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Our father in heaven. We thank you that we may address you such. We asked for the help of your spirit. Who is for us, the spirit of your son. That he would convince us. So that when we call you our father, we would do. So With conviction. We pray also that he would help us now.

And the hearing of your word. Help me in the preaching of your word. That we would also be convinced. About ourselves. The truth about ourselves and christ. That you would help us not only Thereby to Die to sin and live to righteousness. Die to self. But that you would also.

Prepare us. Having. Heard your word. To know you as our father when we call upon your name. So help us we pray in jesus name amen. Roman six verse 11. These are the words of god. 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 And there and twerk.

Remember an account from seminary when We're in systematic theology and We're studying, what is called theology proper? Which is The doctrine of who God is. The professor telling story about a friend of his, who's a professor, at a different seminary, And it had a student to In a class discussion.

Said something to the effect of Well, i like to think of god And proceeded to give what he thought was probably a Intelligent or spiritually, profound way to think of god. Seminary students, don't ordinarily volunteer. What they think unless they're quite impressed. Uh, with their thought. To, which the professor.

Wisely respondent. Well, it's very interesting to hear about what how you like to think of god. But this class isn't about you. It's about God.

Well, in a similar way. We might say, I like to think of myself as And roman six verse 11 comes to the believer. And says, that's not your prerogative. You don't get to decide how to think about yourself for what to think of yourself because god has already. Declared.

What you are in christ jesus. What has happened to you in christ jesus? Your current condition. And he comes here, and he tells us, To think about ourselves. Similarly. Perhaps you have tried many ways. To put sin to death and perhaps you are. Struggling with a particular sin. That you have been trying to put to death.

And the scripture comes now. The holy spirit comes. Now in roman 6, verse 11, And he tells us, he gives us. Step number two really step. Step number step, number one. Is. To die and rise again in the lord, jesus christ. This of course was what offended nicodemus in john chapter 3?

When jesus said, well, step one is be resurrected or in the language that he uses there. Step one is be born again. You can't give yourself birth and you can't resurrect yourself. There's only one ever who could say i have authority to take up my life again. But step two is not what we're going to be hearing lord willing next week.

Do not let sin reign in your mortal body and do not present your members as instruments for sin. But present yourself to God. Step two is Reckon yourselves. Impute to yourselves as we're going to hear about when we get further into the sermon. Right. Thinking proceeds. Right. Living And since the Lord is the one who gives us newness of life to begin with.

And the Lord is the one who gives us then to walk in newness of life. It must be from him. That we learn how to walk in newness of life. And those of us who have tried our own way or by our own wisdom, Are very grateful to come to Romans 6 verse 11.

And find that God tells us how sanctification works. What? He's going to tell us later in chapter 12. Do not be conformed to the pattern of this world but be transformed by the renewing of your mind so that we can verse 1 of chapter 12. Offer our bodies to God as living sacrifices.

And so that that transformation into living sacrifices comes by the renewing of the mind. What he's going to describe to us and tell us to do there. Is found here first. In Roman six verse 11, And they're renewing of our minds, and how we think about ourselves being what produces then.

The offering of ourselves unto God as living sacrifices or the offering of ourselves unto God as instruments of righteousness. Um, presenting ourselves. Unto God as instruments. Of righteousness. And so the first thing to do, then, As we come to. Uh, to live for God. Is to change how we think.

About ourselves. This is important because we are no longer in ourselves if you're a Christian. The great way. The only way of becoming a Christian is to come out of yourself as to come out of the self that was in the first Adam. For we come into this world in Adam and, you know, in ourselves in Adam, And the gospel calls us to believe in Jesus Christ, instead.

To come out of who we were in. Adam, And to be in, Christ. This phrase is, Perhaps the most common way in the entire New Testament of describing, what a Christian is. Very seldom uses the word Christian. The three times. I think the word Christian even appears in the New Testament, it is used of those Um, Initially by those.

Who are opposed to Christians. The New Testament way of describing us is in Christ and so there is something that has happened to Jesus. And we've been hearing about that the last couple of weeks And now verse 11 says, likewise. You also. So, we've been hearing that. Uh Christ has given himself up once for all that he died to sin and he rose again and he can no longer die.

That this is a once for all sacrifice. And based on that, once for all sacrifice, we are to consider ourselves to be righteous before God, this is what God has done. Through faith in Jesus Christ. Remember when? The apostle was. Describing the way that That faith becomes righteousness for us and he appeals all the way back to Genesis 15.

Where Abraham believed God and it was accounted to him. For righteousness. And so, Our faith brings us into Jesus Christ. And just as he has died once, and for all, we have been made righteous before God. Through faith in Jesus Christ once and for all Has once for all sacrifice.

Requires that we consider our justification to be something that has been declared by God and is definitively true of us. It now defines who we are. And it cannot be undone. What a great mercy for the believer. To know. That if he is in Christ. His righteous standing before God cannot be.

Undone. But we have not just heard about a once-for-all sacrifice of christ. We've heard about a once-for-all resurrection this life that he now lives unto God. And he will never again, die. And we are united to him in the likeness of his death. And the likeness of his resurrection verse 5 and if we are united to him in the likeness of his death, then likewise We must think about ourselves.

Those things that are true from christ's death and christ's resurrection. In the same declarative and definitive way. That they are true of christ's death and resurrection. So from christ's death and resurrection, we have our justification and our sanctification And since it is in the likeness of his death and resurrection that we are justified and sanctified, Then we're supposed to think of ourselves.

In the same way about our justification as we do about christ's death. The same way about our sanctification as we do about christ's resurrection life. There is a declarative definitive component to our sanctification that we are holy and not only in that we have been set apart to god.

But that we are now alive unto God in jesus christ alive unto righteousness. Yes, the the holiness is much afflicted by that which remains from our former nature. But we ourselves in christ. Are already. Holy that which comes out of us that growing holiness of desire and motivation and thought, and speech, and to action that comes out of a christian.

Comes from a new holiness that is found now at the core of his being In the lord jesus christ. So there is the progressive aspect of sanctification which is usually what we are talking about. When we talk about being sanctified, But there is that declarative definitive sanctification. That is more than just a status.

It has to do with our condition of having been resurrected in the Lord jesus christ. Likewise then. This is all connected to christ and will come back to that because this likewise you also must conclude then at the end of the verse in in christ jesus. Our lord. So likewise then we are to wreck in ourselves.

We are to think about ourselves, consider ourselves be convicted about ourselves or even To use the word in the same way that we were using it earlier and it's the same word that was used for this. To impute. To ourselves. Now, that doesn't mean we make it happen by what we think or what we declare.

That's what happens. When god imputes. The, the thing that he is imputing his caused, By what he declares. But when we declare, when we count, when we consider, when we reckon ourselves in a particular way, it has not causing the reality, but we are responding rightly to god having said that it is a reality.

A believer must consider himself to be what god has declared him to be. It will do you. No good. It is not humility. To say. Woes me i shall never defeat this sin. I shall continue always under the power of the sin. I must always stumble and fall into this sin.

It may sound like humility but it's really the height of arrogance. If god has declared us dead to sin. Then we do not have the prerogative to think of ourselves as still under its power. If god has declared us to be alive unto god in christ jesus, our lord.

Than it is arrogance. To consider ourselves. Dead for righteousness, unable to do it, of course, we're unable to do it in ourselves. But isn't that the point of what we're just saying about a christian? By definition, you are not in yourself if you're a christian. And so stop obsessing about what you would be in yourself.

That hypothetical creature belongs to a reality that has been put behind you. The holy spirit comes to us and he says, Step number one. In killing sin. And living for god. Reckon yourselves to be. Consider that, you are be convinced that you are. What god has said. A christian is, In christ jesus.

First and foremost. But secondary to that participating in that. Dead to sin. And alive to god. Gods reckoning us to be those things in christ. Has guaranteed has brought into effect the reality. But now he comes and he gives us instruction. He gives us command that tells us how that reality of condition becomes realized in our experience.

And the first part of that, Is a right theology about yourself and a working theology. About yourself. Often. You will have to bring to bear the truth about what someone the reality of someone who is united to jesus christ, and you will have to Consider yourself. Even. Command yourself to be convicted, that you are dead to send.

And alive to god. In christ jesus, your lord.

And so, he says, Likewise you also, Reckon. Yourselves. Impute to yourself. The truth about a christian. And then he gives us this. On the one hand, and on the other hand, i'm Uh, not sure why it's not translated this way, but there are Two particles in Greek that when they're used in connecting phrases.

That's that's what they mean. On the one hand and on the other hand and here instead of translating it, those two With those two. Phrases our translation says, indeed, and but And yeah, it is likewise you also reckon yourselves. On the one hand, to be dead to sin. But, on the other hand, To be alive to god.

In christ, jesus. Our lord. So, what are you to consider about yourself? What are you to be convinced of? And thank god, faith is something that is a gift of the holy spirit. He's the one who gave you faith to begin with. He's the one who measures out more to you.

That's part of thinking of ourselves not more highly than we ought but was sober judgment. I'm The, i'm a Redeemed saint. Yes. But to whom the holy spirit measures out faith. And with the, the father of the demon possessed, son, we rejoice to be able to say, help my unbelief.

That's what belief says. And one of the things that we need to be helped in our unbelief about is that sin is done with us, we are dead to sin. We must tell ourselves and we must seek from god the holy spirit conviction that it's true. You are free from sin.

You have died to sin. It's not your master anymore. Dear Christian, you are free. From the power. Of sin. Do not mistake. It's remaining presence. For power over you. If you believe in jesus christ for the forgiveness of your sins, you are united to him, the spirit who gave you that faith.

Has put you into christ jesus, that is why the lord jesus baptized you with his holy spirit. Is to put you into himself. And there you will stay forever. And ever, you are free from sin. Now, when the christian Tells himself. Soul, you are free from sin. You are not under its power.

He has not doing. That wicked and blasphemous practice that people describe speaking it into reality.

He is agreeing with the god. Who has not only spoken it into reality. But the word became flesh to secure the reality. And when he had risen again from the dead and ascended to heaven and sat at the right hand of the majesty on high, he poured out his spirit to apply that reality to us.

And when we come to faith in Jesus Christ, God declares us Righteous. He declares us free from sin. Dead to sin. He declares us alive to God, he declares us. Holy and new He says, as we will hear in Psalm 87, this coming, Lord's day. He says, of you, Not that you were born.

In Michigan or Mississippi or Iowa or Tennessee. But that you were born in Zion. Says, you're holy. You have a new birth. You are fountain, your spring. Comes. From Zion, who's Who has Christ? God himself. At its center. And so, when we tell ourselves, when you tell yourself as you must, You are dead to sin, you are free from sin.

Your command it to consider yourself dead to sin here. You're not speaking something into reality. You're not trying by how convinced you are to make it true. You are fulfilling a command of God to agree with him about what is true. And if your faith is small, You ask from him?

More faith. So sin has done with us but we are also done with sin. Which means whenever we are tempted in the first moment in in the first alluring, the sense that you get that, this might be an occasion in which you end up sinning. You immediately give sin a definitive declarative.

No. I am dead to sin. I consider myself count myself impute myself impute to myself, the fact, That I am no longer under the power of sin. I no longer live for sin, I must not continue in sin. God has shown me grace, not that. It might be increased by sinning more, but then it might be glorified by stopping sinning forever.

This is one of the great parts. Of sanctification of battling against sin. Is that the very first sense of a temptation? You tell sin, no. I am dead. I am dead to gossip. I am dead to lust. I am dead to gluttony. I am dead to pride, I am dead to laziness.

I am dead to profanity to common things when the Lord's day. I'm dead to living for myself. I'm alive to offering myself unto God. As a living sacrifice. And so the the place from which that initial declarative definitive resounding no comes The place from, which it comes is counting yourself dead to sin.

Embracing something that is theologically true. No matter how how much you feel like it is true in the moment. Isn't much of your Christian life. Overruling feelings with theological facts. Well, here is one of those places to do it. Reckon yourself dead. To sin. You do not have to do it again.

You do not have to follow the thousand and first time, even if you have stumbled a thousand times, Because the theological truth. About the reality of the condition of the Christian. Is what ought to determine what must determine. How you consider yourself? Consider yourself on the one hand that to sin.

Now, the relationship between these on the one hand, and on the, the other hand means the two go together. Many of us have thought oh, if only I could love God if only I could obey God if only, I could be devoted to him more with my life. Let me say, I want to consider myself alive to God in Christ Jesus.

My Lord. Well, perhaps Perhaps you have tried to have one side of the coin without the other. Because, You you cannot have alive to God in Christ Jesus. Our Lord, unless you have with it dead to sin. On the one hand. Dead to sin on the other hand, alive unto God.

The mindset of being dead to sin is a necessary component or counterpart. To being alive to god. You will not have the second part without the first. You will not have the first without the second. And so on the one hand dead to sin, but on the other hand, Alive to god.

He is now your life. You don't just have life in him in christ jesus, you have life for him. He is what you live for. What are you living for? Well, if you are a christian, if you are one of these in christ people, if you have been forgiven of the guilt of your sin, if you have had all of the hell that you deserve absorbed.

Than dying. Must be gained for you mustn't. It Because when you are absent from your body, you're going to be present with christ. You're going to be present with the lord. Death has. Uh, Death has lost its sting. The grave has lost its its victory dying, his game. What does the scripture tell us about the one for whom dying is game?

What is his life? What is living for him? For him to live as christ. He is. What we live for? If you remain another day. Dear children. And i know it sounds strange to you to think that way. Because, We don't often think This could be my last day.

I may have lived. Almost all of it already. But if you are to live another day, if you are to remain in the body, it is for god. It is not so you can finish your project and minecraft, it is not so you can work on whatever it is in the backyard or make progress in your school.

Good and well in their proper place and proportion, aren't they? But if you remain in the body, it is for the lord. And it is therefore for his service and especially For the service of his church. But he is what we live for. The, what are you living for is?

A, what question with a whom answer, isn't it? I am living for him. I am living unto him. This is what it is to offer our bodies. As a living sacrifice. We belong to god and just as just as every moment that sin presents itself to us, we must give give the sin a resounding.

No. Yet in all of the moments of our lives. Are we not to be? Giving god a resounding, yes. Giving his word a resounding. Yes, as spirit who brings that word, constantly to our minds in his love for us as he he pours out all that the word has to say about how God has loved us.

Like we heard in chapter 5, And what do we do in response to his love? We we love him because he first loved us. If this is love that while we were still sinners christ died for us. Then as the spirit, pours his love into our hearts, that we see how much we have been forgiven.

And what does the lord say, he who has been forgiven much loves much And so here you are alive because god has loved you because christ has died for you. Because christ absorbed all god's wrath for you and the holy spirit keeps saying god loves, you love him because he first loved, you love him and keep his commandments because this is what those who love him do You go through your life.

Saying yes. Yes, yes. Yes. Lord. John Calvin who Those who have only ever. Heard or used his name. As a as a bogeyman for truth theology, that they don't like Would have no idea. The devotion and love for God. That comes from seeing god. According to his word. Seeing his redemption, according to his word.

You get a personal motto. Something that He would continually come back to as a way of immediately resetting. His walking with god. And it was in Latin, and i don't remember the Latin, but It is. My heart. I offer unto you lord, sincerely and promptly Giving god that repeated, yes.

Is that not obedience? Is that not? A way of putting into nuts and bolts practice in our lives. Reckon yourself alive unto god. You live for him, offer yourself to him, sincerely, all for yourself, to him promptly every moment. The, the moment you realize That this is not been happening.

It may have been 30 seconds since the last time. Since the previous time. Consider yourself alive. Unto God. Perhaps, you're the The opposite of what we were saying earlier. Not the one who wants to live unto god, and devotion. And, and yet you have not thought about considering yourself dead to sin.

And so not taking the two together, you you were unable Uh, really to make any progress and in, loving god and living for him. Well, the other part is true. Perhaps, it has been a particular sin that you have been trying to kill and trying to To. Put to death, the deeds of the body.

As the spirit leads us to do, we'll hear about lord sparing us in chapter 8. And, Perhaps one of the reasons you've been struggling to make any progresses, Because that's the one hand of which a live unto god. For righteousness, is the other. And so you've been focused entirely on trying to kill the sin but you've you've not thought at all about what you're alive for and for whom you are alive.

You don't have, you haven't experienced that expulsive power, not only of a new affection. But a new allegiance, a new identity. So, the two go together. Christian life has lived in large part. By this constant. Mental discipline. Spiritual discipline. Saying no to sin and yes to god. And rejoicing.

That all of your nose to sin. Are no whenever you say no to send you're saying no in christ. Jesus your lord. That you are as dead to that sin, that you are saying no to As jesus's was dead to sin once and for all definitively. Absolutely completely. He finished it.

He's done with it. Never has to be repeated again. And every time you say, yes to god. You're saying yes to god in christ jesus, your lord. So, that is something. That you are doing personally. Powerfully. And purposefully. Come out of yourself and into christ. All of this is an embracing of our union with christ.

Which means it's not just A way of thinking coming up with the, the mental discipline and habit by which you're going to live. It's not just a new reality. It's a new relationship. Your embracing being united to jesus your fellowship within your life being in him. The god who made heaven and earth the sea and all that is in them.

Has not just given himself for you. He's given himself to you.

And so, You are embracing union with them. This means that walking in newness of life is personal. This means, of course, to just powerful. How many of us have lived so much of our christian life, straining in our weakness And asking god for a little more help. Rather than conscientiously embracing being united to christ and rather than straining in our weakness resolving in his strength.

I almost put strutting to. To. Match the language. And yet, i didn't want the connotation of pride there. Although there is something very close doesn't close, isn't it? Because we boast in christ jesus. Our lord. We are to be confident and sure in christ jesus, our lord. Not those who.

Who act as if we are something but those who know that he is everything. So our walking in newness of life is not just to be personal but therefore, it is to be powerful. And therefore it is to be purposeful. Desiring that he who is the one in whom we walk in newness of life.

He whose power by which we walk into newness of life. Would be the one unto whose praise. Quick walk into newness of life. Rejoicing in every, in every moment of victory, every offering up of the heart unto God, sincerely, and promptly every loving of what is good. Everything thinking rightly every speaking a word in season and with grace, every action of obedience and diligence and holiness and goodness.

Before god and worship and unto our neighbors and love unto the brethren. And self-sacrifice. Every one of those moments brings jesus glory. Because the only way those things, those moments exist is in union within And it's unto his praise. We can add nothing to him, but we rejoice that he would be seen for what he is.

And the way that we live our lives, Oh, how precious is the one? Who has redeemed us by his own blood? Who is god from all eternity? But took to himself. Flesh and blood that he might spill that blood for us. And it isn't it then? A great privilege.

Told be alive unto god. In christ jesus, our lord. That he might be praised. For all of the good that we do.

Those who Love the truth. Love to walk in the light. Wife, john 321. So that it may be seen that their deeds are done in god. That they're no longer in themselves. But they are in christ jesus, our lord. So what does? This reckoning ourselves. To be dead to sin and alive to god.

What does it look like? Well, you cannot do better. Than Colossians three. One. Three four. It doesn't look like a forgetfulness of earth. To be alive unto god and dead unto sin. But it looks like a life on earth. That has compelled. By remembering him, who is in heaven?

The apostle rights in Colossians 3. If then you were raised with christ, Reality. Seek those things which are above where christ is Sitting at the right hand of god set your mind on things above Reckoning. Not on things on earth. For you died. And your life is hidden with christ in god.

When christ, who is our life appears? Then you also, Will appear with him. In glory. Amen.