

Know . . . Consider . . . Present

Delivered From the Kingdom of Sin – Part II

Romans 6:6-13

Introduction

A seminary student, who was visiting our church last Sunday, came up to me after the service. He said, “This morning, as you preached, I want you to know that you preached in exactly the opposite way that my professor is telling us to preach.”

I did not know what he meant, of course. I thought perhaps he was talking about my weak outline, or that I forgot to repeat my main thesis; perhaps he was going to tell me that I used too many illustrations, or not enough of them; perhaps he thought I used humor, where he was being taught, as many are, that humor should never be brought to the pulpit. So, I asked him, “What is your professor teaching you to preach that I so obviously violated this morning?”

He replied, “My professor has been adamantly telling us all semester, that you should never use theological language in the pulpit; that people are not interested in theological language . . . it’s boring . . . you need to try to be more relevant and contemporary.”

He then went on to say, “And I want to thank you this morning, for proving that people are, in fact, not only capable of understanding theological truth, but interested in learning more about things with theological terms, like justification and sanctification.”

I was relieved he was on my side! We talked awhile and then, I encouraged him that there may be some classes that he would need to remember to forget . . . and that class was one of them.

I can remember one of my professors who correctly challenged me with the truth that we, as

people of God, cannot behave according to what we do not believe. He said that acting biblically was the direct result of believing biblically. He often said that the average Christian does not behave correctly because they do not think correctly.

I believe he was telling the truth simply because that happened to be the pattern of the early church, where they were continually devoting themselves to the apostle’s teaching (Acts 2:42). It also happens to be the pattern of the Bible’s most prolific author, the apostle Paul.

Paul’s letters usually begin by telling us what to believe, before telling us how to behave; how to think, before how to walk. The letter to the Romans has followed that pattern as well. Paul has spent five and a half chapters telling us how to think; teaching us the rudiments of many major doctrinal issues. Thus far we have studied:

- the Sonship and deity of Jesus Christ;
- the way in which the literal resurrection of Christ authenticated the gospel;
- the special revelation of God through His inspired word – the canon of scripture;
- the general revelation of God through creation and the human conscience;
- the nature and definition of the gospel;
- the total depravity and rebellion of mankind;
- the consequences of man’s depravity as a result of many types of sexual perversions and aberrations;

- the lost condition of mankind and their inexcusability before God, whom they consciously and unconsciously deny;
- the downward digression of society at large, when God is abandoned and His word is ignored.

In chapter one alone, we studied the doctrines of:

- inspiration;
- general and special revelation;
- the deity of Christ;
- the literal resurrection of Christ;
- the unspoken attributes of God through creation;
- the depravity and digression of man;
- the coming judgment.

Today, I had planned to review all of the doctrines that we have touched on or studied at length up to this point, but I soon realized that would take all my time.

The truth is, we cannot grow as believers without studying the word of God, and we cannot study the word of God without studying theology. Theology is the study of God, and the Bible is the revelation of God. As you can tell, I am still upset about the fact that a seminary professor, at a location which will remain nameless, is teaching his students not to speak the very things their audiences are in need of hearing.

What wonderful truth we uncovered in our last discussion, as we arrived at that magnificent doctrine of the believer's position in Christ Jesus at His death, burial, and resurrection. We are incarcerated in the prison built by our father, Adam, yet, by faith in Christ, the Second Adam, we are delivered from the kingdom of sin. We are:

- in Adam – condemned;
- in Christ – freed to walk in newness of life.

Know – Consider - Present

Does the apostle Paul want us to learn anything? Yes! In fact, there are three words that I believe, form the outline of Paul's instruction over the next few verses of Romans, chapter 6. The words are:

- know;
- consider;
- present.

Know

1. The first key word is "know".

Turn to Romans, chapter 6, and notice the first word, "know," in verse 6. We will read verses 6 and 7.

knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin; for he who has died is freed from sin.

These verses goes back to the original question that launched this chapter of study, "Can we live in sin, now that we've come to Christ?"

Paul has already answered, "How can you live in sin when you've been immersed into the Body of Christ by the Spirit of God and clothed with Christ and then, have been publicly identified with Christ through the living illustration of water immersion?"

Paul says, in effect, "If you didn't get it the first time, let me repeat myself using slightly different language."

True believers will sin, but they do not live in sin without guilt and misery and discipline. The most miserable people on planet earth are sinning Christians. They cannot truly enjoy their sin because they know what it cost Christ; they know how it grieves the Spirit. In fact:

- when a Christian sins, guilt outweighs temporary gain;
- when a Christian rebels, discipline outlasts temporary delight.

Now, what about the person who says he is a believer, yet lives in sin and is perfectly comfortable and at home in violating the word of God? For that person, I believe unrepentance is unmasking their temporary profession.

John answered in this way, in I John, chapter 2, verse 19,

They went out from us, but they were not really of us; for if they had been of us, they would have remained with us; but they went out, so that it would be shown that they all are not of us.

Unrepentance unmasks unbelief.

You should circle the times that Paul uses the word "know" in the first part of Romans, chapter 6. He used it in:

- verse 3, "... do you not know ...";

- verse 6, “knowing this, that our old self was crucified with Him . . .”;
- verse 9, “knowing that Christ, having been raised from the dead, is never to die again . . .”.

Paul says, “I want you to know certain things!”

Thinking correctly will bring about living correctly.

Now, Paul does want us to know what he writes in verse 6a,

. . . our old self was crucified with Him, in order that our body of sin might be done away with . . .

Some believe this refers to our “old nature;” our sin nature. I believe it simply refers to what Paul has already been talking about – that we were in Christ at the cross. If anything, this “old self” could refer to our old way of living.

Alva J. McClain writes,

The “old man”: means the old self; what we were in Adam. That “old man” was crucified with Christ at the cross, and the task is finished in the mind of God. [People talk about] crucifying the old man. Paul says the old man has been crucified [past tense] . . . Christ has already won the victory.ⁱ

If Paul is thinking about the “old nature,” or the “sin nature,” which is certainly not eradicated at salvation, as Paul will illustrate in chapter 7, he is probably referring to the “sin nature” further along in verse 6, when he writes,

. . . our body of sin might be done away with . . .

Again, some would say, “There, a Christian lives a perfect life. If he is truly born again, he will never sin. Paul says so, when he says, ‘our body of sin is done away with’.”

Your translation might read, “destroyed” in this verse. It sounds eradicated to me!

The Greek verb that is translated “destroyed” or “done away” is from “katargeo”. It literally means, “to be rendered powerless; to be unnecessary,” or you could translate it, “put out of business”.

This is the same word that is used by Paul in I Corinthians, chapter 13, verse 8, when Paul says that the gift of prophecy will be “katargeo,” or “put out of business; rendered unnecessary; made inoperative”. Paul does not mean that all prophecy is going to be eradicated or destroyed, but simply that the specific

gift of prophecy will be rendered useless once the word of God is complete. In other words, we do not need to hear from a prophet today, because we have the completed revelation from God in our hands.

In the same way, when Paul uses the verb in Romans, chapter 6, verse 6, Paul is not saying that our sin nature is destroyed. In fact, for the believer, sin becomes a greater struggle *after* salvation than *before* salvation. Paul is saying that our body of sin has been made inoperative (“katargeo”).

You might then ask, “How come I still have trouble with it?”

Let me illustrate “katargeo” with an event that I use for an illustration of this in our new member GreenHouse class.

Soon after my wife and I moved to this area, we went shopping on Glenwood Avenue. We were on the road beyond the large shopping mall that has a very long and steep hill. Several times my wife said, “Honey, we need to stop and get some gas.”

I replied, “No, we’re fine. We aren’t going to run out of gas.”

So, we shopped here and there, got something to eat, and headed back home. My wife said again, “Honey, we’re gonna get stranded if you don’t stop and get gas.”

Why do our wives do this to us? Don’t they know we’re trying our best to be stubborn and hardheaded?

Well, we were coming back and, just as we crested that hill and began our descent toward the mall area, guess what happened? We ran out of gas! My wife said, “Uh huh!”

I instinctively put the car in neutral and did not say a word. We began to coast down that long hill and actually picked up some speed. We neared that stoplight that stays red for five minutes and, just before we got to it, it turned green! We went through the light to the Sears building, that used to be the corner store of the mall, that had a gas station. We turned into the parking lot and coasted right up to a gas tank!

God is so good! He rescues the foolish man from calamity.

Now, my car had experienced “katargeo”. It was chugging right along, but was suddenly rendered inoperative. Now suppose that car represented your sinful nature. It still exists and you are still in it, but what is the last thing you want to do? Do you want to make it operate again; put some gas in it?! No! You

want to leave it on empty; that is, do not feed it something that might spark something into action. You want to leave it alone!

Paul will talk about that point later on.

The first key word is “know”. You need to know that you died in Christ. Your old nature was stripped of its power – you do not have to sin.

However, you need to be prepared to battle sin and sinful desires. D. L. Moody, the evangelist who founded Moody Bible Institute and, what is now known as, Moody Church, and Moody Press, once wrote, in the late 1800’s,

When I was converted, I made the mistake of thinking the battle was over; that my old corrupt nature, the old life, was gone. But I found out, after serving Christ for a few months, that conversion was more like enlisting in the army – and that a battle was on hand.ⁱⁱ

What is our hope? It is in what we know! Look at verses 9 through 10a.

knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him. For the death that He died, He died to sin once for all . . .

In other words, Christ died to the penalty of sin, once for all time.

Consider

2. The second key word is “consider”.

Look at Romans, chapter 6, verse 11.

Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.

This reminds us of the truth that we read in verse

7.

For he who has died [to sin] is freed from sin.

Paul summarizes in verse 11.

. . . consider yourselves to be dead to sin . . .

One meaning of this is that you are freed from the control of sin.

The last part of verse 6 illustrates this in saying,

. . . so that we would no longer be slaves to sin

A freed slave can stand directly in the presence of his former master, look his master in the eye, and ignore every command. That former slave no longer

has to obey that master, because that master has been put out of business.

So, you are not out of the reach of sin and you are still facing the reality of sin, but you are no longer under the reign of sin.ⁱⁱⁱ

Paul is saying in verse 11, “Think! Consider!”

Your translation might read, “Reckon!”

That is a great word. It indicates Paul was a southerner! “Reckon yourself to be dead to sin.”

By the way, verse 11 represents a turning point in this letter. James Boice made the interesting observation that this is the first time Paul has asked his readers to do anything. This verse is an exhortation, and it is the first one in the letter!^{iv}

In other words, throughout five and a half chapters, Paul has been teaching theological truth, but now, for the first time in this letter, Paul commands the reader to do something. And, guess what he commands us to do? He commands us to think theologically!

He is saying, “Consider this! Think about this!”

The Greek word is “logizomai”. From this, we get our words “logic and logical”. We refer to a ship or airplane “log” to check on its progress.

David Jeremiah writes in his commentary on Romans,

This has nothing to do with wishful thinking, nor is it an activity that makes something come to pass. It is an acknowledgment of and an acting upon something that is already true.^v

Paul comes to this critical point in his letter and says, in effect, “Okay, you know enough about this theological truth – you are dead and your life is in Christ, your redeemer . . . now think like it as life unfolds.”

This has nothing to do with how you might feel, this has to do with the truth. So consider it, reckon it true, think biblically! How does this work?

- You might be tempted to say, “I feel unacceptable to God.”

Consider the truth of Romans, chapter 15, verse

7.
Therefore, accept one another, just as Christ also accepted us to the glory of God.

- You might say, “I feel inadequate.”

Consider the truth of II Corinthians, chapter 3, verse 5.

Not that we are adequate in ourselves to consider anything as coming from ourselves, but our adequacy is from God

- You might feel alone.

Consider the truth of Romans, chapter 8, verses 38 and 39.

For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.

Think theologically and consider the truth of Hebrews, chapter 13, verse 5b.

. . . for He [God] Himself has said, "I will never desert you, nor will I ever forsake you,"

- You might feel unloved.

Consider, or reckon, the truth of the word of God, which says in Ephesians, chapter 5, verses 1 and 2,

Therefore be imitators of God, as beloved children; and walk in love, just as Christ also loved you and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma.

Also consider the truth of Romans, chapter 8, verses 32 through 35.

He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things? Who will bring a charge against God's elect? God is the one who justifies; who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us. Who will separate us from the love of Christ?

- You might think you are hopeless.

Think biblically, for God's word says in Psalm, chapter 16, verses 8 through 11.

I have set the Lord continually before me; because He is at my right hand, I will not be shaken. Therefore my heart is glad and my glory rejoices; my flesh also will dwell securely. For You will not abandon my soul to Sheol; nor will You allow Your Holy One to undergo decay. You will make known to me the path of life; in Your presence is

fullness of joy; in Your right hand there are pleasures forever.

- You might say, "I feel afraid of Satan."

Reckon the truth of God's word to be true in I John, chapter 4, verse 4, which says,

You are from God, little children, and have overcome them; because greater is He who is in you than he who is in the world.

Also consider Colossians, chapter 1, verses 13 and 14.

For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son, in whom we have redemption, the forgiveness of sins.

- You might feel that you have no strength.

Consider the truth of Ephesians, chapter 3, verse 20.

Now to Him who is able to do far more abundantly beyond all that we ask or think, according to the power that works within us, to Him be the glory in the church and in Christ Jesus to all generations forever and ever. Amen.

- You might feel that there is nothing special about you.

Think biblically and consider what God says, in Ephesians, chapter 1, verses 3 through 8a.

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, to the praise of the glory of His grace, which He freely bestowed on us in the Beloved. In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace which He lavished on us.

By the way, considering or reckoning is not acting as if it is true; it is acting because it is true!^{vi}

When Paul tells us to consider something to be true, he is not asking us to play some sort of word game or some exercise in positive thinking. No, this is a matter of conforming our minds and renewing our minds to the truth of God's perspective!

Paul says, “You know the truth, now think it; let it rewrite the tapes in your mind that were fashioned by the enemy while you were in bondage.”

The secret to a holy life is not how you feel, but what you believe!

As Romans, chapter 6, verse 11, says,

Even so consider [believe; reckon] yourselves to be dead to [the tyranny of] sin, but alive to God in Christ Jesus.

Present

3. The third key word is “present”.

The three key words that we are addressing are:

- know – which is related to theological information;
- consider – which has to do with theological calculation;
- present – which has to do with theological application.

Look at Romans, chapter 6, verses 12 and 13.

Therefore do not let sin reign in your mortal body so that you obey its lusts, and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from

the dead, and your members as instruments of righteousness to God.

The key word in this text is the word “present”. Your translation might read “yield”.

When you are driving along and come to an intersection or a fork in the road and there is a yield sign, it means you are to yield to the other driver because that driver has the right of way. When you yield your body to God, it is because you realize He has the right of way; He has the right to your body, your life, your heart!

The Greek word that is translated “present” or “yield,” is the word “paristemi”. The Lord used it, as recorded in Matthew, chapter 26, verse 53, when He said that, if needed,

. . . My Father . . . will at once put at My disposal [“paristemi”] more than twelve legions of angels

In other words, we are to put our bodies and our lives at the disposal of, not sin, but God.

Do you know what our problem is? We get as close as we can to the transaction of sin, and then hope that God will bail us out!

We need to stop here for now and spend our entire next session on this text and this principle.

In the meantime, we are to *know*; we are to *consider*; we are to *present*. These are three words that move us from belief to behavior.

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ⁱ Alva J. McClain, Romans; The Gospel of God’s Grace (Winona Lake, IN, BMH Books, 1973), p. 144.

ⁱⁱ D. L. Moody, Leadership Magazine, vol. 3, no. 3.

ⁱⁱⁱ David Jeremiah, Romans, Volume Two (Walk Through The Bible Publishers, 1999), p. 73.

^{iv} James M. Boice, Romans: Volume Two (Grand Rapids, MI, Baker Book House, 1991), p. 673.

^v Jeremiah, p. 74.

^{vi} Ralph Laurin, Romans: Where Life Begins (Grand Rapids, MI, Kregel Publications, 1988), p. 203.