

Romans

Romans Chapter Six

Romans 6:11

April 4, 2010

This is lesson number **35** in our exposition of the Book of Romans.

The Theme of the Letter

Romans 1:16-17

“For I am not ashamed of **the gospel of Christ**, for it is the **power** of God to salvation for everyone who believes, for the Jew first and also for the Greek. For in it the **righteousness of God** is **revealed** from faith to faith; as it is written, ‘The just shall live by faith.’ ” Romans 1:16-17

Title: “Alive to God in Christ Jesus our Lord”

This local visible body of Jesus Christ is preaching the Gospel as it is presented in the Bible. The Gospel of Jesus Christ who made an actual atonement for sin, for haters of God, for guilty sinners.

This is not what many people will flock to hear today.

But this Gospel is the only message that will save sinners. **1 Cor 1:18-25**

18 For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. 19 For it is written:

"I will destroy the wisdom of the wise,

And bring to nothing the understanding of the prudent."

20 Where is the wise? Where is the scribe? Where is the disputer of this age? Has not God made foolish the wisdom of this world? 21 For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe. 22 For Jews request a sign, and Greeks seek after wisdom; 23 but we preach **Christ crucified**, to the Jews a stumbling block {scandal; offense} and to the Greeks foolishness {moronic}, 24 but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. 25 Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.

We understand that this message that we preach will offend some people. It is not my purpose to offend anyone, nor to be personally offensive.

But if you are offended by the message of Christ crucified, i.e., Christ alone, I urge you to listen more closely.

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When you don't understand a point of doctrine; when you hear something that you have trouble accepting, please ask us to explain.

Make notes. We will spend as much time as necessary to show you from the Scripture, the truth of the teaching.

Some preachers, because they are insecure in their theology, take offense when their message is questioned. Here is my promise to you. I will discuss anything that I preach on the one condition that the Bible is the final authority. We may agree or disagree on the interpretation of a particular passage of Scripture.

However, I am not going to spend any time arguing about someone's opinion if they cannot support their belief from the Scripture.

E.g., "My god would not send anyone to hell." The God of this bible has, does, and will send people to hell!

Another example, I have personally had the experience of someone telling me that while he could see that the Bible taught predestination, that they just could not accept it. I had no more to say to that person because he refused to submit to the authority of the Scripture. Yet another man, had the same objection to predestination. But after a couple of weeks of studying the Bible on the doctrine, came to me and said, "Jim, it's everywhere in the Bible!"

**And so what has that to do with the exposition of Romans?
Only everything!**

Do you want to know how to live the Christian life?

First, a person must be sure that they are indeed, a Christian.
And a Christian will be guided by the Word of God.

What kind of people was the Lord Jesus talking to when he said in Matthew 7:21, "Not everyone who says to me, 'Lord, Lord' will enter the kingdom of heaven..."?

Those people thought they were serving Jesus Christ and He said to them:

Matt 7:21-23

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21 "Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven. 22 Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?' 23 And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!'

Notice that Jesus did not deny their religious actions.

And so in this passage in Romans, the apostle is telling us how a Christian thinks.

Paul, begins this great letter to the Romans, by defining the Gospel as that which God promised before through His prophets in the Holy Scriptures.

In another place, he says the same thing, that what we now call the Old Testament, promised the Gospel in Christ.

1 Cor 15:1-4

15:1 Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand, 2 by which also you are saved, if you hold fast that word which I preached to you--unless you believed in vain. 3 For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, 4 and that He was buried, and that He rose again the third day according to the Scriptures,

Today is Easter Sunday and that is the Easter message.

In Chapter One, he established that “the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men,” and that men hold down the knowledge of God that may be clearly seen.

The Bible teaches that everyone is born under the wrath of God and unless and until God takes the initiative they will remain under the wrath of God.

Many preachers this morning are telling people that God sure would appreciate it if they would give Him permission to save them. Listen to what they preach if you think I am mistaken. Then read this Bible and see for yourself what the truth is.

Unbelievers are condemned already. They do not **become** condemned, they are condemned already. If you do not trust in Jesus and His righteousness only, you too are still condemned.

John 3:36

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36 He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him."

Chapter Two shows that even those who never heard of the law of Moses were under the wrath of God.

In Chapter Three, not only are the non-Jews {called Gentiles}, under the wrath of God, so too are the Jews. The Jews who were so blessed by God because He gave them His Word so they could know the true God and not be idolaters, **were idolaters!**

In Chapter Four, Paul uses the example of Abraham and David to establish that justification is by faith alone and not by works. Justification is the opposite of condemnation. A person who does not accept God's sentence of condemnation sees no need in his wicked imagination to be justified; to be declared not guilty! But God justifies the ungodly!

Bear with me once more while I define an ungodly person. Think of a man who arises in the morning and finishes his bathroom chores; eats breakfast; kisses his wife and children, and goes to do an honest day's work. He is not a slacker and gives his employer what he is being paid to do. He comes home, reads the paper, watches the evening news on TV, pays a few bills, and goes to bed. But all day long he has not had a single thought of Jesus Christ! He is an ungodly man!

If you do not agree that you deserve to be condemned to hell, you will never see heaven! Why do I say that? Because you have not yet seen your need for Christ.

In Chapter Five, we studied the wonderful Doctrine of Representation: the teaching that God deals with every person either in Adam or in Christ.

Every person is condemned because of the one sin of the one man - Adam.

Every person who is justified, declared not guilty, is justified solely on the merit of Jesus Christ. Represented in Adam, or represented in Christ.

In Chapter Six, we saw that because Paul preached that believers are under the reign of grace and no longer under the reign of sin, that he was accused of preaching that Christians could continue in sin so that grace may abound.

The true Gospel will always sound like antinomianism to the unbeliever.

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In the strongest terms, Paul says, “Certainly not.” Why not?
“How can we who died to sin live any longer in it?”

Because we have died to sin and can no longer live under the reign of sin.

The old man [the man who was in Adam] was crucified with Christ.

How then do we live?

There are some things we must know.

When did the Christian die to sin?

“Or do you not know....?” {6:3}

When you were baptized into Christ Jesus. And this is **not water baptism**, it is the baptism of the Holy Spirit in the new birth, being born again, regeneration.

And “... knowing this...” {6:6} that our “old man” was crucified with Christ.

Our “old man” is who we were in Adam.
The old self died - crucified with Christ.

Our “old man” is **not our sinful nature**, because we still have our sinful nature. We still have our “body of sin,” which is our **physical body**, and it is still being attacked by sin. The old man is not the “body of sin.”

Sin is outside the body but infiltrates the body and the mind.

The old man is our old self who was in Adam.
Our “body of sin” is our physical body which sin attacks.

Verse 7 We must know that when a man dies he is freed from sin.

So if you have died to sin, sin can no longer reign over your mortal body.

In the same way that Christ died to sin once, those in Christ have died to sin.

And so the apostle has built his argument for Christian living like this.

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The Gospel is not a new and novel thing, the Gospel is not an afterthought when God's plan failed; the O.T. Scriptures promised Christ.

The entire human race is under the wrath of God and the reign of sin because of the one sin of Adam.

But God, who in sovereign love, has chosen a people in Christ before the foundation of the world, will so arrange in His providence to call them unto Himself, through the of preaching of the Gospel. What the apostle calls the "foolishness of the message preached."

Those who respond in faith will not be able to boast in anything that they have done; any human response, it will be all of grace. Because "God justifies the ungodly."

Will they repent? Yes, but godly repentance is a gift from God.

Will they believe that only Jesus is the Savior?
Yes, and saving faith is a gift from God.

Will they continue in the faith? Yes, because they are kept by God.

Then, the accusation comes in 6:1. Since grace superabounds over sin, why not just keep on living under the reign of sin? And this is exactly the point.

Christians do not think that way!

You say, "But I still have sin in my life." Yes, and so do we all.

But there is now also the Holy Spirit who dwells in us and is more powerful than any temptation.

1 Cor 10:11-13

11 Now all these things happened to them as examples, and they were written for our admonition, on whom the ends of the ages have come. 12 Therefore let him who thinks he stands take heed lest he fall. 13 No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it.

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After I thought about how to deal with verse 11 and had put my thoughts in the computer, I read Lloyd-Jones and guess what? I had followed the same line of thought. But I will confess that I then took some of his points to improve on my outline.

We have finally arrived at the application of the doctrine. This is the first word of encouragement {exhortation} in Romans.

Up to this point it has been all doctrine.

But we must place our trust in and make application on correct doctrine.

Those people that Jesus said He never knew were all doing what they thought was the right thing. They were sincere. They were actively doing religious things.

What was the problem? They were not thinking about Jesus as he really is. "My sheep know My voice." They never heard the voice of Jesus.

That is why so much of what is entertaining and popular is simply false. It is not based on correct doctrine. E.g., "The Prayer of Jabez."

When the disciples asked Jesus to teach them how to pray, did He tell them, "Don't you realize that back over in Chronicles that the Father has hidden an obscure prayer that if you use it as a manta will unlock blessings from God that He has reserved just for you?"

Of course not. Rather He said, "In this manner pray, 'Our Father...' "

Verse 11 "Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord."

Right away we must see that this verse is not experimental.

To "**reckon**" something is not an experience. To reckon something is to come to a conclusion about a matter. What we are instructed to do is to make a comparison.

"Likewise you also..."

To reckon means "to regard oneself as something," or "to consider."

Christian, keep before your mind who you are. **Be what you are.**

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The word 'reckon' occurs nine times in Chapter 4: 3, 6, 8, 9, 10, 11, 22, 23, and 24. Sometimes it is translated 'counted' or 'imputed' or 'reckoned.'

The same word is used in 3:28, "We conclude {reckon} that a man is justified by faith apart from the deeds of the law."

How may you conclude such as thing?

Vs 24 "being justified freely by His grace ..." If it's grace, it can't be law! Now to "reckon" is not to do what the New Age lie tells you to do, to "visualize" a thing until it becomes "true" for you.

To reckon is not simply to **hope** something may be true, it is to **conclude** something based on the truth.

What this verse says is to base your belief on what God says.

Just as Abraham believed God, knowing that what God said was humanly impossible, believed the word of God.

Do you believe what God's Word says about you, that by virtue of your being born, you are condemned?

Do you believe that only Jesus Christ is the righteousness of God?
That your works of righteousness cannot affect God?

Can you trust Jesus only and know what God means when He said through Isaiah,

Isa 64:6 But we are all like an unclean thing,
And all our righteousnesses are like filthy rags;

OT:5708

[OT:5708](#) עָדַד (ayd); from an unused root meaning to set a period [compare [OT:5710](#), [OT:5749](#)]; the menstrual flux (as periodical); by implication (in plural) soiling: **KJV** - filthy.

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Isaiah is simply saying that if we trust in our works of righteousness they stink to God. That's what was wrong with the righteousness of those religious people that Jesus said He never knew. They thought their good works counted for merit.

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Based on God's Word, can you reckon, or conclude that you are dead to sin?

When I reckon myself dead to sin, everything that I do or plan to do must be considered with that in my mind.

Some improper thing I am tempted to do:

Wait, I am dead to that activity! I don't think like that anymore.

Once I was in Adam. But by the sovereign work of the Holy Spirit I have been baptized into Christ. And so it is true that what happened to Jesus happened to me. This is not in my experience, I **reckon** it to be so based only on the Word of God. Dead indeed to sin, but alive to God "in" Christ Jesus our Lord.

Remember when we looked at 5:10 and made the point that the word should be "in" Christ, saved "in" Christ, and not saved "by" Christ. Here in 6:11 the NKJV has it right. The KJV says "through" Christ Jesus... But it is "in" Christ.

This is a very important distinction.

Many preachers tell you to consider what Jesus did and believe that He did that for you. And so, they say, you are saved "through" or "by" Christ.

But the teaching here is that we are not merely saved because of what Jesus has done for us. We are joined with Him.

What happened to Jesus, happened to us.

We are "in" Christ.

Now reckon yourselves dead indeed to sin. Why?
Because Jesus died to sin once for all.
If you are in Christ, you died to sin in Him.

His relation to sin is over forever.
Your relation to sin, as a slave to sin, is over.

Listen carefully because this is where many Christians get into trouble.

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To be dead indeed to sin is not that sin is no longer a force.
It doesn't mean that sin itself is dead

It does mean that sin is no longer my master.
Even when I sin, I do not doubt that I am in Christ.

Based only on the Word of God, I reckon that I indeed died to sin, and now I am
alive to God in Christ Jesus our Lord.

If I am alive to God, in the realm of God with Jesus, then I am no longer under the
wrath of God. By His grace I am a new creation in Christ Jesus.

What is it to live to God?

John 6:57

As the living Father sent Me, and I live because of the Father, so he who feeds on Me will
live because of Me.

John 4:13

Jesus answered and said to her, "Whoever drinks of this water will thirst again, 14 but
whoever drinks of the water that I shall give him will never thirst. But the water that I shall
give him will become in him a fountain of water springing up into everlasting life."

Phil 2:12-13

12 Therefore, my beloved, as you have always obeyed, not as in my presence only, but now
much more in my absence, work out your own salvation with fear and trembling; 13 for it is
God who works in you both to will and to do for His good pleasure.

To live to God is to live in the realm of God.

Will you sin? Yes, we all sin. But sin is not what characterizes our life.

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Lloyd-Jones gives this example: When your child deliberately disobeys a direct order that you have given him, he does not cease to be your child. He is your disobedient child. When a child of God sins, and all sin is deliberate, we do not cease to be a child of God. As a child of God, we are no longer sinning against law, but sinning against love. That is grievous to the Holy Spirit, but it is not unto condemnation. And His love constrains us and motivates us to obedience.

So the motive to obey God is not out of dread of condemnation but because we are in the realm of God where Jesus is alive forever.

“Likewise you also, reckon yourselves to be dead indeed to sin,
But alive to God in Christ Jesus our Lord.”

After the doctrine we can begin with the application of sanctification.