



# HOW TO LIVE IN VICTORY

Preaching and Teaching Resources

ADRIAN ROGERS





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# How to Live in Victory

**SERMON REFERENCE:** Romans 6:1-2

**LWF SERMON NUMBER:** #2058

The grace of God enables us to live godly lives in Christ Jesus and empowers us to live in victory. Romans 6 reveals how to live in victory.

**First, we must know our identification with Jesus,** who gave Himself for us.

“For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, 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 6:5-6).

Jesus has acted on our behalf; when He died for us, we died with Him. When He was buried, we were buried with Him. And now, we have that same power that raised Jesus Christ from the dead, in us.

Adrian Rogers explains, “When Jesus came out of the grave, we came out with Him and we’ve been raised to walk in a new life.”

**Second, we must reckon our appropriation of Jesus:** “Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord” (Romans 6:11). Reckoning is acting by faith, on what we know to be true, which is that we are dead to our sins and alive in Christ.

**Third, we must yield our emancipation to Christ.** The victorious life is God’s work in us; we cannot do it without Him, and He will not do it without us. Yielding begins when we dethrone sin. We must choose against our old master. No longer will our eyes be a tool for sin, nor our ears be sin’s instruments, nor will our hands do its bidding.

We must also enthrone the Savior: “...but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God” (Romans 6:13). We must make Jesus Lord of our lives, enslaving ourselves to Him, as Romans 6:18 explains: “And having been set free from sin, you became slaves of righteousness.”

When we become slaves of Christ, we receive new freedom, faithfulness, and fruitfulness. God will begin to live His life in us, claiming victory every step of the way.

## Life Application

Do you know that you identify with Jesus in His death, burial, and resurrection? Have you reckoned your life to what you believe? Have you yielded to Him?



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## 1) INTRODUCTION

- a) We are saved by grace.
  - i) There is absolutely nothing that we do in order to earn salvation.
- b) Because salvation is a gift and roots not in the merit of man but in the mercy of God, not in the goodness of man but in the grace of God, does that mean therefore that it doesn't make any difference how we live?
  - i) The Apostle Paul says, "God forbid!"
    - (1) Romans 6:1-2
  - ii) Any Christian saved by grace who continues to live a life of sin is a disgrace to grace.
- c) After we're saved by the grace of God, we need to learn to live in victory.
- d) The grace of God is an inducement to live a godly life, and it also supplies the power to live a godly life.
- e) Today's message will deal with victory:
  - i) Constant victory
  - ii) Conscious victory
  - iii) Conspicuous victory
- f) And there are three basic words in our Scripture today that will help us learn how to walk in victory.
  - i) Romans 6:6
    - (1) "Knowing"
  - ii) Romans 6:11
    - (1) "Reckon"
  - iii) Romans 6:13
    - (1) "Yield"
- g) As grace abounds, righteousness will also abound.
  - i) That imputed righteousness will become imparted and practical righteousness in our lives, and we will live day by day, week by week, and year by year in victory.

## 2) KNOW: OUR IDENTIFICATION WITH JESUS WHO GAVE HIMSELF FOR US (ROMANS 6:6-7)

- a) "Identification" means that we are in Jesus.
  - i) He has acted on our behalf.
  - ii) He is our representative.
  - iii) What happened to the Lord Jesus happened to us.
  - iv) He chose to be one with us.
- b) When Jesus came to this Earth and suffered, bled and died, we suffered, bled and died with Him because He died for us.
- c) Romans 6:6-7
  - i) When Jesus died, He died for us as our substitute.



- d) When Jesus died for us, we died with Him.
  - i) Galatians 2:20
  - ii) Romans 6:7
  - iii) Sin has been our taskmaster.
    - (1) It has been our dictator.
  - iv) We have a penalty that has to be paid.
    - (1) Our old master has been Satan, the flesh, and the world.
      - (a) But when we die, he's not our master anymore.
    - (2) Our sins have brought us into jeopardy; but in Jesus, we died.
      - (a) We are crucified with Christ.
- e) We were buried with Jesus.
  - i) Romans 6:3-4
  - ii) When Jesus was buried, we were buried with Him.
  - iii) The burial of Jesus is part of the Gospel.
    - (1) 1 Corinthians 15:3-4
  - iv) Jesus carried our sins to the grave of God's forgetfulness.
    - (1) Satan would love to intimidate us with the bones of our old life.
    - (2) But our sins are in the grave of God's forgetfulness.
      - (a) Our old life is dead, and Satan doesn't have any more power over us.
- f) We have been raised with Jesus.
  - i) Romans 6:4
  - ii) Jesus had a life that the grave could not keep.
    - (1) While He carried our sins to the grave and left them there, Jesus came out of that grave, living, risen and victorious.
  - iii) When Jesus rose for us, we rose with Him.
  - iv) Galatians 2:20
  - v) Christians are not just nice people; we are new creatures.
    - (1) We have the same power in us that raised Jesus Christ from the dead.
    - (2) We have come out of the grave of the old life.
      - (a) Our old master has no more hold over us.
      - (b) The old debt has no more penalty that we have to pay.
      - (c) Our sins are buried in the grave of God's forgetfulness.
      - (d) When Jesus came out of that grave, we came out with Him and have been raised to walk in a new life.
- g) The doctrine of identification is that Jesus Christ gave Himself for us.
  - i) His death had our name on it.
  - ii) His burial had our name on it.
  - iii) His resurrection had our name on it.
- h) Why do we baptize by immersion?
  - i) Romans 6:4-5
  - ii) Baptism teaches and symbolizes the death, burial and resurrection of Jesus.
    - (1) When we give our heart to Jesus, we are then buried with Him by baptism.



- (2) This is why sprinkling is not baptism.
  - (a) A person cannot be buried with a few drops of water any more than he can be buried with a few grains of sand.
- i) The one message the devil would like to take out of the church, is the Gospel: the death, burial and resurrection of Jesus Christ.

### 3) RECKON: OUR APPROPRIATION OF JESUS WHO GAVE HIMSELF FOR US (ROMANS 6:11)

- a) We have to know our identification before we can make that appropriation.
- b) Romans 6:11
  - i) The word “reckon” here is a bookkeeping term, which literally means that we can count on it.
    - (1) Not because we feel it, guess about it, desire it or imagine it; we reckon on it because it is true.
    - (2) It means “count on it” or “calculate upon it.”
- c) Reckoning is not just closing your eyes and pretending it to be true.
  - i) It is acting by faith; acting on what you know to be true.
  - ii) It is appropriating what you know to be true.
- d) Many of us want to know whether or not we “feel” victorious.
  - i) Feelings are the shallowest part of our nature; salvation is the deepest work of God. God doesn’t do the deepest work in the shallowest part.
  - ii) Again, “reckon” is a bookkeeping term, and feelings don’t matter.
- e) We need to get our salvation out of the realm of fickle emotions and begin to reckon and to count on God’s facts.
  - i) For the Christian, the fact of the matter is that we have been dead for more than two thousand years; it is time we wake up.
    - (1) Romans 6:6
      - (a) “Knowing this, that our old man is crucified with Him.”
        - (i) In the Greek language, this is in the aorist tense, which means that it is done, it is once for all and never to be repeated.
        - (ii) It happened, it is a fact, and it is finished.
    - ii) In Romans 6:11, the word “reckon” is in the present tense.
      - (1) This means that day by day, we can count on what happened more than 2,000 years ago.
      - (2) Jesus not only gave Himself for us, but He has given Himself to us.
      - (3) The life we now live, we live by faith in the Son of God.
      - (4) We must count on the life of Christ in us daily.

### 4) RECAP OF THE FIRST TWO POINTS

- a) The third point is where the rubber meets the road and is also where most Christians fail.
- b) Most Christians get two-thirds of the way there, and we never live in victory.
- c) Knowing deals with our identification with Christ who gave Himself for us.
- d) Reckon deals with our appropriation of Christ who gave Himself to us.
  - i) He gave Himself for us that He might give Himself to us.
  - ii) We are alive in Him and He in us.



- 5) yield: our emancipation through christ who lives his life in us (romans 6:12-22)
- a) He gave Himself for us that He might give Himself to us that He might live His life through us.
  - b) If we have been crucified with Christ and buried with Him, then why does the old man keep coming back up?
    - i) It is because we've not learned to yield and be emancipated.
    - ii) When we yield, our imputed righteousness becomes imparted righteousness.
    - iii) The victorious life is God's work.
      - (1) We cannot do it without Him, and He will not do it without us.
      - (2) We need to learn to cooperate with God, and we do this by yielding.
  - c) How do we yield?
    - i) There is the dethronement of sin.
      - (1) Romans 6:12
        - (a) "Let not" means that we don't have to because there is a way for us.
      - (2) Sin cannot reign because when we died, our old master, Satan, has lost all control over us.
        - (a) We have to dethrone sin.
        - (b) We must choose against our old master.
      - (3) You do not have to let Satan have his way in your life.
        - (a) Before Calvary and our identification with the Lord Jesus and before our appropriation of the Lord Jesus, there was no possible way that we could live the victorious life even if we wanted to.
      - (4) Now, we don't have to let sin rule in our body.
        - (a) We have within us all that it takes, but we have to use our power of authority.
          - (i) We have to know it.
          - (ii) We have to reckon it.
          - (iii) We have to yield to it.
        - (b) Satan will come into your life and refuse to leave.
        - (c) We need to take the Word of God and tell the devil that we don't have to let him rule our life and that he's not going to stay and ruin our life.
    - ii) There is the enthronement of the Savior.
      - (1) Romans 6:13
      - (2) It's not enough just to tell Satan to be gone.
        - (a) Not only do we dethrone sin, but we must enthrone the Savior.
        - (b) We must tell the Lord Jesus that we put Him on the throne of our life.
      - (3) Romans 12:1
        - (a) The word "present" in this verse and the word "yield" in Romans 6 are the same word.
        - (b) We need to come to the Lord and say, "Lord, here I am. I present myself to You."
    - iii) There is the enslavement of the saint.
      - (1) Romans 6:17-18
        - (a) "Servant of sin" here means "bondslave of sin."
      - (2) We become Jesus' slave.
        - (a) We will either be a slave of Jesus or a slave of Satan.
        - (b) Everyone is a slave to something.



- (c) Everyone is either in Adam or in Christ.
- (d) When we yield ourselves to Jesus, we then become His bonds slave.
  - (i) The Lord Jesus has a right to tell us what to do and a right to all of our possessions.
- (3) Paul called himself a bonds slave of the Lord Jesus Christ.
  - (a) Romans 1:1
  - (b) It is this enslavement that brings perfect liberty.
- (4) What do we get when we enslave ourselves to the Lord Jesus?
  - (a) We get a new freedom.
    - (i) Romans 6:18
    - (ii) Sin doesn't have dominion over us.
  - (b) We get a new faithfulness.
    - (i) Romans 6:19
  - (c) We have a new fruitfulness.
    - (i) Romans 6:21-22

## 6) CONCLUSION

- a) There is something to know, there is something to reckon, and then we must yield to what we know.
  - i) We must dethrone sin.
  - ii) We must enthrone the Lord Jesus and yield ourselves to Him.
- b) When we do this, God will begin to live His life in us in ways that we've never dreamed of.
  - i) It will be supernatural.
- c) Have you yielded to the Lordship of Jesus Christ?
- d) Do you know Jesus personally? If not, you can pray to Him today by asking Him to come into your life.
- e) Call upon Jesus today. Repent (turn) from your sins, and turn to Jesus. Ask Him to forgive you of your sins, and acknowledge Him as Lord of your life.
  - i) Romans 3:23
  - ii) Romans 10:9-10
  - iii) Romans 10:13
  - iv) Acts 16:31
  - v) John 3:16





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Today we're talking about God's amazing grace and how to turn grace into victory. Now, folks, we are saved by grace; that means there's absolutely nothing that we do in order to earn our salvation. As a matter of fact, Dwight L. Moody, who was an evangelist very much like Billy Graham who lived in another era, said he heard a man stand up in a testimony meeting and this man said, "I have lived for 42 years learning three things, 42 years learning three things." Well Moody said to himself, "If this man has been 42 years learning those three things, I'd better pay attention." And here's the three things the man said he'd learned. Number one, I can do nothing to earn salvation. Number two, God doesn't require me to do anything. Number three, Jesus has done it all. Now, well that's wonderful, but it doesn't take 42 years to learn that. You can learn it in thirty minutes or less; we are saved by the sheer grace of God. But, let me say this, folks, because salvation is a gift and it roots not in the merit of man but in the mercy of God, not in the goodness of man but in the grace of God, does that mean, therefore, it doesn't make any difference how we live? Well, Paul puts the death to that lie. Look in chapter 6 verses 1 and 2, "What shall we say, then? Shall we continue in sin that grace may abound?" And then Paul says, "God forbid!" That is, any Christian who's saved by grace who continues to live a life of sin is a disgrace to grace. Now we are saved by the grace of God, but after we're saved by the grace of God, we need to learn to live in victory. And so the grace of God is an inducement to live a godly life and it also supplies the power to live a godly life.

Now, we're talking to you today about victory. Constant victory, conscious victory, conspicuous victory. Are you ready for it? Now there're three basic words that I want you to see today in God's Word in the passage we have before us. And if you'll get these three words down in your heart, you're going to learn how to walk in victory. So don't miss it, are you ready? Look if you will in Romans chapter 6 verse 6, "Knowing this," underscore the phrase knowing. I have a circle drawn around it in my Bible and I also have it highlighted in yellow. "Knowing this." And then skip on down to verse 11, "Likewise, reckon also yourselves to be dead indeed unto sin but alive unto God." Underscore the word reckon. First of all the word knowing, secondly the word reckon. And then, finally, I want you to look on over to verse 13 if you will and underscore the word yield, "Neither yield ye your members as instruments of unrighteousness unto sin, but yield yourselves unto God." Know, reckon, yield. Now just write that on your heart, get that in your mind. Don't check me out, don't say, "That doesn't make sense to me." Well it may not now, but you listen: know, reckon, yield, know, reckon, yield. Now if you will get these three words in your heart, in your mind, you're going to learn the secret of living in victory. And as grace abounds, righteousness will also abound, and that imputed righteousness will become imparted and practical righteousness in your life and you will live day by day, week by week, year by year in victory, the kind of life that you really want to live and perhaps have not yet found the secret to living.

Now, I was pastoring a church before I discovered this truth. To be very honest, I loved the Lord and I wasn't living what you would call a bad life, but I had not really learned how to walk in victory. So I want to share these three words. Now let's take the first one, are you ready for it? Look at the word **know**. Now that word know deals with **your identification with Jesus who gave Himself for you**. Now say that again, it



deals with your identification with Jesus, who gave Himself for you. Now what does identification mean? Well, it just simply means that we are in Jesus, He has acted on our behalf. He is our representative, and what happened to the Lord Jesus happens to us. He chose to be one with us. It is a tremendous blessing, because, you see, when Jesus came to this earth, suffered, bled and died, we suffered, bled, and died with Him, because Jesus died for us. Now you've got to know that.

Notice verses 6 and 7 of this chapter. Look at it if you will, "Knowing this, that our old man is crucified with Him," do you see the word with, that's identification. Our old man, that is, the old Adrian, is crucified with Him, with Jesus, "that the body of sin might be destroyed that henceforth we should not serve sin. For he that is dead is freed from sin." Now what does that mean? Well it means that when Jesus died He died for me, He died as my substitute. His death had my name on it.

I've told you before about the erstwhile pastor of our church, Dr. Robert G. Lee, who went to the Holy Land for the first time and he came to the place called Calvary, and the guide was giving a lecture and he asked, "How many of you have ever been here before?" Now remember it was Dr. Lee's first trip to the Holy Land, they were standing at Calvary, and he said, "How many of you have ever been here before?" Dr. Lee lifted his hand. And he said, "When were you here?" And he said, "2,000 years ago. 2,000 years ago." You see, when Jesus died for me, I died with Him. That's the reason the apostle Paul said in Galatians 2 verse 20, "I am crucified with Christ." Now here's the key to this whole thing. Look if you will in Romans 6 verse 7, "For he that is dead is freed from sin." Now you see, sin has been our task master and sin not only has been our master, our dictator, but also you and I have a penalty that has to be paid.

Now when a man dies, what happens? They cannot prosecute that man anymore, it doesn't matter what he's done. When he has died the charges are dropped. Whether he's guilty or whether he's innocent is not even the fact. He is now dead. Do you understand that? Now, folks, all of the charges that had been brought against us, God has sued us for damages, but all those charges are dropped when we die.

Well, not only that, but suppose you're a slave and you have a cruel master and he owns you. He tells you when to wake up, he tells you when to go to bed, he tells you what to eat, he tells you what to wear, he tells you what to work, where to work and how long, what to do. He is your master. But when you die, he's not your master anymore. You're dead, your old master has no more control over you when you die. Now our old master has been Satan and the flesh and the world and the charges have been leveled against us. Our sins have brought us into jeopardy, but folks, in Jesus we died. Now does that make sense to you? You see, we are crucified with Christ. When Jesus died, I died. His death had my name on it.

Not only did we die with Jesus, verses 6 and 7, but we were buried with Jesus. Look if you will in Romans 6 verses 3 and 4, "Know ye not that so many of us that were baptized into Jesus Christ were baptized into His death? Therefore, we are buried with Him by baptism into death." When Jesus was buried, I was buried. Well you say, "Why is the burial so important?" Did you know that the burial of Jesus is part of the Gospel? And put in your margin First Corinthians chapter 15 verses 3 and 4. Paul said, "For I delivered unto you that which I also, first of all, that which I also received, how that Christ died for our sins according to the Scriptures and that He was buried and that He rose again the third day according to the Scriptures." Not only is the death of Jesus a part of the Gospel, the burial of Jesus is part of the Gospel.

Now in Bible times, when a man would die or a woman would die, the dead were put quickly out of sight. They were buried. Now why does the Bible say not only did we die with Jesus, we were buried with



Jesus? Because, you see, Jesus carried our sins into the grave of God's forgetfulness. The devil would love to intimidate you with the bones of your old life, but your sins are in the grave of God's forgetfulness, and when Satan comes looking for the old Adrian, he says, "Where's my buddy Adrian, I haven't seen him in a while?" "Well, he's dead, Satan, you don't have any more power over him." "Well where's his body? I want to torment it." "You can't torment it, it is buried, it is gone."

Now, you see, look, we died with Jesus, we were buried with Jesus, and we have been raised with Jesus. Look again in Romans 6 verse 4 of this same chapter. And it goes on to say in the last part of verse 4, "That as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Now Jesus had a life that the grave could not keep, and while He carried my sins to the grave and left them there, Jesus came out of that grave, living, risen, victorious, and when Jesus rose for me 2,000 years ago, I rose with the Lord Jesus Christ. And now the Bible says, "I am crucified with Christ," that's Galatians 2:20, "nevertheless I live. Yet not I, but Christ that lives in me." Now, Christians are not just nice people, they're new creatures. We have the same power that raised up Jesus Christ from the dead. We have that power in us. We are new people. We have come out of the grave of the old life, our old master has no more hold over us, the old debt has no more penalty that we have to pay, our sins are buried in the grave of God's forgetfulness. And then when Jesus came out that Easter morning of that grave, we came out with Him and we have been raised to walk in a new life.

Augustine, for whom the city of St. Augustine is named, was a profligate, a sinful young man, he lived wild and wicked. He had a mother that was praying for him. Her name was Monica. One day Augustine got saved, and he was walking down the street after having met the Lord, and a prostitute saw him. He saw the prostitute first, and she was a woman that he had consorted with. And it was a part of that old life. So Augustine just ducked his head, crossed the street, put his head down, and began to walk. Didn't want to say a word to her. She recognized him and she said, "Augustine, Augustine, it is I." He said, "Yes, but it is not I," and kept on walking. What he meant by that was the old Augustine is dead. I have been raised to walk in a new life.

Now folks, that's something, that is a fact, and you need to know it. And so what's the first thing? Knowing, knowing that our old man is crucified with Him, that we were buried with Him, we were raised with Him. That is an F-A-C-T, fact. Now you've got to know that. That's the first thing. That's not victory yet, but first of all you know this, you know it. I hope you know it now, I hope you believe it. It is the precious doctrine of identification that Jesus Christ gave Himself for us and His death had our name on it, His burial had our name on it, His resurrection had our name on it. When He died, we died with Him; when He was buried, we were buried with Him; when He rose, we rose with Him. That is the doctrine of identification. Got it? Got it.

Now let's move to the second word here, and I want you to see it. Now not only must you know, that's your identification with Jesus who gave Himself for us. Oh, by the way, before we get to the next point, let me tell you why we baptize the way we baptize. Now our baptistery, we have a beautiful baptistery there where we baptize people in, by immersion. Now why do we baptize people by immersion? Well look again in Romans 6 verses 4 and 5, "Therefore we are buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted in the likeness of His death, we shall be also in the likeness of His resurrection."



What does baptism teach, what does it symbolize? The death, burial, and resurrection of Jesus. That baptistery is a liquid tomb. When you give your heart to Jesus, we take you and immerse you beneath the water. We bury you beneath the water. We are buried with Him by baptism. That's why you can't call sprinkling baptism, you can't bury a man with a few drops of water any more than you can bury him with a few grains of sand. Suppose I die, you haul me out to the cemetery and said, "Now we're going to bury the old pastor," put a few grains of sand on my forehead and left me out there to bake in the sun. That'd be disgraceful. No we're buried with Him by baptism unto death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Baptism is a picture of a death, a burial, and a resurrection. Well you say, "Well Pastor, it really doesn't matter, it pictures Jesus, just any old picture will do." Oh? Suppose you'd never seen a picture of my wife and you say, "Adrian, you have a picture of Joyce?" And I pull out a picture out of my billfold, maybe it's a picture of a racing boat or a fire hydrant or a polo pony. You say, "Is that Joyce? Doesn't look like her." I say, "Well, any old picture will do."

No, listen. If there's one, if there's one message that the devil would like to take out of the church, what do you think it would be, just one. If he had to just say there's just one message I want to take out of the church, it'd be the Gospel message, the Gospel message: the death, burial, and resurrection of Jesus Christ. And that is why every time somebody gets saved we put them in that baptistery, put them beneath the water, raise them up out of that water. That pictures our identification with Christ, Romans 6:4, "We are buried with Him by baptism unto death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Now folks, that is a fact. You know it.

But now look, what's the second word? **Reckon**. First word, knowing. The second word is reckon. Let's look at that second word now, and if knowing deals with our identification with Jesus, reckon deals with **our appropriation of Jesus**. Now, you have to know your identification before you can make that appropriation. This follows one, two, three. Now look if you will at the Scripture here, and he says this in Romans 6 verse 11, "Likewise, reckon ye also yourselves to be dead indeed unto sin, but alive unto God." Now the word reckon here is a bookkeeping term. What it literally means is that you count on it, not because you feel it, not because you guess about it, not because you desire it or because you imagine it, you reckon on it because it is true. This word reckon means count on it. This word reckon means calculate up on it.

Now, reckoning is not just closing your eyes and pretending it to be true, it is acting by faith, it is acting on what you know to be true, it is appropriating what you know to be true. Now if you have some money in the bank and you get your bank statement and it says you have x number of dollars in the bank, then, it doesn't matter if you feel you have more or if you don't think have anything. You just look at the bank statement and you reckon on that, not a matter of feeling. You know, so many of us want to say whether I feel victorious or not. Hey, folks, your feelings are the shallowest part of your nature. Salvation is the deepest work of God. He doesn't do the deepest work in the shallowest part. He doesn't say feel it, He says calculate it, reckon it to be true. Remember now, this is a bookkeeping term. And your feelings don't matter.

A woman woke up one morning and the alarm clock went off and it seemed like she'd just gone to sleep. Have you ever had one of those nights that just passes just like that and you're sleeping especially sound and seemed like you just closed your eyes and the alarm clock goes off. She says, "It could not be six o'clock in the morning." But she looked at the alarm clock, it said six. She turned on the radio, the six



o'clock programs were playing. She opened the window and looked out and the sun was coming up, and the radio said it was six, the clocks said it was six, the sun in the east said it was six o'clock in the morning. Now, folks, I submit to you it didn't really matter how she felt, all of these facts were just something she just had to reckon on. It's a fact, no matter how you feel about it.

Now, we need to get our salvation out of the realm of fickle emotions and begin to reckon and to count on God's facts. You see, the fact of the matter is you have been dead for 2,000 years, don't you think it's time you had your funeral? Now look if you will in Romans 6 verse 6, look at it, "Knowing this, that our old man is crucified with Him." Now, and I don't want to get too technical, but that is in the Greek, the aorist tense. Now what does that mean? Well it means is it is done, it is once for all, never to be repeated. That happened, that is a fact, that is done, it is finished.

But now notice as we continue to read here, reckon, the word reckon, is in the present tense. Now what does that mean? Well that means that day by day you count on what happened 2,000 years ago. Day by day, every morning, you wake up and you say, "Hey, I am dead to sin, I'm alive in Christ, I know it is a fact, He died for me, now I reckon it, not only by my identification with Christ, but now just by my appropriation of the Lord Jesus Christ. Who not only gave Himself for me, but Jesus now has given Himself to me and the life I now live I live by the faith in the Son of God. Now I must count on the life of Christ in me daily. Are you with me so far?"

Now, let's move on to the third word because here is where the rubber meets the road. This is where most of us fail. Most of us get two-thirds of the way there and we never ever live in victory. The first word is what: knowing, and that deals with our identification with Christ who gave Himself for us. The second word is the word reckon. That deals with our appropriation of Christ who gave Himself to us. You see, He gave Himself for us that He might give Himself to us. He lives in us now. We are alive in Him and He in us. Now the third word is **yield**, and that word deals with **our emancipation through Christ** who lives His life in us. He gave Himself for us that He might give Himself to us that He might live His life through us.

Now, how does this become real in our hearts? Because you say, "Pastor Rogers, if I am dead, if I've been crucified with Christ and I have been buried with Him, how come that old man won't lie down? I mean, how come the old Adrian or the old Billy or the old Susie or the old Bob, the old Jim, how come he keeps coming up? I thought he was dead. Why am I having so much difficulty? I know it as a fact that I died with Christ. I reckon it to be true, but why is it that I do not have victory day by day?" It is because you've not learned to yield and be emancipated. When you yield, then your imputed righteousness becomes imparted righteousness. Now, the victorious life is this: it is God's work, you cannot do it without Him, He will not do it without you. Country preacher prayed one time, "Lord, help me to cooperate with You so You won't have to operate on me." Now you need to learn to cooperate with God. You do this by yielding.

Now how do you yield? Well, let me mention three things. First of all, there is **the dethronement of sin**. Look if you will in verse 12 now of this same chapter, "Let not sin, therefore, reign in your mortal body." Now just look at the first two words, let not, do you see that? "Let not sin reign therefore in your mortal body," that is, you don't have to, you don't have to. That means that there is a way for you. "Let not sin therefore reign in your mortal body." Why can't sin reign? Because, when you died, your old master lost all control over you and you have to dethrone sin. You must choose against your old master. You have to say, "Satan, no longer will these eyes be your tools. No longer will your ears be your instruments. No longer will your hands do your bidding. I am not going to let you have your way in me."



Now, Satan doesn't want you to learn what I'm teaching today, and Satan will say, "You know, all that's just preacher talk, you don't have to pay any attention to that. Rogers is just going through the book of Romans and this is all just religious gobbledygook." Now you listen to me, you don't have to let Satan have his way in your life. Now, before Calvary, before your identification with the Lord Jesus, and before your appropriation of the Lord Jesus, there's no possible way that you could live the victorious life, even if you wanted to. Now you don't have to let sin rule in your body, you just don't have to. You have within you all it takes, it is there, but you're going to have to use your power of authority, you're going to have to know it and you're going to have to reckon it and you're going to have to yield to it.

I was reading a while back about a woman, I believe in St. Louis. She wasn't married to a particular man, but they thought that they would be a nice arrangement if the two of them lived in an apartment together. There wasn't anything particularly sexual about it. They weren't married, however. They thought, well, we can just share this apartment and it will be a nice arrangement. And so she let this man move in with her and she realized soon after she let this man move in with her that she'd made a serious mistake. And she didn't want him in her apartment anymore. I guess she was convicted she was doing wrong, letting a man live there with her, and besides that, she didn't like him and he really wasn't doing all that he was supposed to do. So she said to him, "You're going to have to move out." He said to her, "I'm not going to move out." She said, "Oh, yes, you will. This is my apartment." He said, "You invited me here and I am not moving out." Well she didn't know what to do. She didn't have the physical strength to throw him out. She got a lawyer. A lawyer went to the court. She got a court order, she got an injunction. She came back to him and said, "You're going to have to move out. I have legal papers that say that you must go or else you'll be thrown in jail." He said, "I'm not moving out." And she said, "Oh, yes you are." And he moved out, he moved out.

Now Satan is very much like that man. Satan will come into your life and you'll say, "Satan, I don't have to obey you." He says, "Oh, yes you do. You know who you are, you know how weak you are, you know my power over you, you know my control over you. You've invited me into your life, you and I have been friends for a long time, you know what we've done in the past and I'm not moving." You say, "Satan, please be gone." He says, "No, I'm not going to go, I'm not going." Listen, folks, you take the power of attorney. You take the Word of God. You say, "Here is something that I know to be true." And then you say, "Here is something that I reckon, I count upon what I know, I calculate upon what I know. I know my identification with Christ, I reckon my appropriation with Christ and so now I dethrone sin in my life. Satan, I don't have to let you rule my life. I just don't have to do it and you are not going to stay and ruin my life."

Now number two, not only is there the dethronement of sin, but there is **the enthronement of the Savior**. Look now if you will in Romans 6 verse 13, "Neither yield ye your members as instruments of unrighteousness unto sin, but yield yourself to God, as those that are alive from the dead, and your members as instruments of righteousness unto God." Now, it's not just enough to say, "Satan, be gone." Not only do you dethrone sin, you enthrone the Savior. You say, "Lord Jesus, right now, this moment, I enthrone You, I put You upon the throne of my life."

Now this word yield is an interesting word. As a matter of fact, over in Romans chapter 12 and verse 1 that we'll get to later, the Bible says, "Neither present your bodies unto God a living sacrifice." The word present there in Romans 12:1 and the word yield here in Romans 6 is the same word. You just come to the Lord and you say, "Lord, here I am. I just present myself to You. Satan, I will not obey you, I don't have to





obey you, the world, I don't have to obey you, the flesh, I don't have to obey you. I am dead, your hold on me has been gone. I was crucified with Christ, your old servant is dead and buried and all of the charges against me are gone because Jesus died for my sins and I died with Him and the law cannot bring me into double jeopardy and it is done. And I don't have to obey you. And now, Lord Jesus, I present myself to You, I yield myself to You."

Now, here's the third thing. First of all, the dethronement of sin. Number two, the enthronement of the Savior. And number three, the enslavement, now listen carefully, **the enslavement of the saint**, the enslavement of the saint. Now look if you will in Romans 6 verses 17 and 18 of this same chapter. Are you reading with me? "But God be thanked, that ye were the servants of sin," and the word servant there means bondsman of sin. "But ye have obeyed from the heart that form of doctrine which was delivered unto you, being then made free from sin, ye became the slaves of righteousness." Now there's the dethronement of sin, the enthronement of the Savior, and the enslavement of the saint. You become Jesus' slave.

You say, "Well Pastor, I don't think I want to be a slave." Well you're going to be a slave of Jesus or a slave of Satan. Everybody's a slave to something, everybody is either in Adam or in Christ. But when you say, "Lord Jesus, I yield myself to You, I become Your bondsman. You have a right to tell me what to do, You have a right to tell me when to wake up, when to go to bed, what to eat, what not to eat, what to wear, what not to wear. You have a right to tell me anything You want, You have a right to all of my possessions. I am a bondsman." Remember, Paul began this epistle by calling himself a, "Bondsman of the Lord Jesus Christ," in Romans 1:1. Now it is that enslavement, listen carefully, that brings perfect liberty.

Now, what do you get when you enslave yourself to the Lord Jesus? Well look, you get **a new freedom**, because look in Romans 6 verse 18, "Being then made free from sin." Sin doesn't have any more dominion over you. You get **a new faithfulness**. Look if you will in verse 19. He says, "Even so now yield your servants to righteousness unto holiness." You have **a new fruitfulness**. Look in verses 21 and 22, "What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death. But now being made free from sin and become servants to God, ye have your fruit unto holiness." So, when you become a slave to the Lord, you get a new freedom, you get a new faithfulness, you get a new fruitfulness. Is this making sense to you? I hope so. Now, you know, I realize that we could be talking about prophecy or something, you'd be all ears. But folks, this is where we live.

Now, listen, three words. You know it, that is, your identification with Christ who gave Himself for you. Number two, you reckon it, that is, your appropriation of Christ who gave Himself for you. And then number three, you yield, that is your emancipation through Christ who lives His life in you.

Do you know what I do a lot of mornings when I wake up? I kind of feel silly telling you this, but I've told enough folks now, I've let the cat out of the bag. Let me tell you something to do in the mornings, and it deals with these three words. When you wake up in the morning, I mean when you get out of bed, on your way in to the bathroom or wherever, just lift your hands to God and praise Him, I mean first thing, just praise Him, and say, "Lord, I praise you that You gave Yourself for me." Okay, that's knowing. And then take those same hands and turn them up and say, "Lord, not only did You give Yourself for me, but You gave Yourself to me. Lord, this morning, I receive of Your fullness. All there is of You, God, I just receive Your fullness." You see, identification is Lord, "I praise You, You gave Yourself for me." But appropriation is, "Lord, You gave Yourself to me. And Lord, what I know now I reckon, I just receive, Lord, of Your fullness. Thank You, Lord, You're pouring Your life into me."



And then do this. Then put your hands up like somebody put a gun on you and bow your head and surrender and say, “Now, Lord, I yield to You. Live Your life through me.” You see, He gave Himself for you that He might give Himself to you that He might live His life through you. Just say, “I’m Yours, I am Your slave. Live Your life through me today,” and when you’ve done that, just spread out your hands and say, “It’s going to be a great day, it’s going to be a great day.”

There is something to know. There is something to reckon. And then you must yield to what you know. You must dethrone sin, you must say, “Satan, I’m not going to let you do that. You have no right. You’re trespassing on my Father’s property and in the name of Jesus and the authority of the Word of God, leave me alone.” And then you say, “Lord Jesus, I put You on the throne of my life today and Lord, I am Your slave. I’m here to do Your will.” And you’re going to find out, friend, that God will begin to live, bless His name, He’ll begin to live His life in you in ways that you’ve never dreamt of and it will be supernatural all the way. He didn’t save you and say, “Now go out there and do the best you can.” There’s something to know: identification. There’s something to reckon: appropriation. There’s something to yield: emancipation. God help you to understand this.

Let’s bow our heads in prayer. Would you say, “Lord, teach me these lessons. Lord, help me to understand my identification with You and Your death, burial, and resurrection. Lord, help me to count on it. Help me to know that it goes far beyond my feelings that I can reckon it to be true, no matter how I feel. And now, Lord, help me to yield to what I know, to dethrone sin, enthrone the Savior, and enslave myself. I am now Your slave, Lord Jesus, ready to do Your will.” Would you do that?

Now, if you’re not certain that you’re saved, would you like to be saved, would you? Would you like to know that you really do have life? Jesus said, “I’ve come that you might have life.” Could I lead you in a prayer? We’ll call this prayer the sinner’s prayer. And you can pray and accept Christ as your personal Lord and Savior. You can do it right now. Would you pray this prayer? “Dear God, I know that You love me. Thank You for loving me. And I know that You want to save me. Jesus, You died to save me and You promised to save me if I would trust You. Jesus, I do trust You. I believe You’re the Son of God. I believe you paid for my sin with Your blood on the cross. I believe that God raised You from the dead. And now I receive You as my Lord and Savior. Forgive my sin. Cleanse me. Come into my life. Take control of my life and begin today to make me the person You want me to be. And Jesus, give me the courage to make it public. Help me never to be ashamed of You. In Your name I pray, Amen.”





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