Lord, and we are still under its dominion, we are not seeking those things which are above, where Christ is on the right hand of God. We are not setting our affection on things above; we are setting our affection on things of this earth. So he says very plainly, "Ye are dead, and your life is hid with Christ in God."

The newness of life is demonstrated as well as confirmed by putting off the old man and putting on the new man. In Colossians 3:5, Paul says, "Mortify therefore your members which are upon the earth." This recalls Romans 6: "Neither yield ye your members as instruments of unrighteousness." To mortify means to make dead or to count as dead. The word is related to "mortician," and also to "mortgage."

"Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath

of God cometh upon the children of disobedience: in the which ye also walked sometime, when ye lived in them." That is what we were, and those are some of the old characteristics that have to be mortified.

But now, "ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him." In this new life there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: "but Christ is all, and in all."

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity," or love, "which is the bond of perfectness." If we are dead to the old man and alive in Jesus Christ, we need to dress differently.

There are certain things we need to put off and certain things we need to put on. Ephesians 4 tells us how we can know whom we are serving and whether we are reckoning ourselves dead indeed unto sin and alive unto God through Jesus Christ: "But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation" or conduct, "the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness."

"Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil. Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers."

"And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption." One of the ways that we grieve the Holy Spirit of God is when we do not put off the characteristics of the old man and put on the new characteristics of the new man. When we act as if the old man was not crucified, we grieve the Holy Spirit of God. "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

The Apostle Paul in Romans chapter 6 is completing in Colossians 3 and Ephesians 4 the very truth that he taught in Romans chapter 6 and Galatians chapter 2. If we reckon ourselves to be dead indeed unto sin, we do not yield our members as weapons of warfare against God and righteousness. Rather, we yield them and present them as weapons of warfare against sin and wickedness.

Abiding in Christ Through Obedience (John 15:10)

We turn from those things and serve the Lord Jesus Christ. The same truth was enunciated by Jesus Christ in John chapter 15. The theme of those first several verses is abiding in Christ: "I am the vine, ye are the branches: He that abideth in me." Years ago, I read many books on abiding in Christ. Many of them were pure pietism, and some were so esoteric that they were almost pure Gnosticism. They made it seem that this knowledge was secretive and that only a few exalted saints had ever reached the state of abiding in Christ.

Our Lord said, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." What is abiding in Christ? It is keeping His commandments. It is obedience, not some secret knowledge floating around in the universe somewhere. It is practical obedience. Therefore, putting off the characteristics of the old man and putting on the characteristics of the new man is abiding in Christ, because we are obeying Him.

When we put off anger, wrath, malice, and evil speaking, we are obedient. When we put on forgiveness, tenderness, loving one another, and acting kindly and graciously, that is living the new resurrected life in Jesus Christ.

Putting off the old man and putting on the new man must be done not only daily, but sometimes hourly and even minute by minute. It is not like walking down a church aisle and saying, “I came forward because I want to rededicate my life to the Lord,” and then going out and totally forgetting everything before the day or week is over. This is something we must do continually, consistently, and constantly. Many times a day, our flesh will act up, and we have to say, “I reckon myself to be dead indeed unto sin. I reckon myself to be alive unto God through Jesus Christ our Lord.” We must do this daily, just as the Apostle Paul said, “I die daily,” and sometimes hour by hour as well.

Spurgeon said, "I do not know a better epitome of a Christian experience than this. This is the daily walk of a true child of God. If he lives after any other sort, then he lives not a Christian life at all. Christ living in us, ourselves living upon Christ and our union to Christ being visibly maintained by an act of simple faith in Him. This is the true Christian life."

Go back in your Bibles to Galatians chapter 2 and look at verse 20. This one verse teaches what I have just taught—two hours, one hour last week and an hour this week. You say, "Well, why couldn't I just read the verse and save all that time?" You probably could have, if you had understood everything that the Apostle Paul was saying.

Notice what he says: "I am crucified with Christ." What has he just said? I'm dead. I died in Christ. I'm crucified with Christ. "Nevertheless I live." What did he just say? I'm alive in Christ. I've been resurrected. So he said, I'm dead, but I'm alive. That is we as Christians: we are dead in that we were crucified in Him and with Him, and now we are alive because we were resurrected in Him as well.

"Yet not I, but Christ liveth in me." Everything now that Christ wants me to do, that's what I want to do. I'm putting off the old man. I'm putting on the new man. I'm crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life that I now live I live by the faith of the Son of God, who loved me and gave himself for me.

I am reckoning myself dead indeed unto sin and alive unto God. I recognize my obedience and my allegiance is now to my new Lord and Master, Jesus Christ. I'm no longer under the bondage of sin. I'm now the bond slave of Jesus Christ, and I live by Him, in Him and through Him.

Life Springs from Death

Life Springs from Death (John 12:23-25)

I want you to see a truth that you may not have really comprehended. This truth becomes very evident in light of what we just read in Galatians 2:20 and Romans chapter 6. Here is a truth that must be emphasized and understood: life springs from death. In John chapter 12, beginning with verse 23, we read, “And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.”

What our Lord just said is true not only in the natural world; it is also true in the spiritual world. Have you ever stopped to think that every vegetable we eat, enjoy, like, and love comes from a dead kernel? That delicious sweet corn comes from a dead kernel. Something has to die in order for others to live. Jesus Christ died that we might live. Life comes from death. Our spiritual life comes from Him. He was our substitute, our sacrifice, and our propitiation. All of our life comes from Jesus Christ.

Now, here is a wonderful truth that we must grasp. Not just that our life comes from Him—it does—but any progress that we make in holiness, obedience, and sanctification comes through Him. By His grace, when we obediently reckon, count, and determine ourselves to be dead indeed unto sin and alive unto God through the Lord Jesus Christ, we come to the realization that sin does not have dominion over us. Jesus Christ has dominion over us. Therefore, we are absolutely free to disregard sin, dispute sin, and ignore sin. We do not have to obey sin, because sin is not our Lord. We must obey the

Lord Jesus Christ. The impact of Galatians 2:20 and Romans chapter 6 is our identification with Jesus Christ.

Suffering with Christ and Future Glory (Hebrews 13:12-13, Romans 8:17)

Look in your Bibles at Hebrews chapter 13, particularly verse 12: "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach."

You remember that last week I read the passage, "they think it strange that ye run not with them to the same excess of riot." What does that mean? When we obey our Lord and bring our lives into conformity to His word, the world thinks we are strange. The world thinks that we are crazy, cuckoo, and without good sense, because if we had any sense, we would be enjoying ourselves right now. In one sense of the word, we are fellowshipping with our Lord through humiliation. We are suffering with Him as He suffered when He was ridiculed and mocked.

There is another truth prevalent in Scripture. The Bible tells us in 2 Timothy 2:12, "If we suffer with him, we shall also reign with him." Romans 8:17 makes this exceedingly clear: "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

The world may think, in one sense of the word, that we are suffering when we reckon ourselves to be dead indeed unto sin. But that is not suffering for the child of God. Our denial of ourselves and our flesh is a recognition that we are no longer under the bondage, tyranny, and dominion of sin, but are now under the authority of the Lord Jesus Christ. If we obey Him, the Bible tells us very clearly that we shall be glorified also with Him.

Paul said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live"—by reckoning myself dead indeed unto sin and alive unto God through the Lord Jesus Christ—"the life which I now live I live by the faith of the Son of God, who loved me and gave himself for me." We have been

crucified with Christ, and we need to recognize it, apply it, and count ourselves dead unto sin and alive unto God through Jesus Christ.

Father, help us today, we pray. Teach us and build us up in the most holy faith. Lord, give us Your grace, mercy, goodness, and kindness, and help us to reckon ourselves dead indeed unto sin and alive unto God through Jesus Christ our Lord. May we apply these truths to our hearts. In the name of Jesus Christ, we ask and pray. Amen.

Source Notes

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