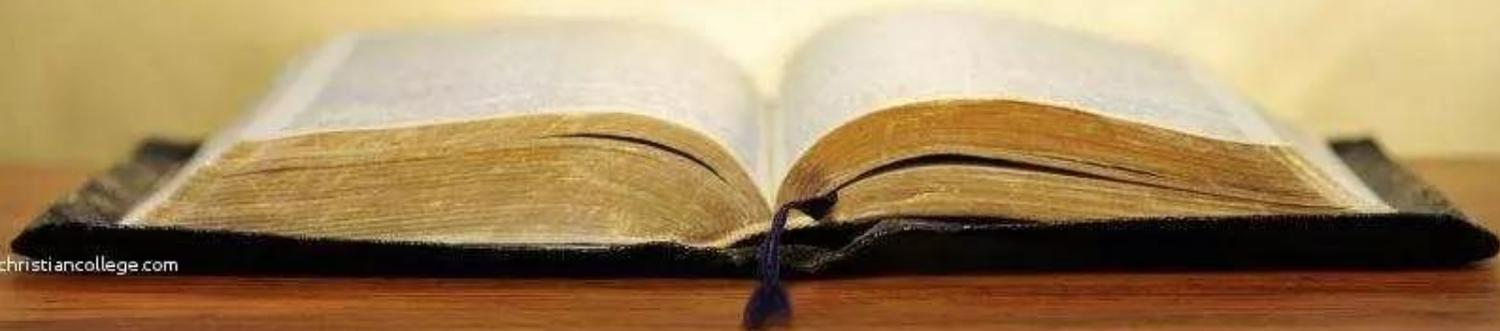


Romans 12:3-5 (NASB77)

³ For through the grace given to me I say to every man among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith.

⁴ For just as we have many members in one body and all the members do not have the same function,

⁵ so we, who are many, are one body in Christ, and individually members one of another



Before chapter 12 though, we had the teaching that told us what God had already accomplished **in the believer to produce the behavior of a new heavenly man in us.**

Romans 6:4-9 (NASB77)

In chapter six of Romans, seven significant statements are visible, and on them the whole argument hangs and turns:

1. Christ was raised from the dead by the glory of the Father; that is, He was divinely quickened or made alive, so that His resurrection was a miracle.

*["As Christ was raised up from the dead by the Glory of the Father, even so **we also should walk in newness of life**" (Romans 6:4).]*

2. We, as believers, were planted together with Him in the likeness of His resurrection; that is, we share in the very power of God which raised Him from the dead.

*["For since we have been planted together in the likeness of His Death, **we shall be also in the likeness of His Resurrection**"] (Romans 6:5).]*

3. Our old man is crucified with Him; that is, the former sinful nature is judicially regarded as crucified, dead, buried, and left in the tomb of Christ.

*["Knowing this, that our **old man is crucified with Him**"] (Romans 6:6).]*

4. That the body of sin might be destroyed, (made ineffective), that henceforth **we should not serve sin**; that is, the power of sin as our master is practically broken, and we are released.

*["That the body of sin might be destroyed, made ineffective that henceforth **we should not serve sin**" (Romans 6:6).]*

5. We believe that we shall also live with Him. We are not to refer this only to our final resurrection; from His resurrection, onward, forevermore, **our life is one with His now.**

*["Now if we died with Christ, we believe **that we shall also live with Him**" (Romans 6:8).]*

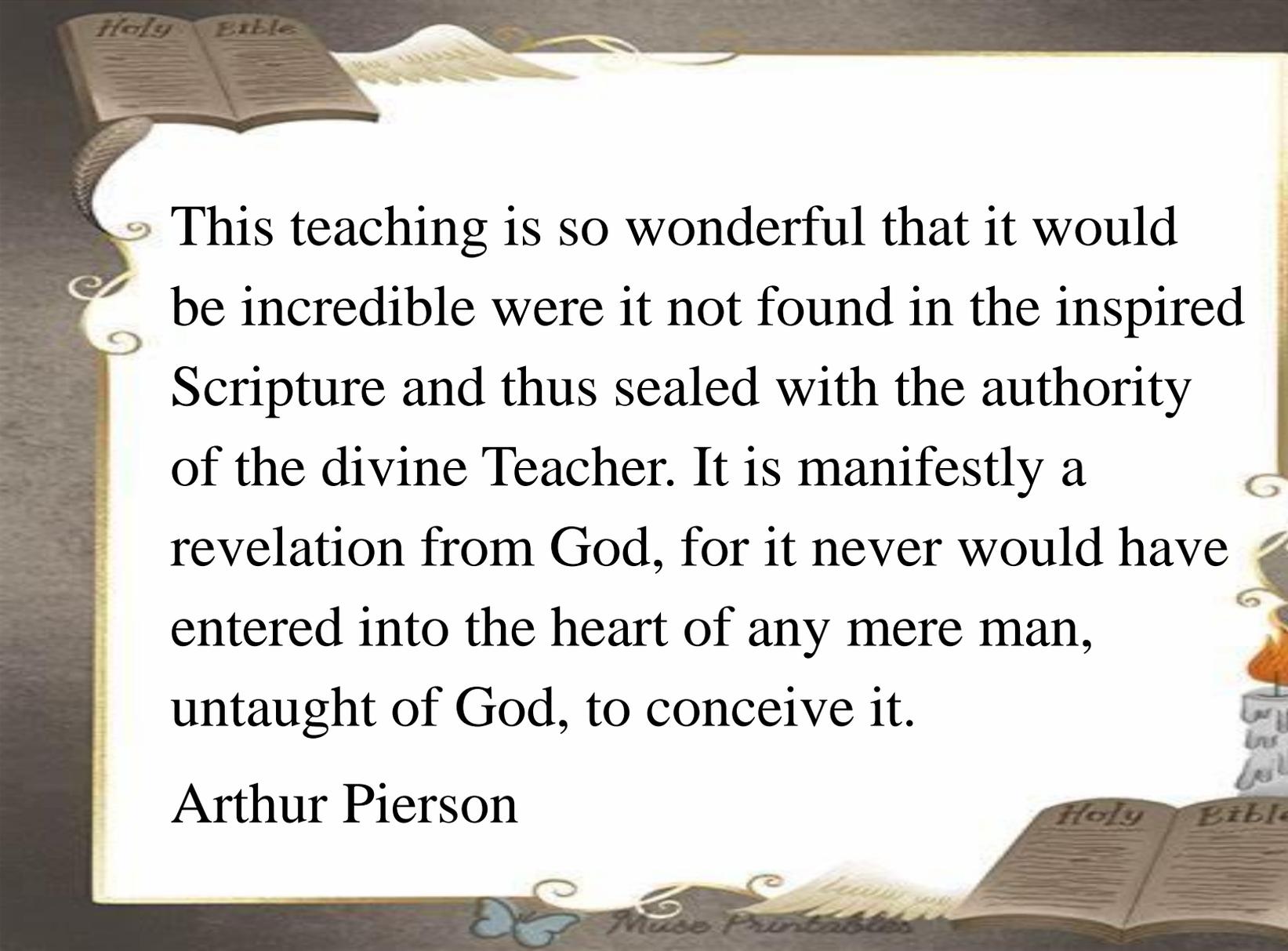
6.Death has no more dominion over Him, and so we **in Him** are delivered from all that dominion of sin which is implied in death as its judicial penalty. Compare verse 14.

["9 Knowing that Christ being raised from the dead dies no more; death hath no more dominion over Him.

14 For sin shall not have dominion over you: for ye are not under the Law, but under Grace".]

7.In that He lives, **He lives unto God**, and to us also God is to be the source, channel, and goal of our new life, and so we are to manifest our unity with Him.

*["For in that He died, He died unto sin once: but in **that He lives, He lives unto God"** (Romans 6:10).]*

A decorative border surrounds the text. At the top left, an open book labeled 'Holy Bible' is shown with a pair of white wings extending from it. At the bottom right, another open book labeled 'Holy Bible' is shown next to a lit candle in a white holder. The background is a dark, textured grey.

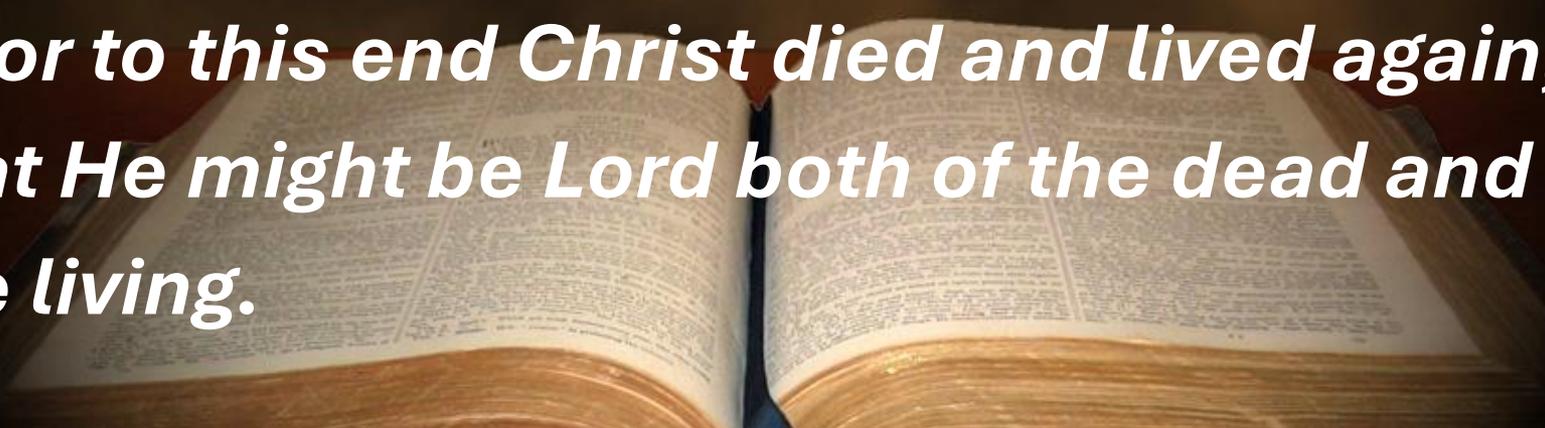
This teaching is so wonderful that it would be incredible were it not found in the inspired Scripture and thus sealed with the authority of the divine Teacher. It is manifestly a revelation from God, for it never would have entered into the heart of any mere man, untaught of God, to conceive it.

Arthur Pierson

7 For not one of us lives for himself, and not one dies for himself;

8 for if we live, we live for the Lord, or if we die, we die for the Lord; therefore, whether we live or die, we are the Lord's.

9 For to this end Christ died and lived again, that He might be Lord both of the dead and of the living.



It's a noteworthy statement that:

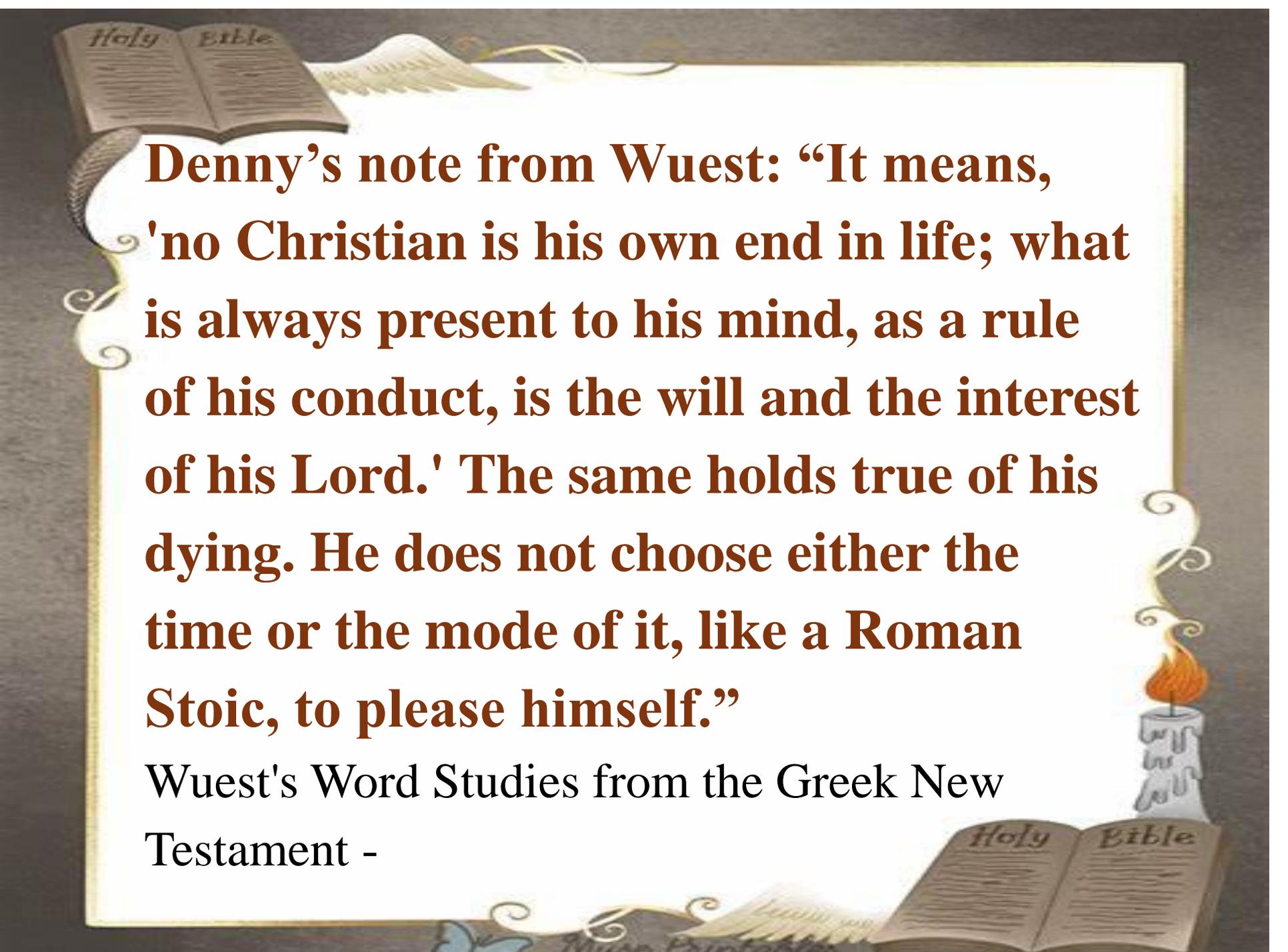
***⁷"none of us lives to himself,
and none dies to himself,***

***⁸For both if we should live, it is to the Lord we live;
and if we should die, it is to the Lord we die:
both if we should live then, and if we should die, we
are the Lord's"***

Interlinear:

no one(not even one-male or female) **for of us to**
himself lives (present, active, indicative)

No one (not even one-male or female) **to himself**
dies(present, active, indicative)



Denny's note from Wuest: "It means, 'no Christian is his own end in life; what is always present to his mind, as a rule of his conduct, is the will and the interest of his Lord.' The same holds true of his dying. He does not choose either the time or the mode of it, like a Roman Stoic, to please himself."

Wuest's Word Studies from the Greek New Testament -

⁷For not one of us lives for himself, and not one dies for himself;

⁸ for if we live, we live for the Lord, or if we die, we die for the Lord; therefore, whether we live or die, we are the Lord's.

These verses are vertical.

Every believer has a vertical relationship with the Lord Jesus.

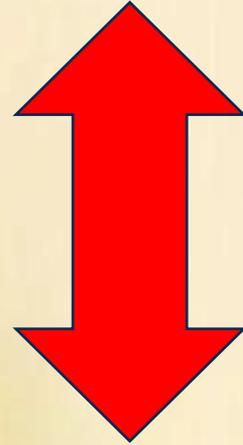
We (every believer) belong to Christ.

By understanding the earlier verses in Romans we begin to realize that there is more to the Christian life than just doctrinal principles.

Members one of another. We have no right to usurp the rights of the Lord. Vv.3-4

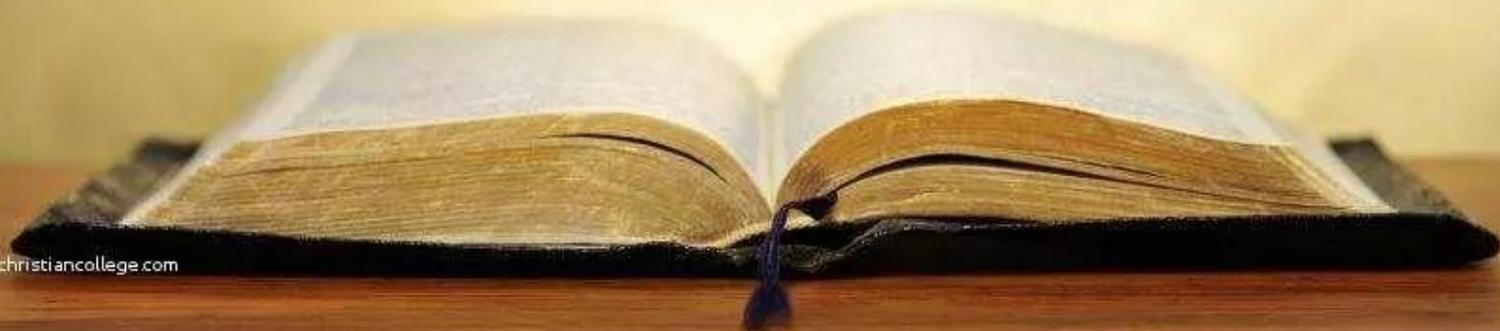
The Lord Jesus

Intimate



personal relationship

The believer



a. Whatever we do - we do unto the Lord. (Rom. 14:6)

b. We are not to live or die unto self. (Rom. 14:7)

c. We are to live & die unto the Lord. (Rom. 14:8)

d. We are the Lord's! (Rom. 14:8)

e. His purpose in dying & living again is:

That He might be Lord of our lives! (The world should be able to observe that principle in our lives).

(Rom. 14:9)

The life to which believers are called in these relationships is mutual acceptance (Rom. 14-Rom. 15:7), all agreeing in doing what they do to the Lord, in spite of difference in judgment of what should be done.



Room is therefore left for growth in knowledge as the word of God opens to our faith, while conscience meanwhile is respected.

That is the position in which every believer is set by divine grace. Newell



⁸*for if we live, we live for the Lord, **or if we die, we die for the Lord**; therefore, whether we live or die, we are the Lord's.*

The believer is aware that he is the Lord's.

- **At every moment of our lives **the Lord is the supreme One**, and if we are called to die, He is still the supreme One.**
- **The believer may have to leave his life here, to be present with the Lord, but the Lord is still supreme. "*and if we should die, it is to the Lord we die.*"**
- **The saint has lived to the Lord -- no other kind of living is intended for the believer -- and now he has a new experience: he dies **to** the Lord!**
- **The Lord's personal right and ownership is a reality in life and in death. Our beloved Savior and Lord passed through the domain of death that He might be supreme even *there*.**

9 *"For to this end Christ has died and lived again, that he might rule over both dead and living."*

For this for Christ died and lived that both of **dead ones** and of **living ones** He might be Lord. Interlinear

The **dead ones** is an **Adjective** that describes the noun - ones who are dead.

The **ones living** is a **Present tense, Active voice Participle**. A participle takes the place of a verb- **right now they are living.**

Living or dying, it is to Him: whether one or the other therefore, we are His and this grounded on His dying and living (i.e. in resurrection), the major doctrine of this epistle and the basis of Christianity.

- He rules in the supremacy which He has acquired by having gone through death!
- It is a principal founded on His having died and lived again.
- The rule of Christ is thus **established in the affections of each one who knows Him.**
- **Is not "rule" a very beautiful word from that point of view?**
- It is of the greatest importance that we should be under the principle of submission; only then shall we be divinely regulated in all our ways.
- What a blessed principle that it implies! *2 Corinthians 5:15 (NASB77) ¹⁵and He died for all, that **they who live should no longer live for themselves,** but for Him who died and rose again on their behalf.*

The rule of Christ is thus **established in the affections** of each one who knows Him.

Every believer must make sure that he really has the Lord before him in what he does. It is a life searching exercise.

In many believers the law or principle of law is looked at as the rule of life.

The young man in [Mark 10:17-22](#), is considered an example of a very good legal life.

But we can only have one or the other, **either the law, or Christ.**

People try to make a compound of the two, but it is impossible; they are completely distinct.

There has been the greatest moral revolution that can possibly be conceived:

Once the demands of the law came from glory; but, instead of drawing man, it repelled him. Example: Moses and the people in Exodus 34.



The revolution is, that now the glory, instead of repelling, attracts; it is the expression of God's glory, that invites us, and forms us in likeness with itself.

The *law* was in the glory once; now there is a *Savior* in the glory.

- *(Exodus 21:5) "I love my master, my wife, and my children; I will not go out free."*
- *"Except a corn of wheat fall into the ground and die, it abides alone." (John 12:24)*

The meaning of John 12:24 is that, by dying. He produced a company of the **same stock** and order as Himself.

*"Both he that sanctifies and they who are sanctified are all **of one.**" (Hebrews 2:11)*

Of One What?

Put any noun in there and you spoil it. All of *one*; not one life, not one glory,

But ONE; His own stock. We read of brothers of Christ in the gospel narrative, but they were never of the same stock, in its proper character, until He rose from the dead.

- He rules in the supremacy which He has acquired by having gone through death!
- It is a principle founded on His having died and lived again.
- The rule of Christ is thus **established in the affections of each one who knows Him.**
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The rule of Christ is thus **established in the affections of each one who knows Him.**

Philippians 3:8 (NASB77)

*⁸ More than that, I count all things to be loss in view of **the surpassing value of knowing Christ Jesus my Lord**, for whom I have suffered the loss of all things, and count them but rubbish in order **that I may gain Christ.***

Philippians 3:10-11 (NASB77)

*¹⁰ that **I may know Him**, and the power of His resurrection and the fellowship of His sufferings, being conformed to His death;*

*¹¹ in order that **I may attain to the resurrection from the dead.***

First, Paul desires to know Christ's person. Since Paul already knows Christ, it is obvious that a deeper and fuller knowledge is what he has in mind.

The rest of verse 10 particularizes this knowledge.

Second, Paul desires to know Christ's power. The word *power* denotes that which overcomes resistance.

Third, Paul desires personal and intimate fellowship with Christ in His suffering.

It Involves in Conforming

Paul is not pointing to the actual act of dying, but rather to Christ's attitude in His death (*Philippians 2:5-8*).

2 Corinthians 3:18 (NASB77)

18 But we all, with unveiled face beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.

People when they don't believe a thing say, **Show me the effects.**

You say you do not believe in beholding Christ's glory for transformation; **"Let me behold and you can judge the effect" ..**

You want to show them the effects of a glorified Christ.

They do not believe that God can come in His infinite purity to the lowest spot and conduct a poor wretched sinner from there to the top i.e., God's glory.

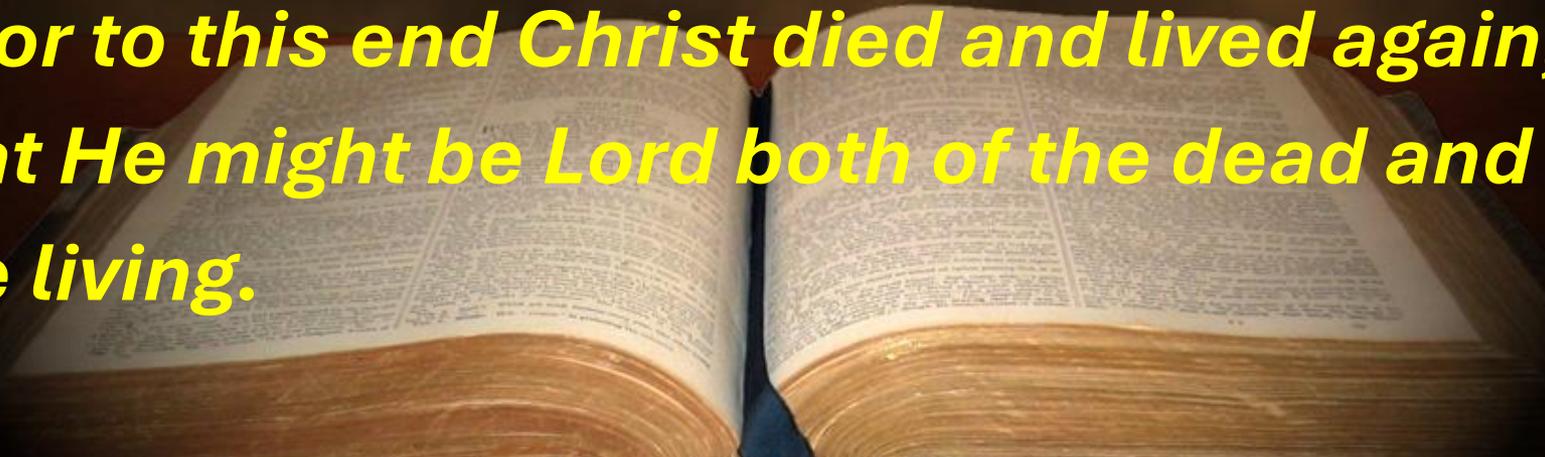
It is not like the prodigal son; Everything that is inconsistent with God the light shows. Then love confers.

- **Light is the measure of what is removed –**
- **love is the measure of what is conferred.**

7 For not one of us lives for himself, and not one dies for himself;

8 for if we live, we live for the Lord, or if we die, we die for the Lord; therefore, whether we live or die, we are the Lord's.

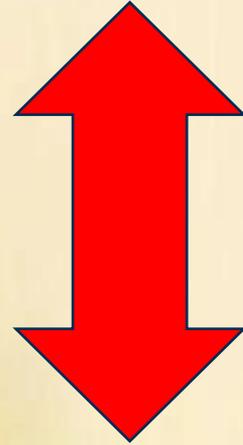
9 For to this end Christ died and lived again, that He might be Lord both of the dead and of the living.



The ministration of righteousness from the glory of God

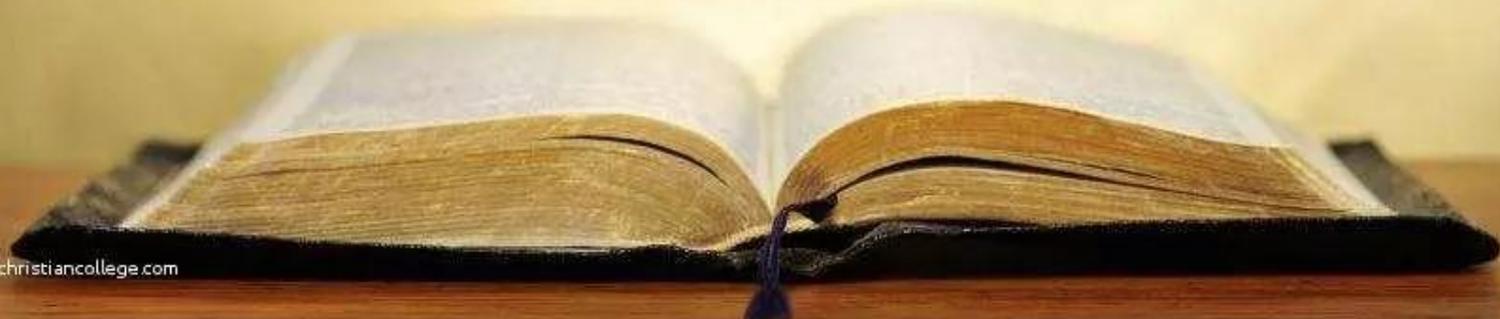
The Glory of Lord Jesus

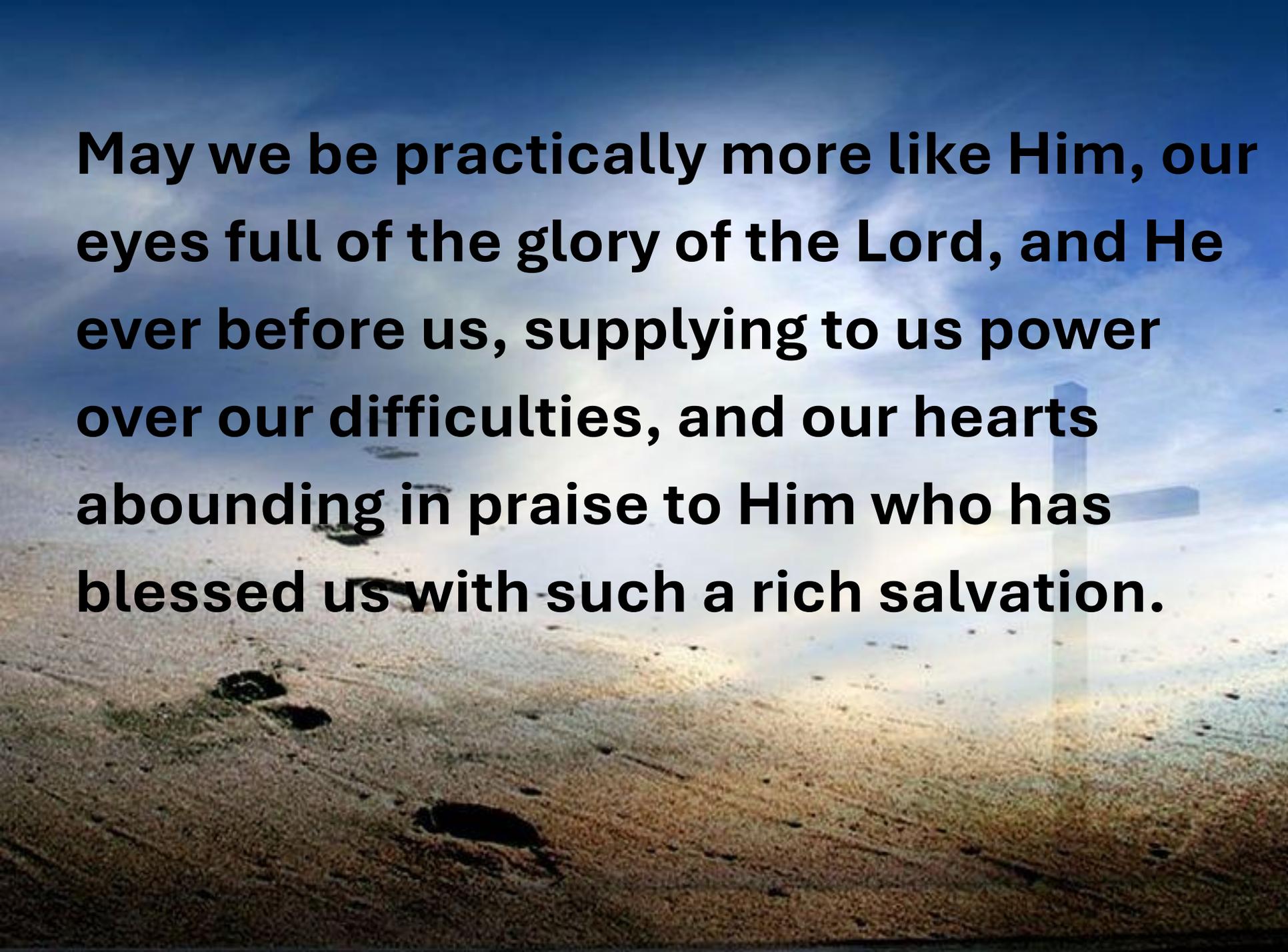
Impacts a moral
transformation



into its own likeness

The believer



A large, weathered stone cross stands on a sandy beach. The cross is made of two rectangular blocks of stone, one vertical and one horizontal. The sand is light-colored and shows several dark footprints leading from the foreground towards the base of the cross. The background is a bright, hazy sky with some clouds, suggesting a sunrise or sunset. The overall scene is peaceful and evocative.

May we be practically more like Him, our eyes full of the glory of the Lord, and He ever before us, supplying to us power over our difficulties, and our hearts abounding in praise to Him who has blessed us with such a rich salvation.