

Romans 6:12-14 Our Freedom From Sin Pt.2

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:

Several years ago Dr. Karl Menninger, of the famous Menninger Clinic, which is a psychiatric clinic and he's a world-famous psychiatrist, wrote a book and the title of the book was just that, *Whatever Happened To Sin?* Here was a renowned psychiatrist basically saying, "I operate a psychiatric clinic and if I'm going to help people with their problems, I have got to tell them about sin." He tried to make people face the reality of sin as the curse that creates the problems of life. The book was somewhat widely read but also widely rejected.

Dallas Morning News written by columnist Anne Melvin. She wrote this column about sin interestingly enough. This is what it says, part of it: "Most sins have gained respectability through politics or profitability. They're mostly all legalized, advertised, organized, supervised and taxed. We've got liquor by the drink, and young girls dress like hookers just to be in fashion at their homecoming dance. We've got your basic graphic sex on cable TV and an entertainment market from wind-up toys to electronic state-of-the-art based solely on violence. So, hey, is it fair to name all these little diversions sins?"

In a book titled

I'm Dysfunctional, You're Dysfunctional.... written by a lady by the name of Wendy Kaminer and it's a secular book. And in this secular book she confronts as a critic the new anthropology, the new theology, the new psychology.

That stuff that is called abuse psychology, or codependency, all of that kind of stuff that basically is saying,

"You're really a wonderful person and everybody keeps abusing you and what's

happening outside of you is the problem because everything inside of you is so wonderful."

She talks about the fact that this anthropology, this new sociology, psychology, theology and she even lists secular sociologists, secular psychiatrists, Christian psychologists into one big bag as all affirming basically the same thing.

She writes this in evaluating the movement and articulating what they believe. This isn't her view but this is what she says they are espousing,

"No matter how bad you've been in the narcissistic 1970s and the inquisitive 1980s, no matter how many drugs you've ingested, or sex acts you've performed, or how much corruption you've enjoyed, you're still essentially innocent. The divine child inside you is always untouched by the worst of your sins."

And then she further says these new definers of man's nature say, quote:

"Because no one is inhabited by evil or unhealthy urges because inside every addict is a holy child yearning to be free."

And then she goes on assessing what they say,

"They say inner children are always good, innocent and pure, like the most sentimentalized Dickens characters, which means that people are essentially good and evil is merely a mask, a dysfunction."

She says,

"The therapeutic view of evil as sickness not sin is strong in codependency theory."

. "Shaming children, for example, is considered a primary form of abuse."

In other words, what she's saying, if I can digress, is that if you make your child feel any shame about anything, any guilt about anything, that is a form of child abuse. She goes on,

"Both guilt and shame are not useful, they say."

And then she adds,

"Someone should remind these people that there is a name for people who lack guilt and shame. They're called sociopaths."

She's right.

But here is a secular writer looking at the face of the people-helping industry and saying these people are saying that innately inside in the deepest heart of man, he is innocent, pure, holy

and good. Boy, it's amazing how all these people who are that way on the inside can be so rotten on the outside

Breaking Sin's Grip

• *Sermons 1 Peter 4:1-5 80-107 Sep 27, 1992*

There has been confusion over the topic of sanctification for many years in the church. To often it is taught that so long as you are willing to yield yourself to God, then God will take care of it.

Others have taught that there is a need to isolate oneself from the world and have no contact with sinners so that you can defeat the sin problem.

While others have taught that we are under grace and the sin issue is not an issue. If we sin, then we sin. Grace is bigger and what the body does the body does.

Then add to this confusion, the lack of teaching on the subject, and now you have ignorance added to the chaos.

In my reading and observation, there has been no time in the history of the church that we have had so much information, available teaching and convenience of access. Yet at this same time, the church looks more and more like world. Very little difference.

In fact in some cases, the Christian looks no different than the non Christian. The only exceptions are they go to church. They watch the same movies, same TV programs, have same work ethic or lack thereof. The divorce rate is the same and in some cases the higher.

I talked to someone today who is talking to 8 couples about there marriages and 3 of them are pastors that have left there wives.

Now, some of this is no doubt a result of easy believism that has been so dominant in the church. It has produced myriads of professing christians that are not Christians, so sanctification is not even a possibility or desire.

We have in the last 20-30 years added fuel to the fire of easy believism by making the exposition of the Word secondary if even at all necessary in the church. The emphasis in many of todays churches are Music and Relationships. At most the sermon is a post script. Much more time is given to Praise and Worship than the sermon. And the sermon is not even an exposition of a text.

Now I need to be very clear about coming. The solution is not adding a longer sermon. We are not asking for more to be said, rather the concern is what is said. Its not the length of the sermon but

rather the depth of the sermon. We need to drop the Series and theme approach and get back to exposition of the books of the Bible.

These thoughts bring us to the text in Romans 6

From our earlier study we have seen

Review and 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.

II. NO Provision

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.

I want to revisit this, because it is this that helps to define what practical Sanctification involves in a believer.

1. **It is not passive**, let Go and let God

2. **It is not permissive**, Hyper grace, and sin all the more. I am secure, I am holy in Christ, I am totally forgiven. So I am loved in the mess I live in. No matter what sins I do or are involved in continually. God comes to me in grace and hugs me.

Some have called the idea of sanctification by discipline and denial as

1. Sin management
2. Behavior modification.
3. Legalism

this is a misunderstanding of

Romans 6:14 (NKJV)

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

He answered that misunderstanding

Romans 6:15–16 (NKJV)

¹⁵ What then? Shall we sin because we are not under law but under grace? Certainly not! ¹⁶ Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin *leading* to death, or of obedience *leading* to righteousness?

3. It is Persistent.

As long as we are here and living in this Body we will have a [persistent Battle with Sin.... Daily](#)

Romans 7:14–20 (NKJV)

¹⁴ For we know that the law is spiritual, but I am carnal, sold under sin. ¹⁵ For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do. ¹⁶ If, then, I do what I will not to do, I agree with the law that *it is* good. ¹⁷ But now, *it is* no longer I who do it, but sin that dwells in me. ¹⁸ For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but *how* to perform what is good I do not find. ¹⁹ For the good that I will *to do*, I do not do; but the evil I will not *to do*, that I practice. ²⁰ Now if I do what I will not *to do*, it is no longer I who do it, but sin that dwells in me.

Ecclesiastes 7:20 (NKJV)

²⁰ For *there is* not a just man on earth who does good
And does not sin.

James 3:2 (NKJV)

² For we all stumble in many things. If anyone does not stumble in word, he *is* a perfect man, able also to bridle the whole body.

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.

Philippians 3:8–14 (NKJV)

⁸ Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ ⁹ and be found in Him, not having my own righteousness, which *is* from the law, but that which *is* through faith in Christ, the righteousness which is from God by faith; ¹⁰ that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death, ¹¹ if, by any means, I may attain to the resurrection from the dead.

¹² Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me.

¹³ Brethren, I do not count myself to have apprehended; but one thing *I do*, forgetting those things which are behind and reaching forward to those things which are ahead, ¹⁴ I press toward the goal for the prize of the upward call of God in Christ Jesus.

1 John 1:7–2:1 (NKJV)

⁷ But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.

⁸ If we say that we have no sin, we deceive ourselves, and the truth is not in us. ⁹ If we confess our sins, He is faithful and just to forgive us *our* sins and to cleanse us from all unrighteousness. ¹⁰ If we say that we have not sinned, we make Him a liar, and His word is not in us.

2 My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous.

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,

Sin shall have:

I. NO Preeminence

II. 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.

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.

yourself 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

(Rom. 12:1),

“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”,

and

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

It is obvious from a simple reading of Scripture, that we are called on God to deal with the sin issue. It is not a passive approach or a permissive approach but with an understanding of the persistence of Sin in our bodies, we must discipline ourselves in the power of the Spirit of God not presenting ourselves to sin but alive to God.

It is a willful act.

A Determination to be holy.

Listen to the Bible

1 Peter 4:1–2 (NKJV)

4 Therefore, since Christ suffered for us in the flesh, arm yourselves also with the same mind, for he who has suffered in the flesh has ceased from sin, 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.

Isaiah 1:16–17 (NKJV)

¹⁶“Wash yourselves, make yourselves clean;
Put away the evil of your doings from before My
eyes.

Cease to do evil,

¹⁷ Learn to do good;
Seek justice,
Rebuke the oppressor;
Defend the fatherless,
Plead for the widow.

Colossians 3:3–10 (NKJV)

³ For you died, and your life is hidden with Christ in God. ⁴ When Christ *who is* our life appears, then you also will appear with Him in glory.

⁵ Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry. ⁶ Because of these things the wrath of God is coming upon the sons of disobedience, ⁷ in which you yourselves once walked when you lived in them.

⁸ But now you yourselves are to put off all these: anger, wrath, malice, blasphemy, filthy language out of your mouth. ⁹ Do not lie to one another, since you have put off the old man with his deeds,

¹⁰ and have put on the new *man* who is renewed in knowledge according to the image of Him who created him,

Galatians 5:24–6:1 (NKJV)

²⁴ And those *who are* Christ's have crucified the flesh with its passions and desires. ²⁵ If we live in the Spirit, let us also walk in the Spirit. ²⁶ Let us not become conceited, provoking one another, envying one another.

6 Brethren, if a man is overtaken in any trespass, you who *are* spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted.

1 Peter 2:1–2 (NKJV)

2 Therefore, laying aside all malice, all deceit, hypocrisy, envy, and all evil speaking, ² as newborn babes, desire the pure milk of the word, that you may grow thereby,

Ephesians 4:17 (NKJV)

¹⁷ This I say, therefore, and testify in the Lord, that you should no longer walk as the rest of the Gentiles walk, in the futility of their mind,

Ephesians 4:20–5:1 (NKJV)

²⁰ But you have not so learned Christ, ²¹ if indeed you have heard Him and have been taught by Him, as the truth is in Jesus: ²² that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts, ²³ and be renewed in the spirit of your mind, ²⁴ and that you put on the new man which was created according to God, in true righteousness and holiness.

²⁵ Therefore, putting away lying, “Let *each one* of you *speak truth with his neighbor*,” for we are members of one another. ²⁶ “*Be angry, and do not sin*”: do not let the sun go down on your wrath, ²⁷ nor give place to the devil. ²⁸ Let him who stole steal no longer, but rather let him labor, working with *his* hands what is good, that he may have something to give him who has need. ²⁹ Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may

impart grace to the hearers. ³⁰ And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. ³¹ Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice. ³² And be kind to one another, tenderhearted, forgiving one another, even as God in Christ forgave you.

5 Therefore be imitators of God as dear children.

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.