

Romans 6:11-13

8 *Now if we be dead with Christ, we believe that we shall also live with him:*

9 *Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.*

10 *For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.*

11 *Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.*

12 *Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.*

13 *Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.*

Romans 6:11

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Verse 11 begins with *Likewise*, therefore we have to go back to the preceding verses to understand what is being related.

In verse 9, Christ being raised from the dead dieth no more, therefore, death has no more dominion over Him.

In verse 10, in that He died, He died unto sin *once*, but in that He liveth, He liveth unto God. We discussed previously in Romans how the suffix *-eth* denotes a present and ongoing action in the third person, meaning Christ *presently continues* to live unto God the Father.

Therefore, in like manner, that is, *Likewise*, as verse 11 begins, we are to reckon that we also, having been risen with Christ, *dieth no more*, and that death hath *no more dominion* over us.

Death here is not speaking to our mortal or physical death, what's being conveyed here relates to functional death, or our ability to live for and serve God by the spiritual life we are heirs of through Christ.

We are to reckon that we too died to sin *only once*, and this means it was complete and effective with a singular finality—what's been done is more than sufficient—and that we are *now* able to live unto God the Father *at this present time*.

This again is all about our *present life* and *ability to serve God*, or to *live unto God*, for in that He liveth, He liveth unto God. We likewise are now able to live unto God.

We must at this point discuss the word *reckon*.

The word *reckon* is essentially an accounting term. Just as we have seen that the word *shall* can carry different connotations but what is being established with its usage here in Romans is something that carries with it the idea of an *absolute law*, similarly the word *reckon* here is not meant to be understood as a suggestion, but is meant to be understood with the same absolute sense as a law, in the same sense a math equation demonstrates an absolute law. 2 plus 2 is always 4. It *cannot* deviate. It *is* absolute. When we, in our inner man, honestly account these things to be so, when we have honestly *reckoned* them to be so, it is because these truths have gone beyond *knowing* and have taken root in the heart and have been equated mathematically in our daily lives as a reality. They have been weighed out in the balances of our lives. They have actually become real, not just knowledge. They become the basis first for our understanding in *knowing*, but then the basis for our actions having been *reckoned*. They are so real our behavior follows.

We have seen the three things that first need to be properly *known*. We cannot circumvent this part of the process. We have to *know* before true reckoning can even occur.

In verse 3 we must know that we were baptized into Jesus Christ and therefore into His death.

In verse 6 we must know that our old man was crucified with Christ, that the body of sin might be destroyed, that henceforth we should not serve sin.

In verses 8 and 9 we learn that if we be dead with Christ, we *shall also live* with Him, knowing that Christ being raised from the dead dieth no more, therefore death has no more dominion over Him.

In considering the discourse laid out for us throughout this first part of Romans 6, we see clearly our functional life before God is directly tied to our intimate identification with Jesus Christ, and with His death, burial, and resurrection. We must clearly know these things. As they take root in our thinking, and in our spirits, they are able to eventually be *reckoned*.

Modern translations render this word either *consider* or *count*. Of the two, *count* is a closer approximation of what is meant here, as *consider* carries with it the connotation that the thing being discussed here is not *absolute*, but is only some that may be considered. This cannot be taken as consideration, it must be wholly believed, so much so one casts all confidence upon it.

Whereas *accounting*, taking into count or number, is a process with an absolute and definitive result. If I say *I am counting on you*, I am essentially saying *I am depending on you*, but I have taken something about you into account. I know something about you that actually allows me to esteem you to be able to perform something. This is the idea we are to have with this word

reckoning. We must reckon and take into account that what has been done for us is true and can be fully relied upon.

What we are learning here in Romans 6 it must be remembered is something with an absolute and definitive result; it is logical and absolute in the sense that natural laws are logical and absolute because it is the work of God Himself, but it must be received in faith that what He has said is true, and what He has promised He is able to perform. It is a work of faith in us through His Spirit and Word.

The Greek word here translated *reckon* is *logizomai*. We see in the word itself the same root we get the word *logic* from. This is the same root found in the word *logikos* translated as *reasonable* when Paul says in Romans 12:1 that we are to present our bodies a living sacrifice which is our *reasonable* service. It is logical. It naturally follows as a consequence.

This word *logizomai* can carry with it the idea of *imputing* something to someone or accounting something of someone, and is the *exact word* that is in fact translated *impute, imputed, and imputeth* in Romans chapter four, during the several legal proofs of our justification being by faith alone, as demonstrated by the scriptural precedents of Abraham and David. And what did that mean for God to impute righteousness to them by faith? It meant God accounted something to be so. He took something into account and reasoned that it was so.

In the same way, the freedom from sin, since we died unto sin once, and the life of Christ, since we are risen with Him, logically follows by law when we reckon and account that what God says He did, *He in fact did*. It logically follows. This is how the mind begins to be renewed after the image of God. The issue here is not in the spirit, for the inner man was made new. The issue resides in the unrenewed mind. We must align our thinking with God's word.

Romans 6:12-13

12 *Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.*

13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

Here in verse twelve, based on the information we have just been given, that God in fact did everything to give us a perfect sanctification by fully identifying us with Christ, Paul makes an imperative statement, that we are not to let sin reign in our mortal body. An *imperative* is a grammatical mood that expresses the will to influence the behavior of another. The imperatives given up to this point have had only to do with our *thinking*, but with the introduction of a reckoning of these things to be so, he now appeals to our physical actions.

We have seen in chapter 5 that previously, sin had reigned unto death (5:21), positionally, functionally, and physically, for mankind.

Our justification dealt with our “positionally dead” status before God. Our future glorification at the resurrection (or catching up) will deal with the issue of physical death. Here we are seeing that our union and identification with Christ in the inner man is the answer to our functional death. But to resolve the issue of this functional death requires an intelligent *knowing* and then *reckoning* of that identification and union.

Romans 5 also taught us that now, instead of the reign of death, we are subject to the reign of grace (5:21), and that those who receive abundance of grace shall *reign in life* (5:17). That word *abundance* again, from the Latin *abundare*, to overflow, is the stipulation for the functional law denoted by the word *shall* to work. To reign in life you must receive the grace which *overflows*, which goes *beyond* our mere justification. This grace is accessed through faith and faith alone. The salvation process, whether we are speaking of justification or sanctification, is one that is solely based upon faith in what God has revealed.

We have spoken before of how the word *reign* implies the rule of a sovereign power. This shows that grace, like sin, has behind it a *power*. When it says *reign in life*, it is not speaking of ruling and reigning presently in this physical world, as if by wielding power over our environment. It is speaking of reigning in *life itself* by one, Jesus Christ, *who is life*. It is speaking of spiritual life, to

the life of Christ Himself *in us*, and which is freely accessible to us, and which can and will allow us to do all things through Christ which strengtheneth us, and to be more than conquerors in the face of trials and adversity.

It is upon the basis of these truths that Paul is even able to say,

Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

He is expecting you to allow these truths to do their job once understood and believed. He is not asking us to recruit our flesh to accomplish this, as chapter 7 is going to make abundantly clear. This in fact is not even possible, as we will see. Therefore, He is not giving us a “command” to “quit sinning.” He’s appealing to us on the basis of the things he has just revealed to us, it is “*therefore*,” thus, it is what *logically follows*.

Romans 6:13

Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

We come now to verse 13, another imperative statement, that shows clearly the distinct possibility of a true believer yielding their members as instruments of unrighteousness unto sin. If it were not possible, this imperative would make no sense at all. Notice he says *instruments of unrighteousness unto sin*. He does not say, *neither yield ye your members unto sin*, but as *instruments of unrighteousness unto sin*, making a clear distinction between the members themselves and the sins which they have the potential to commit. Why make this distinction?

The unrighteousness of what we call the flesh exists even if that person does nothing at all, even if they do not commit a sin. Look what Paul is going to say in the very next chapter:

Romans 7:21

I find then a law, that, when I would do good, evil is present with me.

Remember there has been a provision made for us in the gospel, as we have discussed at length, for our physical body to not see the corruption of sin in our everyday life and instead to *rest in hope*, to be free from the power of sin. The body is an instrument, it is a vessel, and as your inner man is made entirely new, the power of sin over this vessel has been disabled. But if we do not renew the mind by the word of God, we will not walk in the freedom we've been given; we will be deceived by sin and yield ourselves to those things our flesh is familiar with.

Romans 6:13

Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

The word yield in this context means to *give up*, to *surrender*, or to *allow* or *permit*. We see in this then the very nature of free will as a binding principle that God is not going to violate. Nowhere in the Bible does God violate man's freewill. If, as some of the reformed denominational persuasion insist, God's is "pulling the strings" of the entire creation and everything in it, if He has predetermined every event and action, even those of man, then this imperative given by Paul to *yield not our members* makes no practical sense, and in fact, makes God the author of our failure to do so. This theology makes God the author of sin.

The yielding necessarily precedes the actions themselves. There are two choices or avenues we can take in any given temptation. What is required is a conscious decision to yield to the truth, or else we can yield to our flesh. To consciously put ourselves in remembrance of the truths we've been learning, to place our implicit faith in them, this is what Paul is going to later refer to

as minding the things of the Spirit. It is to call to mind the things the Spirit Himself did within you, so that the "*shalls*" of this chapter will be employed with the same reliability as a Law.

We are not to yield or surrender our members as instruments of unrighteousness unto sin, but rather, yield them unto God as those that are *alive* from the dead.