

Romans 6:1-14—Dying To Live: Overcoming habitual sin - Part 2

Memory Verse

Romans 12:1-2 NKJV

I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. ² And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.

Overview of Romans Chapters 6-8

In Romans 6–8 Paul is defending the doctrine (teaching) of justification by faith that he taught in Romans 3:21-5:21. He anticipates and answers three common objections or misunderstandings that he knows that people will have:

1. Justification by faith means that all sin can be forgiven because our justification or forgiveness has nothing to do with what we do or don't do (we only have to repent and believe)—*But as people sinned more and more, God's wonderful grace became more abundant* (Romans 5:20 NLT)
Misunderstanding: "I should continue in habitual sin so that I can receive more grace" (Answered in Romans 6:1-14)
2. Justification by faith means that we are no longer under law (see Romans 4:13-15)
Misunderstanding: "I am free to live as I please" (Answered in Romans 6:15-7:6)
3. Justification by faith means that the purpose of the law is to show us how sinful we are by it arousing and exciting our sinful passions—*"But then Law came in, [only] to expand and increase the trespass [making it more apparent and exciting opposition]"* (Romans 5:20a AMP)—(which means that the law was not given as a way for us to earn God's favour or our salvation)
Misunderstanding: "Paul was saying that the law was sinful" (Answered in Romans 7:7-25)

Introduction

In Romans 6:1-14 Paul answers the objection, *"Well then, should we keep on sinning [remain in habitual sin] so that God can show us more and more of his wonderful grace?"* (Romans 6:1 NLT). Paul's answer in verse 2 is, *"Of course not! Since we have died to sin, how can we continue to live in it?"* (Romans 6:2 NLT).

Here are the main points from what we covered previously in Romans 6 verses 1-6:

- v 1 **Shall we continue in sin that grace may abound?**: This speaks of a lifestyle of sin, what we often refer to as habitual sin. This includes all kinds of addictions (drinking, lust, drugs, gaming, phones, any idol etc), but it goes further than that, including those with a tendency to gossip, lie, cheat, get angry, be lazy, or swear etc.

However, habitual sins also include sins of neglect or omission—*Remember, it is sin to know what you ought to do and then not do it* (James 4:17 NLT). For example:

- choosing not to fulfil the roles we are given in the body of Christ (see 1 Corinthians 12:12-26 and Titus 2:3-5)
- choosing not to fulfil the roles we are given in our families (see Ephesians 5:22-33, Colossians 3:18-21, 1 Peter 3:1-7)
- choosing not to obey the command to pray (see Ephesians 6:18, 1 Timothy 2:1, 1 Thessalonians 5:17, and 1 Peter 4:7)
- choosing not to rejoice in the Lord always (see Philippians 4:4 and 1 Thessalonians 5:16)

- choosing to not give thanks to the Lord in every situation (see Ephesians 5:4, Colossians 3:17, 1 Thessalonians 5:18)
- choosing not to abide in the word (see 1 Peter 2:2, John 8:31, and 15:7)
- choosing not to forgive (see Matthew 18:21-22, 35)
- choosing not to love the brethren (see 1 John 4:7-11, 20-21)

The key here not that we will be perfect in all our roles and responsibilities, but that we should be growing and changing to be more and more effective in them. This will happen as we study the word so we can learn how we should think and behave. We then demonstrate our childlike submission to God, and dependence on God, by asking Him for the power to be and do what He has commanded. *Never forget, God's commands are always also His promises. God will never ask you to do something or be someone and then not give you the required strength and ability.*

- v 2 **Certainly not! How shall we who died to sin live any longer in it?** The believer should not continue to live a sinful lifestyle. Why? Because the believer is *dead to sin*. Remember that at the moment of salvation I changed from being dead *in sin* (my *old man*, my old identity in Adam controlled me), to dead *to sin* (my *old man* no longer has any power or authority or influence over me).

It's just like Jesus said concerning satan having no influence over Himself—*And [satan] has no claim on Me. [He has nothing in common with Me; there is nothing in Me that belongs to him, and he has no power over Me.]* (John 14:30 AMP). Yes, satan could tempt Jesus, but Jesus could always say no because satan had no authority or power over Him.

The same is true of believers concerning the *old man*. I don't have to bow down to him anymore, because Jesus killed my old man (my old identity or nature inherited from Adam), and the Holy Spirit moved in in his place. Now I have a new nature with new desires that want to please God. *"Therefore, dear brothers and sisters, you have no obligation to do what your sinful nature urges you to do"* (Romans 8:12 NLT). Again, why? Because the old man has no power or authority over me to force me to live by the desires of my flesh or sinful nature. Instead, I have the Holy Spirit living in me, giving me the power to act according to the godly desires of my new nature.

- v 3-5 **Are you ignorant of the fact that all of us who have been baptised into Christ Jesus were baptised into His death? ⁴ We were buried therefore with Him by the baptism into death, so that just as Christ was raised from the dead by the glorious [power] of the Father, so we too might [habitually] live and behave in newness of life. ⁵ For if we have become one with Him by sharing a death like His, we shall also be [one with Him in sharing] His resurrection [by a new life lived for God]** (AMP): Paul does not want us to be **ignorant** of the fact that one of the purposes of Jesus' death and resurrection is to change the way we live, from habitual sin, to habitual righteousness.

How? The burying represents the death of the old man or old identity that everybody inherits from Adam. This means that I am no longer dead *in sin*, but rather dead *to sin*. Also, being immersed in the water (**buried with Him**) symbolises our being *immersed in and identified with* Jesus. *Rebellious Adam is no longer my identity, rather I identify with Jesus, who is submissive and obedient to the Father.* I am in Christ, I am owned *by* Christ, I am joined to or *grafted into* Christ, and so I should be *like* Christ in both how I think and live.

The resurrection represents the start of a new life lived for God where I operate according to the law of liberty (see James 1:25 and 2:12). I am at liberty to obey or disobey, to love God or hate Him—*For if you live according to [the dictates (or desires) of] the flesh, you will surely die. But if through the power of the [Holy] Spirit you are [habitually] putting to death (making extinct, deadening) the [evil] deeds prompted by the body [sinful nature or fleshly desires], you shall [really and genuinely] live forever [enjoy the abundant life Jesus promised in John 10:10]* (Romans 8:13 AMP).

Living by the law of liberty (the opposite of the law of sin and death that leads to condemnation—see Romans 8:2), means that God will not force me to love Him and hate the world (see James 4:4). I am free to go against my new nature and instead love the world and hate God. Every believer is given the free choice to draw as near to God as they desire (see James 4:7-10). The hard part about drawing near is that we do that by first killing our fleshly desires—by dying to self—*And [Jesus] said to all, If any person wills to come after Me, let him deny himself [disown himself, forget, lose sight of himself and his own interests, refuse and give up himself] and take up his cross daily and follow Me [cleave steadfastly to Me, conform wholly to My example in living and, if need be, in dying also]* (Luke 9:23 AMP).

So baptism is also a picture for us in a practical sense; before I can live the new resurrection life, I must first choose to do my part and die to or put to death, or bring under control my bodily passions and desires.

v 6 **We know that our old (unrenewed) self [our old man or old sinful self] was nailed to the cross with Him in order that [our] body [which is the instrument] of sin might be made ineffective and inactive for evil [paralysed or rendered inoperative], that we might no longer be the slaves of sin** (AMP): We learned last time that this means that our physical and emotional desires (our flesh or sinful nature) have no power over us any more because they are “rendered inoperative” or “paralysed”. Our bodily appetites and desires still exist, but because the old man is dead, they no longer have any power to dominate or control us. *I only sin because I choose to (see 1 Corinthians 10:13-14). Temptation comes from our own desires, which entice us and drag us away.* ¹⁵ *These desires give birth to sinful actions. And when sin is allowed to grow, it gives birth to death* (James 1:14-15 NLT).

I must take full responsibility for my own choices that have resulted in me being as near or as far from God as I currently am. My choices and my attitude are just that, my choices and my attitude. All believers live under the law of liberty—there is no condemnation for choosing not to obey God, only loving but firm heavenly discipline and the emptiness that results from being out of fellowship with God. Remember, at the moment of salvation God gave every believer everything they need for living a godly life (see 2 Peter 1:3-5a). Now all that’s required is to first learn what God’s will is by studying His word, and then trust that God’s commands are God’s promises—God won’t ever ask His child to do anything that He won’t first also equip and empower them to do.

1. Reality check: the old man is dead—all believers are free from the power of sin

Jesus' death and resurrection achieved more than just the forgiveness of sins for all mankind; it also achieved freedom from the power of sin, and this fact is just as certain as Jesus' physical death and resurrection. However, the believer must reckon or account or consider or believe this to be true if they are going to enjoy the resurrection life (walk in habitual righteousness).

Romans 6:7-11 NKJV

For he who has died has been freed from sin. ⁸ Now if we died with Christ, we believe that we shall also live with Him, ⁹ knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him. ¹⁰ For the death that He died, He died to sin once for all; but the life that He lives, He lives to God. ¹¹ Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

Romans 6:7-11 NLT

For when we died with Christ we were set free from the power of sin. ⁸ And since we died with Christ, we know we will also live with him. ⁹ We are sure of this because Christ was raised from the dead, and he will never die again. Death no longer has any power over him. ¹⁰ When he died, he died once to break the power of sin. But now that he lives, he lives for the glory of God. ¹¹ So you also should consider yourselves to be dead to the power of sin and alive to God through Christ Jesus.

v 7 **For he who has died has been freed from sin (NKJV), For when we died with Christ we were set free from the power of sin (NLT):** This is referring to the death of the **old man** in verse 6. Again, this is a fact. All believers have been set free from the power of sin—they do not have to sin.

v 8-9 **Now if [since] we died with Christ, we believe that we shall also live with Him, ⁹ knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him (NKJV)**

v 8-9 **And since we died with Christ, we know we will also live with Him. ⁹ We are sure of this because Christ was raised from the dead, and He will never die again. Death no longer has any power over Him. (NLT)**

This is the application of the analogy of baptism in verses 3-4. You can only die once. So once Jesus died, it meant that death no longer had any power over Him—**He will never die again.** And just like Jesus will never die again, so our old man will never be able to control us again—it's gone for good—it's death was final—our old man only had to be crucified with Christ once—“knowing this, that our old man was crucified with Him” (verse 6). This is also assurance of our eternal life with Christ; just like the old man is forever dead, the new man is forever alive.

Jesus' death on the cross broke the power of sin in our lives

v 10 **For the death that He died, He died to sin once for all; but the life that He lives, He lives to God. (NKJV)**

v 10 **When he died, he died once to break the power of sin. But now that he lives, he lives for the glory of God. (NLT)**

v 10 **For by the death He died, He died to sin [ending His relation to it] once for all; and the life that He lives, He is living to God [in unbroken fellowship with Him].** (AMP)

This is a glorious truth, Jesus death didn't only pay the penalty for sin, *but it also destroyed the power of sin in our lives.* Wiersbe explains, "Sin and death have no dominion over Christ. We are "in Christ"; therefore, sin and death have no dominion over us. Jesus Christ not only died "for sin," but He also died "unto sin." That is, He not only paid the penalty for sin, but He broke the power of sin. This idea of dominion takes us back to Romans 5:12–21 where Paul dealt with the "reigns" of sin, death, and grace. Through Christ we "reign in life" (Rom. 5:17) so that sin no longer controls our lives."

v 10 **The life that He lives, He lives to God:** We talked about the law of liberty; I am free to respond to God in loving obedience (and so be in fellowship with Him) or hateful rebellion. Here we see Jesus willingly choosing to fully surrender to and obey the Father. This is God's will and desire for us as well. Remember that agape love is a verb, it's demonstrated by what we do, not how we feel. This means that every decision to obey or disobey God is really a choice to love God or not love God. While no believer would say that they hate God, when we love the things of the world more than God, we are effectively hating Him, because we are willingly doing things that hurt Him and are being unfaithful to Him.

John 14:23-24 NLT

Jesus replied, "All who love me will do what I say. My Father will love them, and we will come and make our home with each of them. ²⁴ Anyone who doesn't love me will not obey me.

1 John 2:15 NLT

Do not love this world nor the things it offers you, for when you love the world, you do not have the love of the Father in you.

The point here is that Jesus did all this for us to make it possible for us to have peace with God and also enjoy fellowship with God. Jesus strongly desires us to be walking together in fellowship (koinonia—see Amos 3:3 and 1 John 1:3-4) with Him like He is in fellowship with the Father. Now I am free to do so, will I choose to live to please God, to walk in fellowship with God like Jesus did?

"If God has given to you and to me an entirely new life in Christ, how can that new life spend itself after the fashion of the old life? Shall the spiritual live as the carnal? How can you that were the servants of sin, but have been made free by precious blood, go back to your old slavery?" (Spurgeon)

"This change in the life of the one who is born again was understood and predicted as a feature of God's New Covenant, where because of new hearts our innermost being *wants* to do God's will and be slaves to righteousness." (David Guzik)

Ezekiel 36:26–27 NLT

And I will give you a new heart, and I will put a new spirit in you. I will take out your stony, stubborn heart and give you a tender, responsive heart. ²⁷ And I will put my Spirit in you so that you will follow my decrees and be careful to obey my regulations.

The choice and responsibility of every believer: to believe and obey or to not believe and not obey

v 11-12 **Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.** ¹² **Therefore do not let sin reign in your mortal body, that you should obey it in its lusts.** (NKJV)

v 11-12 **So you also should consider yourselves to be dead to the power of sin and alive to God through Christ Jesus.** ¹² **Do not let sin control the way you live; do not give in to sinful desires.** (NLT)

v 11 **Reckon yourselves to be dead indeed to sin:** “**Reckon** is an accounting word. Paul tells us to *account* or to **reckon** the old man as forever dead. God never calls us to “crucify” the old man, but instead to account him as already dead because of our identification with Jesus’ death on the cross.” (David Guzik)

We must consider it true that our old man is dead, even if it doesn’t feel like it, even if we feel like we are powerless to resist the desire to sin. Likewise, we must also reckon or consider it to be true that our new nature is forever alive as described in Romans 6:4-5).

Jon Courson has a good application: “Whenever God declares a truth, Satan will deny it, saying, “Get real, how can that be?” At that point, I must decide whether to believe what God declares or believe what Satan denies. It’s like three men walking on top of a fence. The first man is Fact. The second man is Faith. The third man is Feeling. Now, Faith, the man in the middle, will walk straightly and in balance as long as he keeps his eyes on the man in front of him [Fact]. But if he turns around to check out Feeling, he’s going to tumble. Truly, this is where we err so often, for the point we turn around and analyse our emotions or evaluate our experience is the point we start to fall.”

v 12 **Therefore do not let sin reign in your mortal body, that you should obey it in its lusts:** The Amplified and NLT bibles help explain this verse: *Let not sin therefore rule as king in your mortal (short-lived, perishable) bodies, to make you yield to its cravings and be subject to its lusts and evil passions* (AMP), and *Do not let sin control the way you live; do not give in to sinful desires* (NLT).

The message is clear. Firstly, the old man has been defeated, dethroned, and put to death—it cannot rule us or dominate us anymore. Secondly, we have received a new nature that wants to obey God and also the Holy Spirit lives inside of us. Given these facts, it seems ridiculous that we would allow sin to have its way in us.

David Guzik has a great application: “The old man is dead, and there is new life—*free from sin*—in Jesus. Yet, many Christians never *experience* this freedom. Because of unbelief, self-reliance, or ignorance, many Christians never live in the freedom Jesus paid for on the cross.

D. L. Moody used to speak of an old black woman in the South following the Civil War. Being a former slave, she was confused about her status and asked: “Now is I free, or been I not? When I go to my old master he says I ain’t free, and when I go to my own people they say I is, and I don’t know whether I’m free or not. Some people told me that Abraham Lincoln signed a proclamation, but master says he didn’t; he didn’t have any right to.

This is exactly the place many Christians are. They are, and have been, legally set free from their slavery to sin, yet they are unsure of that truth. The following verses give practical help in living out the freedom Jesus has granted us.”

2. Instructions on how to walk in the freedom from sin Jesus has given us

Romans 6:13-14 NKJV

And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God. ¹⁴ For sin shall not have dominion over you, for you are not under law but under grace.

Romans 6:13-14 NLT

Do not let any part of your body become an instrument of evil to serve sin. Instead, give yourselves completely to God, for you were dead, but now you have new life. So use your whole body as an instrument to do what is right for the glory of God. ¹⁴ Sin is no longer your master, for you no longer live under the requirements of the law. Instead, you live under the freedom of God's grace.

Romans 6:13-14 AMP

Do not continue offering or yielding your bodily members [and faculties] to sin as instruments (tools) of wickedness. But offer *and* yield yourselves to God as though you have been raised from the dead to [perpetual] life, and your bodily members [and faculties] to God, presenting them as implements of righteousness.

¹⁴ For sin shall not [any longer] exert dominion over you, since now you are not under Law [as slaves], but under grace [as subjects of God's favour and mercy].

Why it is a struggle to live as a free man

v 13 **Do not present your members as instruments of unrighteousness to sin, but present yourselves to God:** I have a new nature, I have the Holy Spirit living within me, and I have the example of Jesus who willingly lived His whole life in loving submission to the Father and so enjoyed the unspeakable joys of fellowship and deep intimacy with the Father: why then, as a believer who has been given *peace with God*, choose to *not* live in fellowship with God?

Do you remember the last week's example of the man who had been set free after 20 years in prison? After so long in prison he had been conditioned to thinking and behaving as a prisoner. And now, even though he was free, he was still thinking or living as a slave or prisoner. He needs to learn a new way to think, to have his mind transformed. He needs to understand that even though he may not feel free, he is free—the facts don't lie, but feelings do.

For believers, before we were saved, we were prisoners in the jail of sin and death, and our **old man** was like the warden who had complete control over us. *As unbelievers, we were free to sin in any way that pleased us, but we were never free to not sin.* Now the **old man** has been killed and we have been permanently released from the prison of sin and death, *we are free to sin and to not sin—we are under the law of liberty. God will not force us to love and obey Him, He waits for us to respond to His love.*

So again, why do I choose to not live in fellowship with God? Our **old man** taught us bad habits, sinful ways of satisfying the desires and appetites of our body, and now those old sinful habits need to be broken and new habits formed—this is the struggle against the desires of the flesh or sinful nature. There are also the allurements from the devil and the world that must be overcome.

David Guzik tells a story that illustrates this well: “In the fourteenth century two brothers fought for the right to rule over a dukedom in what is now Belgium. The elder brother’s name was Raynald, but he was commonly called “Crassus,” a Latin nickname meaning “fat,” for he was horribly obese. After a heated battle, Raynald’s younger brother Edward led a successful revolt against him and assumed the title of Duke over his lands. But instead of killing Raynald, Edward devised a curious imprisonment. He had a room in the castle built around “Crassus,” a room with only one door. The door was not locked, the windows were not barred, and Edward promised Raynald that he could regain his land and his title any time that he wanted to. All he would have to do is leave the room. The obstacle to freedom was not in the doors or the windows, but with Raynald himself. Being grossly overweight, he could not fit through the door, even though it was of near-normal size. All Raynald needed to do was diet down to a smaller size, then walk out a free man, with all he had before his fall. However, his younger brother kept sending him an assortment of tasty foods, and Raynald’s desire to be free never won out over his desire to eat. Some would accuse Duke Edward of being cruel to his older brother, but he would simply reply, “My brother is not a prisoner. He may leave when he so wills.” But Raynald stayed in that room for ten years, until Edward himself was killed in battle.

This accurately illustrates the experience of many Christians. Jesus set them forever free legally, and they may walk in that freedom from sin whenever they choose. But since they keep yielding their bodily appetites to the service of sin, they live a life of defeat, discouragement, and imprisonment.”

The first practical key to righteous living—don’t allow the parts of our body to be used as weapons for evil

We need to change from living in habitual sin to habitual righteousness. These verses show us how to do this. The first key to walking in the freedom that Jesus purchased for us is given in the first part of verse 13:

v 13a **Do not present your members as instruments of unrighteousness to sin** (NKJV)

v 13a **Do not let any part of your body become an instrument of evil to serve sin** (NLT)

v 13a **Do not continue offering or yielding your bodily members [and faculties] to sin as instruments (tools) of wickedness** (AMP)

v 13 **Members:** Like fire can be used destructively to burn down a house, or beneficially to cook the evening meal, so our bodies or members are always in the service of one of two masters—sin or God. My members or parts of my body include my eyes, ears, hands, mind, and mouth etc. All can be used for good (for the glory of God), and all can be used for evil (in the service of sin). The first instruction here is to not allow our members to be in the service of sin.

v 13 **Instruments:** “‘**Instruments**’ could be better-translated *weapons*. The parts of our body are weapons in the battle for right living. When the parts of our body are given over to righteousness, they are *weapons* for good. When they are given over to sin, they are *weapons* for evil.” (David Guzik)

The second practical key to righteous living—instead present the parts of our body to be used for the glory of God

v 13b **But present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God** (NKJV)

v 13b **Instead, give yourselves completely to God, for you were dead, but now you have new life. So use your whole body as an instrument to do what is right for the glory of God** (NLT)

v 13b **But offer and yield yourselves to God as though you have been raised from the dead to [perpetual] life, and your bodily members [and faculties] to God, presenting them as implements of righteousness** (AMP)

v 13b **But present yourselves to God:** This second key to righteous living seems obvious, but it is often overlooked. Many times we focus on not sinning, but not actually think about how we can use that member or part of our life to serve God. We can become focused on the sin, which usually means that we will remain in the sin—we will do what we think about.

A change of behaviour starts with a change of thinking

It's so important to replace the evil habits with good ones, *and then focus on the good ones*. This means that we must learn to control our thinking:

Romans 13:14 (AMP)

But clothe yourself with the Lord Jesus Christ (the Messiah), and make no provision for [indulging] the flesh [put a stop to thinking about the evil cravings of your physical nature] to [gratify its] desires (lusts).

2 Corinthians 10:4-5 (AMP)

For the weapons of our warfare are not physical [weapons of flesh and blood], but they are mighty before God for the overthrow and destruction of strongholds,
5 [Inasmuch as we] refute arguments and theories and reasonings and every proud and lofty thing that sets itself up against the [true] knowledge of God; and we lead every thought and purpose away captive into the obedience of Christ (the Messiah, the Anointed One).

Peter is a great example of just how easily we can flip between good and evil. By God's grace and power he used his mouth as an instrument or weapon for good, then shortly after that same mouth was used by satan as an instrument or weapon for evil because he was thinking selfishly.

Matthew 16:13-23 NKJV (selected verses)

¹³ When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, "Who do men say that I, the Son of Man, am?"

¹⁶ Simon Peter answered and said, "You are the Christ, the Son of the living God."

¹⁷ Jesus answered and said to him, "Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven.

²¹ From that time Jesus began to show to His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised the third day.

²² Then Peter took Him aside and began to rebuke Him, saying, "Far be it from You, Lord; this shall not happen to You!"

²³ But He turned and said to Peter, "Get behind Me, Satan! You are an offense to Me, for you are not mindful of the things of God, but the things of men."

In the same way our members can be brought under the control of the Holy Spirit and used to bring glory to God or given over to sin and so cause offence. I can use my sex drive to build up my marriage or tear it apart. I can use my eyes to watch pornography or read my bible. I can use my mouth to speak words of anger or words of reconciliation. I can use my mind to think about ways to please God or ways to please myself.

Our bodies belong to God and have been set aside for service in God's kingdom

In Exodus 29:20-21 part of the ceremony in consecrating Aaron and his sons as priests was to apply the blood of the sacrifice to their right ear lobe, right thumb, and right big toe. They were then sprinkled with the anointing oil. This is a great picture of what it takes to be taken out of the world and set apart for Christ. First we need to be washed by the blood—every part of our life is cleansed by the blood of Jesus when we confess our sins (see 1 John 1:9). Second we need to be walking the power of the Spirit.

v 13 Present yourselves to God as being alive from the dead: This command to live the resurrection life reminds us of previous verses:

- Habitually living and behaving in the newness of life (v 4),
- For when we died with Christ we were set free from the power of sin (v 7)
- So you also should consider yourselves to be dead to the power of sin and alive to God through Christ Jesus (v 11)

v 14 For sin shall not have dominion over you (NKJV), Sin is no longer your master (NLT), For sin shall not [any longer] exert dominion over you (AMP): We come back to what Paul wrote in verse 11, *reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.*

There are many verses that speak of how God saved us so He could use us for His glory. We will only experience true joy and contentment when we actually fulfil the purpose for which God created us for—to bear fruit for Him and bring Him glory.

John 15:8-12 NLT

When you produce much fruit, you are my true disciples. This brings great glory to my Father. ⁹ “I have loved you even as the Father has loved me. Remain in my love. ¹⁰ When you obey my commandments, you remain in my love, just as I obey my Father’s commandments and remain in his love. ¹¹ I have told you these things so that you will be filled with my joy. Yes, your joy will overflow! ¹² This is my commandment: Love each other in the same way I have loved you.

For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them. (Ephesians 2:10 NKJV)

Isaiah 43:7 NKJV

Everyone who is called by My name, whom I have created for My glory; I have formed him, yes, I have made him.

2 Timothy 2:21 (AMP)

So whoever cleanses himself [from what is ignoble and unclean, who separates himself from contact with contaminating and corrupting influences] will [then himself] be a vessel set apart and useful for honourable and noble purposes, consecrated and profitable to the Master, fit and ready for any good work.

Summary and conclusion: We can only live a righteous life by God's strength and not our own human effort (law keeping)

v 14 For you are not under law but under grace: Remember that the key to all of this, the main point, the big idea, Paul’s final word on the battle against habitual sin, is that it cannot be won by self-effort, by trying hard to be good. Instead, we have been given access to God’s grace, and here Paul tells us to use it. Memorise Galatians 2:20.