



Romans 6:1-10 (NASB)

¹ What shall we say then? Are we to continue in sin so that grace may increase?

² May it never be! How shall we who died to sin still live in it?

³ Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death?

⁴ Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.

⁵ For if we have become united with *Him* in the likeness of His death, certainly we shall also be *in the likeness* of His resurrection,

⁶ knowing this, that our old man 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;

⁷ for he who has died is freed from sin.

⁸ Now if we have died with Christ, we believe that we shall also live with Him,

⁹ knowing that Christ, having been raised from the dead, is never to die again; death no longer is master 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.

What am I expected to do with this information?

*¹¹ Even so **Reckon** yourselves to be dead to sin, but alive to God in Christ Jesus.*

Our Father works according to His **spiritual principles** to fulfill His purpose in our lives.

According to Webster, **a principle** is "the law of nature [or the method] by which a thing operates. And it does it the same way every time."

The **how** of **reckoning** is based on principles.

1. The principle of knowledge
2. The principle of faith
3. The principle of time

Reckon = We are firmly assured of and settled and count upon the truth that is made known to us; we exercise faith by resting upon the facts.

Christ's body lay in Joseph's tomb. He was not now dying; that was over. He was dead. And so **we are not told to die to sin**: because we are in Christ who **did die to it**; and therefore, we also are dead to it, in His death; and reckon it so.

Have you ever looked at God and asked Him “Did I really die on that cross of your Son?”

We see in ourselves in the old self-life, the flesh—and immediately we forget God's way of faith and turn back to our “**feelings.**”

Nevertheless, *we are to reckon ourselves dead **unto sin** and alive **unto God.*** Fully assured and settled on the facts.

- Not dead to sin, notice, through prayers and strugglings.
- Not dead to sin in our feelings or consciousness;
- But in that death unto sin which Christ went through on the cross, and which we shared, and in that life which He now lives in glory!

What is the sure result of concentrating upon experience rather than truth? -----**Defeat!**

- At just this point many believers begin to waver in their hope and expectation of freedom from the old life and abundant growth in the new.
- Their confidence in the truths of identification begins to wane.
- How many defeated Christians have exclaimed bitterly, "*I tried Romans Six, but reckoning didn't work for me!*"

All outside the realm of Spirit-taught and Spirit-ministered identification truth results in compounded failure and bondage.

"Having begun in the Spirit, are ye now made perfect [mature] in the flesh?" ([Gal. 3:3](#)).

Consequently, the Holy Spirit allows us to fail after our eager beginning. He applies *the principle of need* in every phase of our advance.

- The calculated failure is used to cause us to **move beyond the early infant-enthusiasm** to the place where we have to dig in and settle down upon the explicit truth of the Word.
- Before we can grow in any aspect of truth, we must be established in the knowledge of it.
- In every area of our spiritual development, it is one thing to begin on a new plateau, but it is quite another thing *"through faith and patience to inherit the promises"* ([Heb. 6:12](#)). *Miles Stanford*

In our need and desperation, we grasp a truth, but our initial knowledge is insufficient to enable us to persevere in it. **To cause the truth to take hold of us and become a living part of our life, the Holy Spirit removes the token experience from us-but the knowledge of the truth is retained.** *Miles Stanford*

By this means we are to be *established in the truth*, that we might "**grow in grace, and in the knowledge of our Lord and Savior Jesus Christ**" ([2 Pet. 3:18](#)).

The first taste of identification awakens our heart-hunger for its practical fulfillment. "*I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus*" ([Phil. 3:12](#)).

Bear in mind that *the principle of time* underlies all of God's dealings with us. Growth takes time!

"The God of all grace, who has called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect [mature], stablish, strengthen, settle you" ([1 Pet. 5:10](#)).

We are quite surprised when we begin to realize how much suffering is involved in reckoning.

Enter

"The Comforter, even the Holy Spirit ... he shall teach you all things ... ([John 14:26](#)) "The Comforter, even the Holy Spirit."

The Lord Jesus chose the perfect designation in introducing the Holy Spirit as our **Comforter**. MJS

The dual truth upon which the Spirit has us reckon is that which He makes experiential in our lives:

1. We count upon having died unto sin, and are *"always delivered unto death"* as the outworking of that position of death.
2. We count upon being alive unto God in Christ, and the Spirit causes *"the life also of Jesus to be manifested in our mortal flesh"* ([2 Cor. 4:11](#)).

The path of the cross is the path of growth.

- In our failures, we learn more of what *self is* and thereby come to hate the natural, Adamic life.
- Then it is that we are taught to glory in the cross, by which we are freed from the old life's influence, as well as the grip and lure of this *world*. ***"God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14).***
- Reckoning is the only means of escaping the entanglements of my sin nature and this world. It takes the separation of the cross, and our abiding in Christ.

In all the vital work of the Holy Spirit in the Body of Christ,
His intention and purpose is to glorify the Son in the individual members.

"He shall glorify Me: for He shall take of Mine and shall declare it unto you." [John 16:14](#)

How is He glorified in redeemed sinners?

- Our new birth means that each one of us is a new creation in Christ, at which time the Comforter enters our spirit to abide forever ([John 14:16](#)).
- Spirit to spirit joined, we are "*partakers of the divine nature.*" At birth we are "babes in Christ," but as we grow in Him, we develop in likeness of life - thus glorifying the Son.
- The Holy Spirit receives the life of Christ and brings Him into our regenerated spirit.

For that life to develop within:

- He reveals to us the Lord Jesus in the Word.
- Accordingly, feeding on Him in the Scriptures under the illumination of the Spirit of Truth, the new life in Christ grows and is made visible in our mortal body.
- We grow in Him as we allow the Holy Spirit to show Him to us.
"We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" ([2 Cor. 3:18](#)).

While finding out about ourselves (old man), we are to be especially aware of what we are in our Lord Jesus.

- While the Spirit must cause us suffering in the crucifixion of the self-life,
- He comforts us in our growth in the new life.

¹² Therefore do not let sin reign in your mortal body so that you obey its lusts,

Now, to what does the word "it" refer, to the sinful nature or the body?

Greek grammar refers it back to the body, since the pronoun is neuter, the word "sin" is feminine, and the word "body," neuter. The pronoun in Greek agrees with its antecedent in gender.

It is true that the sinful desires originate with the evil nature, not with the physical body.

But why does Paul in this instance relate them to the body?

1. The sinful nature is an intangible, invisible entity, and cannot be watched.
2. But the saint is able to keep watch over the members of his body, what his eyes look at, his ears listen to, his mind thinks about, his hands do, and where his feet carry him.

¹² **Therefore do not let sin reign in your mortal body so that you obey its lusts,**

Therefore. This looks back at the first part of Chapter Six, in which our death with Christ unto sin has been asserted, our relationship to sin being now the same as Christ's.

Remember: ***"The Comforter, even the Holy Spirit ... he shall teach you all things ..."*** (**John 14:26**).

The dual truth upon which the Spirit has us reckon is that which He makes experiential in our lives:

1. We count upon having died unto sin, and are ***"always delivered unto death"*** as the outworking of that position of death;
2. We count upon being alive unto God in Christ, and the Spirit causes ***"the life also of Jesus to be manifested in our mortal flesh"*** (**2 Cor. 4:11**).

¹² *Therefore do not let sin reign in your mortal body so that you obey its lusts,*

We have learned that to reckon, we need the Holy Spirit as our Comforter more than ever.

We cannot reckon ourselves "*to be dead indeed unto sin*" without experiencing the deep, inner crucifixion of the cross as it is applied to the self-life.

Reckoning is the only means of escaping the entanglements of my sin nature and this world. It takes the separation of the cross, and our abiding in Christ.

But when it comes to the application of this stupendous fact, my will is addressed: "*Let not sin therefore reign.*"

Well, someone asks, **if I am dead to it, how can it still reign?**

13 and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God.

The answer,

- The verb is again present imperative with *mē*, "**Stop yielding.**"
- By our presenting our bodily members unto sin for sin to use, as "***instruments of unrighteousness.***"

The saint, counting upon the fact that he has been disengaged from the evil nature, does two things:

1. He refuses to allow it to reign as king in his life, and
2. He stops putting his members at its disposal to be used as weapons of unrighteousness.

¹³ *and do not go on presenting the members of your body to sin as instruments of unrighteousness; but **present yourselves to God** as those alive from the dead, and your members as instruments of righteousness to God.*

Now, what is God's way?

Present yourselves unto God, as those in a Risen Christ, those “*alive from among the dead.*”

Two things about this word “**present**”:

1. **First**, as to its meaning here: it does **not** in Chapter Six signify consecration: **but the taking of an attitude in accordance with the facts.**
2. **Second**, the command to present ourselves thus unto God is in the **aurist tense**, which indicates a definite entering upon this attitude of presenting ourselves as risen ones to God.

