

BIBLE STUDY ROMANS 6

ROMANS 6:12-23 PART II

Pulpit Sermon #0073b

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By

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Romans 6:12-23

“Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness. I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.”

(The end of **Romans 6 Part 1** may be read below and heard at the beginning of the **Romans 6 part 2 recording.**)

Verse 10: *“For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.”*

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Now I want you to stay with me right here. Here we have the same declaration concerning our Lord and Savior as we have in **verse 2** concerning the believer. Now will you look at that? Look at **verse 10** first. *“For in that he died, he died unto sin once.”*

Christ died unto sin. What does **verse 2** say? *“God forbid, how shall we, that are dead to sin, live any longer therein?”* Christ died to sin. We died to sin. Now then, stay with me and listen. Whatever the expression signifies in **verse 10** it signifies in **verse 2**. Christ died to sin. We died to sin. It says here in **verse 10** He died to sin. Death hath no more dominion over Him. He died to sin and He lives unto God. **Verse 2** says we died to sin and we don't live anymore in sin. We live unto God. So whatever it means about Christ, it means about me doesn't it? He died to sin. He lives to God. I died to sin. That's why I live to God.

Let's see what it means. Most of the Methodist writers and other what we call “free-will” writers say that we died to the power of sin. That's what they say **verse 2** is. We died to the power of sin. Well, Christ never felt the power of sin. Christ couldn't die to the power of sin because He never felt the power of sin. Christ felt the guilt of sin. The guilt of our sin was upon Him. He was numbered with the transgressors. He died to the guilt of sin. The guilt of our sin which He took upon Himself. That's right. Christ died to the guilt of sin. We, dying with Christ, died to sin precisely in the same way that He died to it. He died to the guilt of sins! Death hath no dominion. Sin hath no more dominion! No condemnation. He is free without sin. He that is dead is free! Justified! Our dying with Christ brings us into an entirely different state from that in which we formally were in in respect to our relationship with God. Having been delivered from sin's guilt being dead to it we are in consequence, delivered from its reigning power.

I want to read you something that **William Romaine** wrote on **verse 11**. *“Likewise reckon ye also yourselves to be dead indeed unto sin.”*

The same way Christ died to sin; He died under the guilt of sin. He died to sin's guilt. One time. To sin's condemning power and death hath no dominion over Him. Likewise, reckon yourselves to be dead in the same way but alive unto God. Now I want you to listen to this. It won't take but a minute to read it but it's important.

William Romaine said, “True spiritual mortification,” (and that's what we are after aren't we? Mortify therefore your members which are upon the earth). “True spiritual mortification does not consist in sin not being in you. To deny that would be to make God a liar. To deny that would be to deceive yourselves. True spiritual mortification is not in sin being crucified daily. There must be something more than this to establish a perfect peace in your conscience. That is the testimony of God concerning the body of sin. God has provided for your perfect deliverance from sin in Christ, everything needful for that purpose was finished by Christ on that cross. He was your Surety, your sins were crucified with Him, they were put to death when He died, He was your covenant head, He was your legal representative, the law has no more right to condemn you than it has to condemn Him, justice is bound to deal with you as it has dealt with your risen Saviour.

You are dead to sin. If you don't see this, if you don't see this complete mortification in Christ and Christ alone, then sin is going to reign in you. Sin is going to have its way with you. No sin can be crucified either in a heart or a life until it is first pardoned in the conscience. If it is not pardoned in the conscience, if our hearts condemn, us there will be want of faith to receive the strength and power of Christ by whom alone it can be crucified. If sin is not mortified in its guilt, it will never be subdued in its power. If the believer does not see his

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perfect deadness in Christ, he will open a wide door to unbelief. If he doesn't see his completeness in Christ and Christ alone, then he will leave room for self-righteousness, legalism, and personal merit. That's the most dangerous position a man can be in."

Now in this second half of **Romans 6**, the apostle is exhorting believers to live agreeably to the holy nature which they have and to live agreeable to the design of the gospel. This is the object of the verses which I read this evening. Two things are pointed out all the way through this last half of **Romans 6**; that we should live agreeably to the holy nature which God has given us and that we should live in a consistent manner with the design of the gospel.

We know that those who are justified are sanctified. You cannot be sanctified unless you are justified. You cannot be justified if you are not sanctified. Christ lives in every believer. He said if any man have not the Spirit of God he is none of his. As many are as led by the Spirit of God are the sons of God. If we are sons of God we are led by the Spirit of God. If we are led by the Spirit of God we are sons of God. The Holy Spirit has given to every believer a new nature and a new heart; a heart that loves God and a heart that loves God's law. Every believer loves God. Every believer loves God's law.

Yet God is pleased to allow us to act with Him in sanctification. If you'll turn to **Phil. 2**. This is important here to lay a foundation for what I'm going to be teaching. In the first part of **Romans 6**, Paul has proved that the doctrine of justification by faith does not lead to sin. It's the foundation for holiness. The last half of this chapter there are two things given. We don't want to try to get any more than those two things. We are exhorted to live agreeably to the holy nature which we have. We are exhorted to live consistent with the design of the gospel.

Every man who is justified is sanctified. No question about that. There is no such thing as carnal Christians. There are Christians who act carnally but there is no such thing as carnal Christians. There is no such thing as a man who has received Christ as his Saviour but not as his Lord. There is no such thing as a believer who does not have the Holy Spirit. If any man has not the spirit of Christ he doesn't belong to Christ. There is no such thing as a man who is the son of God who is not led by the Spirit of God. But God almighty has been pleased to allow us to work and to act with Him in the sanctification.

Phil. 2:12-13; *"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure."* It's God that works in you to enable you to want to do His good pleasure and enable you to do His good pleasure. It is God who works in you both to will and to do of His good pleasure.

Phil. 2:14-16: *"Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain."*

Now these exhortations which follow, beginning with **verse 12 in Romans 6**, are outward means which God employs to affect His holy purpose. These verses which follow are outward means. God is pleased to use means to affect our righteousness and holiness.

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In verse 12: *“Let not sin therefore reign in your mortal body.”* Now since Christ reigns in the believer’s heart, sin should not reign and shall not reign. Sin is always pictured as a king, a reigning power. Sin rules in the world but it doesn’t rule in the believer. Sin is king in the world but it’s not king in the believer. Christ is King. Sin cannot be king where Christ is King. We are dead to sin but sin is not dead in the believer. It struggles. It makes war. It tries us but it cannot dominate us. It cannot control. It cannot reign because Christ reigns. A man cannot serve two masters.

John Gill had this to say; “The lust of this body are many and flesh has great strength and are said to be obeyed when we make provisions for these things without struggle and without opposition.”

Robert Haldane had this to say; “Sin is still a force in the believer to be reckoned with. But it is not a force to be obeyed. It is not a force to be allowed to reign. Sin must be and will be by the believer constantly resisted.”

Augustine had this to say; “The apostle does not say that in believers there is no sin. While they are in their mortal bodies, sin shall be present. But sin shall not reign in the believer.”

That’s what Paul is saying in **verse 12**; *“Let not sin therefore reign in your mortal bodies that you should obey it in the lusts thereof.”* It is to be resisted.

Now **verse 13**; let’s read the King James Version and then I want to read another version. *“Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.”*

Now see if this helps. This is the same verse from the Amplified Version. “Do not continue offering or yielding your bodily members to sin as tools of wickedness but offer and yield yourselves to God as though you have been raised from the dead to perpetual life and yield your bodily members to God, presenting them as tools of righteousness.”

Here is what this is saying; those who employ the organs or the members of the body, that’s the eyes and the ears and the tongue and the hands and the heart and the thoughts and the mind and the affections and any member of the body. Those who employ these members in performing the works of the flesh and doing the will of the flesh and they are presenting their bodies to sin as servants to a sovereign. That’s what we are doing. When we allow our tongues and our eyes and our hands and our feet and our hearts and our minds and our thoughts and when we allow these members to do the works of the flesh continually, then we are yielding our members to sin as a servant to a sovereign.

Now what Paul is saying here is don’t yield your members as tools of wickedness to sin but yield them to God. Now here is what I think he is saying. Our hearts, instead of harboring grudges and malice and envy, do not yield to these things. Rather yield your hearts to God that they may be filled with grace and kindness and mercy and love. Your thoughts; let not your thoughts dwell on covetousness, materialism, the lusts of the flesh and the pride of life. But let your thoughts dwell on things which are pure and honest and holy and of good report. Yield that member, your mind and your intelligence and your imagination. Yield that member to God. Don’t yield it to be a servant of sin. Yield it to be a servant of righteousness.

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Our tongues, they shouldn't be employed in slander, criticism, gossip and finding fault; but let our tongues be employed in witnessing, in gratitude, in praise unto God. Our ears and our eyes; instead of tuned to the world's music let us tune our ears and our eyes to God's Spirit and to God's word and to God's minister. Our hands and our feet should be employed in serving not self, but serving others. You can keep on going to all of the parts of the body and what it is saying there, is do not yield your members as tools of wickedness. But offer and yield yourselves to God and your members as tools of holiness.

Now **verse 14**; *“For sin shall not have dominion over you: for you are not under the law but under grace.”*

No truth is more certain than this; sin shall not have dominion. Dominion is power, reigning power and controlling power. There is no truth more certain than this. God's faithfulness and God's glory are pledged to prevent sin from having dominion over His kingdom and over His people. In the heart of the believer sin has been dethroned and Christ has been enthroned. We are in the kingdom of our Lord where sin does not reign. We are in the kingdom of Christ where He reigns. Sin shall not have dominion over you. It shall not. There is no way for sin to dethrone Christ.

“For ye are not under the law, but under grace.” What does that mean? We were under the law. When Adam stood on this earth we were under the law in Adam as a covenant of works and we fell. We are no longer under the law as a covenant of works. We were under the law as a curse; *“Cursed is everyone that continueth not in all things written in the law to do them.”* We were under the condemning power of the law because of our sins. But in Christ we are no longer under the law. The law has been fulfilled for us in Him! We are not under the law to be condemned. We are not under the law to be cursed. We are not under the law to be justified. We are not under the law to be sanctified. We are not under the law! We are under grace. We are reconciled unto God. We are partakers of God's favor. In Christ we have God's grace and it operates in every believer.

John Gill said this and I think it's quite good. “The believer is not under law, that is under the curse and condemnation of the law, but he is under a covenant of grace. In that covenant of grace he has all the blessings afforded in Christ. Under the covenant of grace we are taught to deny ungodliness. Under the covenant of grace we have been brought unto justification, pardon and peace. Under the covenant of grace we have a reigning principle in the soul, holiness rules and holiness is not the result of law. Holiness is the result of grace. Those who walk under the law in fear and dread have nothing but their own strength in order to their obedience and sin will finally win.”

In other words, he is saying those who walk under the law as a covenant have nothing but their own strength to provide them with a righteousness and they cannot win. Sin is going to win. But those who walk in Christ are furnished unto good works by the Spirit of God who dwells in them and Christ shall reign. We are not under the law. We are under the grace of God.

Now **verse 15**; *“What then? shall we sin, because we are not under the law, but under grace? God forbid.”*

Now, these are my comments on this verse and I think they are down in the language that all of us can understand. In **verse 14** and reading all the old writers; Gill, Haldane, Augustine, and Spurgeon emphatically declares that the believer is not under law as a curse. They are not under the law as to guilt. Not under the law as a sovereign. Not under the law as a condemning power. Not under the law but under the grace of God.

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Somebody says, “Well, shall we sin because we are not under law but under grace?” The man or woman who proposes that since we are not under the law but under grace that we go ahead and sin reveals his or her total lack of understanding of the grace of God in regeneration. The man who proposes that since we are not under the law we don’t have a rule book to direct our path and direct our walk, we are not under the condemning forces and power of the law but we are totally under a kingdom of grace and under a rule of love that we go ahead and sin, that person reveals his total lack of understanding of the grace of God.

He is totally void of the grace of God and a total stranger to the new birth and a complete alien to regeneration. Now here is the reason. Before a person is converted and before a person is regenerated. Before an individual meets, Christ, he loves evil. He loves it. He not only loves it but he hates holiness and he hates God. Before a person is regenerated he loves himself supremely and hates other people. He uses other people when they fit into his pattern and into his purpose and into his plan he will shower his affections on them. But when they do not fit into his purpose and his plan he reveals his contempt.

Before a person is regenerated he hates holiness and loves evil. He loves darkness. He loves sin. He will look for every excuse to please himself and to please his flesh and to please his greed and he will hurt anyone to gain his will. That’s before a man is saved. He covets sin. He loves sin. He looks for sin. He makes provisions for sin.

After a man is saved, after he is regenerated and after he is born again. After he is brought into the family of God and under the grace of God he doesn’t love sin. He hates sin. He loves God. He loves truth and he hates lies. He loves honesty and hates dishonesty. He loves light and he hates darkness. He knows that sin is in him and he wrestles with it because he wants to be like Christ. He cries with the apostle Paul, “*O wretched man that I am!*” When he fails he grieves over it. When he falls he mourns because of it. He is not looking for an excuse to sin. He is looking for strength to avoid sin.

So when a person comes to me and says, “Well since we are under grace and not under the law then let’s sin.” Anybody who is looking for an excuse to sin doesn’t know God! The believer is looking for a reason to avoid sin. Not to get into it! He is looking for a way out of it not a way in it! The believer is looking for a way to be justified by God. Not to justify himself! So therefore I say anyone who makes a statement like that; “I believe that we were saved by grace alone and I can do what I please?” You might as well. I believe they do what they please. I really do.

But a believer is pleased to serve God and the unbeliever is pleased to serve himself. I believe everybody is doing what they please for one reason or the other. So Paul said what shall we say? “*Shall we sin because we are not under the law but under grace? God forbid!*” That’s an atrocious idea!

Verse 16: “*Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey.*” I want you to listen carefully to this. I’ve had a lot of help on this. He is dealing with the same thought as in **verse 15**.

Whoever you obey, he is your master. If you obey sin unto death then sin is your master. If you obey righteousness and grace unto holiness then grace is your master. Here is what he is saying; this is a good way to determine whether or not you have been born again. This is a good way to determine whether or not you have been saved. Paul is saying, “Don’t you know that if you continually yield yourselves to sin and if you

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continually give yourselves to ungodliness and you continue to delight in the flesh that's a good sign that sin, not Christ, is your master?" That's a good sign He says. For whoever you yield yourselves service to obey his servant you are! "*Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey whether of sin unto death, or of obedience unto righteousness?*"

Wither you obey sin unto death or whither you obey obedience unto righteousness. He is our master! The tenor of your life reveals your master! You know you hear people say, "By their fruits you shall know them." Well, Our Lord, when He said that in **Matthew 7** was talking about false prophets. He wasn't talking about choosing to look with a microscope at everybody's life and determine whether or not they are saved. He is talking about false prophets and their converts. You can determine whether or not a man is a true or false prophet by the people who are supposed to have been saved under his ministry. That's what Christ is saying.

Really and truly, the tenor of your life does reveal your master. What do you enjoy? What do you really want? What direction are you really continually going? Either Christ is your Master or sin is your master. It's revealed in your attitude. That's what he says. To whom you yield yourselves servants to obey, he is your master. If you continually yield to sin, if that is your life, if that is the tenor of your life and if that is the direction of your life. The lusts of the flesh, the lusts of the mind, the pride of life, then sin is your master. But if you are walking with Christ and your attitude toward Christ is one where you love righteousness and love holiness and love truth and love the beauty of God; then Christ is your Master.

Verse 17: "*But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.*" You were in slavery to sin. You were in bondage to sin but you have obeyed from the heart that form of doctrine which was delivered unto you.

Thank God, Paul says, you have been delivered from the bondage of sin. You have really been delivered. The shackles of sin have been broken. Just as a person would be thankful to his delivery from slavery. If a man came down and took a person right out of slavery. Right out of bondage and broke the fetters and the shackles and set him free, he would be ever grateful to his deliverer. God has delivered us from our slave master. We were the servants of sin. We delighted in iniquity. We bowed to that old cruel task master but we obeyed the gospel.

That form of doctrine here is the gospel of Jesus Christ which was delivered unto you. Thanks be unto God, he says, that you were the servant of sin and but who delivered you? The Lord delivered you. We are thanking Him for it.

2 Thess. 2: 13: "*But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.*" Thanks be unto God. You were the servant of sin but you have obeyed from the heart that form of doctrine which was delivered.

Now watch this, **Romans 6: verse 18:** "*Being then made free from sin, ye became the servants of righteousness.*"

This strangest thing and I checked this very carefully and you who have a Greek concordance at home can check the word. I want you to do it. This word, "*made free from sin,*" this is not hard at all. Back in **verse 7** the word "*free*" is used; "*He that is dead is freed from sin.*" In **verse 18** it used "*being made free from sin.*" Then in

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verse 20 it is used; “*you were free from righteousness* and in **verse 22** it is used, “*but now being made free from sin.*”

The strange thing is that **verse 7** is one Greek word and **verse 18, 20 and 22** is a totally different Greek word. The one in **verse 7** is the word which means justified. Now look it up when you get home if you have a concordance. It means declared innocent. That’s what the word means in **verse 7**. It’s justified. Here is what he is saying in **verse 7**, “*Now he that is dead is freed (justified) from sin.*” Declared not guilty. Declared totally innocent. When Christ died on the cross we died with Him and we were justified from all sin. Declared not guilty as if we had no sin at all. I have a record that is as clean and as pure and as spotless and as holy as the record of Christ. Justified from all sin!

Now in **verse 18** the word “*free*” in **verse 18** means this. It is a totally different word and yet is translated “*free.*” The word free in **verse 18** is liberated or unrestrained or as a citizen not a slave. That’s what it means. So then being then liberated from sin. In other words we have been liberated from the servitude of sin. From the actual control of sin. We have been set free!

That man outside of Christ is under the slavery of sin. Sin is his master. Sin operating in his life and in his heart, he cannot refrain from sin because he is a slave. He is not a free citizen. He is not liberated. He is under the control of sin. Sin controls his eyes and sin controls his heart and sin controls his hands, sin controls his ears, sin controls his thoughts, sin controls his mind, sin controls his affection. He is a slave!

When Christ redeemed us, He set us free from that slavery; from that dominion and from that servitude. He actually not only justified us by His death and legally gave us a clean slate but He actually liberated us from a power that once reigned. I’m saying that everybody who is saved has been liberated from sin! I’m not saying that he has no sin. You know better than that. But I’m saying he no longer delights in it. I’m not saying that he has no sin. Sin is our enemy, but sin is not our master. The hold which sin had on us in our days before regeneration has been broken. Christ has liberated us. That’s what that word means and you fellows check it and see if I’m not telling you the truth. Liberated! Set free and unrestrained! We are now citizens. Not a slave.

So these preachers can march folks down the aisle and shake their hands and say, “Now you are justified” but brother, if that man is not liberated, he is not justified. If something hasn’t taken place in him whereby he is liberated from the controlling power, from a controlling appetite, from a controlling evil force and if signs are not revealed that he has been liberated then he hasn’t been justified.

You just read this **6th chapter** over and over again and it just says, “*Sin shall not have dominion over you.*” It doesn’t say it shouldn’t. Sin shall not have dominion over you. Sin shall not reign over you. Sin shall not reign in your mortal bodies. Being made free from sin. These are statements. If any man have not the spirit of Christ he doesn’t belong to Him. As many as are lead by the Spirit of God are the sons of God. These are statements. They are not what ought to be. They are what are. That’s how we are, free. That’s what that word is. We have been liberated from the control of sin, from the servitude of sin. Sure it’s there. You know it’s there and I know it’s there but it’s not boss. Sure it’s a force that must be contended with and it’s an enemy that must be fought and it is an ugly thing that rears its head up in the dearest of God’s children but it is not a power that reigns. We have been liberated. We have been set free from the control of sin and if we haven’t been freed from sin, then we are not Christ’s.

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Look at this. Being then made free from sin you became the servants of somebody else; the Son of God. He is your King. That's what Barnard use to declare all the time. He said the gateway to the kingdom of God is the Lordship of Jesus Christ, "*If thou shalt confess with thy mouth Jesus to be Lord.*" Is Christ your Lord? Sin is not your lord if you are saved. Christ is your Lord. If Christ is not your Lord then sin is your lord. If sin is your lord then Christ is not your Lord. If thou shalt confess with thy mouth Jesus to be Lord; no man can call Him Lord but by the Holy Ghost. So we have become servants of righteousness.

Now then **verse 19**; "*I speak after the manner of men because of the infirmity of your flesh.*" What is he saying? He is saying I'm speaking to you in familiar human terms. I'm illustrating spiritual truths, Paul says, by taking illustrations from everyday life which you understand. I speak after the manner of men. Why? Because of the weakness of your spiritual understanding due to human corruption. We all are mighty weak in spiritual understanding. The wisest man here and the wisest woman tonight here in this building is dull in apprehending the things of Spirit. Aren't we? We are all awful dull. So Paul says I'm going to speak and I'm going to speak in familiar human terms. I'm going to use illustrations that you will understand. Christ did. He used parables.

Now here he goes on; "*For as ye have yielded your members (the parts of your body) servants to uncleanness and to iniquity unto iniquity; now yield your members servants to righteousness and holiness.*"

In the past, you cheerfully yielded your body to uncleanness and a spiritual uncleanness and physical uncleanness. He says, "*now,*" just as you in the past yielded up your mind to evil and yielded up your tongue to wicked words and yielded up your affections to wicked evil deeds; even now yield your members to God as servants to righteousness unto holiness. Put forth an effort. Put forth an effort and actually yield your members unto holiness and unto righteousness.

Verse 20; "*For when ye were the servants of sin, ye were free from righteousness.*"

When you were the servants of sin you had nothing to do with righteousness. Righteousness was your enemy and you wanted nothing to do with it. You were free from righteousness you were totally the servant and slave of sin. You didn't belong to righteousness at all. What benefit, he said, when you were free from righteousness and you were servants of sin what proof did you have in those things where of now you were ashamed. Now you are ashamed of it aren't you?

Go back and think about it. What benefit did sin render to you? Back when you yielded your members to unrighteousness and you said, "Well I'm having a real good time." Did you really have a good time? What benefit did it render to you? What good did sin ever bring into your life. What good did evil ever bring into your life. What good did hatred and malice and lusts and evil, what good did it ever bring into your life? He said, "None!" For the end of those things and the results of those things, the goal of those things is death. "*Sin, when it is finished bringeth forth death!*" Sin always ruins where it reigns.

But now **verse 22**: "*But now being made free from sin, (liberated and delivered) and now become servants to God, ye have your fruit unto holiness, and the end everlasting life.*" Now that you are servants of God. Set free from sin. You don't want anything to do with sin. You have been liberated from sin and from the power of sin. You have the fruit of the Spirit.

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What is it? You have peace that you never had before. I've heard people say, "Well if there wasn't a heaven I'd want to be a Christian." There is some merit in that. You have a peace that you have never known. There is no peace in sin. Christ is the only one who can give peace. You have a joy that you didn't know. There is pleasure in sin for a season but there is pleasure in Christ for eternity! You have a security that you never had. You have friends that you never had. You have a joy that you never had. You have a confidence that you never had. You have a love that you never had. Not only do you have those fruits right now but the end of the whole thing is eternal life which you never had before.

Paul said when you were the servants of sin and when you were free from righteousness and when you were doing things that you are ashamed of now, what fruit did you have? Unhappiness and Unrest! The heart of the wicked man is like the raging sea. But now that you know Christ. Now that you have been liberated from sin. Now that you have become servants of God, you have your fruit unto holiness. Peace, joy, kindness, faith, humility, love and faith.

Verse 23; *"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."*

Amen!