

A Series of Exhortations on Isolating the STA (vv. 11-13)

VERSE 11 Even so consider yourselves to be dead to sin, but alive to God in

Christ Jesus (οὕτως καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς [εἶναι] νεκροὺς μὲν τῇ ἁμαρτίᾳ ζῶντας δὲ τῷ θεῷ ἐν Χριστῷ Ἰησοῦ [*adv. houto even so + conj. kai also + pro.nom.p. su + pres.dep.imper.2p. logizomai consider + pro.acc.m.p. heautou yourself + pres.act.infin. eimi + adj.acc.m.p. nekros dead + conj. men + d.a.w/noun dat.f.s. hamartia + pres.act.part.acc.m.p. zao alive + conj. de + d.a.w/noun dat.m.s. theos + prep en + noun loc.m.s. Christ + noun loc.m.s. Jesus*]).

VERSE 12 Therefore do not let [the] sin reign in your mortal body so that you

obey its lusts (Μὴ οὖν βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι εἰς τὸ ὑπακούειν ταῖς ἐπιθυμίαις αὐτοῦ [*neg. me + conj. oun therefore + pres.act.imper.3s. basileuo reign, rule + d.a.w/noun nom.f.s. hamartia + prep en + d.a.w/adj.loc.nt.s. thnetos mortal + pro.gen.p. su + noun loc.nt.s. soma body + prep eis + d.a.w/pres.act.infin. hupakouo obey + d.a.w/noun dat.f.p. epithumia lust + pro.gen.nt.s. autos*]),

VERSE 13 and do not go on presenting the members of your body to sin as

instruments of unrighteousness (μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὄπλα ἀδικίας τῇ ἁμαρτίᾳ, [*conj. mede neither + pres.act.imper.2p. paristemi present + d.a.w/noun acc.nt.p. melos bodily part + pro.gen.p. su + noun acc.nt.p. hoplon weapon, instrument + noun gen.f.s. adikia unrighteousness + d.a.w/noun dat.f.s. hamartia "to sin"*]); **but present yourselves to**

God as those alive from the dead (ἀλλὰ παραστήσατε ἑαυτοὺς τῷ θεῷ ὡσεὶ ἐκ νεκρῶν ζῶντας [*conj. alla but + aor.act.imper.2p. paristemi present + pro.acc.m.p. heautou yourself + d.a.w/noun dat.m.s. theos + conj. hosei as + prep ek + adj.abl.m.p. nekros + pres.act.part.acc.m.p. zao*]), **and your members as instruments of righteousness to**

God (καὶ τὰ μέλη ὑμῶν ὄπλα δικαιοσύνης τῷ θεῷ [*conj. kai + d.a.w/noun acc.nt.p. melos*

bodily part + pro.gen.m.p. su + noun acc.nt.p. hoplon instrument + noun gen.f.s. dikaiosune + d.a.w/noun dat.m.s. theos]).

ANALYSIS: VERSES 11-13

1. The imperatives of these three verses fall into two categories—three are positive (vv. 11, 13b) and two are negative (vv. 12, 13a).
2. The first imperative is an exhortation related to our mental attitude respecting the STA.
3. We are to mediate/consider the fact that we no longer have to be ruled by the STA.
4. We are to “consider” (pres.act.imper. *logizomai* same verb used for justification and the imputation of +R cf. 3:28, 4, 3, 5, 6, 9, 10, 11, 22-24) ourselves “dead to the sin” (w/def.art. for ISTA).
5. Another example of this usage of this verb is Rom. 8:18.
6. For the very first time when we first believed in Christ we were momentarily “dead to the sin nature.”
7. Verse 11 does not provide us with the means of isolating the STA (“dead to sin”), but rather, it is an imperative related to our mental attitude.
8. The imperative has two things we are to be occupied with.
9. The first is our victory over the ruler of life prior to salvation, and the second is our occupation with the fact that we are “alive to God in Christ Jesus.”
10. “Alive to God” is to be in fellowship (cf. Rom. 7:9).
11. “Dead” is used for being ruled by the STA (Eph. 5:15).
12. But here “dead” is used in connection with the isolation of the STA.
13. Verse 12 is an exhortation to “not let the sin reign in your mortal body.”
14. “Mortal body” draws our attention to the fact that we possess a death/aging gene.
15. When the sin nature “reigns” we are taking our cues from the lust patter of the OSN.
16. The lust pattern of the STA seeks to impose its agenda upon the ‘real you’—the soul with volition.
17. The lust pattern promotes power lust, materialism lust, sex lust, and approbation lust.
18. When believers are out of fellowship believers are taking directives from the sin nature.
19. Again, we do not have any mechanics for reestablishing fellowship.
20. The mechanic is 1 Jn. 1:9 which we call rebound.
21. In verse 13 Paul presents a negative imperative followed by a positive imperative.
22. The first part of the verse enjoins believers “not to go on presenting the members of your body as instruments of unrighteousness.”
23. This corresponds to “mortal body” of the preceding verse.
24. Sin is carried out by the members of our physical bodies (mental attitude sins involve the brain, sins of the tongue the organs of speech as in Rom. 3:13 & 14; feet, hands, sexual organs, etc.).
25. The positive imperative is parallel to the negative imperative using the same terminology to bring about the production of divine righteousness.
26. “Alive from the dead” is a state of being in fellowship.
27. Again, no mechanic is given here as to how to be “alive from the dead” and producing divine good (righteousness) via the members of our physical being (cf. Rom. 12:1).
28. Apply BD (rebound & resistance to temptation) to maintain the state of being “alive to God.”

Spirituality is by Grace (v. 14)

VERSE 14 For sin shall not be master over you, for you are not under law but under grace (ἁμαρτία γὰρ ὑμῶν οὐ κυριεύσει· οὐ γὰρ ἐστε ὑπὸ νόμον ἀλλὰ ὑπὸ χάριν [*noun nom.f.s. hamartia + conj. gar + pro.gen.m.p. su + neg. ou + fut.act.ind.3s. kurieuo be master over + neg. ou + conj. gar + pres.act.ind.2pl. eimi + prep hupo under + noun acc.m.s. nomos + conj. alla + prep hupo + noun acc.f.s. charis*]).

Sidestepping Antinomianism (v. 15)

VERSE 15 What then (Τί οὖν [*interrog.pro.acc.nts. tis what? + conj. oun*]?)

Shall we sin because we are not under law but under grace (ἁμαρτήσωμεν, ὅτι οὐκ ἐσμέν ὑπὸ νόμον ἀλλὰ ὑπὸ χάριν [*aor.act.subj.1p. hamartano + conj. hoti because + neg. ouk + pres.act.ind.1p. eimi + prep hupo + noun acc.m.s. nomos + conj. alla + prep hupo + noun acc.f.s. charis*]?)

May it never be (μὴ γένοιτο (*neg. me + aor.act.opt.3s. ginomai*)!)

ANALYSIS: VERSES 14-15

1. In verse 14 Paul states the principle that believers need no longer to be enslaved to the sin nature (def.art.w/noun).
2. The rule of the STA was broken at salvation (cp. Gal. 5:24).
3. Prior to our salvation the STA dominated the soul.
4. The basis for our deliverance from the rule of the STA is grace, not works.
5. Spirituality is by grace not by law.
6. This is the same principle that is behind our Ph 1 salvation.
7. We are “under grace” (*hupo*) for spirituality, and not “under law” (e.g., works) for deliverance from the domination of the STA.
8. The first two adjustments to God are based strictly on the grace principle.
9. The difference between the salvation and rebound adjustments is that the latter must be repeated.
10. Grace in Ph 2 makes it possible for believers to be restored to fellowship (FHS) by simply confessing personal sins (1 Jn. 1:9).
11. In verse 15 Paul revisits the same issue as noted in verse 1.
12. In verse 1 the question was posed to rebut any would-be critics of the observation made in 5:20b.
13. In verse 15 Paul directs this topic to believers who might turn their liberty in Christ as a license to sin.

14. That some will make misapplication of the principle of grace in rebound does not change the principle.
15. Paul rebuffs any human viewpoint in this regard with his standard expression of denial (“No way!”).

Two Rulers of Life (v. 16)

VERSE 16 Do you not know that when you present yourselves to someone as slaves for obedience (οὐκ οἶδατε ὅτι ᾧ παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν, [*neg. ouk + pf.act.ind.2p. oida + conj. hoti + pro.dat.m.s. hos to someone + pres.act.ind.2p. paristemi present + pro.acc.m.p. heautou + noun acc.m.p. doulos slave + prep eis + noun acc.f.s. hupakoe obedience*]), **you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness** [δούλους εἰς ὑπακοήν, δοῦλοί ἐστε ᾧ ὑπακούετε, ἥτοι ἁμαρτίας εἰς θάνατον ἢ ὑπακοῆς εἰς δικαιοσύνην [*noun acc.m.p. doulos + pres.act.ind.2p. eimi + pro.dat.m.s. hos of the one + pres.act.ind.2p. hupakouo obey + conj. etoi either + noun gen.f.s. hamartia + prep eis + noun acc.m.s. thanatos death + conj. e or + noun gen.f.s. hupakoe obedience + prep eis + noun acc.f.s. dikaiosune*])?

Obedience to BD (vv. 17-18)

VERSE 17 But thanks be to God that though you were slaves of [the] sin, you became obedient from the heart to that form of teaching [doctrine] to which you were committed (χάρις δὲ τῷ θεῷ ὅτι ἦτε δοῦλοι τῆς ἁμαρτίας ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε τύπον διδαχῆς, [*noun nom.f.s. charis “thanks” + conj. de + d.a.w/noun dat.m.s. theos + conj. hoti that + pres.act.impf.2p. eimi “were” + noun nom.m.p. doulos + d.a.w/noun gen.f.s. hamartia + aor.act.ind.2p. hupakouo obey “became obedient” + conj. de + prep ek + noun abl.f.s. kardia + prep eis + pro.acc.m.s. hos “to that” + aor.pass.ind.2p. paradidomi deliver to; “you were committed” + noun acc.m.s. tupos type; “form” + noun gen.f.s. didache teaching, doctrine*]),

VERSE 18 and having been freed from sin, you became slaves of righteousness

(ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας ἐδουλώθητε τῇ δικαιοσύνῃ [*aor.pass.part.nom.p. eleutheroo set free + conj. de and + prep apo + d.a.w/noun abl.f.s. hamartia + aor.pass.ind.2p. douloo enslave + d.a.w/noun dat.f.s. dikaiosune*]).

ANALYSIS: VERSES 16-18

1. In these verses Paul sets forth the consequences of disobedience and obedience with respect to the two rulers of life for the believer.
2. Paul here appeals to something the readers already know.
3. The question is framed within the context of the commonly understood principle of servitude noted in verse 16ab.
4. A slave is compelled to submit himself to his owner.
5. For the believer there are two alignments and two servitudes.
6. Unbelievers remain bound to one alignment.
7. When a believer exercises his free will to obey the input from the STA the result is “death.”
8. “Death” here refers to a state of being out of fellowship with God.
9. On the other hand, “alive” is the state of being in fellowship (cf. vv. 11 & 13).
10. The verb “present” is the same as in verse 13.
11. “Sin” here refers to personal sin of any sort.
12. “Obedience” refers to maintaining fellowship “resulting in righteousness.”
13. A righteous state is one in which the believer obeys the directive will of God under the FHS.
14. Paul proceeds to thank God for the positive volition of believers in Rome who had made the salvation adjustment and who were progressing toward maturity.
15. “You were slaves to sin” (w/art.) refer to their pre-salvation history.
16. Having made the salvation adjustment they were no longer bound to the rule of the STA.
17. Their part was an act of obedience, namely, the command to believe in Christ for salvation.
18. The heart here refers to the volition of the soul.
19. One act of free will liberated them from a life of being dominated by the flesh.
20. “That form (*typos*) of doctrine” refers to the teaching that the Romans were privy to and to their acceptance of the pertinent doctrines for spirituality and spiritual growth.
21. The verb “were committed” (aor.pass.ind.2p. *paradidomi* hand down, entrust, commit, delivered) refers to that which was entrusted to them.
22. Hence, the importance of doctrine in general and the doctrines related to victory over the ISTA in particular.
23. They had been taught the doctrines relative to true spirituality (e.g. maintaining fellowship) and its outcome for time and eternity.
24. “Having been freed from [the] sin” refers to their emancipation at the point of saving faith.
25. The old master was checkmated and now with their positive volition after the fact they “became slaves of righteousness.”
26. Intake of BD under right-pastor (see Jn. 10) makes us “slaves of righteousness” wherein is true liberty.