

Daily Bread with Brother Hwa-Chi (Not reviewed by the speaker, for personal use only)

Romans 6: 10-11

Brothers and sisters, peace be with you, this is Hwa-Chi. Thank God, it's time to read the Bible again. Let's continue to read Romans Chapter 6. We will read verses 10-11 today.

Paul tells us to subjectively know that Christ has been raised from the dead. Since this is something Christ accomplished, how can we know it subjectively? After Christ's resurrection, He came among His disciples, breathed on them, and said, "Receive the Holy Spirit." From that moment, every believing saint who has received grace has the indwelling of the Holy Spirit; this indwelling Spirit helps us subjectively know the power of resurrection.

Paul also tells us that we objectively know we were crucified with Christ, objectively know that the old man has died, and objectively know that we are no longer slaves to sin. So, how do we turn this objective knowing into our subjective experience? This is the theme of today's scripture.

Verse 10: "For the death that He died, He died to sin once for all; but the life that He lives, He lives to God."

In this verse, Paul summarizes what we should know: Christ's death was a death to sin, once for all. Two thousand years ago, Christ was crucified on the cross for the sins of all humanity, needing only one time. The entire old creation, including the old man, was crucified with Christ and included in Christ's death. Since He died, He died to sin once and for all, resolving the problem of sin.

We know that Jesus Christ's physical body truly died, and we were passively included in His death. Thus, we know that our old man was crucified with Him. This

is an objective knowledge. Applying this objective knowledge to ourselves requires a process, which will be discussed in the next verse.

After Christ was crucified, He rose; the life He lives, He lives to God, and He lives forever. In Christ's resurrection, the new creation was produced, including the new man; every saint who has received grace and salvation is part of this new man. How is this proven? When each saint believes, they receive the Holy Spirit, and this Spirit enters and dwells in their human spirit, causing their spirit to come alive, and, like Christ, to live to God forever. This is a subjective experience we all have. Therefore, we also subjectively know that we will not die again, and death can no longer have dominion over us.

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

This verse is very important because it applies what Christ accomplished to us. Unfortunately, this verse is often misunderstood, leading to some strange outcomes. Especially in modern times, the knowledge of psychology has produced a trend of positive thinking. This trend has influenced many churches, leading some to think Paul is teaching us to use positive thinking to reckon ourselves dead to sin. As a result, many saints have tried this for years, yet their sins have only increased.

We must understand that thinking is part of our soul and is tied to the old man. If the old man does not die, no matter how positively we think, we remain in the realm of the old creation and under the slavery of sin, unable to be freed from it. Thus, Paul's teaching here is not about psychological positive thinking.

To truly understand this verse, there is a key verb we must first grasp to know what Paul is telling us. This verb is translated in the Chinese Union Version as "reckon." The KJV translates it as "reckon," the ASV as "consider," and the NIV as "count." All three translations are correct. Perhaps a better translation would be "reckon" or "regard as certain."

To fully understand this word, we must turn to the Greek. Neither Chinese nor English can fully express what Paul intends. The Greek word for “reckon” or “regard as certain” is *logizomai*. This word appears 41 times in the New Testament, with Paul using it 33 times, and in Romans, he uses it 19 times, showing his particular fondness for it. *Logizomai* is the verb form of *logos*. *Logos*, translated in the Chinese Union Version as “道,” refers to God’s expression, revelation, and definition. In John 1:1, “In the beginning was the Word, and the Word was with God, and the Word was God,” this “Word” is *logos*, the second person of the divine Trinity—Christ. *Logos* is God’s Word, God’s expression, which is Christ Himself.

We become Christians because *logos* enters us, becoming the seed of life, taking root in our heart. When the root of this life seed touches our conscience and enters our spirit, our spirit comes alive, and at that moment, we believe. We often think belief is our initiative, but it is the root of the life seed entering our spirit that quickens it. Usually, after the spirit is quickened, it takes some time for our mind to realize it, and only then can we decide in our will to believe.

Once we believe, this *logos* can become the verb *logizomai*. In other words, the Word concerning God’s eternal will, *logos*, begins to shine in us, giving revelation and operating, causing our spirit to come alive. The action produced by this *logos* is *logizomai*. Thus, *logizomai* is not merely a mental reckoning or calculation but is tied to the operation and functioning of spiritual life, ultimately producing a result.

With a correct understanding of *logizomai*, let us revisit this verse: “Likewise you also, reckon yourselves to be dead indeed to sin.” This “reckon” involves a calculation that ultimately regards ourselves as dead. This is not a calculation in the mind but a calculation in faith.

In the first five chapters of Romans, which discuss judicial redemption, the focus is on what the Lord Jesus Christ accomplished for us. We need only accept it in faith, which is justification by faith. The word “faith” appears nine times in those chapters, with Paul repeatedly telling us to accept Christ’s accomplished redemption through faith.

But in discussing organic salvation in chapters 5 to 8, Paul uses “reckon” or “regard as certain” instead of “faith.” That is to experience organic salvation, we not only believe and accept the objective facts accomplished by Christ—these objective facts being *logos*—but we must also let this *logos* shine, reveal, and operate in us, ultimately producing a calculation and reckoning in faith.

In other words, our old man was crucified with Christ two thousand years ago and died with Him; this is an objective fact. We must not only accept this fact in faith but let it operate in us, and through calculation and reckoning, produce a subjective realization: I, too, am included in this death! Only then can we “reckon ourselves dead.”

Yesterday, we discussed a cycle involving: *ginosko*, objective knowing; *logos*, the word of God’s eternal will; *oida*, subjective knowing; and *rhema*, God’s timely word. In objective knowing, *ginosko*, we come to know God’s Word, the *logos* concerning His eternal will. We must let this *logos* operate in us, producing subjective knowing, *oida*. Through subjective knowing, we apply the Word of God’s will to ourselves, turning it into *rhema*. This *rhema* becomes our subjective experience, leading to life’s growth. This life growth enhances our capacity for objective knowing, *ginosko*, enabling us to know more *logos*, God’s eternal will. This creates a positive cycle.

In this cycle, the process from *logos* to *oida* is the “reckoning” of *logizomai*. The reckoning or regarding as certain in 6:11 is the transformation of the Word of God’s eternal will into our subjective knowing. Dear brothers and sisters, this “reckoning” or “regarding as certain” is very important. It is a realization based on truth, grounded in the facts accomplished by Christ. In Mark 11:24, the Lord Jesus says to His disciples: “Therefore I say to you, whatever things you ask when you pray, believe that you receive them, and you will have them.”

The Lord’s words are certain: “Believe that you receive them, and you will have them.” What does it mean to “believe that you receive them”? It means linking what we pray for to God’s eternal will, which is *logos*, operating in us to produce *logizomai*—a subjective knowing and reckoning. This is “believing that you receive them,” and the ultimate result is “you will have them.”

In dealing with sin, I believe most saints have many experiences of failure. For example, with “losing our temper,” we may struggle for decades without success. Especially when we try to apply Romans 6:11 to reckon ourselves dead to sin, the result is often that the more we reckon, the worse our temper becomes, and the more we reckon, the less we seem dead. The fundamental reason is that our “reckoning” is a mental reckoning, not the *logizomai* reckoning. Mental reckoning is ineffective.

Let us take Peter’s three denials of the Lord as an example. Jesus Christ confidently told Peter beforehand: “Assuredly, I say to you that this night, before the rooster crows twice, you will deny Me three times.” The Lord gave all the details, and Peter heard the warning. Peter was honest, because in his own understanding, he was not that kind of person, so he confidently told the Lord that even if he had to die, he would not deny Him.

If we are like Peter, this is also our understanding of ourselves. But unlike Peter, we may not be as honest. We might say to the Lord, “Yes, I will be careful,” while inwardly dismissing it. This is like declaring we are dead to sin while having no confidence inside. Such reckoning or regarding is ineffective.

Later, Peter indeed denied the Lord three times. On the surface, Peter failed. But in this failure, Peter gained a correct reckoning. When he denied the Lord the third time, his eyes met the Lord’s, the rooster crowed, and Peter remembered the Lord’s words. He went out and wept. At this point, Peter truly reckoned the Lord’s words, and the Lord’s words worked in him—this is *logizomai*. The result was that he went out and wept, meaning he repented and confessed his sin.

Let us look at another of Jesus’ disciples, Judas. At the Last Supper, Jesus said, “Woe to that man by whom the Son of Man is betrayed!”—a warning to Judas. Like Peter, Judas failed and betrayed the Lord. But after Judas’ failure, the Lord’s words did not work in him. Unlike Peter, who wept and repented, Judas went out and hanged himself, perishing forever.

Peter was saved from his failure because he kept looking at Jesus. This is also the secret to our receiving grace. Faith is not looking at ourselves but only at Christ.

Christ's accomplished redemption is a historical fact, and if we fix our eyes on this accomplished fact and not on our various failures, we can truly "reckon" ourselves dead to sin.

Brother Watchman Nee, in *The Normal Christian Life*, gave an insightful example. He described three people: one named "Fact," another "Faith," and the third "Experience." These three walk on a narrow wall. "Fact" walks firmly forward, neither veering left nor right, nor looking back. "Faith" follows "Fact," and as long as he fixes his eyes on "Fact," he walks well. But when he worries about "Experience" and turns to see if "Experience" is keeping up, he loses balance, "Faith" falls off the wall, and "Experience" falls with him. This is why we often fail.

Our faith must focus solely on the fact of Christ's accomplishment, not looking back at our experiences. If we have God's eternal perspective, we will realize that all failures will be burned at Christ's judgment seat; they are wood, hay, and stubble—temporary. From an eternal perspective, these failures do not exist and are insignificant. What truly exists is our "reckoning" in God's eternal will.

Reckoning ourselves dead to sin and freed from its power is the negative aspect. More importantly, we must reckon ourselves alive to God in Christ. Christ has been raised from the dead, and we subjectively know this, so in Christ's resurrection, we must reckon ourselves alive, living to God. This means recognizing what God's will entrusts to us and spending our best time and energy on that trust.

Of course, reckoning ourselves dead to sin and alive to God is a lifelong learning process. Failures may outnumber successes, but that is okay; all failures are in time and do not count in eternity, so we need not dwell on them. More importantly, are we living to God? If we truly live to God, what we experience, enjoy, and gain is eternal and exists forever in eternity. Thus, the more we live to God, the more we store up eternal treasures.

The same applies to other saints in the church: do not focus on their failures, which are temporary. The failing person is not the true person. Appreciate their labor and gain in the new creation. That is the person you will still know in eternity, the true and eternal person.

Dear brothers and sisters, if we can see the saints around us with a new perspective, including our spouses, which saint would not be lovable? May God help us.

Let us pray together: Lord, thank You! Through baptism, we experienced the fact of being united with You. From this fact, we have two kinds of knowing: objectively knowing that our old man was crucified with You, and we are no longer slaves to sin; subjectively knowing that Christ has been raised from the dead. Through these two kinds of knowing, help us learn to reckon, regarding ourselves as dead to sin and alive to God, forever alive.

Help us focus on the new creation, willing to spend our time and energy serving in the new creation, achieving the eternal weight of glory. We also confess that we still have sins we cannot shake off. Grant us an eternal perspective to truly see that we are dead to sin. Help us turn this objective fact into a subjective experience, making us increasingly holy on the path of sanctification and a good testimony. Bless my daily life. I pray in the holy name of the Lord Jesus Christ.