Welcome to “Learning and Living the God-centered life”

Carmel Baptist Church
www.learningandlivingtheword.com

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God is most glorified in us when we are most satisfied in Him.
The four imperatives of Romans 6:11-13

1. **Consider** (logizomai) yourselves to be dead to (separated from) ‘the’ Sin, but alive to God in Christ Jesus.

2. Therefore, do not let ‘the’ Sin **reign** in your mortal body that you should obey its lusts,

3. and do not go on **presenting** the members of your body to ‘the’ Sin as instruments of unrighteousness,

4. but **present** yourselves to God as those alive from the dead and **present** your members as instruments of Righteousness to God.
After the outline for Romans 6:1-14 and looking at key words in our study of Romans 6:1-10; we now are ready for the 4 commands.

In summary Paul is making us aware of two very distinct truths that are now part of our internal spiritual machinery (regeneration)

➢ we are dead to sin

➢ we are alive unto Christ

He is going to teach us to how to best operate this machinery that has been given to us by grace.
1. **Consider** yourselves to be dead to (separated from) ‘the’ Sin, but alive to God in Christ Jesus.

The very first imperative we come to is the word “Consider” which is the word *logizomai* in the Greek.

This word occurs 40 times in the NT

- 19 times in the book of Romans
- 11 times in Romans Chapter 4

And it means to credit, count or to reckon as to be true
Christians are to take into account that they have been disengaged from the sinful nature to the point that it no longer has any power over them. And whenever the desires or lusts of the flesh start to rise up and want to reign the Christian can say NO!

Also Christians should take into account that they are alive to Christ. This means a Christian now has been given the power and desire to walk (peripateo) according to the word of God. (Romans 6:4, Romans 8:4 and Ephesians 4:1)
The 40 occurrences of the word “logizomai” in the NT

consider(6),
considered(2),
counted(1),
counting(1),
credit(1),
credited(9),
credits(1),
dwell(1),
maintain(1),
numbered(2),
propose(1),
reason(1),
reckoned(2),
regard(4),
regarded(3),
suppose(1),
take into account(3),
thinks(1).
The Christian who DOES NOT count upon the fact that the divine nature is implanted in his inner being, goes on living the Christian life as best he can, more or less in the energy of his own strength, with the result being a low level of Christian sanctification.

But the Christian who counts upon the fact (concludes to be true) that he is a possessor of the divine nature, ceases from his own struggles at living a Christian life, and avails himself of the life of God supplied in the divine nature.
So the first adjustment the Christian should make is to count upon the fact that the power of the indwelling sinful nature is broken and the divine nature imparted, and order his life on that Biblical truth.

By the fact that the verb “consider” is written in the imperative mood means that we are to conclude or reckon this to be true.

This is so important in Romans 6:11 that as Christians we realize first of all “WHO WE ARE” in Christ.
How are we supposed to this this according to Paul?
Notice the **commands** that the apostle Paul gives in Romans 6:12-13

The first *two are negatives*, followed by ‘BUT’ and then the *two positives*.

First let's consider the negative side. We must keep these first two negatives in proper order.

It is critical to first deny power and reign of the sin in us and then we can deal with the specifics of not presenting our members.
It is a very real possibility for the sin to continue to reign (temporarily) in us – even though we are dead to (separated from its power and dominion) sin.

Sadly, we now give the sin nature power – we now give it permission to reign in us. This happens when the lusts urge to be satisfied and we let them reign.

So the first step is to simply deny the flesh or deeds of the body.

What does the apostle Paul teach us about the deeds of the body?
The fact that the lusts of the sinful nature or the flesh remain, only requires a quick look at some verses in the epistles – these wonderful letters which show us that the lusts of the flesh are certainly an issue for those in Christ.

Also in these verses we find our responsibility to the flesh and its lusts – now that we are in Christ.

- **Romans 6:12** Therefore do not let ‘the sin’ reign in your **mortal body** so that you obey its **lusts**

- **Romans 13:14** But put on the Lord Jesus Christ, and make no provision for the **flesh** in regard to its **lusts**.

- **Galatians 5:16** But I say, walk by the Spirit, and you will not carry out the desire of the flesh.
Colossians 3:5  Therefore put to death the members of your earthly body to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry.

Titus 2:12  It teaches us to say “No” to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age,

James 1:14  But each one is tempted when he is carried away and enticed by his own lust. Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death.

Romans 6:6  knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin;

Rom. 8:13  for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live.
Remember that as Christians we are warring against “the sin.”

From our study we can see that Paul is incorporating the following language when he writes about “the sin”;

- The sinful nature
- The flesh
- The deeds of the body
- Worldly passions
- The desires of the flesh and lusts of the flesh

Gal. 5:16  But I say, walk by the Spirit, and you will not carry out the desire of the flesh.

Gal. 5:17  For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please.
Now we return to Paul’s command for us in Romans 6:12

“Therefore, do not let ‘the’ Sin reign in your mortal body that you should obey its lusts”
“Do not let sin reign in your mortal body.” “Reign” is basileuō (βασιλευω), “to exercise kingly power.” The verb is present imperative with the negative mē (μη), which construction forbids the continuance of an action already going on.

It is, “Stop allowing the sinful nature to reign as king in your mortal body.”

The sinful nature is a dethroned monarch. The believer has the responsibility of keeping it from mounting into the throne of his heart, the place which the Lord Jesus should occupy.
The believer is well able to do this. He has the divine nature and the Holy Spirit to urge him on, and give him the desire and the power to refuse the sinful nature and obey the Word.

Paul says, “Order your behavior in the sphere of, by means of, the Spirit, and you will positively not fulfil the desires of the flesh” (Gal. 5:16).
Romans 6:12

12 Therefore *do not let sin reign* (present imperative) in your mortal body that you should obey *its* lusts,

The question is does the word “its” refer back to “the sin” or to the mortal body?
Notice first Paul teaches what we are to eliminate

Example:

A positive without eliminating the negative is like when I worked out in the field all day learning the HVAC business. When I arrived home at night I was filthy from head to toe even to the point Nancy would have to hose me down. Pretend we had dinner plans that night with another couple and I decided that I did not have time to shower and change the filthy clothes. What if I had simply put clean clothes on top of the dirty ones.

We would never think of doing this and we must not do it in the spiritual realm either.
It is possible to let sin reign and then we sin. The lusts of the flesh are always present – they are never satisfied. The command do not let sin reign is present imperative.

Putting to death the flesh, the deeds of the members of our body - this is our responsibility in Christ.

- Galatians 2:24
- Colossians 3:5
- Romans 8:13

We put to death ‘the sin’ refuse it reign and then we refuse to sin.

We are separated from “the” sin’s power in Christ but we must also put it to death. As we saw in Col 2:20 and 3:5 ‘you have died….now put to death.’
Eliminating the negatives
But not only will the saint who counts upon the fact that the power of the sinful nature is broken (Romans 6:11)

Stop allowing it to reign as king over him (Romans 6:12)

And do not go on presenting the members of your body to ‘the’ Sin as instruments of unrighteousness (Romans 6:13)

The verb is again present imperative with mē (μη), “Stop presenting.” The verb is paristēmi (παριστῆμι), “to place beside or near, to present, to proffer, to put at one’s disposal.” We are to stop putting the members of our body at the disposal of, at the service of, the sinful nature.
The word “instruments” is hopla (ὁπλα). In classical Greek the word referred to the weapons of the Greek soldier.

Paul thinks of the members of the Christian’s body as weapons to be used in the Christian warfare against evil.

The saint, counting upon the fact that he has been disengaged from the evil nature, does two things, he refuses to allow it to reign as king in his life, and he stops putting his members at its disposal to be used as weapons of unrighteousness.
but not stand alone, the members of you weapons

of unright to the sin but stand alone yourselves to the

God as from dead living and the members of you

weapons of rightness to the God
Now the positive side of this theological equation.

There is really only one command in the Greek text but it occurs twice in the English text. The command is present yourselves to God and your members as instruments of righteousness. Again we must be careful to follow Paul’s instruction.

It is easy to think about the Christian life in simply not doing the wrong, but that is only part of the doctrine of regeneration and not the most important part.
The Christian life the apostle Paul is explaining here is not just refusing to sin, but rather it is presenting ourselves and our members to God as instruments of righteousness.

Herein is found the fulfillment of salvation. Christ not only provides the power we need in our refusal to sin, but also the power to do righteousness.
4. but present yourselves to God as those alive from the dead and (present) your members as instruments of Righteousness to God.

Now, the saint who counts upon the fact that the divine nature has been implanted, will obey Paul’s exhortation, “Yield yourselves to God, and your members as instruments of righteousness to God.”

The word “yield” is again paristēmi (παριστημι), but in the aorist imperative, which commands a once for all action to be done at once.
Paul says, “Put yourselves at once, and once for all, at the disposal of God, as those who are actively alive out from among those who are dead, and your members as weapons of righteousness, at the disposal of God.”

This is a once for all act of the saint dedicating himself to God and His service, an act to be lived by, and upon the basis of its implications, moment by moment. The saint should live his life every day with the consciousness of that fact in his mind.