

Justification

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 12 May 2013

Preacher: Philip Wells

[0 : 00] What's it about? It is about this question. Shall we continue to live just as we did before we became Christians?! That's the question. Okay, somebody says they've become a Christian.

! Malicious as whatever. Immoral as they were before.

Now the Bible says that Jesus Christ died on the cross for our complete forgiveness. The Bible says that Jesus Christ died on the cross for our complete forgiveness.

And when it says complete, it means that. So if we sin, we continue to be completely forgiven.

So we can come back to the Lord again and again and again and again and again and again and again and say, Lord, I've sinned again. Please forgive me.

[1 : 17] And the Lord will not say, well, I have to tell you, you're running out of credit here. You know, you're getting near your credit limit of forgiveness. The Lord never says that.

What Christ did on the cross for us is, if you like, unfathomable. So we keep on being forgiven.

And the Bible says, you know, that's the situation we'll be in. If we say we have no sin, we deceive ourselves and the truth is not in us. So the question is, shall we then, does that mean that we could happily continue to sin as we did before?

So the facility is there to be forgiven and forgiven and forgiven. So shall we just sin and sin and sin and, you know, that's fine. And our lives be unchanged.

And that's the question that he's referring to. Shall we, what shall we say then? This is Romans chapter 6, verse 1. Shall we go on sinning so that grace may increase?

[2 : 27] So that grace is God's kindness in forgiving and being merciful to us again and again. Shall we just keep ratcheting that debt up? Grace may increase.

I think you have to say it has a certain sort of logic to it, doesn't it? It has a certain tempting logic.

Well, I can carry on sin because I know I'm going to be forgiven.

But you see that Paul says, is that, shall we do that? Is that the correct understanding? By no means. See those words, by no means, or if you've got a different translation, it might say, God forbid, or definitely not, or something like that.

It's absolutely aghast at the idea that Christians should just continue on in sin unchanged. So he said no, and I'm sure he's going to say more about why he's saying no.

And that's what he does do. What does he say? So I can tell you some things he doesn't say. He does not say, if you carry on, you won't be forgiven.

[3 : 41] He doesn't say that there is some sort of limit to the forgiveness that Jesus Christ offers. So I think many of us breathe a sigh of relief to know that.

We can keep coming back to the Lord Jesus for forgiveness. And he doesn't set any extra conditions on forgiveness. He doesn't say, oh, well, you can only be forgiven if you try, if something else, apart from confessing sin.

He doesn't say, well, you're actually only forgiven if you're really trying hard. You know, Jesus doesn't forgive slackers. He doesn't put it that way. He doesn't say, it's down to you to make an effort.

But that's not the way he approaches it. And he doesn't say, well, you can only be half forgiven. So there's a teaching about purgatory, which says that we're forgiven a certain amount in this life, but we need to have the rest of it.

We need to be punished in heaven a certain amount to get rid of it, to be cleaned up. You know, so we're only sort of a certain percentage forgiven and the rest of it, we have to pay our dues after death.

[5 : 00] He doesn't say that. Grace is grace. Jesus Christ died on the cross for our sins.

If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. He forgives to the uttermost.

The vilest offender who truly believes that moment from Jesus a pardon receives. You could be a rapist.

You turn to the Lord, confess your sin. You are forgiven. You could be a murderer. You turn to the Lord, confess your sin. You are forgiven. You could be a child molester and turn to the Lord in repentance and ask for forgiveness of your sin and you will be forgiven.

That forgiveness is staggering and complete. He answers the question in terms of union with Christ.

[6 : 02] And we had a good look at that last week and we're going to continue in the same way this week. Union with Christ. Here's the picture that Jesus himself gave.

Do you remember that Jesus said, I am the vine, you are the branches. You abide in me. You remain in union with me.

My life flows into your life. And that's the way that you're fruitful. And that's something that Jesus said about being joined to him. In my youth I used to sing a song which said, Joined to the vine. Joined? Oh dear. I can't remember it now. Joined to the something as a branch to the tree. Joined to the vine as a branch to the tree. Steve might know it because he might have sung it as well. No, no, it's right.

Okay. Cleansed by the word that he's spoken to me. The rest of the words will come to me during the course of the week. Anyway, the idea of union with Christ.

[7 : 08] And I'm going to take us back into Romans chapter 5 because I think we need to remind ourselves of this. I know some of you that are listening weren't here last week.

And so I will take us back into Romans 5 because he says the union with Christ is not unprecedented.

There is an existing union with Adam. And he compares the two. So I'm going to compare. Just take us through this again. Adam and his person and work.

And Jesus Christ and his person and work. And the fact that Adam's one trespass. Trespass in this case meaning having an explicit command and going against it.

This one trespass of Adam affects many people. And this is what it says in chapter 5.

[8 : 06] I need the piece of paper that I've got on the projector because I can't see my notes otherwise. So let's please refresh our minds in this.

So in verse 16 for example. Chapter 5 verse 16. It says. The gift of God is not like the result of one man's sin.

The judgment followed one sin and brought condemnation. But the gift followed many trespasses and brought justification.

So I'm reminding us that the one sin of the one man Adam affected everybody else. And as it says there it brought condemnation.

Condemnation is a legal status in which the judge says you are guilty. And treats you as guilty. Whatever that may mean.

[9 : 10] In terms of in all sorts of ways. Not least what we think in our own minds about how we are. We have a sense of being condemned.

So in Adam his sin brings condemnation. And Jesus Christ. He speaks of one act of righteousness. Meaning what Jesus did on the cross. And that affects many people. And in the same verse. Verse 16. It says. Does it not? The judgment followed one sin and brought condemnation.

But the gift followed many trespasses and brought justification. And this too is a legal status. It says this is how the judge views these people.

I'm going to write here legal status. This is how the people are treated. As righteous and innocent. And of course our problem as human beings is that we still are thinking that we're condemned.

[10 : 22] And we feel guilt. And yet the Lord says if you come and confess your sins because of what Jesus Christ did. You are set free. You are forgiven.

You are justified. And the Christian is brought into a state of justification. Not because of actually how he's behaved.

But because of what Christ has done. And we are justified as it says. By Jesus Christ through faith. Now let's take this parallel a bit further.

In verse 19. Not only is the legal status changed. But it has an effect on character and behavior.

Verse 19. Just as through the disobedience of the one man. The many were made sinners. So also through the obedience of the one man.

[11:26] The many will be made righteous. So you see there is an effect. For Adam. Not only bringing people into a legal condition.

But their actual character and behavior patterns. We are born. If we're born in Adam. We are born as sinners. Nobody has to make us that.

That's just the way we enter this world. And I remind us of that. Because the gospel. Sort of starts at that point.

Doesn't it? If we don't. Accept. That we are sinners. Then what Jesus Christ.

Did. Has very little relevance to us at all. Because what he did. Is he came into the world. To save sinners. And as you're sitting there.

[12:23] You might be thinking. Well. I know quite a number of people who are sinners. But I'm not one of them. Now if you're saying that. I want to try and persuade you otherwise.

This passage from the Bible is saying otherwise. It says that if you're human. You're one of Adam's children. And he.

Committed this act of sin. Right at the beginning. And Paul says this has affected. All the rest of us ever since. If you like. It is like. If your great grandfather.

Emigrated to Australia. You would be born. And the family stayed there. Because of what he did. In his emigration to Australia. The rest of his family would be Australians.

So he emigrated there. They've been. An immigrant family. And our great. Great. Father. Adam. Emigrated to sin. And that's where we've been born.

[13:27] So. I point that out. That we are sinners. And if you don't believe it from the Bible. I do suggest you just look inside your own character. For a little while.

And. See if you yourself. Actually fail. To keep the moral code. That you set for yourself. So.

We're all sinners. Condemned. And. By. Behaviour. And character. And Paul develops this. Parallel with Jesus Christ.

And he says in verse 19. I think. As we read a moment ago. Through the obedience of the one man. That many. Will be. Made. Righteous. And he's saying here.

That the work of Jesus Christ. Is not only to generate a legal. Condition. But actually to change. People. So that they become righteous. In their character.

[14:27] And behaviour. So that. It goes as deep as this. This is why Christ died. This is what he achieved. As he died. So when.

Not only condemnation. Not only. The status of condemnation. Not only the character of sinfulness. But. The whole issue of death. Death.

Which. Paul mentions. Chapter 5. Verse 12. Sin entered the world. Through one man. And death came through sin. Death came to all men.

And then verse 14. Death. Reigns. From the time of Adam. To the time of Moses. And verse 17. For if. By the trespass of one man.

Death. Death reigns. Through that one man. Etc. So there's a connection. Between sin. And death. Said right at the beginning. The day you sin.

[15:25] You will surely die. This connection. Is something like. A threat. If you sin. You will die. But the threat is carried out.

Well you will die. And you do die. And as well as that. Threat carried out. There is the sense of sin. Being a reigning. Power.

Power. I'm not sure. That we're used to thinking. Of sin like this. But Paul. Doesn't seem to have any problem. With it at all. He says. On several occasions. Death.

Reigns. Death. Is like a king. With a kingdom. With a realm. And. He. Death. It's almost like making him.

Into a person. Death. Reigns over. The human race. Reigns over the children. Of Adam. And has. Power. Over the children. Of Adam.

[16:19] It's a reigning. Power. And. Corresponding to that. Jesus Christ. Brings. Life. And the verse.

For that. Is verse 19. Where it says. Is it right. Is it verse 19. I think it's verse 21. The law.

Is added. So that the trespass. Might increase. But when sin increased. Grace. Increased. All the more. So. Just as sin. Reigns in death. So also. Grace. Might reign. Through righteousness.

To bring. Eternal life. Through. Jesus Christ. Our Lord. So it's there in verse 19. Eternal. Life. Through. Jesus Christ. Our Lord.

So I pause to think. What is meant by eternal life. And to say that in the Bible. Eternal life is not just quantity. It's also quality.

[17:14] So eternal life is not just life. That goes on and on and on and on and on. It isn't just that. Quantity. It is quality.

Eternal life. Is life. As it were. That has the quality of God about it. It's wholesome life. It's holy life. It's life that is unpolluted. It's pureness of life. So there is a quality to eternal life. As well as a quantity to it. And in one place Jesus says.

This is eternal life. To know you. The one true God. And Jesus Christ. Him you have sent. So not only is there. That there's a relationship aspect of it as well. And I remind you.

That Adam brought death. Sin reigned in death. And Jesus Christ. And Jesus Christ. Brings eternal life. And grace reigns.

[18:10] There's a sort of power. Structure there too. So. Just reminding us. Then. Of what it said. In chapter 5. We have.

These two. These two people. These two figures. Adam. Adam. And because of his person. And work. There is this realm.

Of condemnation. And sin. And death. It's a realm. With powers. Operating. And that is. What people. Are born. Into. By nature. And then.

We have Jesus Christ. And. The one act. Of righteousness. Or his obedient life. Focused. And culminating. In his death. On the cross. And his resurrection. From the dead.

Which. Is a realm. Of justification. And righteousness. And life. Along with the reigning powers.

[19:07] That attend. Those things. So that's. To remind us. Not only. Chapter 5. And perhaps. Of what we did. Last week. But to try and draw that out.

A little bit. So I've stopped to say. Is that reasonably clear? I don't say. Is that reasonably easy? I'm saying. Is it reasonably clear? And. I see some people nodding.

They might be dead to the world. But we. So. Let us now. Focus. If we can. On. Where this goes. Into Romans.

Chapter 6. And. Thinking. He's. He's not thinking of Adam. Now. So much. As how this. Works out. In relation. To Jesus Christ.

So. We're thinking. Of. The one man. His person. And work. Jesus Christ. His death. And resurrection. And how this.

[20:03] Spills over. To include. And to involve. All the people. Who belong to him. So. Let us. First of all. Try to.

Work through. What this says. About Jesus Christ. Christ. And then. We'll see. How this works. Through. Into what it says. About the people. Who belong to him. So.

Let's. Assume. That we're on the right track. If we follow verse 18. Where. This is chapter 5. Verse 18. The result. Of one. Act.

Of righteousness. So. I'm going to. Think. In terms of. One. Act. Of righteousness. The act. Of righteousness. Seems to. Include. Quite a bit.

So. Let's. Think of. Jesus Christ. Dying on the cross. And raised. From the dead. And say. That's one. Act. With perhaps. Two. Two sides to it.

[20:58] Or something like that. Let's. Trace that through. In Romans 6. So. I've put the verses. Let's see. Whether they. Fit. So.

Chapter 6. Verse 3. Don't you know. That all of us. Who were baptized. Into Christ. Jesus. Were baptized.

Into. His. Death. So. It's at least. Saying. That Jesus. Died. So. I've put that down. As something about Jesus. He died. We were buried.

With him. So. He was buried. I should. So. He died. And he was buried. He was raised.

Verse 4. Christ was raised. From the dead. So. Raised. Verse 4. Verse 5. We have been.

[22:02] United. With him. Or. Co-planted. With him. In his death. There's another. Reference. To his. Death. And then. We will certainly. Also.

Be united. With him. In his resurrection. So. That's another. Reference. To resurrection. And.

Am I right. To put two R's. In the middle of it. Yes. Good. That's comforting. Right. Verse 6. We know. That our old self. Was.

Crucified. With him. So. That's another thing. That happened to Jesus. He was crucified. I say. It's another thing. It's another way of saying. The same thing. He was crucified. And. In verse 8. It says. We died. With Christ. So again. It says. He died. And we. Will live with him. So it says. That he lives. Verse 9.

[23 : 01] Christ. Was raised. From the dead. He cannot die again. Death. No longer.

Has mastery. Over him. That's worth noting that. So. The death. That he died. Cannot be repeated. He is no longer. In the position. That death. Looms. Over him. And. Death. No longer. Has. Lordship. Over Christ. It has no mastery. So where shall I put that. Let me see. He cannot. He was raised. From the dead. Death.

No longer. Has mastery. Over him. Let's put it. Here. He was raised. Into. Death. Less.

[23 : 57] Ness. Or he was raised. Out of. Death. Rule. Shall I put that. Let's go a little bit further.

Verse 10. The death. That he died. He died. To sin. Once for all. So I've put that in there. Verse 10. He died. To sin.

And verse 10. The life. He lives. He lives. To God. God. And I think. That. Includes.

Most. If not all. The descriptions. Of what happened. To Jesus Christ. Now. I'd like us to stop. And ponder that. For a little while. Because I think. There's some. Quite deep. Questions here. Let's. Focus on this. Where it says. The death. He died. He died. To sin. Once. For all. And I'd like to ask the question.

[24 : 57] What does that mean? The death. He died. He died. To sin. How so? So the idea of being dead to the world.

We did with the children. Dead to the world. Means unresponsive. Taking no notice. Not doing what. You are asked to do.

Dead to sin. Jesus. Was unresponsive to sin. Not doing what sin. Asked him to do. Something like that. But wasn't he always dead to sin?

Wasn't he always dead to sin? Wasn't he always unresponsive to sin? Did he ever take notice of sin? I think we'd have to say. No he didn't. That's the bit that set me thinking.

And we'll think about it as far as. As far as we can manage. What about thinking about this? Our normal life. Without being Christians.

[26 : 10] We are dead in sins. And the normal death. That somebody would die. Without becoming a Christian. Is to die in sin.

Isn't it? That's right. Isn't it? If you carry on in sin. You're walking a path. Which has an end result. It has a sort of fulfillment.

And the wages of sin is death. And so that death would be to die in sin. I think Paul has an idea that I'm suddenly struggling to think along with him.

But I think he has an idea of death. Sort of closing the trap forever. On sinful humanity. It's the final clang of the door of the prison.

If you like. It's the final clang as the trap. The jaws of the trap close over a sinner. It's condemnation reaching its fullest point.

[27 : 21] In a sense. Isn't it? Death closes the trap door forever. It's the final blow. It's sin's maximum power. When Jesus died.

He experienced. The power of sin. Then. At its maximum. The full intensity of what sin's power could do.

When Jesus died. He died. To sin. If you imagine sin sort of. Give me your best shot.

And this is sin's best shot. And Jesus takes sin's maximum punch. And then he shrugs it off.

Jesus faces sin's demands. Sin's threats.

[28 : 30] Sin's. In a sense. Legitimate power. Because if you sin. You will die. It follows. Logically. In a sense. Legitimately.

Jesus faced that. And the demands were met. And the threats were defeated. And the legitimate powers were neutralized.

By this massive. Act of obedience. And I think somewhere in there. Is this idea.

That in a. Final. Definitive. World shaking way. When Jesus died on the cross.

He died. To sin. So that sin. Is now left. Trembling like a jelly in the corner. As it were. That Jesus. In his death.

[29 : 29] Kills sin. That Jesus. In his death. Gives sin. The knockout blow. And. From then on. He's dead to sin.

Sin has got. Not a thing. To say to Jesus. Something like that. Let's take. The other statement. That goes along with it. The death he died. He died. To sin. The life he lives. He lives to God. The life he lives. He lives to God. He lives. To God. And I ask the same question. Well how. What does that mean? Because didn't Jesus always live to God? Didn't Jesus always live to God? Didn't Jesus always live in communion with his heavenly father? Isn't it? Didn't Jesus say. The father loves the son. And shows him everything that he does. The son doesn't do a single thing. [30 : 31] Without. Without it being an expression of the father. And so on. Didn't he always live to God? And yet he says that there is something.

Some sort of step change. Some sort of vast achievement. As Jesus dies on the cross. And rises again. So. I was trying to think about this. The life he lives. He lives to God. This is his resurrection life.

This is the new step change. In the life of Jesus. He came subject to. He came into this world of weakness and sin. With a body like our sinful body. And he died on the cross. Defeating the power of sin. And he's risen again. In a new and glorious body. So. Didn't he always live to God? [31 : 29] Well he did. But he. Previously. He was. As it were. Operating in the territory of sin. Sin. If you could think of sin. As. As being a.

I don't know. A power. With. Like an occupying power. Like. The Nazis in France. Or something like that. In the. War time. And Jesus is behind enemy lines. As it were. Operating. In. In that realm. In the territory of death. In the territory of sin. With sin. As it were. Hanging over him. And that's the. The power that he was working under. And. This is how I'm trying to think it through. He. In his death and resurrection. Achieved. A. Step change. In that situation. He defeated death. And sin. [32 : 25] And he is now. If you like. He's defeated the occupying powers. And. There's a victory. At work. There is a victory.

Achieved. He is now. No longer operating. Subject. To death. And in the realm. As it were. Of sin. He is operating. In the sphere. Of victory. In the sphere. He is now. Operating. In the territory. Where death. Cannot. Touch him. And hasn't. A single thing. To say. He is operating. In the territory. Of deathlessness. He is operating. Having achieved. A victory. And simply. Awaiting. The full outcome. Of that victory. In the future. He is operating. In the sphere. Of life. [33 : 21] And that. I'm. As you can see. And as my. Friendly. You think. You are too. Sort of struggling. To get our heads around this. But he says. That Jesus Christ. Died to sin. And lives to God. So he. Dealt with sin. And now. He's in a different. Sphere. And realm. Of activity. To how it used to be. And this is the. This is the point. Here's the thing. Christ. Is dead to sin. And alive to God. And Paul. Says. It is absolutely. Essential. That we. Get. Some sort of. Hold of that. Because. That. Affects. Us. Do you see? That what he did. His person and work. Brings a step change. [34 : 15] Into our lives. So let's read it again. And just see whether you don't agree with me. This is what he's saying. Shall we go on sinning? Well we won't. Because. What Jesus achieved. Comes into our lives. It says. We. Died. To sin. How can we live. In it. Any longer. Or. Don't you know. That all of us. Who are baptized. Into Christ Jesus. Were baptized. Into his death. So whatever his death. Did. Affects us. We were baptized. Into his death. We were buried with him. Through baptism. Into death. In order that just as. Jesus was raised. From the dead. We. By the glory of the father. We too. We too. Live. In newness of life. We have a new. Quality. A new. Something. [35 : 13] A new life. Verse 5. We were united with him. Like this in his death. We will be united with him. In his resurrection. We know that our old self. Was crucified. With him.

So that the body of sin. Might be done away with. So I think he's saying. That this. The place. Where sin. Dwells. In us. Is.

On its way out. There will be a new. Body. I think that's what he means. That we should no longer be slaves to sin. Because anybody who has died.

Has been freed from sin. We have moved over. Into the realm. Where they. Where sin and death. Do not reign. They do not reign over Jesus Christ.

And because we're in him. They do not reign over us. We died with Christ. We believe. We will also live with him. For we know that since Christ. Was raised from the dead.

[36 : 11] He cannot die again. Death no longer has mastery over him. The death he died. He died to sin once for all. The life he lives. He lives to God. In the same way.

Count yourselves. Dead to sin. But alive to God. In Jesus Christ. He's saying. It is absolutely essential. That we.

Get. Sufficient hold of this. That we can start thinking of this. As it affects us. I must say. Either I'm making this terribly hard work.

Unnecessarily. Or it is quite a hard thing. To get our heads round. But he says. Well. Even if it's hard. It is actually quite essential. If we fail to think.

This sort of way. We will be missing out. On a whole. Chapter. If you like. Of. The way the Christian life operates. Hmm.

[37 : 09] And. Let me summarize it. In a couple of ways. And then I think we've probably. Had enough to chew on. Number one. Thinking. He says.

Verse 11. Count yourselves. Dead to sin. But alive to God. In Christ Jesus. And I pause on that word. Count yourself.

It is one of Paul's favorite words. In Romans. Reckon. To be reckoned righteous. To be counted righteous.

And he says. God does this. He counts you in a certain way. Excuse me. And you. You need. To count yourself. Dead to sin. Now this. Seems to me. Is an act of faith. Because as I said last week.

[38 : 06] Although you're all incredibly beautiful people. I can't. By looking at you. Tell. That you are alive with Christ. And dead to sin. It doesn't make. A huge amount of difference.

To your appearance. You don't glow. With. You know. Glow in the dark. Or. And they'll float in midair. You're not having. And there's not a single person. Having a trouble. Sort of. Remaining in their seat. Because they're so. Elevated and ethereal.

Or anything like that. You can't tell by looking. And actually. For the Christian. You can't tell by looking inside yourself. He's saying. This is something.

That comes from Jesus Christ. This is something. That comes from Jesus Christ. And what you need to do. Is take a very good look. At what's happened to him.

And take a very good look. At the fact. That he says. I bundled you up. In the same package. And your baptism. Is the mark of that.

[39 : 05] And you. And I. Are called. To reckon on it. Do you see. Reckon yourselves. I think there's an awful lot.

To be said here. What we reckon ourselves to be. We go an awful lot.

On how we feel. We go an awful lot. On what voices. Say to us. Little voices. From within ourselves. Little voices. Of Satan.

Little voices. Of the world around us. Actually. The voices. From the world around us. Aren't little at all. They're very. Very. Very. Very. Strong. But Paul is saying. I don't want you to be.

Basing your assessment. On any of those things. I want you to base. Your understanding. Of yourself. On. What Christ has done. And the fact.

[40 : 00] That you're baptized. Into Christ. You've been baptized. Into his death. And into his resurrection. That's who you are. That's where you are. That's what you are.

And you've got to count on it. So that's. Number one thing. Think.

Union with Christ. Get. We need to get that. Into our thinking. Calvinistic.

Theology. Talks about. Total depravity. It says that. Sinners are as sinful. As they can be. When we come to Christ. We are not. In the same position.

That we were before. We have a new heart. We are born again. We are risen with Christ. Things have changed.

[40 : 57] Now getting that subtlety. We're still sinners. But that's not. The end of the story. We still sin. But we are in Christ.

Christ. That's our fundamental reality. Rather than being in Adam. So reckon yourselves. Dead to sin.

But alive to God. In Christ Jesus. Number two. Is what we. Actively. How we actively respond to this.

So verse 12. Do not. Let rain. Sin. In your mortal bodies. So that you abate evil desires. Do not offer the parts of your body to sin. As instruments of wickedness.

So there's some things to not do. There's some things to reject. And to refuse. And. What he's saying is. You see. Christ. Is.

[41 : 52] Dead to sin. He doesn't. Respond to sin. He's not under the realm of sin. In a very radical way. And you're in Christ. And therefore sin. Does not have the right.

To tell you what to do. Sin does not have the right. To boss you around. And sin. Sin does not have the right. To ask you.

To present yourself. Ready for sin service. By six o'clock sharp in the morning. That's how it used to be. But.

That's not how it is now. And the problem is. We've got a habit. A habit of our own lives. Of sin. But more than that.

We've actually got the habit. Of. Thousands. Or however many generations. Of humanity. Who have. Because of Adam. Presented themselves.

[42 : 49] At six o'clock sharp. Ready to serve sin. Every day. And. That's quite a habit. To break. And he says. Count yourselves.

Not part of that army. Not part of that workforce. Do not let sin reign over you. So when sin says. Where are you? Six o'clock. You should be sinning already.

You say. Sorry. I'm not part of your. Workforce anymore. You don't reign over me. Do not offer the parts of your body to sin. But.

Do. 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.

So he says. There's a positive reject. Sorry. There's a rejection. No. I am not going to do that. No. I am not serving you. And there is a positive. Devotion.

[43 : 50] Yes. Lord. I am at your disposal. Yes. Lord. Whatever you want me to do. Yes. Lord. You say it. And I'm. Ready to do it.

Do you see? Offering ourselves. As. As instruments. Actually the word means weapons. I think. Offer yourselves to God. Verse 13.

As those who have been brought from death to life. And the parts of your body to him. As instruments. Of righteousness. And he concludes this section with this. Saying.

Sin. Shall not. Be. Your. Master. Because you're not under law. But under grace. Because. You are in this place of.

Wonderful forgiveness. Wonderful grace. That gives what I don't deserve. And pays me what Christ has earned. And lets me go free. Because I'm in the place of wonderful grace.

[44 : 48] That is the place where sin does not rule. And we. Are. Told here. To reckon on that.

And. To staunchly refuse. When sin. Says. Hey. Wake up. And serve me. But instead.

On a daily basis. To say. Lord. I belong to you. And I offer myself. In your service. All that I am. All that I have. Lord Jesus. I give it to you. I give it to you. I give it to you.