

Romans 6:11

Transforming Conduct by Transformed Convictions

Monday, April 24, 2023 • Read Romans 6:11

Questions from the Scripture text: What phrase relates our action in v11 to Christ's action in v10? How should we account ourselves with relation to sin? How should we account ourselves to God? In Whom are we to account ourselves this way? What does this say about the way by which we are able to do this? What does this say about the purpose for which we are able to do this?

How are Christians to think about their lives, in relation to their sin? Romans 6:11 looks forward to the sermon in the midweek meeting. In this verse of Holy Scripture, the Holy Spirit teaches us that **Christians are to concur with God's justifying declaration about themselves and its impact upon their new nature.**

The key to changing the way that we live is to change the way that we think. Before we get to the "letting and presenting" of vv12-13, there must first be the "reckoning" (imputing) of v11. Just as in the *saving* work of God justification is the origin of all sanctification, so also in the *servicing* work of the Christian properly conducting ourselves must originate in properly considering ourselves.

"Likewise." Why has the Spirit carefully reminded us about the complete, definitive, permanent end to Christ's death? Because what has happened in Christ's resurrection (v9-10) is the pattern for how we are to consider ourselves (v11). The word means "thusly" or "in the same manner."

Just as a permanent transition has been made with Christ, we are to acknowledge and assert that in Christ, we also are permanently transitioned. Jesus went from placing Himself under sin's claim in His death to living under God's claim forever in His resurrection. "Likewise" our permanent transition is one from sin to God.

"Account yourselves." Impute. It's the same word as when the Lord justifies us. Make a definitive, determined judgment. Just as God definitively declared us guilty in Adam. Just as God definitively declares us righteous in Jesus Christ, we must definitively declare ourselves dead to sin.

Unlike God, our declarations do not determine reality. Rather, we have a duty to declare what He has determined. We have a duty to acknowledge and assert what He has already declared. Our judgments must concur with His judgments. There is an unacceptable arrogance in a defeatism that disagrees with God's verdict. The Christian does not have the prerogative to consider himself to be continuing under sin's power. God's judgment must form the basis of how we consider ourselves (v11) and thereby the basis of how we conduct ourselves (v12-13).

"Dead to sin on the one hand." There can be no "alive to God" without "dead to sin." It is a double verdict. If you cannot have wealth and God as co-masters, then you certainly cannot have sin and God as co-masters! The old life is ended. It is a former life. It does not bleed over into the current one. That which remains from it is not a part of our nature but something that afflicts our new nature.

Our new self grows, just as Jesus Himself increased in wisdom and favor with God and men. We are dead to sin once for all, but we are alive to God more and more forever. The key to expressing this new nature more and more (v12-13) is to acknowledge and assert (v11) that the old has gone, and the new has come.

"in Christ Jesus our Lord." Finally, we no longer consider ourselves in ourselves. Believers have been brought out of ourselves and into union with our Lord Jesus Christ. Personally: in union with His person; this is not only the strength of a new reality but the joy of a new relationship. Powerfully: since we are in union with Him, we now live by the strength of Him Who brought us into that union by His Spirit in the first place. Purposefully: for His praise in Whom we are able to live this way. cf. Col 3:1-4.

What must precede the actual walking in newness of life? What way, specifically, of considering ourselves?

Sample prayer: Lord, we thank You for the reality of Your justifying us through faith in Christ Jesus, so that we may walk in newness of life. Grant that, by Your Spirit, we would concur with Your judgment, in Christ Jesus, AMEN!

Suggested songs: ARP32AB "What Blessedness" or TPH433 "Amazing Grace"

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(The following is a machine-generated transcription. PLEASE BE AWARE of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Romans six, our portion is verse 11. These are god's words. Likewise you also reckon yourselves to be dead, indeed to sin. But alive to god. In christ jesus, our lord. So far the reading of god's inspired and inherent worked. We've answered the questions, all we continue in sin so that grace may A bound or so that grace may increase.

And the answer of course, is certainly not. May it not even begin to be so. Uh, and so the action that we must do is if i owned in verses 12 and 13. Not letting sin reign in our mortal body and not presenting our members as instruments of righteousness, but rather presenting ourselves to God as being alive from the dead etc.

But one of the things that those who have tried to stop sending, Uh, have discovered is it is not so easily done. We may be united to got united to christ in his resurrection by which resurrection life and resurrection power. We walk in newness of life. But there is a mechanism by which the Lord brings us into experiencing this resurrection power and expressing.

This resurrection power in living righteously, in hating our sins, stopping our sin, and loving god, and and starting and growing in obedient. And that mechanism is by our minds in our thoughts. Likewise you also, Reckon yourselves. To be dead indeed to sin but alive to god in christ jesus, our lord.

In other words, this truth about the spiritual reality of the christian. That we are joined to jesus through faith which means we are joined to him in his death and we too are dead to sin. And we are joined to jesus through faith, which means we are joined to him in his resurrection which means that we too are alive to god.

We are not only to know this as a theological idea. But we are to count ourselves dead to sin. And alive to god. He uses the word that is used for imputation. How god? Counts us righteous through faith in jesus christ. You remember how he is that language? When he was talking about, how Abraham became righteous and genesis 15 that he believed god and it was imputed to him or counted.

Um, Unto him. Uh, for righteousness. Well, we now are to Are to consider and declare and determine that. What God has said about us is the truth. We are to agree with god about ourselves. We are to be convinced about ourselves that god is telling the truth. And so be convinced that And consider that.

You are dead to sin, be convinced that and consider that you are alive to god in christ jesus. Our lord. So, he starts out. By saying likewise, Likewise. You also

reckon yourselves and so forth. The spirit. Has carefully reminded us. About the complete definitive permanent end to christ's death when christ rose again from the dead.

Because there is a likeness. Between that and the way the believer lives. And so he says, he begins verse 11 likewise What has happened in christ's resurrection versus nine to 10 is a pattern for how we are to consider ourselves. Is there any doubt? That christ died. No. Is there any doubt that christ has risen from the dead?

No. And so there must be no doubt. That you are dead to sin. And that you are alive to god. Likewise thusly in the same manner. Just as you know that there has been a permanent transition for christ, From dead to resurrect it. You must acknowledge and assert be sure.

That in christ, you are permanently transitioned. From in sin to in christ, you are dead to sin. And you are alive to god. In christ jesus, our lord. Jesus went from being under sins claim in his death. To living forever. Under god's claim in his resurrection. Likewise. Our permanent transition is one from being under sin.

To being under god. So likewise Next, he says reckon yourselves or account yourselves impute Make a definitive determined judgment. Just as god had definitively declared us guilty in Adam and imputed Adam sin to us just as god now definitively declares us righteous in jesus christ. And imputes to us the righteousness of jesus.

We must definitively declare. We must impute ourselves to recon ourselves. Consider ourselves dead to sin. Now when God declares something, it determines the reality. You don't become dead to sin by, considering yourself dead descent. You are responding to something that god has said, is true. We have a duty to recon ourselves dead to sin, because god has declared us dead to sin.

We have a duty to reckon ourselves alive and to god because god has declared us alive unto God. Our judgments must concur with his judgments. It may seem Like a commendable humility. Uh, to talk about yourself as still being under the power of sin. But this is actually an unacceptable arrogance.

Because this defeatism disagrees with god's verdict. That we are dead to sin and no longer under its power. We must not disagree with god's verdict. We must agree with him. That if i am in christ, jesus, i am dead descent. And i am alive unto God. The christian does not have the prerogative to consider himself as someone who is understands power.

No, god's judgment. Must form the basis of how we consider ourselves. And it is through considering ourselves this way, reckon yourselves to be dead to sin in a life. To god versus 11 that we come to not let sin reign verse 12 and instead to present Our members unto God for righteousness instruments for righteousness verse 13.

And so he transforms us by the renewing. Of our mind. He says going on in the verse likewise, you also reckon yourselves Uh, to be And it says dead indeed to sin. Uh, but this is a construction. In Greek, where it is. Of the particle in the front. Half of the phrase means on the one hand.

And the particle in the second phrase means on the other hand, so something Along the lines of reckoning yourselves ought to be on the one hand dead to sand. And on the other hand alive to god in christ jesus, our lord. In other words, the two get go together.

We cannot love god and live for him and obey him. And mess around with sin and toy with sin, and be okay, with sin. The two cannot exist in the same person at the same time. The two hands go together and so we must count ourselves dead to sin done with it.

The life of obeying sin behind us, we no longer belong to it. We are no longer play with it. It's not something that we are, okay? To do for a while until we go to heaven know. If we are going to count ourselves alive unto god, in jesus christ, on the other hand, than first we must count ourselves as dead to sin.

On the one hand, it's a double verdict Both or none. You probably remember god saying that you cannot have god and master Uh, god and money, her god and wealth as master at the same time. So you cannot serve two masters. Well, if you cannot have god and wealth as co-masters, then certainly, you cannot have God and sin.

As co-masters, the old life is ended, it is a former life. It does not bleed over into the current one. What remains from it is not part of our nature. It is an affliction. Against which we fight. With our new. Nature. We are dead to sin once for all.

And it is that, once for allness of our dead, being dead to sin, that enables usin goes, along with our being alive, to god, more and more. Forever. The key to expressing this new nature, more and more, and versus 12 and 13 is This new way of thinking, This new way of considering ourselves reckoning ourselves and verse 11, We must acknowledge as god has said, and we must assert by reckoning ourselves.

As that the old has gone. We are dead to sin on the one hand, and the new has come. We are alive to god. On the other hand, finally, These things do not happen. Merely as a change in us. But as a change in in whom we are, we are dead to sin and alive to god in christ jesus, our lord.

We must not consider ourselves in ourselves. But in christ, Believers have been brought out of ourselves and into union with our lord jesus christ. Being united to christ. Tells us three things about our being dead to sin and alive unto God. First, it tells us that this transition is personal.

Second, it tells us that this transition is powerful. Third, it tells us that this transition is purposeful. If it is in christ jesus, our lord that we are dead to sin and alive to god, then this transition is personal. It comes because we are united to a person. We do not just have the strength of a new reality that i am alive to god, but a new relationship.

That it is in christ jesus, our lord. That i am alive to god and all of my living to god. All of my being dead to sin is itself. A reminder that i'm joined to jesus that i am in his and he is mine and his banner over me as love.

This is the wonderful promise. I will be your god and you will be my people. And then as long of songs, i am his and he is mine. I am my beloveds. And my beloved is mine. And now we know that as union with christ, we are dead to sin.

And life to god in christ jesus. Our lord, it is a personal transition. We have come to be his And to have him as ours. It's also a powerful transition. We are not dead to sin and alive to god. In In our good intentions or our resolve or our desire, or our sorrow over sin, Or our commitment, or our ability, or our maturity.

No, whatever good is in us. It's from christ jesus, our lord. And therefore there is and in exhaustible supply of the strength for fighting sin. Because it is not our strength. Stand. In the lord. And by the power of god in the strength of his might, So it is a powerful.

Transition. We we live by the strength of him who has brought us into union with himself by his own spirit. We were baptized in to christ jesus. He poured out to spirit his spirit. Did the work? It was not ourselves. It was not, we who brought ourselves into this union.

And so there is almighty power. So not only is this transition from being in sin To being alive unto god personal But it is also powerful and finally it is purposeful It is for christ's praise. That we live this way. If every moment Of being dead to sin. And every moment of being alive unto God, As a moment in which it is shown displayed that we are in christ.

Jesus, our lord, then it brings him much glory. To be the one in him. Someone who was a slave to sin, could now be dead to sin and someone who was the enemy of god would now be alive unto God. And so not only has our transition been personal that it takes place through our relationship with jesus and powerful that it is Supplied and sustained by the strength and power of jesus.

But it is purposeful to be unto the praise. Of jesus. Here, how Colossians 3 1 through 4 talks about living considering ourselves. Setting our mind on Uh the one in whom we are union in union with so that we will be dead to sin dead to the things of this world.

But alive to god in christ jesus. If then you were raised with christ, seek those things which are above where christ is sitting at the right hand of god set your mind on things above Not on things in the earth. For you died. Your life is hidden with christ in god.

And when christ, who is our life appears, Then you also, Will appear with him. In glory. So, my dear Family. Take your theology. And apply it with conviction to your life. Live as someone who is convinced that what god has said about believers is true. Reckon yourselves. Dead unto sin.

And alive unto God. Christ. Jesus. Our Lord. Let's pray. We thank you father for this portion of your word. We thank you. That it is true. We confess that we often do not live as if it is true. And so we pray for the help of your spirit. That by his.

Affecting shaping our minds with your word. We would indeed reckon ourselves count ourselves. As those who are dead to sin and alive unto you, thank you for joining us to jesus christ by faith. That we may be certain that this is true. We pray that he would get all the glory as we live this way for we ask it in his name Amen.