

Reckon Yourselves Dead Unto Sin

(Rom 6:10-11)

- Remember Paul is answering the objection of antinomianism
- Remember Rom 6:8-10 is not about us whatsoever, it is all about Christ

I. “In Christ”

A) Paul has been proving since Rom 5:10 that what is true of Christ is true of those in union with Christ

1. Therefore any interpretation we come to in this section about ourselves must also be able to be true of Christ

2. His death- Rom 6:10- Christ died unto sin once (not “for” sin)

i. We have seen earlier that Christ died to the entire rule and realm of sin

a) Heb 9:28- “He shall appear the 2nd time without sin unto salvation”

1) This can’t mean Christ will no longer have any sin, as He had none the 1st time

2) Christ is forever done with any connection to sin and its affects

(a) Phil 2:5-7- He had left glory with the Father and came into realm of sin and death

(b) Heb 2:14- He was born in the flesh

(c) Gal 4:4- He was born under the law

(d) Isa 53:3- He was a man of “sorrows”

(e) Heb 4:15- He was tempted with sin

(f) John 11:35- He wept

(g) John 11:38- He groaned in spirit

(h) Heb 5:7-8- He feared with strong crying

(i) Luke 22:44- He sweat drops of blood

(j) Matt 27:46- He was separated from His Father due to sin

(1) These points are true of man to a lesser degree under Adam

3. His resurrection- Rom 6:10- He liveth unto God

i. How does Christ “Live unto god?”

a) Negatives:

1) It’s not obedience, He was obedient in the flesh

2) It’s not His will, He had only the Father’s will in the flesh

3) It’s not his authority, he could have called 12 legions of angels

b) Positive:

1) Christ is now restored to the realm and rule of glory, He is sovereign in the Kingdom of God and totally separated from the kingdom of this world

- (a) 1 Tim 3:16- “Received up into glory”
- (b) John 17:5- “Return to me the glory I once had”
- 2) Thus Christ is restored to glory, and in fact is in a state of greater glory, never to die nor be affected by sin ever
 - (a) Rev 1:18- I was dead, and am alive forevermore
 - (b) Eph 1:19-23- Set far above all power and dominion
- ii. It is paramount that we understand what is true of Christ, because Paul is about to tell us to reckon ourselves the same
 - a) Christ is forever done with the realm of sin, He is no longer limited by the flesh, He has all power and dominion, sin cannot touch Him, He can never die again and is therefore forever in a changed state
 - b) His communion with the Father cannot be interrupted and there can be no power that can rise above Him, He can never suffer the loss of anything
 - 1) Rom 8:38-39- This is the same conclusion Paul reaches about the saints

II. Rom 6:11- Application

- A) This is the very 1st exhortation, or command, that the apostle Paul makes to us in the entire book of Romans
 - 1. It has been all doctrine up until this point, telling us what is true of us, both in Adam and in Christ (“through” in v.11 is “in”, like in Rom 5:10)
 - 2. Surely this is very important, and something we must grasp: We must understand what God has done in Christ before we can ever begin to apply it in our lives
 - i. Surely this is the point at which we have all failed so many times before, putting the cart before the horse
 - ii. We cannot treat the gospel as we would a “self-help” book
- B) “Likewise”- Here again is the parallelism of Paul’s method
 - 1. “As.....even so” has been his theme from Rom 5:10
 - 2. Just as you cannot be “in Adam” without participating in the things of Adam so also “In Christ”
- C) “Reckon ye yourselves”- This tells us that v.11 is not experiential, it is instead something to be “reckoned”
 - 1. You cannot “reckon” an experience, if you have had the experience, there is nothing to reckon (experience comes in at v.12)
 - 2. Our “experience” must be the result of understand doctrine and changing our thinking regarding ourselves
 - 3. V.11 has nothing to do with our sanctification or our holy living
 - i. It is instead expounding a truth that will lead to sanctification and holy living, will promote it and encourage it

4. What Paul says is true of a Christian is true of a Christian regardless of his experience, that is why it is to be “reckoned” true
 - i. “Reckon”- To consider, to account, to regard oneself as something, to put a thing down in the log book as certain
 - a) *Logizomai*- Root word is *logos* (word) and it has to do with reality and certainty
 - 1) We get our word “log” from this, as in a ship’s log, or logistics, or logic
 - 2) The Greek word was used to mean “to enter into the account what actually exists and is true”
 - (a) This word doesn’t bring anything to pass, it is a true accounting of what is already
 - (b) This word is not wishful thinking or “self-hypnosis/persuasion” (it’s the exact opposite)
 - (1) For instance, in accounting, simply entering \$1,000,000 in the right column want make it true
 - (2) And in the same manner, Paul is telling us that we cannot go on until our accounting is true, is reconciled to fact
 - (3) Our thoughts must correspond to reality
 - 3) Rom 3:28- “Therefore we conclude” (same word)
 - (a) Paul has used this word 14 times already up until this point in Romans
 - (b) Used 11 times in connection with Abraham in ch 4
 - (1) We are to do what Abraham did- He believed God
 - (2) We are to accept God’s word as true, and then draw inevitable conclusions
 - b) “Reckon” is in present imperative- “go on reckoning”
 - 1) So we must change our thinking regarding ourselves
- D) What are we to reckon true of ourselves?
1. Christ is dead unto sin, therefore we are dead unto sin
 - i. Christ died once, can never die again, can never go back nor have the outcome reversed
 2. Christ is alive unto God, therefore we are alive unto God
 - i. We are reconciled to God, never again to be separated
 - ii. We are new creatures to God, we are not what we were
 - iii. We are now “able not to sin”, whereas we were “not able not to sin”
 - iv. We are bound for certain glory (Rom 8:29-30)
 - v. We therefore can no longer be satisfied (partially) with this world (Heb 11:10)

- a) Nehemiah's example- Neh 6:1-11- "Should such a man as I do such a thing?"
 - 1) Remember Paul is answering the objection of "continuing in sin that grace should abound"
 - (a) Answer- "Should such a person like me, a new creature in Christ, continue in sin?"
 - (1) Believers still sin, but we do not let sin "reign" over us
 - (2) Believers are still subject to sin's temptations and suggestions, but we do not obey it as a master unopposed
 - b) Rom 12:2- Our "logical" service
 - c) Col 3:1-4- Paul's commentary on v.11
- vi.