

Dead to Sin and Alive to God Pt 11

Romans 6:8–14

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.

¹² Therefore do not let sin reign in your mortal body, that you should obey it in its lusts. ¹³ 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.

Introduction

John Charles Ryle was born May 10, 1816, near Macclesfield, in the County of Cheshire, England.

His parents were nominal members of the Church of England with no interest in vital religion and would never embrace Ryle's evangelical faith—which he came to when he was 21 years old. At the age of eight, he was sent to a boarding school for three years, of which he said when he was 58,

“I'm quite certain that I learned more moral evil in a private school than I ever did in my whole life afterwards.”² But he did leave “tolerably well grounded in Latin and Greek.”³

A month later, at the age of eleven, he was sent to Eton, the elite preparatory school founded in 1440, and stayed there almost seven years, until he eighteen.

“Religion,” he says, “was at a very low ebb, and most boys knew far more about the heathen gods and goddesses than about Jesus Christ. . . . On Sundays there was nothing whatever to do us any good; the preaching of the fellows was beneath contempt.”⁴

In October of 1834, he entered Christ Church, Oxford, where he stayed exactly three years till he was 21. He won the Craven University Scholarship, and at the

end of his third year, he took a “brilliant first-class in classics.”⁷

But in spite of his achievements he said,
 “I thoroughly disliked Oxford on many accounts. . . . Nothing disgusted me so much as the miserable idolatry of money and also of aristocratic connection....”

And later, from his perspective as a believer, he wrote,
 “At Oxford things were very little better [than Eton]. No one cared for our souls anymore than if we had been a pack of heathen.”⁹

So up till the age of 21, Ryle says,
 “I had no true religion at all. . . . I certainly never said my prayers, or read a word of my Bible, from the time I was 7 to the time I was 21. . . . My father’s house was respectable and well conducted but there really was not a bit of [true] religion in it.”¹⁰

But things were about to change dramatically.

About the end of 1837 [just after Oxford], my character underwent a thorough and entire change, in consequence of a complete alteration in my view of religion. . . . This change was . . . extremely great and has had . . . a sweeping influence over the whole of my life ever since.¹¹

At least three things conspired to bring this about.

First, a severe illness confined him to bed.

“That was the time,” he wrote, “when I distinctly remember I began to read my Bible and began to pray.”¹²

Second a new gospel ministry opened in his hometown of Macclesfield.

Till that time, he says, “there was no ministry of the gospel at the church we attended. Macclesfield . . . had only two churches, and in neither of them was the gospel preached.”¹³

But then a new church was opened and the gospel was preached, and Ryle was contrarian enough to be attracted to it when everyone was criticizing it.

There was a kind of stir among dry bones, and great outcry against the attendants of this new church. This also worked for my good. My natural independence, combativeness, and love of minorities, and hearty dislike for swimming with the stream, combined to make me think that these new evangelical preachers who were so sneered at and disliked were probably right.¹⁴

The **third** influence was some good **evangelical books** that came into his hands. He mentions Wilberforce's Practical View of Christianity, Angel James's *Christian Professor*, Scott's *Reply to Bishop Tomline*, Newton's *Cardiaphonia*, Milner's *Church History*, and Bickersteth's *Christian Student*.¹⁵

So God used Ryle's sickness, the gospel preacher, and the evangelical books, and by the beginning of 1838, he says,

“I was fairly launched as a Christian, and started on the road which I think I have never entirely left, from that time to this.”¹⁶

He tells us what the truths were that the Holy Spirit pressed on his soul in those days:

Nothing . . . appeared to me so clear and distinct, as my own sinfulness, Christ's preciousness, the value of the Bible, the absolute necessity of coming out of the world, the need of being born again, the enormous folly of the whole doctrine of baptismal regeneration. All these things, I repeat, seemed to flash upon me like a sunbeam in the winter of 1837 and have stuck in my mind from that time down to this.

People may account for such a change as they like, my own belief is that no rational explanation of it can be given but that of the Bible; it was what the Bible calls “conversion” or “regeneration.” Before that time I was dead in sins and on the high road to hell, and from that

time I have become alive and had a hope of heaven. And nothing to my mind can account for it, but the free sovereign grace of God. And it was the greatest change and event in my life, and has been an influence over the whole of my subsequent history.¹⁷

— J.C. Ryle

“Do nothing that you would not like God to see. Say nothing you would not like God to hear. Write nothing you would not like God to read. Go no place where you would not like God to find you. Read no book of which you would not like God to say, "Show it to Me."

Never spend your time in such a way that you would not like to have God say, "What are you doing?"

— J.C. Ryle

Review

Romans 6:1–10 (NKJV)

6 What shall we say then? Shall we continue in sin that grace may abound?

² Certainly not! How shall we who died to sin live any longer in it?

³ Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death?

⁴ Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.

⁵ For if we have been united together in the likeness of His death, certainly we also shall be *in the likeness* of *His* resurrection,

⁶ knowing this, that our old man was crucified with *Him*, that the body of sin might be done away with, that we should no longer be slaves of sin.

⁷ 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.

Lesson:

- I. The Absolute
- II. The Actual
- III. The Application

I.The Absolute

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

Likewise you also

A reference to the previous verse.

Romans 6:8–10 (NKJV)

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.

reckon yourselves - Pres. M. Imperative 2P

logizomai: to reckon, to consider

Original Word: λογίζομαι

Part of Speech: Verb

Transliteration: logizomai

Phonetic Spelling: (log-id'-zom-ahee)

Definition: to reckon, to consider

Usage: I reckon, count, charge with; **reason, decide, conclude; think, suppose.**

3049 logízomai (**the root of the English terms "logic, logical"**) – properly, compute, **"take into account"**; reckon (**come to a "bottom-line"**), i.e. **reason to a logical conclusion** (decision).

Romans 8:18 (NKJV)

¹⁸ For **I consider** (acknowledge) that the sufferings of this present time are not worthy *to be compared* with the glory which shall be revealed in us.

Wuest, K. S.

“Here Paul is exhorting the saints that in their endeavor to live a life in accordance with the Word of God, they should take into account the fact that they are dead to sin, that they have been disengaged from the evil nature, that it has no power over them anymore, that they are scot free from it and can say a point blank NO to it...”

Wuest, K. S. (1997). [*Wuest's word studies from the Greek New Testament: for the English reader*](#) (Vol. 2, p. 105). Grand Rapids: Eerdmans.

This is a matter of acknowledging the **FACT**
The **Historic FACT**.

This is taken in Faith, not experience. We don't feel it, see it, touch it. It is a Historic Fact to be taken as real.

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

to be -Pres.Act Inf.

eimi: I exist, I am

Original Word: εἰμί

Part of Speech: Verb

Transliteration: eimi

Phonetic Spelling: (i-mee')

Definition: I exist, I am

Usage: I am, exist.

1510 eimí (the basic Greek verb which expresses being, i.e. "to be") – am, is. 1510 (eimí), and its counterparts, (properly) convey "straight-forward" being (existence, i.e. without explicit limits).

indeed

, a weakened form of μήν, and hence, properly a particle of affirmation: truly, certainly, surely, indeed

Much of our Christian experience is based on the faith in the facts given to us in Scripture,

Examples:

1.

Hebrews 11:6 (NKJV)

⁶ But without faith *it is* impossible to please *Him*, for he who comes to God must believe that He is, and *that* He is a rewarder of those who diligently seek Him.

2. **Gen 1:1** (NKJV)

1 In the beginning God created the heavens and the earth.

3 **Genesis 15:5–6** (NKJV)

⁵ Then He brought him outside and said, “Look now toward heaven, and count the stars if you are able to number them.” And He said to him, “So shall your descendants be.”

⁶ And he believed in the Lord, and He accounted it to him for righteousness.

4

Romans 3:23–24 (NKJV)

²³ for all have sinned and fall short of the glory of God, ²⁴ being justified freely by His grace through the redemption that is in Christ Jesus,

5

Romans 5:1–2 (NKJV)

5 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,
² through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God.

6

Romans 5:10–11 (NKJV)

¹⁰ For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life. ¹¹ And not only *that*, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

7

Romans 5:12 (NKJV)

¹² Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned—

8

Romans 6:3 (NKJV)

³ Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death?

Romans 6:5–7

⁵ For if we have been united together in the likeness of His death, certainly we also shall be *in the likeness of His* resurrection, ⁶ knowing this, that our old man was crucified with *Him*, that the body of sin might be done away with, that we should no longer be slaves of sin. ⁷ For he who has died has been freed from sin.

9

Romans 8:1 (NKJV)

8 *There is* therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit.

10

Romans 8:28 (NKJV)

²⁸ And we know that all things work together for good to those who love God, to those who are the called according to *His* purpose.

Heres Again the Fact we receive by faith

Romans 6:8–10 (NKJV)

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.

Now again verse 11. What is true of his death is true of me.

Likewise

We died

We are raised from the Dead

We die no more.

Death hath no more dominion over us

We died once for all

We will never return to our state of existence previous to death.

NO MORE LIFE IN ADAM

So what Are we Comanded to Confirm, Reckon, acknowledge.

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

1. to be dead

3498 **nekrós** (an adjective, derived from nekys, "a corpse, a dead body") – dead; literally, "what lacks life"; dead; (figuratively) **not able to respond to impulses, or perform functions ("unable, ineffective, dead, powerless,"** L & N, 1, 74.28); unresponsive to life-giving influences (opportunities); inoperative to the things of God.

This word “dead” is used in reference to our condition prior to Salvation.

John 5:21 (NKJV)

²¹ **For as the Father raises the dead and gives life to *them*, even so the Son gives life to whom He will.**

John 5:25 (NKJV)

²⁵ Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live.

Ephesians 2:1 (NKJV)

2 And you *He made alive*, who were dead in trespasses and sins,

Colossians 2:13 (NKJV)

¹³ And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses,

We are dead in relation and response to God. We are unable and unwilling to respond because of our deadness in sin.

But now it changes We are not dead in sin

WE ARE

2. to be dead to sin

1. We are dead to is penalty = to bring death

Romans 6:7 (NKJV)

⁷ For he who has died has **been freed from sin.**

Freed is Justified.

We are free from penalty == death

Romans 6:23 (NKJV)

²³ For the wages of sin *is* death, but the gift of God *is* eternal life in Christ Jesus our Lord.

Genesis 2:16–17 (NKJV)

¹⁶ And the Lord God commanded the man, saying, “Of every tree of the garden you may freely eat; ¹⁷ but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.”

Romans 5:12–14 (NKJV)

¹² Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned—¹³ (For until the law sin was in the world, but sin is not imputed when there is no law. ¹⁴ Nevertheless death reigned from Adam to Moses, even over those who had not sinned according

to the likeness of the transgression of Adam, who is a type of Him who was to come.

Ezekiel 18:20 (NKJV)

²⁰ The soul who sins shall die...

James 1:14–15 (NKJV)

¹⁴ But each one is tempted when he is drawn away by his own desires and enticed. ¹⁵ Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death.

Romans 7:1 (NKJV)

7 Or do you not know, brethren (for I speak to those who know the law), that the law has dominion over a man as long as he lives?

Romans 7:6 (NKJV)

⁶ But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not *in* the oldness of the letter.

Romans 8:1–4 (NKJV)

8 *There is* therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. ² For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. ³ For what the law could not do in that it was weak through the flesh, God *did* by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh, ⁴ that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.

We are dead to penalty and Dominion.

Romans 6:9 (NKJV)

⁹ knowing that Christ, having been raised from the dead, dies no more. **Death no longer has dominion over Him.**

John 11:25–26 (NKJV)

²⁵ Jesus said to her, **“I am the resurrection and the life. He who believes in Me, though he may die, he shall live. ²⁶ And whoever lives and believes in Me shall never die. Do you believe this?”**

John 3:15–16 (NKJV)

¹⁵ that whoever believes in Him should not perish but have eternal life. ¹⁶ For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.

John 6:50–51 (NKJV)

⁵⁰ This is the bread which comes down from heaven, that one may eat of it and not die. ⁵¹ I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world.”

John 8:51 (NKJV)

⁵¹ Most assuredly, I say to you, if anyone keeps My word he shall never see death.”

John 10:28 (NKJV)

²⁸ And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand.

1 Corinthians 15:20–22 (NKJV)

²⁰ But now Christ is risen from the dead, *and* has become the firstfruits of those who have fallen asleep. ²¹ For since by man *came* death, by Man also *came* the

resurrection of the dead. ²² For as in Adam all die, even so in Christ all shall be made alive.

1 Thessalonians 4:13–18 (NKJV)

¹³ But I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have no hope. ¹⁴ For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus.

¹⁵ For this we say to you by the word of the Lord, that we who are *alive and* remain until the coming of the Lord will by no means precede those who are asleep.

¹⁶ For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first.

¹⁷ Then we who are *alive and* remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.

¹⁸ Therefore comfort one another with these words.

2. We are dead to its power = to sin

Romans 6:4 (NKJV)

⁴ Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.

Romans 6:6 (NKJV)

⁶ knowing this, that our old man was crucified with *Him*, that the body of sin might be done away with, that we should no longer be slaves of sin.

Romans 6:14 (NKJV)

¹⁴ For sin shall not have dominion over you, for you are not under law but under grace.

Romans 6:17–18 (NKJV)

¹⁷ But God be thanked that *though you were slaves of sin*, yet you obeyed from the heart that form of doctrine to which you were delivered. ¹⁸ And having been set free from sin, you became slaves of righteousness.

Romans 6:22 (NKJV)

²² But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life.

John 8:34–36 (NKJV)

³⁴ Jesus answered them, “Most assuredly, I say to you, whoever commits sin is a slave of sin. ³⁵ And a slave does not abide in the house forever, *but* a son abides forever. ³⁶ Therefore if the Son makes you free, you shall be free indeed.

Titus 2:14 (NKJV)

¹⁴ who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself *His* own special people, zealous for good works.

3. **alive** to God in Christ Jesus our Lord.

We are to also Reckon, acknowledge Accept the conclusion that we are alive to God.

alive - **Pres A. Part** ==Living to God.

zaó: to live

Original Word: ζάω

Part of Speech: Verb

Transliteration: zaó

Phonetic Spelling: (dzah'-o)

Definition: to live

Usage: I live, am alive.

Cognate: 2198 zǎo – to live, experience God's gift of life. See 2222 (zōē).

We are characterized as living ones to God.

Romans 6:13 (NKJV)

¹³ 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.

Galatians 2:19–20 (NKJV)

¹⁹ For I through the law died to the law that I might live to God. ²⁰ I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the *life* which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

2 Corinthians 5:15 (NKJV)

¹⁵ and He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again.

Ephesians 2:5 (NKJV)

⁵ even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved),

1 Peter 4:1–3 (NKJV)

4 Therefore, since Christ suffered for us in the flesh, arm yourselves also with the same mind, for he who has suffered in the flesh has ceased from sin, ² that he no longer should live the rest of *his* time in the flesh for the lusts of men, but for the will of God.

³ For we *have spent* enough of our past lifetime in doing the will of the Gentiles—when we walked in lewdness, lusts, drunkenness, revelries, drinking parties, and abominable idolatries.