

# Shall We Continue to Sin?

George Gifford (1547-1620)

Romans 6:1-14

## I. The Text Opened

### A. The Text

1. Romans 6:1-14, “What shall we say then? Shall we continue in sin, that grace may abound? God forbid! How shall we that are dead to sin live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore, we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dies no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he lives, he lives unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. 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.”

a) From Romans 1:16 to chapter 5, Paul expounds on the doctrine of justification.

b) And now in the beginning of this sixth chapter, he enters into a discourse touching on the doctrine of sanctification.

c) These are two principal points of doctrine that all Christians should be well instructed and grounded in.

*(1) I understand that some do not understand the difference between justification and sanctification.*

*(a) It is necessary, therefore, that I touch on that first.*

2. “Christ,” the apostle says, “is our righteousness and our sanctification,” (1 Cor. 1:30).

a) Our righteousness is our justification.

b) Further, it is evident in this scripture that justification and sanctification are two separate things.

c) Indeed, the papists confuse them, or make them both one, making our sanctification to be our justification.

d) To be justified is to be made righteous from all guiltiness of sin, and to be acquitted and cleared from the curse and penalty that accompanies it.

e) To be sanctified is to be drawn out of the yoke and bondage of sin and sinful lusts to the service of God in true holiness.

*(1) But this is not enough to make it clear to every man’s understanding what the difference is between them.*

*(2) I must therefore speak further in this matter.*

## II. The Doctrine from the Text

A. Doctrine: Through the work and merit of Jesus Christ those redeemed should deny themselves, forsake their sinful lusts, and lead a godly life according to the rules of his holy will.

1. First, concerning justification, which earlier in Paul's epistle he called the "righteousness of God," and said it is revealed in the gospel from faith to faith (Rom. 1:17).
  - a) All men are wicked, void of righteousness, where true believers are justified or made righteous in Christ.
    - (1) *So, the righteousness of God is that righteousness which God gives to us in Christ, which is called the righteousness of faith, because faith apprehends it (Rom. 3:21-22).*
2. We may also say that it consists of two parts.
  - a) The one is the gracious free forgiveness of sins through Christ's blood (Rom. 3:24-25).
  - b) The other part is this: we are bound to keep the whole law, which we break.
    - (1) *But Christ has perfectly fulfilled it, and his obedience is imputed to those that believe in him.*
    - (2) *Therefore, he says, "as by one man's disobedience many were made sinners, so by the obedience of one shall many also be made righteous," (Rom. 5:19).*
3. Justification is the purging away of all our sins by Christ's blood and the imputation of his obedience in fulfilling the law.
  - a) All that believe are made righteous in Christ.
4. Sanctification can be said to include the new birth, repentance, putting off the old man, putting on the new, putting to death all sinful lusts of the flesh, and walking in the virtues of the Spirit, also called *righteousness*.
  - a) Justification in Christ and sanctification go inseparably together.
  - b) If his sins are pardoned by the blood of Christ, he has the obedience of Christ in grace of sanctification.
    - (1) *He has true repentance, and renounces vice and follows virtue.*
  - c) Many wish to separate these two, saying that Christ has by his blood made satisfaction for our sins, and that we in his obedience shall be made righteous before God.
    - (1) *This is true.*
    - (2) *But when they hear that because he has redeemed us, we should deny ourselves, forsake our sinful lusts, and lead a godly life according to the rules of his holy will, they are not so willing to agree.*
    - (3) *Yet Paul, by two arguments, proves that whoever is not sanctified in Christ is not justified in him.*
      - (a) *He may imagine that his sins are forgiven, but they may not be.*
      - (b) *This is a matter of very great weight.*
5. Paul then asks, "shall we continue in sin, that grace may abound?"
  - a) In verse 12 the apostle enters into a comparison between Adam and Christ, which are as two stocks, or fountains.
  - b) From the one, that is from Adam, sin has sprung and flows sin and death over all men.
  - c) From the other, that is Christ, there springs and flows righteousness and life.
    - (1) *In this they are alike, that both of them make those who are their partakers of that which they have.*

- (2) *Adam is by natural propagation, for they have all sinned in him.*
- (3) *Christ bestows his righteousness on those which are his “unto life eternal,” by grace, by a free gift, by imputation.*
6. Why do we have the law, then?
- a) Paul answers that where sin abounds, then, the riches of the grace of God in Christ to pardon it are always greater, and so the praise and glory of God is also greater.
- b) Because this is true, natural wisdom may want to use this truth as an excuse to sin since the more sin is increased, the greater the glory of God in pardoning it increases.
7. This is a widespread doctrine that promotes man’s corrupt nature.
- a) Many profess to know Christ.
- b) They believe they have all their sins forgiven by his death and blood shedding.
- (1) *But when you look at their lives, you find all kinds of sin.*
- (2) *Choose any one of them and say to him, “These foul sins which you continue in daily are sins which God threatens to punish.”*
- (3) *They answer, “I know they are grievous sins, but I hope to have them all forgiven me through the blood of Jesus Christ.”*
- (4) *In other words, they are saying “I hope to receive mercy and pardon in the end.”*
- (a) *Yet, this is the doctrine of the Holy Spirit: the grace of God which brings salvation has appeared to all men, “teaching us to deny ungodliness and worldly lusts, and to live soberly, justly and godly in this present world,” (Titus 2:11-12).*
- (5) *Paul says that the grace given us in Christ teaches us to deny all our wicked ways and live a godly life.*
- (6) *And yet they say, because there is pardon in Christ, “we will continue in our wickedness and expect God’s mercy in the end.”*
- (a) *How contrary to the doctrine of God such teachings are, especially of the papists; and all such men are prodigals indeed.*
- (b) *They deceive themselves and have no part in Christ.*
- c) Does not Paul show and prove here that all those who have a true faith in Christ have all their sins forgiven by his blood?
- (1) *They also have his obedience imputed to them so that they are already fully justified.*
- (2) *How then can they do any less than live a godly life?*
- (3) *Justification in Christ and true sanctification cannot be separated.*
8. “Shall we continue in sin that grace may abound? “God forbid!””
- a) In other words, this is a thing that should never even enter our thoughts.
- (1) *And then he reaffirms the first reason in these words, “How shall we that are dead to sin live any longer therein?”*
- b) Opposites cannot co-exist on the same topic, at one time, and in the same respect.
- (1) *One necessarily excludes the other, and if one is true, it is impossible for the other to also be true.*
- (2) *That is why Paul says, “How can we who are dead to sin live any longer therein?” which is to say it is impossible.*
- (a) *One cannot be alive to sin and dead to sin at the same time.*
- (b) *All true Christians are dead to sin, so how can we then live to sin, to continue in sin that grace might abound?*

c) How is a true Christian dead to sin?

(1) *Because once death to sin is proven, a life of sin by necessity is excluded.*

(2) *“Do you not know that all those who have been baptized into Jesus Christ have been baptized into his death?”*

(a) *This is a plain, strong, and invincible demonstration, that every true Christian is dead to sin, and so cannot possibly be alive to sin.*

9. To what end, then, was the death of Christ?

a) Not only to make satisfaction for sins but also to destroy, and utterly to abolish sin in his mystical body, which is the church.

b) Sin is the work of the devil, which the Son of God was made manifest to dissolve, to break, and utterly to destroy.

c) Note this, that Christ died to slay sin.

d) He had no sin of his own to slay.

e) So it must necessarily follow that his death was to slay the sins of those who would be ingrafted into him.

f) In this way Paul says, “we are baptized into his death,” that is, we are baptized into Christ crucified, that the power of his death may be in us, to crucify and to slay our sin.

(1) *Paul insinuates how grossly blind they are to the principles of the Christian religion to suppose that a man can be a true Christian and yet continue in sin.*

(2) *It is as if he says, “it is a strange thing, if you don’t know that all which have been baptized into Christ Jesus, have been baptized into his death? Do you not know that they which die with Christ, die unto sin? How then can they live unto sin?”*

(a) *Or how can he be a true Christian that still continues in sin?*

(b) *Do men not know that every true Christian is baptized into the death of Christ, and that the power of his death is to slay sin in them?*

(c) *Can they be both alive to sin, and dead to sin at the same time?*

10. The apostle opens this first argument.

a) It is the new birth represented by baptism, of which the apostle makes clear there are three aspects, the one from the death of Christ, another from his burial, the third from his resurrection.

b) We are buried with him by baptism, he says, into his death, that like as Christ was raised up from the dead by the glory of the Father; so we should walk in newness of life.

c) You see it expressed here plainly, that in our baptism these three things are represented, namely, that we die with Christ, that we are buried with Christ, and that we rise with Christ.

d) How is this to be taken?

(1) *The death of Christ to which we are baptized slays sin, or “our old man.”*

(2) *This is the first step, for until sin is slain in us, we cannot live to righteousness.*

(3) *And there is nothing in our power to kill sin, only the death of Christ is powerful enough to kill sin.*

11. The second step is burial, for when a body dies, little by little it rots away in the grave.

a) Even so our old man or sin, having received a deadly wound by the death of Christ, remains still as a dead carcass in those who are in Christ.

b) And by the virtue of Christ’s burial, this old man rots and is consumed away little by little too.

- c) This is certain, that whoever is in Christ crucified, so the power of Christ's death is also in him, sin is slain in him.
- d) Yet sin is not utterly abolished, but remains in him, and by the virtue of Christ's burial is consumed.
- e) This is why when a man becomes a Christian that sin is not utterly abolished in him.

(1) *In time, however, it diminishes and becomes less and less.*

12. But what if a man has sin as strong in him this year as he had the last year, and the last year is strong as ten years past?

- a) Will not any man say that the burial of Christ has not taken effect in him?
- b) Should not a dead body that has been buried not be rotted and consumed away in so long a time?
- c) This is why Paul says, "We are buried with him by baptism into his death."
- d) If a man continues in sin, he has not received the power of Christ crucified.

(1) *Let all men beware of this, if the power of his death and burial is not in them to slay and consume the body of sin, they are as far from the benefits of Christ as either Jew or Muslim.*

13. And now concerning the third part of our new birth, which is walking in newness of life, this follows from the resurrection of Christ.

- a) "As Christ was raised up from the dead by the glory of the Father, so we should walk in newness of life," Paul says.
- b) When he says, "Christ was raised from the dead by the glory of the Father," we may take it that the glorious power of God raised him up, and that God was glorified by his resurrection, all of which is true.
- c) Before his passion, being in the form of God, Christ did not think it robbery to be equal with God.

(1) *And yet he took upon himself the form of a servant, choosing to empty himself of the high glory of heaven (Phil. 2:6-11).*

(2) *He willingly took on himself all our infirmities except for one, that of sin.*

(3) *He subjected himself to hunger, thirst, weariness, and such like.*

(4) *But when he rose from the dead, all these things were left behind, and he entered into the glory of the Father once again, even into the glorious and heavenly life of the Father.*

(5) *Now we, being baptized into him, and dying with him, must necessarily also be raised up with him into that heavenly life of God by walking in newness of life.*

(6) *For if Christ died to slay sin, and then rose up from the dead into that heavenly and glorious life, then we that die to sin with him must necessarily be raised up also with him, also partaking of that spiritual and heavenly life.*

(7) *As the killing and burying of sin is called "putting off the old man," so this rising with Christ unto newness of life is called "putting on the new man."*

(8) *This is to walk in true holiness.*

(a) *Seeing all this is true, how can a true Christian continue in sin?*

(b) *Shall we continue still in sin, that grace may abound?*

(9) *A true Christian is so far off from continuing in sin that, to the contrary, he walks "in newness of life."*

14. To explain it better Paul uses an example from a plant.

- a) He says that if we are grafted into his death, even so we shall be grafted to partake of his resurrection.

- b) In the natural plant, as we know, when a shoot is grafted into a rooted branch that is planted in the ground, if the main branch dies, the new shoot will, of course, die with it.
- c) But if the main branch grows and springs to life, the ingrafted shoot will grow with it.
- d) In the same way, a man that has been grafted into Christ by faith, will grow with him by a mystical and spiritual union.
- e) If “Christ died to slay sin, that man will also die to sin.”
- (1) *He is grafted into the benefits of his resurrection.*
  - (2) *When he receives the sap of life from Christ, as from the main branch into which he is grafted, he also lives and grows by him.*
- f) You can see by this doctrine that these two things are inseparable – the dying to sin and the rising to the new life.
- (1) *How can a man be in Christ and separate these?*
  - (2) *A man cannot have justification except he is in Christ Jesus.*
  - (3) *And if he is in him, he must necessarily, along with justification, be a partaker of the grace and power of sanctification.*
  - (4) *Further, if he is partaker of the one part of sanctification, he cannot be void of the other.*
    - (a) *If he is dead and buried with Christ, he shall also rise with him.*
    - (b) *This is why if holiness is not manifest in a man, his sin is not slain.*
    - (c) *For where there is a death and a burial of sin, there must necessarily be a “resurrection unto new life.”*
  - (5) *All those that are not by the resurrection of Christ quickened to a new life are still in bondage to their sins.*
    - (a) *What shall we say then to those who seem to have the latter without the former?*
    - (b) *They seem to be rich and plenteous in good works, and so to live to righteousness.*
    - (c) *But when you look on their life and examine it by the rules of the holy word of God, you find great and grievous vices still present in them.*
      - (i) ***As those who make no show of good works are disillusioned when they imagine they have part in the death of Christ, and yet they are not partakers of his resurrection because they have no holy life.***
    - (d) *So these are utterly deceived who think they are risen with Christ to a holy life, and yet were never dead and buried with him.*
    - (e) *What then are all those good works which they mingle with so many bad vices all their life long?*
    - (f) *Surely, their good deeds are as the alms, fasting, and prayers of the Pharisees which Christ reproveth in Matthew 6.*
    - (g) *For there is no holy life apart from the virtue of Christ’s resurrection.*
  - (6) *And therefore, all the good deeds which men do that do not have first slain sin proceed from vanity, self-love, or from some other sinister respect.*
  - (7) *What happens when a profane despiser of God’s word, a horrible abuser of God’s name, a covetous, proud and haughty person, or an idolater, gives to the poor?*
    - (a) *The poor are relieved by it, but this person is doing nothing that is good before God.*
    - (b) *Know this, that our old man is crucified with him that the body of sin might be destroyed, that from this time forth we should not serve sin.*
    - (c) *For he that is dead is freed from sin.*

*(8) But as the old man is crucified and the body of sin abolished, we are freed from the service of sin.*

15. But you must understand what Paul is referring to when he speaks of the “old man,” or you will not be able to understand this doctrine fully.

a) When Paul speaks of “putting off the old man and putting on the new man,” he borrows words that are typically used to speak of the putting off and on of garments.

b) For putting off the old man is as putting off a filthy garment.

c) Putting on the new man is as putting on of a pure and clean garment.

d) It is called our old man because all the powers and faculties of the soul and all the parts of the body are defiled.

e) For this reason, even as the natural body of man has diverse members, so there are ascribed members to the old man as when he says, “Mortify therefore your earthly members,” (Col. 3).

*(1) Then he says, “Knowing this, that our old man is crucified with him.”*

*(2) Here the manner of the death is noted, by which our old corruption of sin is slain, teaching that it is crucified on the cross of Christ.*

*(3) Our old man will retain his force and power until he is slain.*

*(4) It is not in man to come out of the bondage of his native corruption until it is wounded to death; and only the death of Christ can give it such a fatal blow.*

*(a) This is why it is said to be crucified with him.*

*(b) When a man is in Christ, the efficacy of Christ’s death has crucified his old man, yet there is still a body of sin.*

*(5) There remains that dead carcass of sin, though not with the force and dominion it had before, which daily and little by little is consumed and abolished.*

f) Warnings may be given against sin but all these are in vain until it is crucified with Christ.

*(1) But, day to day the remnants of sin have less and less force in them, though it remains.*

*(2) None are fully delivered from it so long as they live in this world.*

*(3) For you may read what the great apostle himself cried out, “O wretched man that I am! who shall deliver me from this body of death?” (Rom. 7:24).*

*(4) This slain body of sin still annoys the faithful, but in the end, they will be fully delivered by Christ Jesus our Lord.*

*(5) So, our old man is crucified that from that time forward we should not serve sin.*

*(6) By nature we are all in bondage, we are under this most tyrannical lord of sin that rules over us, whom we serve and obey.*

*(7) But Christ sets us free from this bondage (as he says, “If the Son makes you free, then are you free indeed,” John 8).*

*(a) Therefore, he that is dead is free from sin.*

*(b) Paul reasons, therefore, that if we are dead with Christ to sin, then are we freed from it.*

*(c) So that you may plainly see, those who profess the gospel of Christ and yet continue in sin are not aware that Christ came to slay sin, that we by dying to sin may be free from its service and bondage.*

16. He who is once crucified with Christ and so is dead to sin, the same must necessarily rise with him and live with him.

a) It follows, therefore, that he who has died and risen with Christ can never return again to spiritual death, which is to live to sin.

b) This point is not commonly understood, and so I pray that you will note well the speeches of the holy apostle who says if we are dead with Christ, we shall also live with him.

(1) *We are dead with Christ to sin if the power of his death has crucified our old man.*

(2) *We believe that we also rise with him to the new life.*

(3) *For how could we be planted with him, and growing towards him, and yet not also rise to life with him?*

17. Then, he adds that Christ, being entered into that heavenly life, never returns again out of it to die any more.

a) This is so evident that he says, "Knowing that Christ being raised from the dead dies no more. Death has no more dominion over him."

b) If death has no more dominion over him, then he can never return from that glorious life.

c) For life is not taken away but by death, and death shall have no more dominion over him.

d) This was the reason Christ died, that he might satisfy God's demands for punishing the sin of the world, and that he might destroy sin.

e) This has been done, the full satisfaction has been made once forever, and sin by his cross shall be utterly dissolved.

f) The apostle said he lives to God, for his life is perpetual and everlasting.

18. Now, regarding Christ the Head, he comes to the application of this truth regarding the members of his body.

a) "Know that you that are dead to sin are alive to God in Jesus Christ our Lord."

b) First in these words the Apostle urges us to think for ourselves that we may reach the reasonable conclusion that if we are dead to sin, we are alive to God through Christ Jesus our Lord.

c) Since Christ died but once to satisfy the necessary payment for sin and to slay it, so all the true members of Christ can die to sin only once as well.

d) The old man, being crucified in them and having received the death wound, can never revive again.

e) Christ died once to sin, and so his members die once to sin, for how can they, being in him, be alive to sin?

f) It is true that sin in the faithful is mortified by degrees, and not all at once.

g) But it is still slain once and for all by the death of Christ.

(1) *How then can the old man once crucified, ever recover life again?*

(2) *Or how can the new life, the life of God once begun, ever become extinct?*

(3) *As Christ cannot change, so they that are in Christ cannot change.*

h) How then shall they that are in Christ, and therefore dead to sin, live in it?

(1) *How can any true Christian man continue in sin, that grace may abound?*

19. Paul exhorts all Christians, seeing that their profession is demonstrated by baptism into Christ, to recognize that they have died with Christ to sin, and risen also with him to the new life, and for this reason they should not let sin reign in their mortal bodies.

a) If sin is slain in you, then you must not let it reign in you, for how can something dead reign?

b) Shall men obey the lusts of that which is slain?

(1) *Surely if sin reigns, it is not slain.*

(2) *If any man obeys the lusts of sin, it is still alive in him.*

(3) *There is no doubt that such a man is not in Christ.*

c) Paul does not say then, do not let sin remain at all in you, or see that in no wise you be found to sin.

d) For then all are lost if none can be in Christ, if none can be dead and risen with him except those who are void of all sin.

(1) *Rather, he says do not let sin reign in your mortal body.*

20. Here is what the faithful are called to do while they live here, namely that they do not obey the lusts of sin, and in so doing allow that sin to have dominion in them.

a) He shows plainly by this that the slain body of sin remains still in them, and the lusts that are in the mind.

(1) *We are not to give up our bodies to perform such wicked actions.*

(2) *Labor to have the mind wholly purged from them, but as that state cannot be fully attained, what we can do is not allow them to have dominion in our body.*

21. Further, he says that we ought not to give up our members as weapons of unrighteousness to sin, but give yourselves to God.

a) The Holy Spirit compares sin to a mighty tyrant, who has his ministers and servants attending and setting themselves in his presence, to perform whatever service he commands them, which they then execute.

b) In the same way, Paul tells us not to set our members in the presence of sin, as weapons, or instruments, or as ministers attending and ready to execute one's pleasure.

c) This indeed is the miserable bondage that man is in by nature, ready to execute its lusts.

d) This being renounced, as it is reasonable, Paul urges us to give up ourselves to God instead.

e) We have showed ourselves very ready to obey sinful desires.

(1) *We have set all our members as attendants, to willingly perform the lusts of the flesh.*

(2) *Shall we not now be as ready to give up ourselves to God, being raised up from the death of sin to the life of righteousness?*

(3) *And shall we not be as willing to set all our members as ministers and servants to attend to righteousness, as we did before giving them to sin?*

(4) *Shall we not change our Lord from the worse to the better?*

(5) *Or shall we not serve the better Lord as willingly as we served the worse?*

### III. The Text Applied

A. I apply this further to you using the last verse.

1. Which I have read to you, "sin shall not have dominion over you. For ye are not under the law, but under grace."

a) This is a most excellent comfort, for we feel so oppressed with the tyrannous power of sin that it seems we often resist in vain.

b) With many, the more they resist and strive against their evil lusts, the more furiously they seem to rage, and they think it is impossible to win.

c) For this reason, Paul says, "Sin shall not have dominion over you."

(1) *It is as if he should say, "be of good courage, and do not faint, resist sin with all the force you can. For though the thoughts of sin can arise in you very strong and seem often to lead you away, you are no longer bound to serve sin. It does not have to reign in your body. Though the thoughts of sin arise in the mind, it is the body which carries a man into some sinful act."*

(2) *Surely, we must judge in this way, that where a man does that which he reports to hate and is drawn to such a thing even against his will, he does not obey sin.*

(3) *Neither can it be said that sin reigns in him.*

(4) *But is not such a man in danger that he shall be overcome?*

(5) *No, Paul says, "for you are not under law, but under grace."*

(a) *The sum of the reason is this, that sin has lost its force in you and is unarmed, and you have obtained an invincible power against it.*

(b) *Therefore, go on strongly resisting, for you shall assuredly obtain the victory, and sin shall not have dominion over you.*

(c) *This is a marvelous encouragement!*

**(i)** *In this you shall see plainly what it means to be under the law, and what it means to be under grace.*

2. The law was moral, judicial, and ceremonial.

a) But how is this to be understood, that, as Paul says, we are not under the moral law?

b) They are utterly wrong which take it absolutely, as if we had no more to do with the law of God.

(1) *God's law is the rule for a holy life.*

(2) *All sins are condemned by it, and it commands all virtues.*

(3) *What then can be more absurd than Paul urging us to live a godly life while abolishing the only rule we have?*

(4) *We are still under the law, that is, our mind, our will, our affections, our thoughts, our words, and our deeds are wholly measured by it.*

c) It must be understood so as it pertains to the conflict that is between the flesh and the Spirit in the regenerate.

(1) *And that is this: you are not now under the law as it is the "strength of sin" (1 Cor. 15:56), under its condemnation.*

(2) *The law has the power, as spiritual, to reveal the carnal condition of our natural state.*

(3) *Yet it can only show our uncleanness; it cannot heal it.*

d) But he that is in Christ, blessed by grace and led by the Spirit of sanctification, can put to death these deeds of the flesh.

(1) *This indicates that such a one is not under the condemnation of the law any longer, but under grace.*

e) Paul encourages and comforts all those that strive to mortify their sinful lusts, telling them that the tyrant of sin has lost his force, that force which he had by the law in our corrupt nature, and that we are now armed with the mighty power of grace to subdue him through Christ.

(1) *Therefore, sin shall not have dominion over us.*

(a) *What greater comfort is there than this?*

(2) *And so, we should take all this to heart!*

(3) *May the Lord increase his grace in us and make us strong to renounce all obedience to sin and to give up ourselves wholly to his service. Amen.*