***Your Position in Christ  
RO73-02***

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In Romans 6:10, Paul has summed up the relationship of the Lord Jesus Christ to human evil and the sovereign authority of the sin nature which we inherited from Adam. Verse 10 said, "For in that He died, He died unto sin once (that is, once-for-all). But in that He lives, He lives unto God." He now lives in the realm of relationship to the living God and in authority to that God. The Lord Jesus Christ has died once-for-all to pay for all the sin of mankind. There is no unpaid-for sin left in the universe. Jesus Christ has also been raised from the dead to live forever in the realm of the authority now of God the Father.

We've been pointing out that all systems of religion which reject this death and resurrection accomplishment of Jesus Christ in respect to human sin, or a system which adds human doings to what He has accomplished, is a system from Satan, and will lead an individual into hell.

We now begin a summary verse. Verse 11 summarizes now what has preceded up to this point, and ties the whole thing together. Verse 11 discusses first a reality which we as Christians are to accept. It begins with the word "Likewise," which is a very important word here. It looks like this in the Greek language: "houtos." The word "houtos" means "even so," or "in this way." The word here refers to what has preceded in verse 10 about the death and resurrection of Jesus Christ.

So, immediately you must take the word "likewise," and in your mind, form an arrow that points back to verse 10. Verse 10 has declared to us something about the death and resurrection relationship of Jesus Christ. This word "houtos" indicates an inference which is to be drawn from the relationship that the believer has to Jesus Christ. Because there is a relationship between us and the Son of God, there is a conclusion which we are to draw from what has been said in verse 10.

This is a rather frequently used word by the apostle Paul. It is a word that he likes to use to convey great doctrinal principles. He uses it 19 times in Romans alone. He uses it 16 more times in the rest of the epistles which he has written. So, this word is a significant word. When the apostle Paul uses it, you know that he is trying to clarify some kind of a relationship, establishing some kind of comparison.

**Reckon**

The next word "reckon" is this word that we have had many times: "logizomai." The word "logizomai" means "to consider," or "to count as being true." The basic idea of "logizomai" is "to regard oneself as something," or to act on a set of facts in spite of appearances. It's referring to a personal decision which is based on the doctrine that we have already had explained to us so frequently of the believer's union with Jesus Christ. We have been united, as you will remember, to Jesus Christ through the baptism of the Holy Spirit. The baptism of the Holy Spirit is not something that happens to a Christian after he is saved. It happens to a believer at the point that he is born-again. And the result of that union with Jesus Christ is that we share in His death for sin, and we share in His resurrection life. We once were related to Adam, and we shared the guilt of Adam, and we shared the consequent death.

So, this word is a word that indicates that we are to recognize that something is true about us. And we are to recognize here, specifically, that Paul is speaking about the position that a Christian has. He is talking about a positional relationship that the believer has because of his union with Jesus Christ. "Logizomai" here does not refer to experience. You do not reckon something about an experience. You do not reckon an experience. An experience is something you have. But we are to reckon something that is true about ourselves relative to a position, not to reckon something about ourselves in experience. We are still now at this point talking about positional sanctification. So, this word "logizomai" is telling us to reckon something about a position, and it's a fitting word to use.

This verse is not telling us how to live as Christians. It is, however, a very important verse that lays the basis for how we are going to live as Christians. It is important to understand that, even when we fail in godly living, we are still free from the sovereign control of the sin nature. And that's what the apostle Paul has been establishing here. "In Christ" means freedom from domination to the sin nature.

The comparison to Jesus Christ here is what Paul has in mind when he says, "Likewise." Likewise what? Well, just as what is true about Jesus Christ in verse 10, now you recognize that that is true about you. And that's the meaning of that word "likewise." What is true in verse 10 about Jesus Christ (you must understand) is also true about you.

**Be What You Are**

Of course, in verse 10, he's not talking about any living on the part of Jesus Christ. He's not talking about how Jesus Christ lived. He's talking about a relationship that Jesus has to bearing our sins, and the consequent position. What Paul is saying then is that Christians should consider themselves to be what they are. Many Christians do not really know what they are. When they don't know what they are, they get an awful lot of mixed-up ideas concerning how they should live, and concerning the problems that are involved in their daily lives – their personal failures. Once you understand who you are as a Christian, your living falls into place.

This particular verb is in the present tense, which, in the Greek, tells us that we are to constantly hold this view about ourselves – that He is going to declare here in just a moment. And while grammatically, this is in the middle voice, it's one of those verbs that actually has an active meaning. So, this is a position that a Christian is to assume – an attitude that the Christian himself is to assume. And in the Greek language, the mood here can be either indicative or imperative. Indicative mood makes a statement. It just tells you that something is so. Imperative is a command. And it just so happens that this particular situation has the same ending in the Greek language. It's a pity they didn't work this out so they could be a little more specific. But when you get this particular situation, you can't say, "It's this or this:" indicative; or, imperative. It has the same ending. So, you have to decide on the basis of context.

**A Command**

In this situation, it is better to view this as an imperative (as a command), because, in short order, in the verses which follow, particularly verse 12-13, we do have clear imperatives being declared. So, it fits in the context that what we have here is a command from God. We actually have a command being expressed by God the Holy Spirit, as to an attitude of mind that you are to have concerning yourself – an attitude that you should have about yourself. This particular command is violated by thousands of Christians. They have completely wrong attitudes about themselves because they do not understand their relationship to Jesus Christ, and what is consequently true about them.

This same word, "logizomai," is one of the words that Paul again likes to use. For example, it's interesting to notice that in Romans 4, this same word was used in verses 3, 6, 8, 9, 10, 11, 22, 23, and 24. It's translated by words like "counted," "imputed," and "reckoned." All of these are stressing again and again something that we should recognize to be true about ourselves – something to be the case.

It is used in Romans 3:28 to indicate a conclusion that we should reach about justification by faith apart from human doings. In Romans 3:28, the apostle Paul says, "Therefore, we conclude (therefore we 'logizomai') that a man is justified by faith apart from the deeds of the law" – apart from human doing.

So, this word "logizomai" means "to recognize that something is true about yourself:" We are to recognize that justification is the result of our believing God apart from human doing. The word "reckon" does not suggest taking the mental attitude, however, that something is true about yourself, even though it is not.

You've heard about that in the secular realm many times, because you bought books on psyching yourself. That's called positive thinking. This deception has crept into the religious realm. And Christians are being told that the way they are to relate themselves to God is by this kind of a positive-thinking mental attitude. And that's not true. We relate ourselves to God on facts. It is not just something we psych ourselves mentally into. We deal only with realities in Christianity.

So, the word "reckon" here is not psyching yourself into something that is not true, but recognizing something that is true. Abraham, for example, knew that God is veracity. Abraham understood the essence of God. He knew that God tells the truth. Therefore when God said to him, a 99-year-old man, that his 90-year-old wife was going to bear him a son, which would be the heir to fulfill the promise, Abraham "logizomai" that that was so. He just recognized that it was so. He didn't assume that something was so which was not so. He knew it was so because God was true.

On the same basis, no matter how you feel about yourself; no matter how you feel about your sin; no matter how you may have recoiled at your mental patterns this week; no matter how you may have loathed the language you use; no matter how disgusted you become with your attitudes, with your desires, with your greed, and with your selfishness; and, no matter what it is that crops up, don't ever forget that God does not ask you to straighten it out with positive thinking about yourself, and that you're going to get better in every day in every way – you're getting better and better, but that God expects you to remember who you are in Christ Jesus, and that you stand in a relationship of absolute perfection.

**Absolute Security**

So, what Paul is saying here is to look back to verse 10: Just as something is true about Jesus Christ, because you are in Him, recognize; reckon; and, realize that something is also true about you. I cannot stress that enough. This verse 11 is one of the verses (and these verses which follow are among the group of verses) that are most violated by Bible teachers in many respects, in trying to teach people how to live good Christian lives, instead of realizing that the first thing a person has to know is that he has a secure, absolute citadel in which he resides before God – a secure place where the devil, and sin, and his defeat, and his failures cannot in any way affect his destiny or his relationship to God. This is absolute security.

It often doesn't take us very many days of a week to become very discouraged with the consequences and the production of our Christian lives. But when we remember how we are related to God, we get the right perspective on those failures, and we're able to meet them. That is the significance of looking from verse 11 back to verse 10, and seeing that what is true about Jesus Christ is true about you. He is through with sin once-for-all. He is in resurrection newness of life once-for-all. There can never be any release from that. There can never be any retreat from that. There can never be any loss of that. That is true about Christ, and that is true about you.

The apostle Paul emphasizes this with the word "you:" "Likewise, reckon (as a fact) you also." The word "you" is the Greek word "ego," and it's in the second-person plural. It refers to all Christians, and it is used here simply to emphasize the individual Christian's responsibility in assuming this viewpoint about himself. The apostle Paul says, "You are responsible to do it." Paul says, "Now, I've told you. I've explained it. And you can run around eating your heart out over your shortcomings if you want to, but I'm stressing the fact that it is your responsibility to get yourself straight in your mental outlook as to how you stand before God. The only way you can accept this is by believing the Word of God." The only way that Abraham could accept the promise of his heir was by believing what God had said to him.

So, here's this word "you." It didn't have to be put in, the frame of reference of the Greek grammar, but the fact that it was put in is a point of emphasis. Paul is saying, "I'm putting the monkey on your back. You also." The word "also" is the word "kai," which is indicating an attitude held about ourselves in conjunction with the facts that we know about our relationship to the Lord Jesus Christ and his conquests of the old sin nature. You are also to have the same attitude that Christ has about Himself.

Then, to stress it even further, he throws in this word "yourself:" "Likewise recognize as a fact, you (individually), also (as Christ has done) yourselves." The word "yourselves" is the Greek word "heautou." The word "heautou" is a pronoun which is pointing back to you yourself. It's stressing the fact that, again, believers themselves are responsible for recognizing something which is spiritually true about us – the summary that Paul is about to state.

**God's Purpose for You**

OK, what is it that you are so responsible for stressing and for emphasizing about yourself? Here it is. "Reckon you also yourself to be." Here is a status. The word "to be" is "eimi." This word is a word expressing a Christian's position before God. It is present tense. It is continually true of your position. It is active. It is the actual status of each Christian. And this time this word is an infinitive which is indicating purpose. It is indicating God's purpose for you – to recognize that God's purpose for you is to be something. And what is that purpose?

**Dead**

God's purpose for you is to be did ("nekros"). "Nekros is an adjective. It's used here as a noun. It describes the status which lacks ability to respond. The word is used to describe a status where you cannot respond. That's not too hard to understand. Anytime you see a dead person, you realize that one of the primary, obvious qualities about that dead person is that he cannot respond. He cannot respond to anything. So, this word is used in order to convey the idea that we are to be in a status where we indeed cannot respond – that we are to realize that that is the status that we are in. You are to recognize that you cannot respond.

This is not a reference to your dying. Again, this verse is often twisted to suggest that Christians should learn to die in relationship to sin. This is a verse which tells you something that is already the case about you. It indicates that you are no longer under the influence or the control of the thing.

Furthermore, he adds the word "indeed." The word "indeed" is the Greek word "men." Now this is a word which is going to be matched by another Greek word "de." When these two words are put together, we have that condition that the Greek language balances two things that we are to get straight in our minds about our status before God: "On the one hand (and that's what 'men' means), this is true about you." A little later, he's going to come to the last part of the verse and say, "On the other hand, this is what is true about you." And you must get both of these.

So, this little Greek particle "men" is a word to indicate that a comparison is going to be made. It introduces here the negative side of this comparison about a Christian's status – the negative side of what is true about us as Christians. And that is that on the one side, we are dead in relationship to sin ("hamartia"). The word "hamartia" is a noun that refers here to the old sin nature which is inherited from Adam. Here it's the sin nature. It is singular – sin in the singular.

This ties back all the way to Romans 6:1-2, so that you don't lose track of what Paul is saying here. Remember that those two verses said, "What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to the sin nature live any longer in it?" And that was the opening question. Paul is dealing with this attack: "Well, if grace is able to abound where sin is present, well then, let's just let the sin nature have domination over our lives, so that God's grace can be poured out upon us." And Paul has been answering (he's been refuting) that question all the way through. And he's going to do that all the way through verse 14. Then in verse 15, he takes up another attack.

The fact is that a Christian is in a position of freedom from authority over the sin nature because he's in Christ. He is dead unto sin. It means that he is free from responding to the sin nature's control. He's not under the sovereign authority of the sin nature. He's under the sovereign authority of God the Holy Spirit. And this is a permanent position because it's a permanent position with Jesus Christ.

So, here's the first thing that you must recognize to be true about yourself as a Christian. In summarizing all that Paul said, he just summarizes by saying, "Now look. Let's get it straight. The sin nature no longer has authority over you.

There are certain things then that we should realize are true about us. The Christian, because of this, is now in a statue before God of having died once-for-all to the realm and the rule of the sin nature. The devil hates this great truth, and the devil does a great deal to cast doubt upon it. I'm sorry to say that there are a lot of preachers who help the devil to confuse Christians, and to place them in spiritual bondage. This is one of the greatest truths that you will ever come to understand – that the sin nature no longer has dominant authority over you.

**Free from the Sin Nature**

Remember that this is God's judicial solution for the sin nature problem. It was to place us into Christ. Christ is forever free from the domination of the sin nature. So, we are forever free as well.

So, it doesn't matter what you are or how you act. It only matters where you are. And if you are in Christ, then you are secure, no matter how far straight your life may go.

So, there's a second point that we should add here, and that is that Christians must believe this fact about their permanent release from the sin nature's control. A Christian can never go back again into bondage to the sin nature. Any suggestion that the sin nature can again rule supreme in the believer's life is simply the result of ignorance of doctrine. We are never in bondage to the sin nature.

**Free from Death**

Because of that, one of the happy things that follows is that we are never in threat of eternal death again, because Jesus Christ can ever be under the threat of eternal death. We live and move, and have our being in Him, Acts 17:28 tells us. We are released from the sovereign authority of the sin nature.

That means another thing – physical resurrection. Christians do die physically, even though they are no longer under the authority of sin and of death. But because Jesus Christ was raised from the dead, you and I will also be raised never to die again. There are many times that the apostle Paul has delighted to stress the fact that release from the sin nature's control means release from the domination of physical death (Romans 8:10-11, 2 Corinthians 5:1, John 5:24-26, and John 11:25-26). Death has no more dominion over the Christians, even if, for a while, he dies physically, because 1 Thessalonians 4:14 tells us how we are going to be brought once more together with the Lord. We are going to be raised. Even if you die physically, He's going to reverse that. 1 Thessalonians 4:14: "For we believe that Jesus died and rose again, even so them also who sleep (who have died in Jesus) will God bring with Him."

So, what we have found today, to conclude this, is that being legally delivered from the sin nature means that a believer is also legally released from physical death in separation from God. That's part of the result of being in Christ and sharing His release from the domination of the sin nature. You're no longer in Adam, so you're no longer subject to death's power. This legal decision of God to solve our sin nature problem was final. It cannot be reversed.

**In Christ**

Some Christians, as you know, will not even pass through physical death. Some will go alive into heaven. But the thing to remember is that none of us can do anything which will reverse this status in Christ. None of us can do anything which would cause the sin nature again to rule supreme in death over us. No matter what the decay of mind and body may be before you die, you can never be returned again to the realm of death. Even if you went out of this life blaspheming God. If you are a believer (if you are in Christ), then that security can never be lost, because God has made a legal declaration of your freedom from guilt.

**In Adam**

Unbelievers who are in Adam – they are in terror indeed. They look forward to that hole in the ground with wild, wild terror, and they have good reason to have that kind of fear. But for the Christian, Paul tells is in Philippians 1:23 that death is gained because it ushers us into the presence of Christ. But we Christians do need to remind ourselves of the great consequence of our sharing in the death of Christ, and the consequent release from being subject to the authority of the sin nature. God is never going to change what He, as judge, has legally declared about us. The devil can never change what God has done, and make us slaves of the nature again. But you could ignore it, and you can make yourself a slave in effect, when what you are is free from the dominion that sin nature.

The first part of Romans 6:11 is a monumental declaration of truth. Likewise, just as we have just said in verse 10, about Jesus Christ having died once-for-all, relative to the dominion of the sin nature, you recognize that it is true about you also yourself, individually as well, that you are dead on the one hand to the domination of the sin nature. That is your position: period; over and out. And nothing can change that. That is the negative aspect.

**Alive Unto God**

Now, the latter part of verse 11 takes up the positive aspect, which is: "Alive unto God." Paul says, "But alive unto God through Jesus Christ." The first part of verse 11, the statement" "Likewise, reckon you also yourselves," of course, also applies to the latter part of this verse. You're not only are to reckon (to realize) that it is true about you that you are dead to the control of the sin nature, but you are also to realize the latter part of verse 11 – that you are alive unto God.

**Dead to the Sin Nature, and Alive to God**

We pointed out to you that this in the Greek is a contrasting statement. The first part of the statement was introduced by the word "men." That is now balanced by "de." That indicates the conclusion. The first part was translated: "Indeed" – this letter "men," or it could be translated "On the one hand:" "Reckon you also yourselves on the one hand to be dead unto sin, but on the other hand (and here's the contrast, completing the statement, the positive side is), alive to the authority of God." On the one hand, you are dead to the authority of the sin nature. On the other hand, you are alive to the authority of God.

Unfortunately, this verse, by those who teach it, often is treated in a manner that emphasizes primarily the negative side more often than the positive side. The reason for this is that people are trying to use this verse to teach some ideas about Christian living. So, they like to emphasize "Reckon yourself dead to sin:" "Just repeating yourself to be dead to the sin nature." That gets the emphasis. And they kind of sluff over the latter part of this verse, which is an equally important factor that we are to recognize about ourselves. The positive side is equally an answer to that question which was raised way back at the beginning of the chapter, when somebody suggested to Paul (either a real person, or an imaginary opponent) who said, "Well, let the sin nature dominate your life so that grace can have its full expression."

The contrast from being dead to the sin nature, but on the other hand, is to be "alive." It's the word "zao," which is the status of the believer in contrast to the previous dead status that he had in the first part of the verse. This indicates capacity to respond now in contrast to the previous one that indicated lack of capacity to respond. We cannot respond to the old sin nature as a sovereign authority, but we can respond to something in a positive way in our lives. This is present tense, indicating continual direction of response. It's active voice. The believer chooses this response. It's a participle. It's a spiritual principle which is stated.

The object of that response is God ("theos"). This identifies the object of the believer's response in Jesus Christ. The Greek has the word "the," so it is "*the* God," indicating that God the Father is in view here. We have in our translation here: "But alive unto God." We are able to respond "unto" God means "in respect to God;" that is the Christian (you and I) are now under the sovereign authority of God, even as Jesus Christ is. Remember that the word "likewise" keeps pointing back to verse 10, which made a statement about Christ being dead once-and-for-all to the authority of the sin nature. He is alive forever in respect to God. And that is the same thing that he says is true of us: "Alive in respect to God through Jesus Christ."

The word "through" is a bad translation. The Greek has the preposition "en," and that means "in." What Paul is emphasizing here is position. That's what he's talking about in this verse – our position in Christ. So, to translate it as "through" is to misdirect the emphasis that the apostle has in mind. Of course, all this was accomplished through Jesus Christ. But what he is emphasizing here is that we are alive and unto God because we are in Christ, because that's how he ties back to verse 10. Jesus Christ is alive unto God. Because we are in Him, we are alive unto God.

So, what Paul says is that we are to recognize as true about the church-age believer is the result of our position in Christ. All that he says is true of us is true because we are in Christ.

This same word is used in Romans 5:10. It is again the word "en," but it's not a good translation: "For if, when we were enemies, we were reconciled to God by the death of His Son, much more being reconciled, we shall be saved by His life." The word "by" is the Greek word "en." The word "by" is wrong. It's *"in"* His life.

So, Paul again is stressing the fact that our victory (our power – our capacity level) is because we are in Christ. We have a capacity in His life. So, it's not just *by* His life, and it's not *through* his life. It's the union with Jesus Christ which is the point that's being stressed. He is the vine; and, we are the branches.

So, Paul whole line of teaching in this verse is based on the fact of our union with Jesus Christ. For that reason, we're dead to the sovereign authority of the sin nature. For that reason, we are alive to the sovereign authority of the Holy Spirit.

**Christ Jesus**

He closes the verse with the name of the Son of God, Jesus Christ. Our King James translation has it reversed from the Greek. The Greek has "Christ Jesus" ("Christos," and then "Iesous"). "Christos" is the Messianic name; and, Jesus is the humanity name. You may remember that when you have this order of "Christ Jesus," it usually stresses the Lord's role as the exalted God who set aside His glory to die for us. When you reverse it, and you go into the form of "Jesus Christ," then it is usually seeking to stress His role as the despised and rejected One who was later glorified. "Christ Jesus" starts with glory, and goes to rejection. "Jesus Christ" starts with rejection, and goes to glory.

So, Christ Jesus is used in this context here, particularly because "Christ Jesus," going from glory to rejection, stresses the quality of the grace of God. It is the magnificent grace of God that is demonstrated by going from glory to being the rejected and despised One. For this reason, the apostle Paul likes to use this term "Christ Jesus," because Paul is the lover of grace.

The words "our Lord" are not in the Greek text.

So, summarizing the last part of verse 11, we have the blessings of being alive unto God. One of the blessings is that we are no longer under divine wrath in any way. Every unbeliever today lives his life every hour of the day under the wrath of a holy God. If you and I as Christians are reconciled to God because we are in Christ, therefore we are in a position of favor.

**You are not under God's Wrath**

So, the fact is that you are alive – not that you should become alive, but that you are already alive unto God. You are already functioning in the realm of the power of God as Jesus Christ is. The first thing to realize is that you are no longer under the wrath of God in any way. Many Christians have a hard time learning that. You are not under God's anger – period.

**We have Full Access to God through Prayer**

The second thing to realize from the fact that we are alive unto God because we are in Christ is that you and I have full access to the Father's presence. Your prayers move heaven in behalf of God's work and of your particular needs.

**God Does not Listen to Unbelievers**

John 9:31 tells us that God does not hear sinners. God does not listen to unbelievers. Unbelievers pray, but it's a useless exercise. He does not listen to them. But to us, He listens. The Father actually loves to respond to His children.

**God Loves Us**

The reason for this is because the Father loves you and me in the same way, we are told, as He actually loves His only begotten Son, Jesus Christ. In John 17:23, we read, "I in them and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me and have loved them (you and me) as You have loved Me." Now that was one of the most fantastic statements in the Word of God – that the living God loves you and me (regenerated sinners) to the same degree that He loves His perfect only begotten Son.

So, you and I have full access into the presence of God the Father without any restriction. We have freedom of communion with Him apart from any human agents.

**The Blessings of God**

There is a third great benefit in the fact that we are alive unto God, and that is that, as Christians, we are qualified to receive all the blessings of God. We stand in all the benefits of divine grace. In Romans 5:2, we read, "By whom also we have access by faith into this grace in which we stand." You and I have no other position but a position of favor. It is actually a very terrible thing for a human being to be cut off from God's blessing. To be cut off from God's favor is even worse than the miseries that sin brings upon us. And sin brings a lot of miseries upon us. But the miseries of sin are not nearly as bad as being cut off from God's favor. That is the most terrible thing that a human being experiences. For you and me, that cannot be. We stand in His full favor.

**All Things Work Together for Good**

A fourth marvelous result is that you and I as believers are under the special direction of events in our lives. All of us are well-acquainted with Romans 8:28, which says, "We know that all things work together for good to them that love God; to them who are the called according to His purpose." Because of what Paul says in Romans 6:11 about our being alive unto God, we have a happy realization that all the events of our lives are coming together for a purpose that God has, and that He is fulfilling.

**Holiness**

The grand purpose, of course, ultimately, is described for us in Ephesians 1:4, which is our personal holiness: "According as He has chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." The thing that happens is that, because we are lied to God, the will of God becomes the will of the believer.

Ephesians 3:20-21, therefore, says, "Now unto Him, Who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us; unto Him be glory in the church by Jesus Christ throughout all ages, world without end." The great and tremendous things that God is doing above all that we could ask or think – He is fulfilling His purpose in us.

**Empowered by Jesus Christ**

There's a fifth benefit, and that is that believers are empowered by Jesus Christ. Ephesians 4:16 says, "From whom the whole body, fitly joined together, and compacted, by that which every joint supplies, according to the effectual working in the measure of every part, making increase of the body into the edifying of itself in love." Even as the human body has a system of healing itself and of preserving itself, so, the body of Christ, because we are alive to God, preserves and heals itself. Various parts of the body are all coordinated by the head, as Jesus Christ, the head, coordinates the body of Christ, the church. It is the head which gives us the power to achieve everything in our daily living.

Philippians 4:13 is that grand verse that says, "I can do all things through One who strengthens me;" that is, through Jesus Christ.

So, it's this resurrection power which is our daily portion as we walk our pilgrim way through this world.

**Indwelt by God the Holy Spirit**

A sixth grand result of our being alive unto God is that believers are indwelt by God the Holy Spirit. It is in 1 Corinthians 6:19 that we learned that our bodies are His temple: "What? Don't you know that your body is the temple of the Holy Spirit Who is in you, which you have of God, and you are not your own?" This is a permanent relationship, and it is preparing us for life in heaven. It is designed to prepare a Christian for the glorious position that he is going to hold in eternity as the bride of Christ.

Ephesians 5:25-27 says, "Husbands love your wives, even as Christ also loved the church and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the Word; that He might present it to Himself: a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish." Because of the fact that the believers are under the special care of God, and indwelt by the Spirit of God, we are being prepared for our existence into heaven.

**Dead to Sin, and Alive to God**

So, here's the summary of all that this verse has told us: dead, on the one hand, to sin; alive, on the other hand, to God.

**Eternal Security**

When you understand this as your position, it will preserve you from ever raising the question as to whether you are saved. When you fall into sin, there can be no fluctuation in your position. You are dead to the sin nature's authority. You are alive to the authority of God. When you understand this as a judicial act of God, you will never, no matter what you do, ever question your eternal destiny.

**You Can Never Change Your Position**

There's a second result, and that is that your feelings about yourself and about what you've done in your life, and with your life, will not ever confuse you as to the reality of your position with God. Once you grasp Romans 6:11, you may feel very bad about yourself. You may even despise yourself. But your feelings will never cause you to lose touch with the reality of your situation, which is exactly the position that Christ has: dead to the power of the sin nature, and alive to the power of God.

**Our Hopelessness over our Weaknesses is Removed**

A third result is that it removes that sense of hopelessness over our weaknesses which we have in daily life. We will remember what 1 John 4:4: that "Greater is He who is in us than he that is in the world." When we do fail as Christians, it causes a sense of hopelessness, and it causes a sense of despair. If we understand our position in Christ, no matter how terrible our failures and weaknesses are, we will not throw up our hands and say, "Oh, what's the use? I'm not going anywhere. This is hopeless." We will not fall into a spirit of despair.

**All Cause for Depression is Removed**

Furthermore, it removes all cause for depression (in the fourth place) because we know our real relationship and our real standing with God. We have a basis to preserve us from that depression.

**Being Made into the Image of Jesus Christ**

One final great result of understanding our position is that we will realize that nothing can stop your ultimate destiny of being made into the image of Jesus Christ. Because you are dead to the sin nature (that's your position; and, because you are alive to God (that's your position), nothing can stop the ultimate plan that God has for you, which is to transform each of us into the image of Jesus Christ.

Dr. John E. Danish, 1977

[**Back to the Romans index**](http://www.christiandataresources.com/romans.htm)

[**Back to the Bible Questions index**](http://www.christiandataresources.com/allarticles.htm)