



## Romans

“...dead to sin, but alive to God in Christ Jesus” – Romans 6:11-13

### Romans 6:11-13 (NASU)

11 Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.  
12 Therefore do not let sin reign in your mortal body so that you obey its lusts,  
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. imperatives

### Some key points to keep in mind:

- A key & repeated New Testament manner of conveying spiritual separation: Death is separation, but not elimination, removal or annihilation (Romans 7:1-6)
- The word “sin” in this passage has a definite article in the Greek: the sin [nature], so it is no longer talking about sins as outward acts, but the sin nature which pertained to Adam, reigning in each one who was & still is in Adam
- For the believer, the sin nature is still present as long as we are in these bodies on planet earth, but was taken “out of commission” by Christ’s death on the cross, when we were identified with Him in His death (Romans 6:6)



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### **We are at a major turning point in the book of Romans:**

- Romans 6:11-13 introduces the first imperatives
- These are introduced for the first time after more than five chapters
- Verses 1-10 have been laying down our identification with Christ, into His death & resurrection: this is central to our eternal position with Christ
- This is a pattern we find often in the letters of Paul: our eternal position first, then the imperatives are given, as also shown in Ephesians, where Paul takes us more than half way through the letter before any imperatives show up, & even then, the believer's eternal position is given as a reminder of the foundation for the imperatives: our eternal position
- Paul has begun chapter 6 by telling the believers, with repetition, that as they were baptized into Christ, they died to sin, but were alive to God
- Paul has also told the believers three times that they do know these truths as revealed spiritual facts (3: Don't you know; 6: because you know; 9: because you know), but with the repetition apparent in the passage, he is not leaving anything to be assumed, nor is he leaving their position in Christ to be passed over lightly
- But what Paul wrote in 1-10 is also given with variance, for a purpose



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### Why now?

- So why is it that Paul now introduces four imperatives, after keeping them “under wraps” for so many chapters? Why now?
- And what does he mean by them? What is his intent?
- If verses 1-10 were all about my position in Christ, & my position in Christ is so very important to know, what could I possibly need to know beyond that?
- The believers position in Christ is intended to be applied, & is the basis for every application in the Christian’s life
- Who you are because you are in Christ is the basis for everything that is to be lived out – God does not intend that we “just do it” just to do it, what ever “it” is
- Application in the Christian life is about who Christ is, & His life (Galatians 2:20; Colossians 3:4), & therefore it is about who we are “in Him”
- Though this passage will reveal for us the “spiritual mechanics” of victory over the sin nature & presenting (KJV: yielding) our bodily members as instruments to the Lord, chapter 8 will tell us about the spiritual dynamics through the Holy Spirit’s ministries in our hearts & lives



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**As Paul introduces the first imperative, we need to note some things about this very special, carefully chosen imperative:**

- The imperative is *logizomai*, which means to count, consider, or reckon
- It is a *present middle imperative*, so it means “we must right now continue to consider regarding ourselves”
- Paul does not mean it in a legal sense, under law, as if there were any hope of making myself righteous under principle of law (Romans 3:21-30) – no way!!!
- Paul bases the imperative upon the logic of their eternal position in Christ, which he even summarizes again after the imperative



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### Can you believe that?!

- **Logizomai** (consider) is where Paul “marries” two important ideas into one word
- **Logizomai** in this context is conveying “faith” – he is saying that what you know, having died with Christ & having been raised Christ is to be counted upon
- It is also an *imperative*, which in the New Testament Greek language is an appeal to the human will (*A Manual Grammar of the Greek New Testament*, Dana & Mantey, pg 174, *Greek Grammar Beyond the Basics*, Wallace, pg 486)
- So we have Paul saying with this word **logizomai** that we are to will or choose & he is saying that we are to place faith in the spiritual fact that in Christ we have died to the sin nature but are alive to God. How do we put that together?
- We are called, on basis of what God has accomplished in Christ, to chose to count upon – have active faith in – those spiritual facts
- Neither the choosing nor the faith is a work or a gift
- The choosing & faith can be put together as: “it is the believer’s responsibility to chose to place faith in, which is dependence upon, God’s provision, which in this instance is our identification with Christ’s death on the cross & His resurrection”



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### So what difference does it make?

- There are two things that the believer will be choosing by faith not to happen as the believer considers (reckons, counts) Himself dead in relationship to the sin nature, & alive to God:
- “12 Therefore do not let sin reign in your mortal body so that you obey its lusts”
- The sin nature, as a deposed monarch, would like to pull off a coup, seizing the kingship in your body, so that you are obeying its lusts: the lusts energized by the sin nature - the usurping ruler - would be “calling the shots”
- “13a and do not go on presenting the members of your body to sin as instruments of unrighteousness;”
- As we count upon the revealed spiritual facts, we will not go on presenting our body as instruments (*hopla*: military assets) under the command of the usurping ruler, who will do unrighteous acts - acts contrary to who we are in Christ - with those military assets
- What the sin nature longs to do can only be done with your unwitting allowance or your willing cooperation; faith in the facts (*logizomai*) is the essential starting point for stopping the coup – the sin nature’s illegal reign of spiritual tyranny, for which the sin nature faithfully pays it’s soldier’s wage: death (Romans 6:23)



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### So what's this supposed to look like?

- The choice of faith is going to be for us as believers not to present ourselves as military assets for the sin nature's spiritual tyranny, but as military assets of the righteousness of God
- “13b but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God.
- This verse uses the same word for “present” as Paul uses in Romans 12:1, “Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.”
- Human beings are not designed so as to “rule the roost”, “call the shots”, etc.
- We are beings who will serve one Master or the other, & Paul has made it abundantly clear that the Lord of Glory is the one master we are free to serve
- How far, far better to serve the Lord Jesus Christ, Who for the joy set before Him, endured the cross, which separated us from the tyranny of the sin nature
- How very much better to worship the risen Lord with Whom we are now seated, by presenting ourselves to God as military assets for His righteousness

