

Romans 6:12-14

Our Freedom From Sin Pt.1

Romans 6:12–14 (NKJV)

¹² Therefore do not let sin reign in your mortal body, that you should obey it in its lusts. ¹³ And do not present your members *as* instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members *as* instruments of righteousness to God. ¹⁴ For sin shall not have dominion over you, for you are not under law but under grace.

Introduction

In a recently published book, sociologist Alan Wolfe argues that this attitude is widespread throughout American religious groups and denominations, including evangelicals.

In *The Transformation of American Religion* Wolfe states, “Talk of hell, damnation and even sin has been replaced by a nonjudgmental language of understanding and empathy.”

Most American churches and synagogues today are characterized by attitudes and practices which are “joyful, emotional, personal and empathetic on

the one hand, impatient with liturgy and theologically broad to the point of theological incoherence” on the other.

Wolfe is fundamentally sympathetic to this new development. He believes that this common attitude serves the interests of a diverse society that values toleration, cooperation, and civility.

Religions that are too exclusive in their claims undermine social unity and must be seen as somewhat dangerous and bigoted. For Wolfe, true Calvinism must be a problem for a tolerant society because of its stress on the seriousness of sin and on Christ as the only way to God.

The concern of Wolfe and many others is not new. Such criticism has been directed against Christianity since its beginning. In the Roman empire, Christians were called traitors and atheists because they would not worship the Roman gods. Christians were bigots and dangerous to the unity of the empire because of the exclusive claims they made for their faith.

Why We Need to Talk about Sin
FROM *W. Robert Godfrey* Aug 27, 2018

Review and Context

Romans 6:1–11 (NKJV):

What shall we say then? **Shall we continue in sin that grace may abound?**

2 Certainly not! **How shall we who died to sin live any longer in it?**

3 Or do you not know that as many of us as were **baptized into Christ** Jesus were baptized into His death?

4 Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also **should walk in newness of life.**

5 For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection,

6 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.**

7 For he who has died has been freed from sin.

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

9 knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion 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.

11 Likewise you also, **reckon yourselves to be dead**

indeed to sin, but alive to God in Christ Jesus our Lord.

Lesson

Sin shall have:

- I. NO Preeminence
- II. NO Provision
- III. NO Power

I. NO Preeminence

Romans 6:12

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

¹² **Therefore**

This is the second Therefore in the passage

1st.

3 Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death?

4 Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.

This Historical act and placement in Christ has practical application

2nd

6 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.

7 For he who has died has been freed from sin.

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

11 Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

Romans 6:12

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

Since we (our old man in Adam) died, we have been freed from sin.

We are to, consider, accept, recognize, logically conclude, realize, believe that we are dead to sin. and alive to God.

“The Christian who does not count upon the fact that the divine nature is implanted in his inner being, goes on living his Christian life as best he can more or less in the energy of his own strength, with the result that he exhibits a mediocre Christian experience. But the believer who counts upon the fact 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 that of counting upon the fact that the power of the indwelling sinful nature is broken and the divine nature imparted, and order his life on that principle.”

Wuest, K. S. (1997). *Wuest's word studies from the Greek New Testament: for the English reader* (Vol. 2, pp. 105–106). Grand Rapids: Eerdmans.

To help us **consider**,(accept, recognize, logically conclude, realize, believe that we are dead to sin. and alive to God)

....it is advantageous to note that there are a number of reasons believers often find it difficult to comprehend that they are now free from sin's bondage.

Many of them do not realize that marvelous truth simply because they have never heard of it.

They assume, or perhaps have been wrongly taught, that salvation brings only transactional or forensic holiness—that because of their trust in Christ, God now *regards* them as holy but that their basic relationship to sin is the same as it always was and that it will not be changed until they go to be with Christ.

First

That view of salvation often includes the idea that, although trust in Christ brings the believer a new nature, the old nature remains fully operative, and that the Christian life is essentially a battle between his two resident natures. This makes salvation “addition” rather than “transformation.”

A second reason Christians often find it hard to believe they are actually free from the tyranny of sin is that **Satan does not want them to believe it**. If the enemy of our souls and the accuser of the

brethren can make us think he still dominates our earthly lives, he weakens our resolve to live righteously by making it appear hopeless.

A third reason Christians often find it difficult to believe they are free from sin's compulsion is that the reality of the new birth in Christ is not experiential, it is not physically observable or verifiable. Redemption is a divine and spiritual transaction that may or may not be accompanied by physical or emotional experiences. A believer cannot perceive or experience in any *humanly* verifiable way the moment of his dying and resurrection with Christ.

(A fourth reason, Christians find it hard to believe that they died with Christ, that the old man is really dead. This is a historical unobservable event. It happened and you were not there physically.)
added by me.

A Fifth reason

and perhaps the most common reason why Christians find it hard to believe they are freed from sin's tyranny while they are still on earth is that their continued battle with sin seems almost constantly to contradict that truth. If they have a new holy disposition and sin's control has truly been broken,

they wonder, why are they still so strongly tempted and why do they so often succumb?

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 1, pp. 334–335). Chicago: Moody Press.

David C. Needham wrote,

“What could be more frustrating than being a Christian who thinks himself primarily a self-centered sinner, yet whose purpose in life is to produce God-centered holiness?” (*Birthright: Christian, Do You Know Who You Are?* [Portland: Multnomah, 1979], p. 69). Until a believer accepts the truth that Christ has broken the power of sin over his life, he cannot live victoriously, because in his innermost being he does not think it is possible.

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 1, p. 335). Chicago: Moody Press.

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

do not let sin reign

Reign (βασιλευετω [*basileuetō*]).

Present active imperative, “let not sin continue to reign” as it did once

Robertson, A. T. (1933). [Word Pictures in the New Testament](#) (Ro 6:12). Nashville, TN: Broadman Press.

“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***

Wuest, K. S. (1997). [Wuest's word studies from the Greek New Testament: for the English reader](#) (Vol. 2, p. 106). Grand Rapids: Eerdmans.

The believer is well able to do this. His will is free. He has the divine nature and the Holy Spirit to urge him on

Wuest, K. S. (1997). [Wuest's word studies from the Greek New Testament: for the English reader](#) (Vol. 2, p. 106). Grand Rapids: Eerdmans.

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

in your mortal body,

θνησκω

mortal adj. — being subject to death.

mortal refers to these temporary bodies we live in.

Romans 8:11 (NKJV)

¹¹ But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead

will also give life to your mortal bodies through His Spirit who dwells in you.

1 Corinthians 15:53–54 (NKJV)

⁵³ For this corruptible must put on incorruption, and this mortal *must* put on immortality. ⁵⁴ So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: “*Death is swallowed up in victory.*”

2 Corinthians 4:11 (NKJV)

¹¹ For we who live are always delivered to death for Jesus’ sake, that the life of Jesus also may be manifested in our mortal flesh.

2 Corinthians 5:1–4 (NKJV)

⁵ For we know that if our earthly house, *this* tent, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. ² For in this we groan, earnestly desiring to be clothed with our habitation which is from heaven, ³ if indeed, having been clothed, we shall not be found naked. ⁴ For we who are in *this* tent groan, being burdened, not because we want to be unclothed, but further clothed, that mortality may be swallowed up by life.

Paul recognizes the location of the sin problem

Romans 7:22–24 (NKJV)

²² For I delight in the law of God according to the inward man. ²³ But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. ²⁴ O wretched man that I am! Who will deliver me from this body of death?

Romans 8:22–23 (NKJV)

²² For we know that the whole creation groans and labors with birth pangs together until now. ²³ Not only *that*, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body.

Philippians 3:20–21 (NKJV)

²⁰ For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ, ²¹ who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself.

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

that **you should obey** it in its lusts.

hupakouó: to listen, attend to

Original Word: ὑπακούω

Part of Speech: Verb

Transliteration: hupakouó

Phonetic Spelling: (hoop-ak-oo'-o)

Definition: to listen, attend to

Usage: I listen, hearken to, obey, answer.

Cognate: 5219 hypakouóō (from 5259 /hypó, "under" and 191 /akouóō, "hear") – properly, to obey what is heard (literally, "under hearing"). See 5218 (hypakoē).

5219 /hypakouóō ("obey") is acting under the authority of the one speaking, i.e. really listening to the one giving the charge (order). 5219 /hypakouóō ("to hearken, obey") suggests attentively listening, i.e. fully compliant (responsive).

[5219 (hypakouóō) is an "intensification" of the simple verb "to listen" (191 /akouóō, "hear").]

1. “To hearken at the door,” i.e., “to open,” t.t. of the θυρωρός, Ac. 12:13 (cf. Plat. Phaed., 59e; Xenoph. Symp., I, 11).

Kittel, G. (1964–). [ἀκούω, ἀκοή, εἰς-, ἐπ-, παρακούω, παρακοή, ὑπακούω, ὑπακοή, ὑπήκοος](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 1, p. 223). Grand Rapids, MI: Eerdmans.

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

that you should obey **it**

Now, to what does the word “it” refer, to the sinful nature or the body? Logic would lead us to relate the pronoun to the sinful nature, but 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.

Wuest, K. S. (1997). [Wuest's word studies from the Greek New Testament: for the English reader](#) (Vol. 2, p. 106). Grand Rapids: Eerdmans.

The Sin problem has its home and base in the body. The Body is the means of sins expression. The expression is its lust.

But the lust are carried out in and through the Body.

He does not warn about sin reigning in our souls or our spirits, but only about its reigning

in our bodies, because that is the only place in a Christian where sin can operate.

MacArthur, J. F., Jr. (1991). *Romans* (Vol. 1, p. 337). Chicago: Moody Press.

Paul references this in our next verse

Romans 6:13 (NKJV)

¹³ And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God.

body part n. — any constituent part of an organism such as an organ or extremity.

melos: a member or limb (of the body)

Original Word: μέλος, ους, τό

Part of Speech: Noun, Neuter

Transliteration: melos

Phonetic Spelling: (mel'-os)

Definition: a member or limb (of the body)

Usage: a bodily organ, limb, member.

3196 μέλος – properly, a member (part) belonging to the whole; (figuratively) any function of human personality, such as "sanctified imagination" (Ro 6:13; Col 3:5; Js 4:1). **3196** (μέλος) also specifically refers to

believers as part (members) of Christ's mystical body (Eph 5:30).

[3196 (mélос) was used in antiquity of instruments of war and implements ("working parts") of a ship. Paul used it in relation to the various functions of human personality.]

Matthew 5:29–30 (NKJV)

²⁹ If your right eye causes you to sin, pluck it out and cast *it* from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell. ³⁰ And if your right hand causes you to sin, cut it off and cast *it* from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell.

Romans 7:5 (NKJV)

⁵ For when we were in the flesh, the sinful passions which were aroused by the law were at work in our members to bear fruit to death.

Romans 7:22–23 (NKJV)

²² For I delight in the law of God according to the inward man. ²³ But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

Romans 12:4 (NKJV)

⁴ For as we have many members in one body, but all the members do not have the same function,

1 Corinthians 12:12 (NKJV)

¹² For as the body is one and has many members, but all the members of that one body, being many, are one body, so also *is* Christ.

Colossians 3:5 (NKJV)

⁵ Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry.

James 3:5–6 (NKJV)

⁵ Even so the tongue is a little member and boasts great things.

See how great a forest a little fire kindles! ⁶ And the tongue *is* a fire, a world of iniquity. The tongue is so set among our members that it defiles the whole body, and sets on fire the course of nature; and it is set on fire by hell.

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

its lusts.

ἐπιθυμία

evil craving n. — an inordinate, self-indulgent craving (that displaces proper affections for God).

Romans 13:14–14:1 (NKJV)

¹⁴ But put on the Lord Jesus Christ, and make no provision for the flesh, to *fulfill its* lusts.

Galatians 5:16–17 (NKJV)

¹⁶ I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh. ¹⁷ For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish.

Galatians 5:24 (NKJV)

²⁴ And those *who are* Christ's have crucified the flesh with its passions and desires.

Ephesians 2:3 (NKJV)

³ among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the

desires of the flesh and of the mind, and were by nature children of wrath, just as the others.

Ephesians 4:22 (NKJV)

²² that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts,

1 Thessalonians 4:4–5 (NKJV)

⁴ that each of you should know how to possess his own vessel in sanctification and honor, ⁵ not in passion of lust, like the Gentiles who do not know God;

Titus 3:3 (NKJV)

³ For we ourselves were also once foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful and hating one another.

1 Peter 4:2–3 (NKJV)

² that he no longer should live the rest of *his* time in the flesh for the lusts of men, but for the will of God.

³ For we *have spent* enough of our past lifetime in doing the will of the Gentiles—when we walked in

lewdness, lusts, drunkenness, revelries, drinking parties, and abominable idolatries.

I. NO Preeminence

II. NO Provision

This command not to have preeminence is practically applied by making no provision.

13 And do not present your members *as* instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members *as* instruments of righteousness to God.

13 And **do not present** your members *as* instruments of unrighteousness to sin,

do not present Present Active IMPERATIVE

paristémi: to place beside, to present, stand by, appear

Original Word: παρίστημι

Part of Speech: Verb

Transliteration: paristémi

Phonetic Spelling: (par-is'-tay-mee)

Definition: to place beside, to present, stand by, appear

Usage: I bring, present, prove, come up to and stand by, am present.

3936 parístēmi (from 3844 /pará, "from close-beside" and 2476 /hístēmi, "to stand") – properly, stand close beside, i.e. ready to present (exhibit).

The verb is again present imperative with *mē* (μη), “Stop yielding.” The verb is *paristémi* (παριστημι), “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

Wuest, K. S. (1997). *Wuest’s word studies from the Greek New Testament: for the English reader* (Vol. 2, p. 107). Grand Rapids: Eerdmans.

13 And do not present your members **as instruments of unrighteousness to sin,**

The word “instruments” is *hopla* (ὅπλα). 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.

Wuest, K. S. (1997). *Wuest’s word studies from the Greek New Testament: for the English reader* (Vol. 2, p. 107). Grand Rapids: Eerdmans.

hoplon: a tool, implement, weapon

Original Word: ὄπλον, ου, τό

Part of Speech: Noun, Neuter

Transliteration: hoplon

Phonetic Spelling: (hop'-lon)

Definition: a tool, implement, weapon

Usage: an instrument; plur: arms, weapons.

3696 hóplon – properly, an implement (normally used for warfare). In the NT, **3696** /hóplon ("instrument") is always in the plural ("weapons to wage war").

Instruments (ὅπλα [*hopla*]). Old word for tools of any kind for shop or war (John 18:3; 2 Cor. 6:7; 10:4; Rom. 13:12). Possibly here figure of two armies arrayed against each other (Gal. 5:16–24)

Robertson, A. T. (1933). [*Word Pictures in the New Testament*](#) (Ro 6:13). Nashville, TN: Broadman Press.

In Homer of a ship's tackle, smith's tools, implements of war, and in the last sense more especially in later Greek. In the New Testament distinctly of instruments of war (John 18:3; 2 Cor. 6:7; 10:4)

Vincent, M. R. (1887). [*Word studies in the New Testament*](#) (Vol. 3, p. 70). New York: Charles Scribner's Sons.

Paul presents this as a war, and it is.

Ephesians 6:10–18 (NKJV)

¹⁰ Finally, my brethren, be strong in the Lord and in the power of His might. ¹¹ Put on the whole armor of God, that you may be able to stand against the wiles of the devil. ¹² For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual *hosts* of wickedness in the heavenly *places*. ¹³ Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand.

¹⁴ Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness, ¹⁵ and having shod your feet with the preparation of the gospel of peace; ¹⁶ above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one. ¹⁷ And take the helmet of salvation, and the sword of the Spirit, which is the word of God; ¹⁸ praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints—

2 Corinthians 10:3–5 (NKJV)

³ For though we walk in the flesh, we do not war according to the flesh. ⁴ For the weapons of our warfare *are* not carnal but mighty in God for pulling down strongholds, ⁵ casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ,

1³ And do not present your members *as* instruments of unrighteousness to sin, **but** present yourselves to God as being alive from the dead, and your members *as* instruments of righteousness to God.

but

235 *allá* (typically a strong adversative conjunction) – but (but instead), nevertheless, on the contrary.

235 (*allá*), the neuter plural of 243 /*állos* ("other"), literally means "otherwise" or "on the other hand" (Abbott-Smith)

V. 13 **but present yourselves to God as being alive** from the dead,

present-- AORIST ACTIVE IMPERATIVE

(*παριστημι*), “to place beside or near, to present, to proffer, to put at one’s disposal.”

do it now and completely. Our “members” (*μελη* [*melē*]) should be at the call of God “as alive from the dead.”

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Ro 6:13). Nashville, TN: Broadman Press.

yourselves to God

as being alive PRESENT ACTIVE PARTICIPLE

It is because the Christian’s warfare with sin is waged in the body that the apostle also declared,

“I urge you therefore, 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” (Rom. 12:1),
and

“I buffet my *body* and make it my slave, lest possibly, after I have preached to others, I myself should be disqualified” (1 Cor. 9:27; emphasis added).

MacArthur, J. F., Jr. (1991). *Romans* (Vol. 1, p. 338). Chicago: Moody Press.

___ It is obvious that sin *can* reign in our bodies, else Paul’s admonition would be pointless. But it is also obvious that sin does not *have to reign* there, or the warning would be equally pointless.

MacArthur, J. F., Jr. (1991). *Romans* (Vol. 1, p. 338). Chicago: Moody Press.

I. NO Preeminence

II. NO Provision

III. NO Power

¹⁴ For sin shall not have dominion over you, for you are not under law but under grace.

