



Sermon Transcription • Abbotsford

September 23/24 2017 - Jeff Bucknum Free in Christ - (Romans 6:1-14)

[Please Note: This transcript has been lightly edited for ease of reading. Also, some headings have been added in square brackets to aid the reader in locating portions of the sermon.]

Little Tommy was doing very badly in math. His parents had tried everything. They tried tutors and flash cards and special learning centres, everything they could think of. Finally, in a last ditch effort, they enrolled Tommy in the local Catholic school. After the first day, he came home with a very serious look on his face. He didn't say hello to his mother, but instead went straight up to his room and started studying. Books and papers were spread out all over the room and little Tommy was hard at work. His mother was just amazed. She called him down to dinner and to her shock, the moment he was done, he marched back up to his room without a word and in no time he was back hitting the books as hard as before. This went on for some time, day after day, while his mother tried to understand what made all the difference. Finally, little Tommy brought home his report card. He came in the door and he quietly laid it on the table and went up to his bedroom, as he always did now, to study. With great trepidation, his mom opened it up and she saw, to her surprise, that little Tommy got an A in math... She could no longer hold her curiosity. She went to his room and said, "Son, what happened? Was it the nuns?" Little Tommy looked at her and shook his head. "Well then," she replied, "was it the discipline, the structure, the uniforms? What was it?" Little Tommy looked intently at her and he said, "Well, Mom, on the first day of school, when I saw that guy nailed to the plus sign, I knew they weren't fooling around." [laughter]

Probably not an appropriate church joke, but... It's not an appropriate church joke because most of the people who are sitting in here right now, okay, if you're a Christian, and you think, "Jesus is obviously more than a guy on a plus sign. How did this little kid not know that?" We use words like "he's the crucified and risen Lord", to describe Jesus. "He's the exalted King, he will return to judge the living and the dead", right? "He's the ruler of all forever and ever, amen." *That's* who Jesus is, not just some guy on the plus sign. He say those words, but I wonder if you looked at the way we live our lives, do we believe that Jesus is Lord of all, including us, or just some guy on a plus sign? I'm not asking what your profession is, I'm asking you if you canvassed the Christian community and you were able to take stock of their lives and how they lived, would their lives speak about Jesus as Lord or plus sign guy? If you've been around the church long enough, you know full well that the answer to that question is probably more the latter. The lives of Christians don't really impress us.



J. Robertson McQuilkin, years ago he wrote about this problem. He said,

“What is the average Christian experience? Church members typically think and behave very much like morally upright non-Christians. They are decent enough, but there is nothing supernatural about them. Their behaviour is quite explainable in terms of heredity, early environment, and present circumstances. They yield to temptation more often than not, lusting when their body demands it, coveting what they do not have, and taking credit for their accomplishments. The touchstone of their choices is self-interest, and though they have a love for God and others, it doesn’t control their life. There is little change for the better; in fact, most church members do not expect much improvement and are little concerned by that prospect.”

Yeah, he’s probably right, but should he be? I mean that question. I mean, Christians have been saved by Jesus and they are on their way to an eternity with him and we are living here and now with Jesus as our Lord. How much freedom from sin ought we experience in the present life? Does it still master us? Should we be getting better? And, if so, how much?

These are the kinds of questions that Paul is really interacting with in Romans 6. It’s a great passage of scripture about the Christian life, about, in Paul’s mind, what normal Christian living ought to entail. So, I want to study it with you under three stages. He outlines this himself. He’s going to ask a question first, he’s going to give an answer that has quite a bit of detail—so when we get to that section, I’m just going to walk through the passage with you and show you exactly how he’s trying to argue this—and then, finally, he gives his own implications. If you want to know what Paul’s application is, like “What should I take away from this?”, he gives those to you at the end. So,

1. The Question
2. The Answer
3. The Implications

[The Question]

Here’s the question: Romans 6:1,

“What shall we say, then? Shall we go on sinning so that grace may increase?”

Now, I want to stop there and just give you an idea. Paul’s using what we call a rhetorical device called a diatribe. The diatribe is a way for you to engage your audience by creating a fake conversation partner, it’s kind of schizophrenic. It’s basically asking yourself a question that you are now to going to answer. It’s a great way of moving an argument forward.

“Am I going to talk about the diatribe today?”

“You bet I am.”

“When I talk about it, am I going to explain exactly what it means?”

“Yes, I hope I will.”

“And, when it happens, will you be enthralled?”



“Yes I think you...”

So, you're going back and forth and it has sort of this courtroom drama feel to it. Every question that is raised in the diatribe is a question that naturally arises in the minds of people who are listening or reading you, based upon what you just said. It's like a misunderstanding they might have that you want to head off at the pass by asking the question that they are thinking. So, let's go back two verses and understand why it is that he raises the questions. Romans 5:20-21,

“The law was brought in so that the trespass might increase. But where sin increased, grace increased all the more, so that, just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord.”

Interesting phrase. “... But where sin increased, grace increased all the more...” So if you're a Christian, no matter how much you sin, God's grace will flood you more. Maybe that's a good image to play with there. You're in a boat. It's starting to flood your boat. You've got a little bucket and you're taking the bucket, as the water is coming in you're dumping it out as quick as you can, but every time you take in some water and you throw it out the other side more water comes in. You can't catch up to the flood. Well, this is the idea that Paul's got. Listen, every time you sin God's grace will flood over you. Every time you take the bucket out and you throw it, more grace will come into your life. If that's the case, if where sin abounds grace abounds all the more, couldn't we then say that the way to get more grace is to sin more? Sweet! This is the greatest religion ever!

There's an old story about a pastor who goes and visits a new parishioner, somebody new coming to his church. It's a little church, so, he goes and visits, drives out, parks his car, get inside the house, they talk for a little bit about football and about the different things that are going on. They're holding their cups of tea, and, finally, the pastor gets around to asking this question. He says, “So, how's your relationship with God?” This new attender to his church says these words. He says, “There's not much to tell. I like sinning, God like forgiving. We get along just fine.” That phrase actually comes from an old poem by a guy named W. H. Auden. Auden's trying to interact with the idea that, listen, if you actually go out and you tell people that Jesus will forgive all their sins and where sin abounds, grace abounds all the more, then, he quotes in his poem,

“Every criminal will say, ‘I like to sin and God likes to forgive. Really the world is admirably arranged.’”

Romans 6:1,

“What shall we say, then? Shall we go on sinning so that grace may increase?”

Now, Paul's going to answer this question, but before we do, can I just pause for a minute and make this really important point? You have understood the gospel of grace rightly if you ask this question. This is a natural question that arises if you understand the Christian Gospel rightly.



Martin Lloyd Jones, one the great preachers in the 20th century, a British guy, he was preaching on this passage and when he got to Romans 6:1, in dealing with this question, this is what he said,

“First of all, let me make a comment, to me a very important and vital comment. The true preaching of the gospel of salvation by grace alone always leads to the possibility of this charge being brought against it. There is no better test as to whether a man is really preaching the New Testament gospel of salvation than this—that some people might misinterpret it to mean that because you are saved by grace alone it does not matter at all what you do; you can go on sinning as much as you like because it will redound all the more to the glory of grace. That is a very good test of gospel preaching. If my preaching and presentation of the gospel of salvation does not expose it to that misunderstanding, then it is not the gospel.”

So, I was sitting at a lunch meeting at one point, years ago. I had read a book called *What's so Amazing About Grace?* by Phillip Yancey, in which Yancey argues that there is nothing you can do to make God love you more and there is nothing you can do to make God love you less. That's his thesis, that's his main argument. “Where sin abounds, grace abounds all the more.” That's his *main* argument. I was telling this friend, “This book has had such a huge impact on me to realize how much God loves me and how secure I am in him. That even though I continue to sin, God just *overflows* in his grace toward me.” My friend, between bites of French fries, said to me, “Do you know, that book really concerns me.” I said, “Why?” “Because some people are going to read that and they're going to think that just because God loves them that much they're just going to do whatever they want. That doesn't motivate you to holy living. You got to tell people that God expects something from them.” Yeah, but that's not the Gospel. The Gospel is that Jesus fulfilled the law, obeyed perfectly on your behalf, and every time you sin, God doesn't look at your sin, he looks at Christ's righteousness.

[The Answer]

So, should we continue in sin so that grace might increase? Ready? Here's his answer,

“By no means! [The Greek here is great, mega noita! No way!] We are those who have died to sin; how can we live in it any longer? Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death?”

Do you see that phrase, right, “Don't you know?!” See, we're talking right now about the problem of low-level Christian living. The problem of low-level Christian living is one of ignorance. The *you don't know who you are*. Listen, I understand the question, says Paul. I get it, yes, that's a natural question that would arise based upon what I just said but what you don't understand, Christian, is that you have a fundamentally different relationship to sin than you were prior to you being a Christian. You've been baptized into Christ Jesus which means you were baptized into his death. Now, this is a great image that he's made. I've used this image before in our church years and years ago, so I'll do it again. This is the passage from which I get this idea. So, I've got a bottle of water here. The word *baptized* means immersed, okay? So, I'm going to immerse my American penny, because I couldn't find a Canadian one, [laughter] right? So, I'm going to take my American penny and I'm going to put it into the water—I'm going to baptize it in the water. [Drops coin into bottle of water] There we go. It's been baptized,



it's right there on the bottom and I'm going to seal it here. Now, here's what's interesting about what has happened here. Everywhere that this bottle goes is where the penny goes now, yeah? They're united. There's a kind of union that's taken place here. So, if I take this bottle and I just chuck it across the room, you could say, "Why'd you throw the bottle across the room?!" You could also say, "Why did you throw the penny across the room?" Right? If I try to do the bottle flip, I did the flip with both the bottle and the penny because what happens to the bottle is what happens to the penny. This is what it means to have *union*. So, Paul's argument here is, look, through baptism, you have *union* with Christ. And that means what happened to Christ has happened to you. So what happened to Christ? Well, Romans 6:4-5,

"We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life. For if we have been united with him in a death like his, we will certainly also be united with him in a resurrection like his."

See, he's kind of drawing you into a baptism ceremony. So, we at our church, we do baptisms from time to time and we get a big tub down here and, when someone who believes in the Lord Jesus, we will baptize them here or maybe we will go out to a lake somewhere and we will have all of us on a hillside watching people be baptized. If you were to be baptized, what happens is that, I take you, we go in the water together and I say, "Do you believe on the Lord Jesus Christ for your eternal salvation, do you believe him be Lord of all?" You say, "Yes, yes, I do", "Okay, based upon your profession of faith, I baptize you in the name of the Father, and of the Son, and of the Holy Spirit." Then I take you and I put you down underneath, right? You are being submerged, immersed, dying is the image because you're dying with Christ, just because Jesus he died, he went into the earth, right? I'm going to keep you down there. Some of you need to stay longer. [laughter] I'd keep you in there, but you're not going to stay there, because Jesus didn't just die, what else? He rose. And so, I'm going to pull you back up. So baptism signifies, it's a symbol, physically, of what has spiritually taken place in the life of a Christian. Died with Christ. Raised with Christ.

So, Paul wants to talk about both of those. What does it mean, then, that you died with Christ? Romans 6:6-7,

"For we know that our old self was crucified with him so that the body ruled by sin might be done away with, that we should no longer be slaves to sin- because anyone who has died has been set free from sin."

Isn't that great? So, in other words, he's saying, "Look, because you've died with Christ, the power, the ruling authoritative power of sin has been severed in your life, because death severs the relationship with *all* ruling authorities." Maybe the best way to do this is to give you a little illustration. My father, the first conversation I ever had with my dad on economics was about my dad being really angry at an inheritance tax that was going to be put into place in the United States. I don't know if he was inheriting money at the time or not, but the idea was that, in the U.S, they were considering if they



should we tax the money that is passed on from someone who has died to someone else?. And my father was incensed because he kept saying to me,

“You cannot tax a dead person!”

“But the person who is receiving it is alive.”

“Yes, but it is the dead person’s money! You cannot tax dead people because the relationship with the state to a dead person has been severed, Jeff. You cannot conscript them into the military!”

“Why would you do that?”

“Doesn’t matter! You can’t! Every relationship that they have to the government is severed when you die! They don’t have to answer the laws anymore.”

Isn’t that great? When you die, you don’t have to answer the laws anymore, you can speed all you want. [laughter]

This is Paul’s point, though. Sin is the ruling power over the lives of everyone, you *have* to do its bidding. But if you die, you don’t have to anymore. And you *have died*, Christian. Now you don’t have to do its bidding, right? Isn’t that the language there? That we should no longer be slaves to sin because anyone who has died has been set free from sin. This is remarkable. There’s a man named Neil Anderson who has written lots and lots of books. He was in a conversation once with a guy who didn’t believe in Jesus. The guy who didn’t believe was like, “You know what? This is dumb, you Christians always talk about how your lives are different than the lives of other moral people. That’s not true. That’s just not true. I don’t see any difference between Christians and everyone else around. And until you can prove to me that there is a difference, I’m just not going to believe.” So Anderson said, “Okay. Tell you what, let’s have a little contest. Here’s what I want to do. I want you to go out and I want you to buy a Playboy magazine.” This was back in the day. “I want you to go and buy a Playboy magazine, put it by your night table, right next to your bed, and I will go out and buy one and I’ll put it by my night table.” By the way, can I just give a caveat? This is a dumb idea, right? You’re sitting there going, “Well, the pastor said I could buy a—.” No. That’s not what I’m saying. Anderson... just follow. “So you go buy it and I’ll go buy it and we’ll put it on a night table. Here’s what I promise, I promise that I won’t look at that magazine for an entire month. It will sit there. I won’t look. But I guarantee you that within a week you will.” The guy’s like, “Whatever! I totally can not look at something like that, it’s easy.” “Okay, it’s good. We’ll bet dinner and at dinner we’ll discuss the difference, because I’m going to guarantee you that you will look.” And so this guy goes away. Anderson goes away. After the second night, the guy calls him. “Okay, look. This is dumb. I’m just going to admit that I looked at it and stuff like that. But I bet you have too!” And Anderson’s like, “No.” He went for the entire month, didn’t. They get together at dinner and the guy’s like, “Why didn’t you look! I don’t get it, are you not— every red blooded male is going to look at that magazine. What’s wrong with you?” He said, “The difference between me and you, me the Christian, and you is that I’m freed from sin and its power and you are not. It masters you, man. So when it calls, you have to answer. But me? I don’t have to answer. It calls, don’t get me wrong. It’s a temptation, but I don’t have to answer it. We have a fundamentally different relationship to sin because I’m in Christ.”



But, you know, he didn't just die, right? He rose! So, Paul wants to interact with what that means. Romans 6:8-10,

“Now, if we died with Christ, we believe that we will also live with him. For we know that since Christ was raised from the dead, he cannot die again; death no longer has mastery over him [Did you get that? *Death* no longer has mastery over him. Sin didn't have mastery, and now death doesn't have mastery]. The death he died, he died to sin once for all; but the life he lives, he lives to God.”

You're free from death's power?!

I used to live above a morgue. When I was a youth pastor in this little town, okay, in the middle of Eastern Washington, I lived above a morgue. It was the only place we could get to rent for that cheap. I don't know why.[laughter] Weird things happen when you're living above a morgue. So, middle of the night, the garage door will go up and the car will screech out and you're like, “Oooh!” You wake up and you know. And when it comes back and it closes the garage door, it's a little creepy and you're like, “Oh-kay! So now there's another dead person in the building.” When I used to have to pay the rent, I would go down to Walt, who was our landlord, and I would bring the rent cheque in, but I would go around corners like this [peering] just to make sure nothing was happening. But, inevitably, I would go into a room where he was doing the makeup for a dead person. “Oh dear! Here's the cheque.” And I would walk away. They had a coffin elevator in this building, I was a youth pastor- we used to take kids up and down the coffin elevator, right? There's not a lot to do in this little town, so this was fun!

I told my father-in-law, who was the pastor of the church after a while, I said, “Look, this is so weird, living above” after six months living there, I said, “I don't think I've been around this much death in my entire life.” I said, “We talk about it, my wife and I, we talk about it, we think about it. The middle of the night, you're thinking about it. I've just never considered death this much.” And my father-in-law said, “Of course you haven't, you live in the western world where everybody avoids any discussion about it.” Go ahead and try to talk about death at a dinner or anything like that. People are like, “What are you doing?! Stop it, it's time to live! We don't want to talk about death or think about death.” It's why we dress people up and make them look alive when they're actually dead at the funeral. There's nothing wrong with that, it's just it's our expression as a culture saying we want to keep death at arms length, let's not think about it because it freaks us out. Fear of death, it's coming for everyone, we're just so scared.

And yet Christians, you know, historically, they say some crazy stuff about death. So here's the Apostle Paul when he is in prison and he's facing the prospect of his own death. He doesn't think he's probably going to get out. He knows the government is probably going to kill him and here's what he says in Philippians 1:20-21,

“I eagerly expect and hope that I will in no way be ashamed [meaning that I won't reject my message that I have been preaching] but will have sufficient courage so that now as always



Christ will be exalted in my body, whether by life or by death. For to me, to live is Christ [so if I keep living in the flesh, I'm going to exalt Christ and preach Christ. For me, to live is Christ] and to die is gain."

What? To die is gain? Who says that kind of nonsense? That's nonsense. To die is loss, you know that, right? It's complete loss! It's the definition of loss. But Christians say, "No, to die is gain because death is not going to have mastery over me." See, Paul's attitude is that I'm in Christ. Yeah, and I died to sin's power and I'm going to die to its presence because death don't own me. "Where, O Death, is your victory? Where, O Death, is your sting?" Who says that? Christians do. They taunt it. They don't cower before it.

I was talking this last summer to a friend, this was on our podcasts, I was talking to a friend Kendra Gerbrandt. She's one of our pastoral interns and she's a palliative care nurse and so she's been around death a lot, walked families through that process. And I asked her on the podcast a question I've asked her in the past. "So, is there a palpable, like substantive, difference between the way Christians act in the hospital rooms with their loved ones dying and the way that non-Christians act?" And she, without even breathing, was like, "Oh yeah! But don't get me wrong, Jeff, you need to understand it's not like there's not sadness. Of course there's sadness. And it's not like there's not fear because of course there's fear, right? There's a little trepidation about the unknown and all of that stuff, but in every room with Christian people, there's always this sense of sweet hope. That even though we're really sad about this circumstance and how things are going to go, there's this undercurrent, this tone, that keeps coming through. But this isn't the end. We have a hope. But in rooms where it's not Christian there's none of that! All it is is just fear and trepidation and sorrow and mourning and grief and 'We're losing everything!' Compared to 'No, this could be gain.'" Christians see death differently because Christ has released us from its power.

[The Implications]

So, his answer here is pretty simple, okay? Should we continue sinning so that grace might increase? No! You don't owe sin *anything!* You are freed from it! That's what's true about you. So now he's going to apply it. So, if that's what's true about you, how, then, should you live? If you are a free person, should you act as a slave? Listen to what he says. Here are the implications in Romans 6:11-14,

"In the same way, count yourselves dead to sin but alive to God in Christ Jesus. Therefore, don't let sin reign in your mortal bodies so that you obey its evil desires. Do not offer any part of yourself to sin as an instrument of wickedness, but rather offer yourselves to God as those who have been brought from death to life; and offer every part of yourself to him as an instrument of righteousness. For sin shall no longer be your master, because you are not under the law but under grace."

Do you realize, in this passage, when he's describing who you are, it's all what we call indicatives. It's all statements of fact. And then he gets to this point, and he's like, "Okay, so let me give you some imperatives, then, based on the indicatives. This is who you are, therefore *act like it.*" And he gives you two categories of command. The first one is in the first verse there, "In the same way, count



yourselves dead to sin..." You need to consider what's true about you because I know you don't feel like you're dead to sin, but you need to realize that that feeling is misleading you. What's true about you is that you are dead to it. You don't have to obey its lusts.

There is a legendary story— when I use the word legendary, I don't mean *Awesome Story!*, I mean legendary, like, probably not true— okay, there's a legendary story though that's been passed around for years about a guy named Nick Sitzman. Here's how it goes: Nick Sitzman was a strong, young, bull of a man, who worked on a train crew. It seemed Nick had everything: a strong, healthy body, ambition, a wife and two children, many friends. However, Nick had one fault, one significant fault. He was a notorious worrier. He worried about everything and usually feared the worst. So, one mid-summer day, the train crew were informed that they could quit an hour early in honour of the foreman's birthday. And, accidentally, Nick was locked in a refrigerated box car and the rest of the workman left the site. So, Nick panicked. He banged and he shouted until his fists were bloody and his voice was hoarse, but nobody heard him. "If I can't get out, I'll freeze to death in here," he thought. So, wanting to let his wife and family know exactly what had happened to him, he found a knife, and he began to etch words on the wooden floor. This is what he wrote, he said, "It's so cold, my body is getting numb. These may be my last words." And they were. The next morning, the crew slid open the heavy doors of the box car and they found Nick dead. An autopsy revealed that every physical sign of his body indicated that he had frozen to death. And yet the refrigeration unit of the car was inoperative, and the temperature inside indicated 13°C. Nick died because he considered himself to be in a situation that actually was not real. But look, you and I know that the mind is a powerful thing and what you consider to be true often times is how you live. It has massive effects on how you live. What Paul is trying to do here is say, "I know you *feel* like sin is a master over you, but it's *not*. You're in Christ, you died to its ruling power, you don't need to obey its lusts. Consider it so!"

Look, maybe some of you have bungee jumped, for some unknown reason, you have decided to go and to jump off a platform somewhere into a river or near a canyon. "This will be fun." So, you go onto this platform and you stand there and you're faced with the prospect of a mastering power over you. You know what that is? It's gravity. It owns you. Okay, so in order for you, on this platform, to jump off and to do something that is senseless and you should not do, it goes against all sorts of laws, you have to have another factor- something else, some other law- that is going to defeat the law of gravity. So, you look at your ankles and you see an umbilical cord and you think "That'll work!" Now, if you were the first person to ever do this, you probably wouldn't do it, but you know what they do before you jump, they come and take you inside and say, "This is completely safe, we've only lost, you know, 20%, no, we've never lost anybody. We do these professional checks and all of the harnesses are perfect and this cord is great, it can actually hold an entire elephant and you don't look that big, so you'll be fine, it's going to be great, you're going to have a great time!" So you're standing there on the platform, you consider the *truth* that the law of gravity can be overcome by a bungee cord. And, thus, you commit yourself to the wind and you jump. And you're like, "Eeeeeeeeh!" And you're so happy and thrilled. This is what needs to happen.

Paul's trying to say, " Listen, I know that you don't feel like sin is dead. It's not. Sin itself is not dead, but its power over you is! You need to consider it so. And jump! Act like it! Commit to it!" And isn't that



the second part of everything he says? You see, verses 12 and 14, don't let sin reign over you, to obey its lust. Verse 14, sin shall no longer be your master. You died to it! You don't need to obey it any longer. Listen, I've used an illustration before that really is from these verses. You see the language, it's reign, master. This is slave language. All through this passage, it's all the slavery. You've been freed from slavery is what Paul is saying. So, look, you've got to imagine yourself as a freed slave. I don't know, just picture yourself in the American colonies and been brought over from Africa and you've been purchased by someone you've never met and they're a harsh slave driver. You are whipped every time you don't do exactly what the slave owner tells you to do. They whip you and beat you. They have no concern for you at all, you are there as a tool, an instrument. This happens for year after year after year, there's no way out. I mean to run away is to be shot or killed. And sometimes that seems preferable to you but every day waking up is the same challenge. "I know I'm going to be owned today, I know what's going to happen." Until one day, you get purchased. You get freed by another who comes in and pays your due and they set you free. And now you're a free man, you're a free woman. And maybe two months, three months down the track, you're walking down the street of the town *free woman, free man*. And that old slave driver comes across the street on the other side and he says, "Hey boy! You get over here!" And every part of you jumps to attention. I mean, you've been doing this for so many years, you jump to attention and you know that voice, you know what's going to happen if you don't. You jump to attention and you say, "Yes Sir!" And you start walking across the street. Now, at some point, as you're crossing the street, what should happen, before you go and you submit to the authority of this guy who has no more authority over you, what should happen, in the middle of the street, shouldn't you be like, "Wait a minute... you don't own me. Eh, get lost. I'm a free man." You should consider and then you should walk away. What would we say about you if you, as you walked across the street, kept going and submitted to the authority of the wicked slave owner? We'd say, "What is wrong with you?! Don't you know how you are? Don't you know who you are?"

Hmm, Christian? Do you know who you are? Do you know what has happened to you? Do you know that you've died with Christ and you will rise with Christ? Do you know that that's true? Consider it so and act like it. Sin shall no longer be your master.

Let me pray for us. Lord, I've spent so much time in my life mulling over these verses and I'm so thankful for the truth that's in them. And yet I'm also fearful that we don't actually feel it like we ought and I know that's the case. The bark of sin is still around, we look forward to the day where it will not be around at all. At the resurrection we will be freed from its power completely, or its presence. But today, Father, we are freed significantly from its power and I pray, Father that we would live in that truth and that knowledge. Help us to. There's lots of people here who are bound to things like lust and greed and pornography and a spirit of strife. God, if you could just free us from these things- you *have* freed us. Help us to walk in the freedom that we already have. We ask in Jesus' name, Amen.