



“Sin’s Rule is Dead”¹ **Romans 6:6-14**

In last week’s sermon, I said this: **If you don’t like talking about spiritual disciplines or growth in holiness or being proactive in making goals for godliness, I think you’re negating your union with Jesus and his resurrection.** The context of these words was stated towards people who think it’s legalistic to make rules and exhort in spiritual discipline.

I hope I explained it well last week, but I need to bring this up again because this idea is continued to be brought up in the text we’re studying today in Romans 6. From the end of chapter 3 through chapter 5, Paul has highlighted how glorious God’s grace is, and how our works cannot save us. The problem with humanity is more bleak than we want to admit. Humans are not separated from God because of their sinful actions. They’re separated from God because they’re sinners. Meaning, we’re born *not* wanting to God. We are unrighteous; therefore, we commit unrighteous acts. Therefore, a change of behavior can’t save us. We need a change of being and identity. We need a grace that forgives us of our sins, grants us righteousness and reconciles us to God.

This is precisely what God does, and so Paul said at the end of Romans 5 that where sin abounds, grace super-abounds! We cannot out-sin God’s grace. It’s at this point, Paul projects what people will say. Should we continue on in sinful practices so that grace can super-abound? And, Paul moves on to say “Absolutely not!” He does not want people believing that grace simply means “forgiveness of sin” and “continuing in sin.” God’s grace has even more richness to it. So, in chapter 6, Paul shows us how our union with Jesus not only frees us to obey, but places us into a new realm – a realm of obedience and growth in godliness.

The strength of Paul’s words in Romans 6 causes me to reaffirm the words I said last week. But, you still might need some explanation on this. After all, isn’t it legalistic to have rules in your life? I remember when I was coming to more greatly understand God’s free and glorious grace, and there was a season where I felt like there is no need for commands in a Christian’s life. If we understood grace, we would simply always *want* to obey. I was in a very “high” season spiritually. But then came a season of drought and testing. And, over time, I realized that grace doesn’t mean that I always feel like obeying. Grace is greater than this. I came to see that my understanding of grace was limited and stilted. I used to look at other people who had disciplines and rules, and I thought those disciplines were a sign that they were legalistic. But here’s the irony. I was looking at people’s actions and judging their external actions as legalistic. That’s ironic because legalism is about only focusing on the externals! I was being legalistic while accusing people of being legalistic!

So, how do we discern between godly discipline verses sinful legalism. I believe it has to do with motive, intent and heart. Take this situation, for example. Years ago, I was talking with another pastor who was

¹ This manuscript is still in the rough draft phase. I recommend you utilize these notes in conjunction to the sermon to gain greater insight and clarity.

sharing with me how he sought to proactively show love to his wife. He said that in a given day, he can get immersed in his work in the office and often, upon coming home, his wife would comment on how she wished he would at least call her to see how things were going. Instead of diminishing the idea, he took it to heart, and he wrote in his planner to call his wife at a specific time in a given day. Well, one day, his wife was looking in his planner, and she at first was a little offended. She said something like, “You have to write me in your schedule to remember me?” And then he said, “Honey, I’m doing this *because I love you!* I want to call you and I want to be proactive in ensuring that I do this.” But imagine with me that we have this similar scenario and the wife finds he name in the planner, and the husband says, “Yep. I realized that I don’t want you to get angry with me; so, to keep that from happening again, I’m just going to call you once a day.”

Which person is being legalistic? You see, the actions were identical, but the intentions were different. So, it’s not about what we do as much as it is about how we’re motivated. This is what Paul highlights in the book of Romans. And the question comes to us, **Are you motivated by God’s grace or by self-infatuated purposes?**

In talking on God’s grace in Romans 6, Paul reveals to us that God’s grace has united us with Jesus and his death and resurrection. In the text we’re studying today, Paul’s big idea is that **God’s design is to murder sin’s control and influence in a believer’s life.** It is gracious of God to remove sin’s control and therefore lead his children to greater and greater obedience. As we study the text today, we will see again that being motivated by God’s grace, that doesn’t mean you have a “who cares?!” attitude about God’s law. Grace also doesn’t mean there’s no self-control. Grace doesn’t mean change is easy. Instead, Paul shows us in this letter to the Roman church that grace means that we have the freedom to obey because we are now one with Jesus. If you’re motivated and compelled by Jesus and his grace to you, praise the Lord! If you’re motivated by your own ability or your desire to appease God, you’ve missed grace.

With this backdrop, let’s read Romans 6:6-14 together. Before we do, let me pray for us. (Pray for Rothbury Church).

⁶ We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. ⁷ For one who has died has been set free from sin. ⁸ Now if we have died with Christ, we believe that we will also live with him. ⁹ We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. ¹⁰ For the death he died he died to sin, once for all, but the life he lives he lives to God. ¹¹ So you also must consider yourselves dead to sin and alive to God in Christ Jesus. ¹² Let not sin therefore reign in your mortal body, to make you obey its passions. ¹³ Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as

instruments for righteousness. ¹⁴ *For sin will have no dominion over you, since you are not under law but under grace.* ²

I remember hearing a pastor once say that there's a mean streak in Christianity. And his point is that God has murderous intents. . . towards sin. He has no peaceful attitude towards rebellion, and he saves his children so that they might have the same warrior-like mind and attitude towards sin.

In verse 6 of this chapter, Paul wrote, “⁶We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin.”³ The phraseology of the beginning of verse 6 again shows that Paul believes that even his readers are convinced of this. Jesus didn't save people so that they would wallow in sin! When Jesus says “follow me,” he's not saying, “Hey, I have a great offer for you! Follow me so you can get out of Hell, while pursuing rebellion against God in this life.” Jesus saves us so that he can save us. And part of salvation is that our “old self” has been crucified.

Last week, I said that in these chapters, we'll find what theologians call the “already-not-yet” principle. Meaning, Paul is going to state things as though they're already true, but because we're not yet resurrected with Christ in the future day, these realities are also *not yet* fully experienced. We see this already-not-yet in these words. The “old self” was crucified in order that the body of sin might be brought to nothing. Hold on. If something's crucified isn't it also brought to nothing already?

Paul says that when someone trusts Jesus, they have died to sin because they've been united with Jesus' death. Last week, I explained that this phrase “died to sin” means to be dead to its mastery and rule. This doesn't mean that we no longer battle against sin. It does mean that sin is not our lord and ruler. So, when you trusted Jesus as your Lord and Savior, sin no longer is your ruler. Why? Because you are no longer in Adam. You are in Christ. The “old self,” I believe refers to that person who was *in Adam*. That old self was crucified. Now you are new in Christ. But, being in Christ, doesn't change the fact that you still live in a world that suffers the effects of this sinful world. Even the reality that you will die physically means that your physical body still suffers the effects of the Fall. This is what I think Paul means when he talks about the body of sin might be brought to nothing. The “body of sin” refers not merely to our physical body. It's not that physical is sinful and spirit is holy. But it's that our physical, mental, emotional and our wills are still affected by sin in this world. And we sin with our bodies. But God has a greater design for us who trust Jesus. Because we are in Christ and have united with Jesus' death, Paul says that God's goal is to kill sin's influence in our lives in this world.

The end of verse 6 says, “so that we would no longer be enslaved to sin.”⁴ Remember Romans 5:21 where Paul said that sin reigned in death, but grace reigns in life. Or, to put another way. In Adam, people can only sin. But, if you are in Christ, you have a new master! And, this new master means that you have life. Sin no longer rules you! This is why I say that Paul's main idea in these verses is that God's design is to murder sin's control and influence in a believer's life.

² [*The Holy Bible: English Standard Version*](#) (Wheaton: Standard Bible Society, 2016), Ro 6:6–14.

³ [*The Holy Bible: English Standard Version*](#) (Wheaton: Standard Bible Society, 2016), Ro 6:6.

⁴ [*The Holy Bible: English Standard Version*](#) (Wheaton: Standard Bible Society, 2016), Ro 6:6.

Paul now goes on into verses 7-14 to reveal *how* God has done this. In verses 7-11, he reminds us how God has united us with Jesus and his death. In verses 12-14, he shows us how to implement this union in our daily living. In other words, in verses 7-11, Paul shows us the reality we live in. In verses 12-14, he shows us how this reality should affect our living. So, let's jump into the first point:

1. God unites us with Jesus and His death and resurrection (vv. 7-11).

All of these verses deal with truths that we would call "the already." Paul doesn't tell us to die from sin's reign. He doesn't command us to be alive with Christ. He says these are already the case. These are true whether you feel it or not, Christian. You don't create reality. God has created this new reality!

How is this helpful to know? Well, as I said last week, when you're tempted to sin and when sin tempts you to think it's in control – knowing reality affects how you relate to temptation. Temptation is not your identity. Christ is! You don't have to give in. Jesus is your Master and Lord. So, let's go verse-by-verse to see what realities exist in being *in Christ*.

Look at verse 7 first: ⁷For one who has died has been set free from sin.⁵ The one who has died refers to all of us who have trusted in Jesus. When Jesus took the punishment for our sins, he became sin. Our sins went to him. And because of his death, his righteousness has come to all of us who have trusted Jesus! Therefore, we are set free from sin! Isn't that amazing grace?!

But what does it mean that we have been set free from sin in this life? Is Paul saying that we have been set free from sinning? Does this mean that we are all perfectly moral? Does this mean we aren't tempted? Again, to believe any of these views would contradict Paul's teaching even in chapter 6. To be free from sin refers to being **free from sin's rule**. Therefore, if you are a person who professes to be a Christian, but you tolerate sin in your life, and if you really don't fight against temptations and sins, you are not experiencing the reality of being in Christ. When a Christian sins, they are brought to grief, anger, humility before the Lord because sin is against their new identity in Christ.

So, verse 7 shows us that being dead to sin means we're freed from sin's rule. Then verse 8 shows **us the dead to sin are alive to Christ**. Look at verse 8: ⁸Now if we have died with Christ, we believe that we will also live with him.⁶ Keep in mind the past and future in this. Again, we have an already-not-yet. We have already died to sin. But we have yet to experience the future resurrection when Jesus returns. Now, in this in-between time period. We live in a sort of tension. Jesus' resurrection, as Paul said earlier, provides for us resurrection power. But we don't experience the fullness until someday. But the guarantee of the future resurrection means that we experience life today. Therefore, as Jesus conquered sin and death; so, we will, too. That means, until our resurrection, we can and will follow Jesus in our daily living. This doesn't mean that we're perfect, but it does mean that there's a progressive growth in those who have genuinely trusted Jesus.

Let me give a little illustration to help. A couple months ago, I heard a story of a woman who was working in her garden, and she noticed a rattlesnake. She called her husband out, and he came out with some kind of tool and he cut the head off of the snake. He waited a little while and then went to the snake to dispose of it. Somehow, that dead snake-head reacted and bit the man's hand, and it injected all its venom in the man. Thankfully, the man survived, but the dead snake still had influence.

⁵ [*The Holy Bible: English Standard Version*](#) (Wheaton: Standard Bible Society, 2016), Ro 6:7.

⁶ [*The Holy Bible: English Standard Version*](#) (Wheaton: Standard Bible Society, 2016), Ro 6:8.

We live in a time period in between Jesus' death and our future resurrection, and in this time, the serpent's head has been severed. But that doesn't mean that it can't put its venom in. However, even knowing this, there are greater promises for us. It can affect, and we shouldn't treat it lightly, but the venom will not control or kill us.

Paul moves on in verses 9-10 the gloriousness of Jesus. Now, in talking about Jesus' resurrection, Paul is saying that these truths about Jesus are now true of you. Because, after all, if you're united with Christ, you have the blessings Christ has purchased! So, look at verse 9 with me: ⁹We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him.⁷

Paul basically says in verse 9 that **Christ is alive forever**. Why does this matter? Because if Jesus is alive forever that means that all of us who are united are alive forever, too. The reality of Jesus' resurrection is extremely important to the Christian faith. The resurrection wasn't simply metaphorical or allegorical. Jesus literally rose from the dead. And his literal resurrection means that for all of us who have turned away from our sin and turned to Jesus for forgiveness and grace, means we have hope to grow in holiness and that someday, we will see our Lord face-to-face in a world where there is no more sin, sorrow or shame. There will only be eternal peace with God. We will finally be home.

But there's more here. When Paul says Christ is alive forever, that means that Jesus can never die again, and that also means that those of us who have trusted Jesus cannot go back *in Adam*. If you have been rescued by God, Jesus has fulfilled all obedience on your behalf. Therefore, no sin, no weakness can forfeit your salvation. And, no righteous acts can make you more acceptable before the Lord. You are *alive forever* because Jesus is alive forever.

This reminds me of a story about Martin Luther. Luther battled seasons of depression. And during one season where he was in his bed for a good length of time, his wife came into the room in her funeral clothes and holding a candle. Luther was surprised and wondered who died, and his wife's response was, "God did." He was confused by her statement, and she said, "Well, if you're acting this way, then God must be dead!" To that, he immediately got out of bed and told his wife that he she helped him greatly!

Christian, do you realize that *whatever destiny Christ has is also your destiny*? That doesn't mean that you become Lord and Savior, but my point is that, you are sons and daughters. You will be raised again. You are secure in God's care. Whatever Jesus secured is yours. Luther's living in despair was believing God was dead. But God isn't dead, and Jesus rose from the dead never to die again! Our fate is secure under this new Master, and the reason why this fate is secure is because of what Paul writes in verse 10.

Christ is alive to God. ¹⁰ For the death he died he died to sin, once for all, but the life he lives he lives to God.⁸ Jesus' death was once, in the past. But Jesus' life is continual, forever for God's glory. Christian, it is for God's glory that all whom he saves will live forever *for his glory*. Remember, to suppress God's glory and to diminish him is the essence of all sin. We are born being glory-stealers and glory-diminishers. But we were made for God's glory. In God's glory is our life. And Jesus sets us free to experience God's glory and also worship God in his glory! And then Paul says that just as Jesus lives

⁷ [*The Holy Bible: English Standard Version*](#) (Wheaton: Standard Bible Society, 2016), Ro 6:9.

⁸ [*The Holy Bible: English Standard Version*](#) (Wheaton: Standard Bible Society, 2016), Ro 6:10.

forever for God's glory. So, that's the case for all of us who have trusted Jesus, too. For all eternity, we will live in, bask in and live for God's preeminent magnificence!

Therefore, Paul writes in verse 11: ¹¹ **So you also must consider yourselves dead to sin and alive to God in Christ Jesus.**⁹ The word "so" is also the word for "therefore." Paul is saying, on the basis of these realities, do something. What is it you're supposed to do? Consider yourselves dead to sin and alive to God in Christ Jesus. In other words, **agree with God about your union with Jesus' death and resurrection.** This is the essence of confession.

Each week, we have a prayer of confession during our service, and in this prayer of confession, I ask that men pray and agree with God about their sins. Jesus calls us to this in the disciple's prayer. But I also request that we always move on to talk about our new identity in Christ. This is what Paul said in Romans 3. We who believe continue to fall short of the glory of God, and yet we are justified! We are declared righteous. Do you believe that? But not only do you believe you're declared righteous. Do you also believe that you have new life in Jesus? Do you affirm this?

Now listen carefully, simply affirming this doesn't make it true. Paul isn't simply saying, "Have positive thinking. And if you think this is true, then it'll become true!" No, Paul is saying it is true. Will you preach this truth to yourself daily? When temptation calls you on the phone, are you going to listen to it or are you going to hang up? When you get bit by sin, are you going to believe its venom will kill you or do you believe that Jesus forgives and also gives healing life so you can grow in holiness? When you wake up in the morning, and you have temptations to doubt the salvation Jesus promised you, will you lean on Christ and believe that through faith, he saved you or will you despair? Paul, in verse 11, is calling believers to trust and preach the truth to our souls. If we believe Jesus really did die and rise again for us, then we have died and will rise, too! But what does this look like practically? When we say that God's design is to kill sin's control, we could be tempted to think that God simply does the work and we sit back and wait for God to do it.

In our growth in holiness, God is not like a surgeon who puts us to sleep and then someday we wake up in Heaven, healed. I've had it happen in my life, when I was younger in the faith, where I'd have temptations to sin and I'd pray and pray that I wouldn't sin. But when the opportunity arose, I'd sin. I'd get upset at God because I thought that "Let Go and Let God" was a sufficient mantra. But God has saved us so that *we too* would war against sin. **God's design is to murder sin's control and influence in a believer's life.** God does this by placing us in Christ, but he also murder's sins control through empower us to kill it, too.

In other words, God already placed us in the realm of Christ, and now, in this not-yet time period, he gives us the grace to increasingly live it out. In what follows in verses 12-14 are some of the few statements of command found in Romans 1-11. I want to highlight this because most of chapters 1-11 are statements of fact. Paul is teaching realities. Once we get to chapters 12-16, we're going to find a ton of commands. But commands are rare in chapters 1-11. Yet, we find commands here in, actually, verses 11-14. Consider ourselves dead to sin. And then, the following verses tell us what this looks like practically. This is huge for Paul to draw some conclusions here. And I'm grateful he's done it. So, again, God has united us with Christ and thus murdered sin's control. In verses 12-14, we also see that

2. God empowers us to obey in in this life (vv. 12-14).

⁹ [*The Holy Bible: English Standard Version*](#) (Wheaton: Standard Bible Society, 2016), Ro 6:11.

Verses 12-14 say this: ¹² Let not sin therefore reign in your mortal body, to make you obey its passions. ¹³ Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness. ¹⁴ For sin will have no dominion over you, since you are not under law but under grace. ¹⁰

Because God has given us all grace in Jesus, Paul now says, “Don’t let sin reign in your mortal body, to make you obey its passions.” By the way, the very fact that Paul says this means that it is possible that, in practice, we can allow sin to control for a season. But notice that he’s saying that we can *let it reign*. This doesn’t mean that sin has total control, but we can give it ground in our mortal bodies. After all, in verse 14, Paul says “sin will have no dominion over you.” Putting this together, we always have to remember the context of words. Sin doesn’t master us, but it can gain control in areas. We can give it control, but ultimately, it will not have total dominion over us. So, Paul is saying that those of us who are united with Christ allow sin to make us obey its passions.

This statement can confront us in multiple ways. First, sometimes people might say, “But the sin was so powerful and I just couldn’t help myself!” What? That’s not confessing reality. You might have felt like you couldn’t help yourself, but Jesus didn’t rise from the dead so that you couldn’t help yourself. This statement also confronts us in our tendency when we say, “But it’s just so hard.” We feel like that’s a good excuse. If it’s difficult, then it’s at least somewhat ok, right? Wrong.

Now, I’m not saying that God is no longer gracious with us in forgiving us. He knows our frame, and he remembers that we are dust. But, we don’t find freedom in lying to ourselves about reality. Sin is sinful. And God has given us freedom! If I had a child learning to walk and they were frustrated with falling, I wouldn’t say, “Well, it’s just too hard. Sit the rest of your life.” No. I’d say that they have the ability. Keep trying. Keep working. Keep moving forward.

Once you understand we can’t make excuses, you might ask, “Well, what does it look like to *not obey sin*? Verse 13 tells us to **not present our members to sin as instruments of unrighteousness, but to present ourselves to God as instruments for righteousness**. This is a command, but it might sound a little confusing. The term instrument could mean a few different things, but it’s more than likely a term for some sort of war equipment. Sin is opposed to God, and God is opposed to sinfulness. How can we who have died to sin revert back to warfare against God? Sin is contrary to our new nature in Christ. And, when we sin, we allowing ourselves to be used as armament for the enemy. His warfare is only destruction – it’s unrighteous. It’s unjust. So, Paul says, with the freedom you have in Christ, until he returns, daily decide to present yourself to God as instruments for righteousness.

God is at war with sinfulness. God is at war with the blindness of the sinful flesh. Think of Jesus’ own words in the Sermon on the Mount, where Jesus said that we must pluck out our eyes and cut off our hands. That’s warfare with our sinful impulses. Yet, too often, I hear others and even my own sinful temptations urging me to say, “It’s not that big of a deal.” Or, “It’s not as bad as so-and-so.” Or, “But it’s just too hard.” Or, “This is just part of my personality!”

Are you kidding me? Why do we justify presenting ourselves as destructive instruments for unrighteousness, especially since God has placed us in Christ? Look at verse 13 again. There’s a superior

¹⁰ [*The Holy Bible: English Standard Version*](#) (Wheaton: Standard Bible Society, 2016), Ro 6:12–14.

alternative. Paul says you either present yourselves to sin. Or, you present your self to God. Sin is impersonal. But God's not an impersonal force, is he? And, sin only destroys, but look what Paul says God has done. God has brought you from death to life. And sin leads to condemnation. The warfare that sin wages has lost. Yet, God promises to work through us for righteousness – which is eternally victorious.

Ventura, Paul is writing in a way to reveal what should motivate us. Living in the realm of grace, living in Christ, means we should be motivated by the personal, loving, gracious God who has set us free from death to life. But, living in grace doesn't mean that life will be easy. It doesn't mean that warfare against sin will be easy. Nor does it mean that sin won't try to take control.

But, living in Christ means that you have a Father who has set you free and he has set you free to present yourself daily, moment-by-moment in his loving arms. And, believing that you're in Christ, you fight against sin. Believing you're in Christ, you discipline yourself for godliness. Believing you're accepted and loved by God, you now love God in return. That's not legalism. That's grace.

Having said this, though, you could still think, "But it is so hard. And, Pastor Timothy, you don't know how weak I am. I fail so often. How can I know I'll persevere?" I want to take a moment to be very transparent with you. Sometimes people look at me and they think, "Wow, Pastor Timothy. He's so spiritual. I bet he hasn't had many problems in his spiritual journey." But, I need to glory in God right now and say this: There have been multiple seasons in my life where if God was not holding on to me, I would have run from him. There have been times in my life where it seemed as though I felt the palpable presence of the forces of darkness. There have been seasons in my life where temptations were so utterly strong, I literally wondered if I was going to be a Christian the next day. I wished to die just to bring relief.

A couple years ago, I came across a journal I had during one of those dark seasons. The tears I had at that time have permanently crinkled the pages. You can see how my handwriting moves from orderly to chaotic. I was in spiritual upheaval. I felt as though Satan was sifting me like wheat and God had given him permission – like with Peter. I was being lifted up just to be crushed. But Ventura, do you know what Jesus said to Peter? Jesus didn't say, "But I'm going to stop him." He said, "But I am praying for you." Those words come with such love. And, in my own life, I can see the work of God sustaining me. I'm standing here right now, preaching on the grace and goodness of the God who loves me and keeps me. And he'll do that for all his children. Somehow, God has carried me through every trial and graced me with endurance and perseverance. I am confident when I say the only reason I've persevered is because of God's loving grace towards me.

And, this is what Paul says in verse 14: ¹⁴For sin will have no dominion over you, since you are not under law but under grace.¹¹ When he says sin will not have dominion over you, he's saying that ultimately sin does not rule you – and it never will ever again! It may feel like it, but it doesn't. Like the illustration I gave last week, sin can be like a former slave master inflicting fear on a former slave. But the former slave must remember, the slave master will never ever be their slave master again!

And why will sin not ever be our slave master again? Paul says it's because we are not under the law but under grace. It would seem like Paul should have said, "because you are not under the power of sin, but under God's power." But he says that we're no longer under the law. What does that mean? That means

¹¹ [*The Holy Bible: English Standard Version*](#) (Wheaton: Standard Bible Society, 2016), Ro 6:14.

that we aren't under the system of Law that says "do this and you will live." We're not under the Law which was intended to highlight our sin. God didn't save us and put us in Jesus so that he could pinpoint how bad we are! No, he placed us in Christ to murder sin and to cause us to live in the freedom he gives to us! Therefore, living under God's grace means that he promises his righteousness, his forgiveness and also, he promises the freedom to fight sin and grow in godliness.

This is reality. Paul says, **"Sin will have no dominion over you." This is a promise of God, and God always keeps his promises. Sin's control is dead. Therefore, if you are a follower of Jesus, God will murder sin's influence in your life. And, as a result, you will persevere.** So, what's your motivation? God's grace or self? Are you a legalist or have you been saved by grace? I'll tell you what. These kinds of promises were some of the only promises that kept me moving forward in the past bleak seasons. I'd pray, "God, you made this promise. If I'm a Christian, I can't give up. Do the work!" And then I'd get up and seek to do what God called me to do. In some ways, it felt like legalism. It felt like I didn't want to. But there was something burning deeper in me. The majesty and goodness of God was still burning in the midst, even if at times it only felt like an ember. Yet, God's promises were true. I couldn't let sin master me, and I see now how God has grown me! All of grace, I'm here today. And all of grace, I'll persevere. What about you? Do these promises strengthen? Are you motivated by grace?

Someday, Jesus will come again. And, when he does, we will be resurrected. We will have had war-torn earthly bodies, but when he comes again, he'll get new bodies – renewed like Jesus. We will never die again. And sin will be completely abolished as we live with our Lord and Savior for all eternity. Praise God for his grace. I pray you know it. If you're a believer, I pray that you'd cling to the precious promises of Christ. If you haven't trusted in Jesus, I pray that you would see how God loves through Jesus. Jesus came to take the punishment of your sins so that you would not have to experience it, but instead, you can experience and know God for all eternity. Would you turn from your sinfulness and depend on the Lord for life and love?

Praise God for his super-abounding grace.

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