

THE BELIEVER IS NOT TO CONTINUE IN SIN (PART 2): HE IS TO LIVE OUT HIS POSITION IN CHRIST ROMANS 06:11–13

Introduction

The true believer does not continue in sin; he does not live in sin. He conquers and triumphs over sin. In very clear terms this passage tells exactly what the believer must do to live in victory over sin.

- I. He counts himself dead to sin, but alive to God — through Christ (v. 11).
- II. He resists sin (v. 12).
- III. He does not yield his body to sin (v. 13).

I. *Romans 06:11 Believer's Victorious Life*

The believer must count himself dead to sin, but alive to God, through Christ (see *Reckon*, Rom. 6:11). How does the believer keep from walking in sin?

1. The believer must count himself *dead to sin*. If a person is a true believer, then he has *died* with Christ. God has taken his belief and counted him as having died in Christ, and a dead man can do nothing; he cannot sin. He is freed from sin.

What happens is this: when a believer truly believes in Christ, God takes his faith and counts him *dead in Christ*. God frees him from sin and its power as well as from its consequences and penalty. Therefore, the believer is to...

- count himself
- regard himself
- treat himself
- reckon himself
- consider himself
- credit himself

.. as *dead in Christ*, as being free from sin and its power. He is to *receive* this truth into his heart and life, become totally *convicted and convinced* of it.

(Note a crucial point: the true believer is not left only to the power of his own mind or thoughts to convince himself of this glorious truth. It is not only a matter of *human thought and reasoning* or of mental control. God has given the Holy Spirit to stir and build confidence of the glorious truth within the believer. The Holy Spirit is our “seal,” our guarantee, of salvation. But this is the subject of another discussion, of chapter eight. The present chapter concerns *our part* in overcoming sin. God does help us overcome sin through the Holy Spirit, but we also have a part. And it is our part that is presently being considered.)

Luke 9:23 *Then he said to them all: “If anyone would come after me, he must deny himself and take up his cross daily and follow me.”*

Rom 6:2, 6-7 *By no means! We died to sin; how can we live in it any longer?...For we know that our old self was crucified with him so that the body of sin might be done away with, that we should no longer be slaves to sin — because anyone who has died has been freed from sin.*

Gal 2:20 *I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me.*

Gal 5:24 *Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires.*

Col 3:3 *For you died, and your life is now hidden with Christ in God.*

2 Tim 2:11 *Here is a trustworthy saying: If we died with him, we will also live with him.*

1 Pet 2:24 *He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed.*

2. The believer must count himself *alive to God*. The true believer is not only identified with Christ in death, he is identified with Christ in resurrection. God not only counts the believer's faith as *death in Christ*, He counts his faith as *life in Christ*. The believer is counted to have risen in Christ's resurrection. The resurrection of the Lord Jesus counts as the resurrection of the believer. As Jesus Christ was raised to a new life, so the believer is raised to a new life. As Jesus Christ was raised to live in the presence of God and to serve Him forever, so the believer is raised to live in the presence of God and to serve Him forever.

The point is this: let the believer receive into his heart and life the truth of *his resurrected life*. Let the believer now *live unto God*. Let the believer now *serve God and not sin*. Let the believer *walk before God* in his new, resurrected life; let him walk soberly, righteously and godly in this present world. Let him walk...

- counting himself
- considering himself
- treating himself
- regarding himself

...as alive to God, now and forever serving God.

Luke 20:38 *“He is not the God of the dead, but of the living, for to him all are alive.”*

Rom 6:11 *In the same way, count yourselves dead to sin but alive to God in Christ Jesus.*

Rom 14:8 *If we live, we live to the Lord; and if we die, we die to the Lord. So, whether we live or die, we belong to the Lord.*

2 Cor 5:15 *And he died for all, that those who live should no longer live for themselves but for him who died for them and was raised again.*

3. Note the most glorious truth. The believer's life is due to Christ and Christ alone. All that the believer knows — his glorious deliverance from sin and the wonderful victory of eternal life — is due to Christ's death and resurrection. And note: it is the believer who really *keeps his mind* upon the death and resurrection of Christ that *walks above sin*. It is he who walks free from sin who conquers it every step of the way and glorifies God by the victory of his righteous life.

In conclusion, the believer's first step in conquering sin is to count himself dead to sin but alive to God. The believer must *know and live out* his position, the glorious life God has given him in the death and resurrection of Jesus Christ our Lord. The believer who keeps his mind and thoughts upon *his position* in Christ's death and resurrection will conquer sin — every time.

ROMANS 06: 11 RECKON, COUNT, IMPUTE (LOGIZETHE)

In the same way, count yourselves dead to sin but alive to God in Christ Jesus. Romans 06: 11

To credit; to set to one's account; to lay to one's charge; to judge; to consider; to treat; to compute; to ascribe. It is an accounting word; it implies something put to a man's credit. It is used many times throughout Romans, about eleven times in chapter four of Romans alone. It is an extremely important idea in Scripture.

1. Scripture says that righteousness is imputed, counted or reckoned to the genuine believer by God.

Rom 4:22-25 *This is why "it was credited to him as righteousness." The words "it was credited to him" were written not for him alone, but also for us, to whom God will credit righteousness — for us who believe in him who raised Jesus our Lord from the dead. He was delivered over to death for our sins and was raised to life for our justification.*

2. Scripture says that the genuine believer is immersed, imputed, counted or reckoned as dead in Christ's death; that is, his "old self" is imputed or reckoned as crucified in Christ's death.

Rom 6:3-4 *Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death? We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.*

Rom 6:6 *For we know that our old self was crucified with him so that the body of sin might be done away with, that we should no longer be slaves to sin. (See note, Sin, Rom. 6:11)*

3. Scripture says that a new life, a resurrected life is imputed, counted, reckoned or put to the account of the believer through Christ's resurrection.

Rom 6:5 *If we have been united with him like this in his death, we will certainly also be united with him in his resurrection.*

Rom 6:8-10 *Now if we died with Christ, we believe that we will also live with him. For we know that since Christ was raised from the dead, he cannot die again; death no longer has mastery over him. The death he died, he died to sin once for all; but the life he lives, he lives to God.*

Very simply stated, God counts the believer righteous because of what Christ has done. Christ is seen to be "the Lord our righteousness," and His righteousness is said to be put to a man's account through faith (see Phile. 18). □

II. **Romans 06:12 Victorious Life by Resisting Sin**

The believer must resist sin. This is an imperative — a forceful command. It is up to the believer to resist sin; he is responsible for resisting it.

1. He must not let sin reign (basileueto): have authority, rule, control, occupy, hold sway, prevail over him. The present tense is used, so the idea is a continuous attitude and behaviour. The believer is always to keep his mind off sin. He is to keep his mind under control by keeping his mind off...

- wealth and material things
- position and power
- recognition and fame
- the lust of the eyes
- the lust of the flesh
- the pride of life
- parties and sex
- appearance and clothes

The believer is not to let sin dominate, control and reign in his mortal body. Sin is not to dominate his thoughts and life. He is to resist sin by standing against it and by rebuking and fighting against it. He is to oppose sin with all his might.

John 5:14 *Later Jesus found him at the temple and said to him, "See, you are well again. Stop sinning or something worse may happen to you."*

Rom 6:12 *Therefore do not let sin reign in your mortal body so that you obey its evil desires.*

1 Cor 15:34 *Come back to your senses as you ought, and stop sinning; for there are some who are ignorant of God — I say this to your shame.*

1 John 2:1 *My dear children, I write this to you so that you will not sin. But if anybody does sin, we have one who speaks to the Father in our defence — Jesus Christ, the Righteous One.*

2. He must not obey sin in its lusts and evil desires (*epithumiais*). The word means strong desire or craving and passion. The pull of sin is sometimes strong, very strong. All men know what it is to lust after things, after more and more, whether it be money, property, security, position, pleasure, fun or fleshly stimulation. The true believer must not *yield* to these pulls. He must not let the lusts of his eyes and flesh rule and regulate his mind and behaviour. He must not let lust *order* his life. He must not obey sin in its lusts, in its cravings and desires and passions. He must resist the lusts of his “mortal body.”

Mat 5:29 *“If your right eye causes you to sin, gouge it out and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell.”*

Rom 8:13 *For if you live according to the sinful nature, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live.*

Rom 13:14 *Rather, clothe yourselves with the Lord Jesus Christ, and do not think about how to gratify the desires of the sinful nature.*

Col 3:5 *Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry.*

1 Pet 2:11 *Dear friends, I urge you, as aliens and strangers in the world, to abstain from sinful desires, which war against your soul.*

1 Pet 4:2 *As a result, he does not live the rest of his earthly life for evil human desires, but rather for the will of God.*

III. Romans 06:13 Do not Yield to Sin

The believer must not yield the parts of his body to sin. Three things need to be said about sin at this point in Romans. (1) Sin is an offense and a disease in chapters 1-4. In chapter 6 it is a master or a ruling power. (2) Sin is not done away with or “destroyed” in the believer. It is still active and can still injure. The believer is to fight against its pull. (3) The body is not the source of sin, but the Bible says and man’s experience proves that the body is the *instrument* of sin, the *organ* which sin uses to manifest and satisfy itself. The body is under the *heavy influence* and *severe power* of sin and corruption — so much so that the sensual appetites of the body tend to enslave the soul and lead man to sin, even against his better judgment. Therefore, the believer is strongly exhorted, resist — “do not let sin reign in your mortal body” (Rom. 6:12). ■

ROMANS 06:13 SIN, VICTORIOUS LIFE

*Do not offer the parts of your body to sin, as instruments of wickedness, but rather offer yourselves to God, as those who have been brought from death to life; and offer the parts of your body to him as instruments of righteousness. **Romans 06:13***

The believer must not yield the parts of his body to sin. The word “yield” or “offer” (*paristemi*) means to put at the disposal of; to give; to grant; to turn over to. The believer *is not* to yield the parts of his body to be instruments or tools of wickedness. If he takes a part of his body and uses it as an instrument or tool of wickedness, he sins. The parts of a person’s body refer to all the parts of the body: the eyes, ears, mouth, tongue, hands, feet, mind or any of the covered and dressed parts. No believer is to offer or give any part of his body over to wickedness. To do so is to sin. The tense is present action, so the believer is to be constantly on guard against allowing any parts of his body to be yielded to sin. Note: the word “yield” has the idea of struggling. It is a struggle to fight against sin and to control and protect the parts of our body.

1. The believer is to yield himself to God. Note a significant fact: in the Greek this is not written in the present tense, but in the aorist tense. This simply means the believer is to make a *one-time* decision for God, a *once-for-all* dedication of his life to God. The presentation of his life to God is to be sincere and genuine — a one time decision. He is to yield himself — his body, his life, all that he is — to God; and his decision is to be a permanent, one time decision.

Note just how complete this dedication is to be. It is to be as deep a commitment as the dedication of those who are alive from the dead. And just think how deeply committed to God the believers are who have gone on to be with Him!

2. The believer is to yield the parts of his body as instruments of righteousness *unto* God. The believer is to *turn* the parts of his body over to God: his eyes, ears, mouth, tongue, hands, feet, mind — all his members. Every part of his body is to be given over as an instrument or tool to do righteousness. Every part of the believer’s body is to be given over to God for the purpose of working righteousness.

***Mat 5:29-30** “If your right eye causes you to sin, gouge it out and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell. And if your right hand causes you to sin, cut it off and throw it away. It is better for you to lose one part of your body than for your whole body to go into hell.” (see Mt. 18:8-9)*

Rom 6:13 *Do not offer the parts of your body to sin, as instruments of wickedness, but rather offer yourselves to God, as those who have been brought from death to life; and offer the parts of your body to him as instruments of righteousness.*

Rom 12:1-2 *Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God – this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is – his good, pleasing and perfect will.*

Eph 6:13 *Therefore put on the full armour of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand.*

James 4:7 *Submit yourselves, then, to God. Resist the devil, and he will flee from you.*

2 Pet 3:17 *Therefore, dear friends, since you already know this, be on your guard so that you may not be carried away by the error of lawless men and fall from your secure position. □*