

Introduction

A number of years ago the church I was pastoring was involved in a building project. I was directed by the Lord to get the whole church involved so that this would take ownership of the facility. We asked for volunteers to help with the design layout, the color schemes, the carpet and tile selection. The response was great and the volunteer committees made great choices. One of the conditions that I gave when we formed the committees was that I would give the final approval of their choices. I thought they did a fantastic job, and I approved all of their choices. Right after that, I had to make a business trip to Europe for my secular job, and I combined a one-week vacation at the end of the business trip for Karen and I. When I returned home two weeks later I was surprised at what had transpired at the church. The worship leader at the church took it on herself to change the tile that had been selected, and her new choice of tile was already being installed. She changed the plans on what areas of the facility were to be carpeted and tiles, which meant we had ordered way too much carpet. She changed the paint color for the facility to a dark mustard yellow, and half of the meeting room was already painted when I arrived. The cost of the tile greatly exceeded our budget. All the people on the committees that had made all the choices felt betrayed. As the pastor, who had not approved any of these changes, I had to confront the leader about what had taken place. The answer that I was given was that it was easier to get forgiveness than permission.

Paul begins our text in Romans six with a couple of questions. “What shall we say then? Are we to continue in sin that grace may increase?” Another way to say this would be, “Should I disobey the pastor, disregard the work by the committees and the choices that had been approved, and do what I want to do, because I know that I can get forgiveness and grace afterwards?” Many people in the church today know that forgiveness is easily obtained and so they continue in sin that grace may increase. I believe the message in Romans 6 is a very pertinent message to the body of Christ today.

Our title today is, Shall We Continue in Sin? It is about the Christian’s perspective towards sin. Paul uses the word, sin, seventeen times in this passage. It is about how Christians deal with sin. Paul makes two very simple points about the Christian and sin. First, Christians have died to sin. He uses the picture of baptism to show that we have died to sin and have been raised up to a new life in Christ. He also talks about how slaves are bound until death, and he uses the word slave nine times. Since we have died, we have been set free from being slaves of sin, and now we are slaves of righteousness. Paul’s second point about dealing with sin is to understand that we have been raised up with Christ to walk in newness of life. We will look at these two points, some practical applications, and end with the benefits of living a righteous life.

(Rom 6:1-14) “What shall we say then? Are we to continue in **sin** so that grace may increase? {2} May it never be! How shall we who died to **sin** still live in it? {3} Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? {4} Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life. {5} For if we have become united with *Him* in the likeness of His death, certainly we shall also be *in the likeness* of His resurrection, {6} knowing this, that our old self was crucified with *Him*, in order that our body of **sin** might be done away with, so that we would no longer be **slaves** to **sin**; {7} for he who has died is freed from **sin**. {8} Now if we have died with Christ, we believe that we shall also live with Him, {9} knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him. {10} For the death that He died, He died to **sin** once for all; but the life that He lives, He lives

to God. {11} Even so consider yourselves to be dead to **sin**, but alive to God in Christ Jesus. {12} Therefore do not let **sin** reign in your mortal body so that you obey its lusts, {13} and do not go on presenting the members of your body to **sin** as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God. {14} For **sin** shall not be master over you, for you are not under law but under grace.”

(Rom 6:15-23) “What then? Shall we **sin** because we are not under law but under grace? May it never be! {16} Do you not know that when you present yourselves to someone as **slaves** for obedience, you are **slaves** of the one whom you obey, either of **sin** resulting in death, or of obedience resulting in righteousness? {17} But thanks be to God that though you were **slaves** of **sin**, you became obedient from the heart to that form of teaching to which you were committed, {18} and having been freed from **sin**, you became **slaves** of righteousness. {19} I am speaking in human terms because of the weakness of your flesh. For just as you presented your members as **slaves** to impurity and to lawlessness, resulting in *further* lawlessness, so now present your members as **slaves** to righteousness, resulting in sanctification. {20} For when you were **slaves** of **sin**, you were free in regard to righteousness. {21} Therefore what benefit were you then deriving from the things of which you are now ashamed? For the outcome of those things is death. {22} But now having been freed from **sin** and **enslaved** to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life. {23} For the wages of **sin** is death, but the free gift of God is eternal life in Christ Jesus our Lord.”

Shall We Continue in Sin (Christian’s Perspective Towards Sin) (Rom 6:1-23)

1. We have died to sin
2. We are raised up to new life
3. Practical Applications
4. Positive Benefits (Rom 6:21-23)

1. We have died to sin

Paul begins with the question, “What shall we say then? Are we to continue in sin so that grace may increase.” Paul is continuing his conversation in Romans 5, where he had said that where sin increased, grace abounded all the more.” Paul did not want to leave any room for people to misinterpret what he said; he wanted to be very clear. Even though when sin increased, grace abounded all the more, we are not to sin so that grace will abound. Paul states emphatically, “May it never be!” He then transitions into our first point of a Christian’s perspective on sin. “How shall we who died to sin still live in it?” When facing a temptation to sin, we should tell ourselves that we have died to sin. Therefore, we will not continue to live in this sin.

(Rom 6:1-2) “What shall we say then? Are we to continue in **sin** so that grace may increase? {2} May it never be! How shall we who died to **sin** still live in it?”

(Rom 5:20-21) “The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more, {21} so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.”

Paul then brings up baptism to illustrate this principle. He said that all of us who have been baptized into Christ Jesus have been baptized into His death. We are buried with Christ through baptism into His death. We are also raised up with Him in the likeness of His resurrection.

(Rom 6:3-4) “do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? {4} Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.”

Some people practice infant baptism, but they have missed the point of baptism. Baptism is a picture of being buried with Christ and being raised up to a new life. As we are lowered into the water, it is a picture of us being buried with Christ. As we are raised up out of the water, it is a picture of Jesus’ resurrection and our resurrected life that we have in Christ.

The Greek word for baptism is *baptisma* (Strong’s G908), and comes from *bapto* (Strong’s 911), which means to dip. The Greeks used this word when speaking about dyeing fabrics. They would baptize the fabric into the pool of dye. They did not sprinkle dye on the fabric; they immersed the whole fabric into the dye. When John the Baptist baptized people, he baptized where there was a lot of water, making it easy to immerse the person in the water.

(John 3:23) “John also was baptizing in Aenon near Salim, because there was much water there; and *people* were coming and were being baptized.”

When Karen and I lived on our small farm in Acworth, there was a creek that ran through the property. Most of Clark Creek was ankle deep, but at the back of the pasture, there was a deeper pool of water where our children used to catch brim and perch. Many years ago, the churches in the area would come to that spot to baptize their new converts. They used that spot because it was deep enough to baptize someone. In baptism, we are put under the water symbolizing the burial of Christ. We are buried with Christ through baptism, and raised up with Christ when we are raised up out of the water. It is a great picture of our salvation.

Paul also wrote about this in Colossians 2. He said that we were circumcised with a circumcision made without hands, in the removal of the body of flesh by the circumcision of Christ. How and when does that circumcision take place? It takes place when we are buried with Him in baptism, when we are also raised up with Him through faith. When we were dead in our transgressions and the uncircumcision of our flesh, Jesus made us alive together with Him, forgiving all our transgressions and canceling out the certificate of debt. This all happens when we receive Christ. Baptism is a picture of our salvation experience. We are buried with Christ, and die to sin. We are circumcised in our heart and raised up with Christ to a new life.

(Col 2:11-14) “and in Him you were also circumcised with a circumcision made without hands, in the removal of the body of the flesh by the circumcision of Christ; {12} having been buried with Him in baptism, in which you were also raised up with Him through faith in the working of God, who raised Him from the dead. {13} When you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions, {14} having canceled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross.”

Paul continues with the picture of baptism, saying if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection, knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin; for he who has died is freed from sin. A dead person has no ability to sin. All of his fleshly members are dead, so a dead person is freed from sin.

(Rom 6:5-7) “For if we have become united with *Him* in the likeness of His death, certainly we shall also be *in the likeness* of His resurrection, {6} knowing this, that our old self was crucified with *Him*, in order that our body of **sin** might be done away with, so that we would no longer be **slaves** to **sin**; {7} for he who has died is freed from **sin**.”

2. We are raised up to new life

As Christians, our first perspective about sin is that we have died to sin, which is pictured by the burial in baptism. The second perspective is that we have been raised up to new life. Paul continues, “now if we have died with Christ, we believe that we shall also live with Him, knowing that Christ, having been raised from the dead, is never to die again; death no longer is a master over Him.” Since we identify with the death of Christ, we also identify with the resurrection of Christ. We are raised up in a new life with Him, a life that is free from sin.

(Rom 6:8-9) “Now if we have died with Christ, we believe that we shall also live with Him, {9} knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him.”

Jesus died to sin once for all and the life that He lives, He lives to God. In the same way, once we have died to sin, we are to live to God. Everything that we do as a Christian is to be for God. In 1 Corinthians 10:31, Paul said that whether we eat or drink, or whatever we do, we are to do all to the glory of God. In Colossians 3:23, Paul tells us to do our work heartedly as unto the Lord. In our new resurrected life in Christ, we are to live to God.

(Rom 6:10) “For the death that He died, He died to **sin** once for all; but the life that He lives, He lives to God.”

(1 Cor 10:31) “Whether, then, you eat or drink or whatever you do, do all to the glory of God.”

(Col 3:23-24) “Whatever you do, do your work heartily, as for the Lord rather than for men, {24} knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve.”

3. Practical Applications (Rom 6:11-20)

Paul goes from having a theological understanding of our perspective of sin to giving us practical applications. I appreciate the practical side of things. My father was that way in the oil and gas industry. He read all of the trade journals to see what new things were being developed. One time, he read about a different approach to solving lost circulation, which is the number one problem in drilling. The article was written by an engineer at Exxon, and it was very technical, but not very practical. My father read and reread the article. He thought about it for weeks on end. He discussed it with his colleague, Charles Sanders. He had me email the author to get further explanations. Finally, my father put together an example of how the new technique could be understood and used by field people. My father took it from theory to practical application. This is what Paul does in this next section.

A. Consider ourselves dead to sin

Now that we understand that we have been buried with Christ and have been raised up with Him, what are we to do. In verse eleven, Paul tells us to consider ourselves to be dead to sin, but alive to God in Christ Jesus. In Mark 8:34, Jesus said, "If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me." When someone makes a decision to Christ, they are taking up their cross, which was dying to their old life. Paul exhorts us to consider ourselves dead to sin. That is past tense. A disciple has already taken up his cross and we are now to consider ourselves as dead to sin. That decision to follow Christ and die to sin has already been made.

(Rom 6:11) "Even so consider yourselves to be dead to **sin**, but alive to God in Christ Jesus."

(Mark 8:34) "And He summoned the crowd with His disciples, and said to them, "If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me."

In the face of temptation, Paul exhorts us to consider ourselves dead to sin. A dead person's members are dead and cannot be tempted. Similarly, we are to consider our fleshly lusts as dead. We are also to consider ourselves alive to God. We are to remember and consider that it is Jesus Christ that we are serving. Everything we do is for His glory.

B. Do not let sin reign in our mortal bodies

The second practical exhortation that Paul gives is for us not to let sin reign in our mortal bodies so that we obey its lusts. That speaks of a determination not to let sin reign. It is a matter of will. We are not going to do this. The decision has already been made. One of the problems today is that we try to get as close to sin as possible without crossing the line. If we have made a firm decision that we are not going to allow sin to reign so that we obey its lusts, we run from sexual immorality. We do not get as close to the line as possible. When we don't have a firm resolve not to sin, we get close and end up obey its lusts in a moment of passion. Whether it is sexual immorality, drunkenness, gluttony, or any other area of lusts, we must make a firm decision in advance that we are not going to let that sin reign in our mortal bodies. Therefore, we will take preventative measures to ensure that it does not happen.

(Rom 6:12-14) "Therefore do not let **sin** reign in your mortal body so that you obey its lusts,"

In my opinion, the church has bought into much of the world's views and standards. The Word of God is our standard; it is our plumb line. Our moral compass is in God's word. Much of the church does not know God's word. In order to have a firm resolve, we have to have a conviction of what is right and wrong. We need to be filling ourselves with God's word so that we know the things that God approves and does not approve. The things that the world says are okay are not okay with God. Our culture approves of homosexuality and same-sex marriages, but that is not okay with God. Our culture approves of sex between two willing partners outside of marriage, but that is not okay with God. Our culture approves of abortion, but it is not okay with God. Our culture approves of stretching the truth, but God tells us not to lie. We must get grounded in God's word so that we align our thoughts and convictions with His ways. In order to make a firm determination, we must have a firm conviction that is based on God's word.

C. Present ourselves to God as slaves and instruments of righteousness

The third practical application is that we are not to present the members of our body to sin as instruments of unrighteousness, but present ourselves to God as those alive from the dead, and our members as instruments of righteousness to God. We are to present ourselves as slaves of righteousness.

(Rom 6:13) “and do not go on presenting the members of your body to **sin** as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God.”

In Romans 12:1, Paul urges us to present our bodies to God as living and holy sacrifices. That is something that Karen and I do each morning in our prayer time. We simply pray, “Father God, we present our bodies to You. We ask You to use us today for Your glory. We ask You to give us opportunities to build Your kingdom. We pray this in Jesus’ name. Amen.” When our lives have been presented to God, we will be using our members to serve Him, rather than serving our own desires and lusts. In verse fourteen, Paul says, “for sin shall not be a master over you, for you are not under the law but under grace.” When we consider our members as dead to sin, make a firm determination not to let sin reign in our lives, based on a Biblical worldview, and present our bodies to God, sin will not be a master over us.

(Rom 12:1) “Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, *which is* your spiritual service of worship.”

(Rom 6:14) “For **sin** shall not be master over you, for you are not under law but under grace.”

Paul starts verses fifteen through twenty with the same question, “What then? Shall we sin because we are not under law but under grace? He also answers it similarly, “May it never be!”

(Rom 6:15) “What then? Shall we **sin** because we are not under law but under grace? May it never be!”

He continues with the thought of presenting ourselves, but with the focus on slavery. In verse six, he introduced the picture of slavery, saying that we had been crucified with Christ so that we would no longer be slaves to sin, and that he who has died is freed from sin. Before Christ, we are slaves to sin. In verse sixteen he said that we are slaves to the one that we obey. If we obey sin, we are slaves of sin, and the result is death. If we are slave of obedience, the result is righteousness. People do not normally think of becoming a slave to what we obey. They don’t think that telling a lie makes them a slave of sin. They don’t think that cheating on their income or their taxes puts them into bondage. They don’t think that looking at pornography puts them into bondage. When you and I are facing a temptation, we need to recognize that obeying that lust of the flesh can bring us into bondage.

(Rom 6:16) “Do you not know that when you present yourselves to someone as **slaves** for obedience, you are **slaves** of the one whom you obey, either of **sin** resulting in death, or of obedience resulting in righteousness?”

(Rom 6:6-7) “knowing this, that our old self was crucified with *Him*, in order that our body of **sin** might be done away with, so that we would no longer be **slaves** to **sin**; {7} for he who has died is freed from **sin**.”

When I think about someone who gave in to his lustful desires, I think of Sampson. Because he kept the wrong company and did not flee from immorality, he ended up in bondage. They blinded him, and then made him a slave. He probably did not consider the possibility of becoming a slave when he was messing around with Delilah, but that is exactly what happened to him. God does not want us to be enslaved to anyone or anything; He wants us free. In Galatians 5:1, Paul said, “It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery.” God set us free and wants us to stay free. We stay free by not obeying sin and becoming a slave to sin.

(Gal 5:1) “It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery.”

Paul said that we became obedient from the heart to that form of teaching to which we were committed, and having been freed from sin, we became slaves of righteousness. Is teaching important? Absolutely! We need teaching that grounds people in God’s word. We need teaching that helps us become more Christlike. One day a woman told me that she was leaving our church. When I asked her why, she replied that I was always preaching at her. The truth is that this woman was under heavy conviction when I was preaching, and it made her feel uncomfortable. We need teaching that challenges us to become more like Christ. We need teaching that deals with the issues of life. We need to be committed to this kind of teaching.

(Rom 6:17) “But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed,”

In the last days, Paul said that people will accumulate teachers in accordance to their own desires. It is no wonder that there will be difficult times in the last days. We need teaching that sets people free from sin, and helps them become more like Christ.

(2 Tim 4:3-4) “For the time will come when they will not endure sound doctrine; but *wanting* to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires, {4} and will turn away their ears from the truth and will turn aside to myths.”

(2 Tim 3:1) “But realize this, that in the last days difficult times will come.”

When we are committed to sound doctrine, we will be freed from sin and will become slaves of righteousness. The early church was committed to this. In Acts 2:42, “they were continually devoting themselves to the apostles’ teaching.” As a church, we are committed to the things that the early church was devoted to: the apostles’ teaching, fellowship, breaking of bread, and to prayer. Some people think that it is weird to have prayer every week or to have a sermon every week, or to take the Lord’s Supper every week. These are the things that the early church was devoted to. We must be devoted to sound doctrine so that we become slaves of righteousness.

(Rom 6:18) “and having been freed from sin, you became slaves of righteousness.”

(Acts 2:42) “They were continually devoting themselves to the apostles’ teaching and to fellowship, to the breaking of bread and to prayer.”

Paul wraps up this discussion by reiterating that when we present our members as slaves to impurity and lawlessness, it results in further lawlessness. God exhorts us therefore to present our members as slaves to righteousness, resulting in sanctification.

(Rom 6:19-20) “I am speaking in human terms because of the weakness of your flesh. For just as you presented your members as slaves to impurity and to lawlessness, resulting in further lawlessness, so now present your members as slaves to righteousness, resulting in sanctification. {20} For when you were slaves of sin, you were free in regard to righteousness.”

In Paul’s Practical Applications, he encouraged us to consider our members as dead to sin and alive to God. He exhorted us to be resolved not to let sin reign in our lives. We need to have convictions based on God’s word and be firmly determined not to let sin reign. Third, we are exhorted to present our members to God as instruments of righteousness. We have been freed from sin, so now we are to be slaves of righteousness.

4. Positive Benefits (Rom 6:21-23)

Paul finishes this discourse by asking, “Therefore what benefit were you then deriving from the things of which are now ashamed?” The answer is death. The wages of sin is death. What we earn from being slaves of sin is death. Paul then turns to the positive benefits, saying, “But now having been freed from sin and enslaved to God, you derive your benefit.” He gives two benefits. The first is sanctification or being made holy and righteous. The second benefit is that we have eternal life in Christ Jesus our Lord.

(Rom 6:21-23) “Therefore what benefit were you then deriving from the things of which you are now ashamed? For the outcome of those things is death. {22} But now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life. {23} For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.”

There are countless benefits that we have in Christ. In Psalm 103, we are exhorted to forget not any of the benefits we have. We have forgiveness, healing, and redemption. We are crowned with lovingkindness and compassion. Our years are satisfied with good things, and our youth is renewed like the eagle. It would be easy to expound on all of these benefits. For example, because God has forgiven us of all of our iniquities, we have peace with God. We do not have any condemnation or shame; He took all of that with our sins. He satisfies our years with good things. He gives purpose, joy, and fullness to us. His gifts to us are amazing.

(Ps 103:2-5) “Bless the LORD, O my soul, And forget none of His benefits; {3} Who pardons all your iniquities, Who heals all your diseases; {4} Who redeems your life from the pit, Who crowns you with lovingkindness and compassion; {5} Who satisfies your years with good things, *So that* your youth is renewed like the eagle.”

One of the gifts God gave us is our children. We thank God for each of our children; they are truly gifts. Karen and I still get asked how we managed ten children. Financially, God has always provided for us. There have been times in my career that I did not make a lot of money, but God always provided. He always provided work and income. There were tough times that we went through, and God always provided grace and strength. There were times that we lacked wisdom and direction, and God gave wisdom generously and without reproach. There were times that we were sick, and God healed us. There are so many benefits that we have that it is very easy to enter His gates with thanksgiving. The benefits that Paul gave were the tip of the iceberg. We have sanctification and eternal life.

Conclusion and Applications

In our passage today, Paul gave us a theological understanding of our perspective about sin and grace. He did not want any misunderstandings on this important matter. He gave us the word picture of baptism, showing that we have been buried with Christ and raised up to a new life. He also gave us the analogy of being slaves. Since we have died with Christ, we have been set free from sin, and are now slaves of righteousness. God wants it clear that His followers are not to continue in sin.

Paul also gave us some practical applications. It is not enough to know that we are not to continue in sin; we need some practical ways to live out this life. We are to consider ourselves dead to sin and alive to God. We are to have a firm resolve not to let sin reign in our lives, and that conviction should be based on God's word. Third, we are to present ourselves and our members to God as instruments of righteousness.

Finally, Paul gives the benefits that are obtained through dying to sin and living righteously. First, we are sanctified or made holy. Second, we have eternal life with Christ.

There may be someone here this morning that has never taken up their cross to follow Jesus. If you believe that Jesus came and died for our sins, and was raised up on the third day, and you would like to confess Jesus as Lord, pray with me.

Jesus, I do believe that You came and died for our sins. I believe that God the Father raised You up on the third day. I ask You to come into my life, and forgive me of my sins. I choose to deny myself and take up my cross and follow You. I now confess You as Lord of my life. Amen.

If you have just prayed that, God tells us that we should be baptized as a first step of obedience. There may be others that have never been baptized, where you have identified with the death and burial of Christ, and also with His resurrection. If you have not been baptized, I encourage you to get baptized. Let me know and we will make arrangements for you to be baptized.

There may be others this morning that have been struggling with a sin habit. I encourage you to take a minute to write down the applications that the Holy Spirit has been giving you this morning. Confess your sin to God and another person (James 5:16). God has made it clear we are not to continue in sin. He has set us free from the bondage of sin, and He does not want us to allow it to reign in our life. If you would like prayer, feel free to send me a note in the chat box or an email. I will be glad to get back to you so that we can pray together.

Q & A

What was something that stood out to you today?

What was something that you struggled with and how did you overcome it?

What does dying to self or considering your members as dead to sin look like?

Introduction (Rom 6:1-23)

- 1. We have died to sin** (Rom 6:1-7, 5:20-21, John 3:23, Col 2:11-14)

- 2. We are raised up to new life** (Rom 6:8-10, 1 Cor 10:31, Col 3:23-24)

- 3. Practical Applications** (Rom 6:11-20)
 - A. Consider ourselves dead to sin (Rom 6:11, Mark 8:34)

 - B. Do not let sin reign in our mortal bodies (Rom 6:12-14)

 - C. Present ourselves to God as instruments of righteousness (Rom 6:13-20, Rom 12:1, 6:6-7, Gal 5:1, 2 Tim 4:3-4, 3:1, Acts 2:42)

- 4. Positive Benefits** (Rom 6:21-23, Ps 103:2-5)

Conclusion and Applications