

## Dying to Live, Part 3

### Introduction

#### A. The Call to Holiness

If there is anything God wants from His children, it is their holiness. The apostle Peter said, *"As obedient children, not fashioning yourselves according to the former lusts in your ignorance but, as he who hath called you is holy, so be ye holy in all manner of life, because it is written, Be ye holy; for I [God] am holy"* (1 Pet. 1:14-16). The believer's holiness is basic to living out the perfect will of God.

#### B. The Call to Obedience

##### 1. Lazarus

John 11:1-44 is the account of our Lord's raising Lazarus from the dead. When Jesus and the disciples came to Bethany, Lazarus had been dead for four days. When Jesus asked that the stone over his grave be removed, Martha objected because Lazarus' body would already have started to decay. What she really meant was that her brother was dead and Jesus need not bother with his body. But in spite of her protest, Jesus demanded that the grave be opened. He spoke a word and Lazarus was resurrected from the dead and walked out of the tomb. John 11:44 says, *"He that was dead came forth, bound hand and foot with grave clothes; and his face was bound about with a cloth. Jesus saith unto them, Loose him, and let him go."*

That is a marvelous account of God's resurrection power. It is also a good analogy for the Christian life. Many people who have been resurrected from their own deadness by Christ still have on their grave clothes. Like Lazarus, believers need to shed their grave clothes because they have been raised from the dead to walk in the newness of the Christian life.

##### 2. Paul

The apostle Paul said, *"That which I am doing, I do not understand; for I am not practicing what I would like to do, but I am doing the very thing I hate"* (Rom. 7:15, NASB). Paul was communicating what every believer desires to do: live victoriously by conquering sin. Paul went on to say, *"I know that nothing good dwells in me, that is, in my flesh; for the wishing is present in me, but the doing of the good is not. For the good that I wish, I do not do; but I practice the very evil that I do not wish. But if I am doing the very thing I do not wish, I am no longer the one doing it, but sin which dwells in me"* (vv. 18-20, NASB). There is no doubt Paul struggled with sin, but he like all other believers desired to realize the victory that is ours in Christ. And Romans 6 gives the secret to victory over sin.

### Review

#### I. THE ANTAGONIST (v. 1)

#### II. THE ANSWER (v. 2)

#### III. THE ARGUMENT (vv. 3-14)

##### A. The Believer's Baptism into Christ (v. 3a)

**B. The Believer's Resurrection with Christ** (vv. 3b-5)

**C. The Believer's Freedom from Sin** (vv. 6-7)

**D. The Believer's Death to Sin** (vv. 8-10)

## Lesson

**E. The Believer's Position in Christ** (v. 11a)

*"Likewise"*

Everything the apostle Paul discussed in Romans 6:1-10 is summarized under the term "likewise" in verse 11. It's like saying, "Things having now been settled, we move on." The reader is now to pursue the next truth.

### 1. The foundation

The first ten verses of Romans 6 are doctrinal in nature, presenting foundational truth upon which the believer can build his life. The apostle Paul uses the term "know" in verses 3, 6, and 9 to illustrate the believer's need to understand his position in Christ so he can then live as he should. The believer's practice is always founded upon his position in Christ; Duty is always founded on doctrine.

A basic principle in the Word of God is that people must first know what is true before they can obey God.

- a. Hosea 4:6--Through the prophet Hosea God said, *"My people are destroyed for lack of knowledge."* The issue is not a lack of dedication, consecration, commitment, or revelation. The people didn't know; therefore they couldn't function. A person will never be able to live out what he does not know.
- b. Isaiah 1:3--Isaiah said, *"The ox knoweth his owner, and the ass, his master's crib, but Israel doth not know."* The children of Israel were devoid of knowledge. They didn't know what God had done for them.
- c. Colossians 3:8-10--Paul said, *"Ye also put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man, that is renewed in knowledge."* The believer does not have to fall prey to sin's power because he knows that sin no longer has dominion over him. Sin cannot force him to do that which is against God.

### 2. The function

If the believer is to fully live out his new life in Christ, he must begin by knowing he is not what he used to be. Once the believer knows the foundational truths about his death, burial, and resurrection with Christ, and his victory over the penalty and power of sin, he is well on his way to victory in the Christian life. Doubts and fears become less and less because he knows he is dealing with a vanquished foe, a monarch who has been dethroned. The believer has been resurrected to new life and therefore has the confidence to strip away his grave clothes and live victoriously!

**F. The Believer's Reckoning Against Sin** (v. 11b)

*"Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ, our Lord."*

1. The transaction making us dead to sin

The second term Paul emphasizes in verse 11 is "reckon." His point is that doctrine should give way to belief. While the believer is to understand with his mind, he needs to move on and believe that truth in his heart. When Paul said, *"Reckon ye also yourselves to be dead indeed unto sin,"* he was declaring that the believer is truly dead to sin. The Greek word for "reckon" is λογίζομαι and has many possible translations into English. It can refer to mathematical calculations (cf. Mark 15:28, Luke 22:37), but the Greek word literally means, "to count," "to compute," "to calculate," "to take into account," or "to make account of."

In Romans 6:11 Paul uses λογίζομαι in a figurative sense.

He did that a number of times in Romans four, where it is translated, "to impute," which means, "to charge to someone's account." Paul was affirming that Christ's righteousness has been charged to the believer's account, thus declaring him righteous. In Romans 6:11 λογίζομαι refers to the believer's need to calculate and affirm the truths Paul had given in the previous ten verses. Paul was saying that the Christian needs to come to a settled confidence about the doctrinal data he had just been given.

The Christian's biography has been written in two volumes. Volume one is our old nature before salvation. Volume two is our new nature. Volume one ends with our death in Christ, and volume two begins with our resurrection in Christ. It is both impossible and inconceivable to relive volume one because we are dead to it.

2. The trouble believing we're dead to sin

Some may well have said to Paul, "It is hard for me to believe I no longer possesses a sin nature. It is equally hard for me to believe that I possess a new nature and that I am fit for eternity. I know that's what your saying, but it is very difficult for me to affirm that." It is easy to see why such truths are difficult to believe.

a. Errant teaching

Many believers assume they are in bondage to sin all their lives because that's what their pastors believe. Many are taught that when you are saved, the Lord merely declares you are saved but then leaves you in the same sinful mess you were in. It then becomes your responsibility to hack your way through the jungle of sin and its tyranny for the rest of your Christian life. Christians are often told that salvation is merely addition, not transformation--that once you had an old nature, and as a new Christian you add a new nature, so you live the rest of your life in a war zone.

b. Satan's lies

Satan doesn't want the Christian to believe that sin's tyranny has been broken. He would much rather have the Christian believe that he and his forces are in control and determine when sin gains an upper hand. Satan accuses the brethren both day and night (Rev. 12:10). He accuses them not only before

God, but also before other brethren. Satan will do anything he can to put Christians on a tremendous guilt trip about their sin. Some Christians even commit suicide because of Satan's lies and accusations. The devil does not want Christians to believe that sin is a vanquished foe.

c. The non-experiential nature of salvation

Redemption is a divine transaction and is not experiential. It is not a feeling or an emotion, although some will have feelings or become emotional at the thought of being redeemed. Some who come to Christ may feel deep emotion because of past guilt or sin, while others simply accept the fact of their sinfulness and receive Christ without an outward show of emotion.

We can't experience physically what it means to die in Christ, be buried with Him in baptism, or be resurrected with Him. Redemption is a divine transaction that the believer must accept by faith. Those who are always looking for signs have little faith because they cannot accept the facts of the Word of God without having to see some external proof. Because believers can't see the reality that sin is a vanquished foe makes it difficult to believe, but God declares it to be true and that makes it as believable as possible. He doesn't give believers a vision of sin lying down having been knocked out, but that doesn't make it any less true.

d. Conflict with sin

The biggest difficulty in believing that sin is a vanquished foe is the constant conflict believers have with sin. When you destroy people's convenient theological categories by teaching what God really says--that there is only one nature in the believer--many don't know how to respond. David C. Needham said, "What could be more frustrating than being a Christian who thinks himself primarily to be a self-centered sinner, yet whose purpose in life is to produce God-centered holiness" (*Birthright: Christian, Do You Know Who You Are?* [Portland: Multnomah, 1979], p. 69). It is difficult to believe we're dead to sin since we still struggle with sin, but the Christian must believe it to be true because the Bible says it is a fact. Even though Paul himself penned this liberating truth from Holy Scripture, he himself struggled with his own sin (Rom. 7:15-24).

Explaining the reality that the believer has only one new nature is not simply playing a psychological word game. It isn't saying to yourself "I'm really wonderful, holy, and righteous" enough times until you finally convince yourself of something that isn't true. The point is, God's Word teaches that sin's power is broken in the life of the believer, and our response is to believe that to be true.

Abraham must have had a difficult time believing God for a child because he was ninety-nine years old and his wife, Sarah, was ninety. As he looked at Sarah, he surely must have snickered, and Sarah actually did laugh (cf. Gen. 18:10-15). But Romans 4:1-5 says Abraham believed God and was therefore considered righteous. He believed what God said, even though it was humanly impossible.

### 3. The truth about being dead to sin

The doctrine of salvation by grace does not lead men to sin-- that's the point Paul made in Romans 6:1-2. It does not free up the believer to continue in sin so God can exercise His grace. Romans 6:3-10 tells us why: because sin's tyranny has been broken in the life of the believer. The Christian must believe that to be true. Christ's holiness is imputed to the believer and as a result, sin's dominion is made void. Christians can choose not to sin. We are never forced to sin, nor are we unfortunate victims of inherent wickedness and wickedness that cannot be conquered.

Commentator Donald Grey Barnhouse tells us this: "Years ago, in the midst of a Latin-American revolution, an American citizen was captured and sentenced to death. But an American officer rushed before the firing squad and draped a large American flag entirely around the victim. 'If you shoot this man' he cried, 'you will fire through the American flag and incur the wrath of a whole nation!' The revolutionary was released. The believer is likewise draped with the protecting righteousness of Jesus Christ, and Satan cannot shoot his bullets of accusation with lasting effect. Eighteenth century hymn writer Isaac Watts said that in Him the tribes of Adam boast more blessings than their fathers lost. Believers are in God's eternal purpose, plan, presence, and power. We have been blessed with all spiritual blessings (Eph. 1:3). God is working out His good pleasure in us (Phil. 2:13-13), and will one day perfect us (Phil. 1:6).

4. The triumph of being dead to sin

What does it mean to affirm you are actually dead to sin and alive to God through Jesus Christ?

a. Triumph over temptation

Paul said, "*There hath no temptation taken you but such as is common to man; but God is faithful, who will not permit you to be tempted above that ye are able, but will, with the temptation, also make the way of escape, that ye may be able to bear it*" (1 Cor. 10:13). There never will be a temptation that a believer cannot have victory over. That's because sin is not your lord. Therefore you can be confident when tempted by Satan.

b. Triumph over sin

Because the believer has been separated from the penalty of sin, he can be confident that when he does sin, he will not lose his salvation. At times, sin may rear its ugly head and the believer may choose to obey its temptation, but that will never cause the true believer to forfeit eternal life. By its very title, eternal life is forever and Satan can never cause a true child of God to pay the penalty for sin because Christ paid it once and for all on his behalf. When Christ died for our sin, He died once and will never die again (Rom. 9-10). Christ's death satisfied sin's penalty and forever broke its power. Even when the believer sins, he can be confident that his redemption is secured.

c. Triumph over death

The end of sin's tyranny means the believer can have confidence in the face of death. Jesus said, "*He that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die*" (John 11:25-26).

Reckoning yourself alive to God and dead to sin allows you to face death with confident expectation.

Romans 6:11 says we are *"alive to God through [lit., "in"] Jesus Christ, our Lord."* Paul is again emphasizing that the believer is in an intimate union with Jesus Christ (cf. Rom. 6:3). The believer has everything that Christ has because we are in Him (Eph. 1:3). Few religions claim their followers have an intimate union with their founder. You don't here people saying, "I'm in Buddha," "I'm in Mohammed," "I'm in Confucius," "I'm in Mary Baker Eddy," "I'm in Madame Blavatsky," "I'm in Judge Rutherford," or "I'm in Joseph Smith." But all Christians are in Jesus Christ!

### **G. The Believer's Yieldedness to God (vv. 12-14)**

There are three key words the apostle Paul uses in his discussion of the believer and sin: "know" (vv. 3, 6) has to do with the mind; "reckon" (v. 11) has to do with the heart, and "yield" (v. 13) has to do with the will. What Paul is calling for is obedience. Jesus said, "If ye know these things [His teachings], happy are ye if ye do them" (John 13:17). Obedience is the *coup de grace* of the Christian life.

#### 1. The exhortation (v. 12a)

*"Let not sin, therefore, reign."*

Paul is saying that since each believer is truly dead to sin, he should not allow sin to be the dominant force in his life. Paul has endeavored to show the reader in Romans 6:1-10 that sin no longer has dominion over the believer and since this is a reality, the believer should not obey Satan when he barks his old commands.

Paul was not saying that sin is no longer present in the believer. Sin is still a force to be dealt with. He was simply saying that sin isn't the believer's lord anymore. Paul pictures sin as a king who rules over the lives of his people, and before people are redeemed, sin is indeed their sovereign ruler. Paul rightly said of believers in their unregenerate state, *"Ye were the servants of sin"* (v. 17).

In verse 12 Paul is saying that since sin is not the monarch of the redeemed, we should not let it rule our lives. Since sin has no right to rule, don't allow it to. Although sin is a dethroned monarch, it is still present in the world and desires to lure the believer back into its grasp. Even though it has no right to rule, the believer sometimes allows that to happen. Thus Paul's exhortation in verse 12: *"Let not sin, therefore, reign."* The apostle Peter gave similar exhortations.

a. 1 Peter 2:9-12--*"Ye are a chosen generation, a royal priesthood, an holy nation, a people of his own, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light; who in time past were not a people but are now the people of God; who had not obtained mercy but have now obtained mercy. Dearly beloved, I beseech you as sojourners and pilgrims, abstain from fleshly lusts."*

b. 1 Peter 4:1-2--*"As Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased*

*from sin, that he no longer should live the rest of his time in the flesh to the lust of men but to the will of God."*

2. The encumbrance (v. 12b)  
*"In your mortal body."*

What did Paul mean by the term "mortal"? That's a reference to the corrupted, earthly body that believers now possess, not the future glorified body believers will one day possess to live eternally with God. Sin seeks to rule through our physical bodies.

Before a person is saved, sin reigns not only in his body, but also in his soul. Redemption renews the soul, but not the body. Therefore sin can attempt to rule only the body and not the soul. Paul does not say, "Let not sin reign in your soul," or "Let not sin reign in your spirit." By "mortal bodies" Paul was not referring to the old sinful nature of man or even his new nature, which is the redeemed portion of believers. Man's new nature is holy, pure, and destined for heaven. What Paul meant was that the believer's physical (i.e., mortal) body is where Satan attempts to form a beachhead for sin. Even a common English dictionary defines the word mortal as, "transitory, subject to death and belonging to this world." Christians, however, are new creations in Christ. Sin is still a part of the believer's flesh, but when the believer dies, he will receive a new resurrected, glorified body and will be eternally separated from the presence of sin.

- a. Romans 8:21-23--Paul said, *"The creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. We know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, who have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, that is, the redemption of our body."* Believers are waiting for a redeemed body because the present, mortal body is susceptible to sin.
- b. Philippians 3:20-21--Paul said, *"Our citizenship is in heaven, from which also we look for the Savior, the Lord Jesus Christ, Who shall change our lowly body, that it might be fashioned like his glorious body."* Believers are heavenly citizens, new creations (2 Cor. 5:17), partakers of God's divine nature (2 Pet. 1:4), and indwelt by the Spirit of God (Rom. 8:9). When Jesus returns, He won't change the soul, but the physical body that was once connected to a vile and sinful world will be made new.
- c. 1 Corinthians 15:50-54--Paul said, *"Flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery. We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."*

- d. Romans 7:15-20--Paul said, *"That which I do I understand not; for what I would, that do I not; but what I hate, that do I. If, then, I do that which I would not, I consent unto the law that it is good. Now, then, it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh) dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not. For the good that I would, I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me."*

Paul went on to further describe the believer's dilemma: *"I delight in the law of God after the inward man; but I see another law in my members [bodily parts], warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. Oh, wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ, our Lord. So, then, with the mind I myself serve the law of God; but with the flesh, the law of sin" (vv. 22-25).*

- e. Romans 12:1--Paul said, *"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."*
- f. 1 Corinthians 9:27--Paul said, *"I keep under my body [make it my slave], and bring it into subjection."*

3. The enticement (v. 12c)  
*"That ye should obey it in its lusts."*

Because of their connection with the world, our bodily lusts cry out for fulfillment. The brain and thinking processes are also a part of the body, and demand that their lusts be obeyed. Paul was saying in verse 12 that sin can dominate the believer if he allows that to happen. If the believer feeds the body's lusts and entertains it with temptation, he will be dominated by it. All the sensory factors in the body that are exposed to the world's evil system can easily become channels for temptation and sin. The believer's body of sin will dominate if it is not mastered.

Key factors in living the Christian life are to obey God and deny temptation. It is invalid to say as some have said, "Let go and let God" or "I am to do nothing and God will do it all." Holiness is not an option for the believer; it is a command. As the believer endeavors to become more holy, God will infuse him with the ability to accomplish that task. Paul had that in mind when he said to the Philippians, "Work out your own salvation with fear and trembling. For it is God who worketh in you both to will and to do of his good pleasure" (Phil. 2:12-13). The sanctification Paul was speaking about here will result only as the believer is obedience in pursuing the perfect will of God.

Holiness in the believer's life is not an instantaneous reality, but a moment-by-moment process. We must battle all our lives to be holy, because as long as we remained encased in flesh, there will be a lifetime of constant struggle.

Sanctification is a process that comes to completion only when we see Jesus Christ face-to-face (cf. 1 John 3:2). When the believer is out of this body, he will then be out of this world!

4. The effort (v. 13)

*"Neither yield ye your members as instruments of unrighteousness unto sin, but yield yourselves to God, as those that are alive from the dead, and your members as instruments of righteousness unto God."*

a. The negative command

That Paul said, *"Neither yield ye your members as instruments of unrighteousness"* indicates that believers don't have to sin. It takes the expressed will of man to overcome the temptations of Satan and that involves a choice. Our "members"--our faculties, thoughts, and reason-- are not to be used for unrighteous purposes. The Greek word for "instrument" is ἰπλον and refers to a weapon, tool, or implement. It is predominately translated "weapon" in the New Testament and is the best translation for Romans 6:13 because Paul consistently used ἰπλον to communicate the term "weapon."

Paul sees sin as a king demanding that the believer's body be used as a weapon to promote evil. He is in effect, saying, "Don't let Satan use your body to bring about unrighteousness in the world. Don't let him use you as one of his weapons."

b. The positive command

Implied in the term "yield" in verse 13 is the command to flee sin and pursue holiness. The believer's willingness to obey is the key factor in yielding his body as an instrument of righteousness. Paul was not saying there was initially something inherently wrong with the believer's body. Genesis 1:31 records that before the fall, *"God saw everything that he had made, and, behold, it was very good."* A believer can use his body to glorify God. Paul said, *"Present your bodies a living sacrifice, holy, acceptable unto God"* (Rom. 12:1). Your body is neutral; it can be used for good or for evil. It can be used as a weapon for sin or a weapon for righteousness, and the believer must decide which he will use it for.

When Paul used the phrase *"as those that are alive from the dead,"* he was again reiterating what he had said in Romans 6:1-12, specifically referring back to the word "know" in verses 3 and 6. Paul was saying, "Don't forget who you are in Christ!" The believer is commanded to yield his body, which includes his mind, as a weapon of righteousness for God. And God desires to use the believer's body as a weapon of righteousness to cut through this sinful world.

5. The essence (v. 14)

*"For sin shall not have dominion over you; for ye are not under the law but under grace."*

Paul here climaxes the train of thought he began in verse 1 by reiterating that the tyranny of sin is broken. The believer is no longer under sin's constant control because he has died to sin and its power.

*"For ye are not under the law but under grace"* is a statement of our position in Christ. The believer has been relieved from the consequences of the law and is now under grace. Law and sin go together because the purpose of the law is to show man his utter sinfulness (Rom. 7:7-13). The law commands, demands, rebukes, condemns, and restrains, but it cannot conquer sin (Rom. 3:20).

To be under the law is to be damned and under the power of sin. The law of God only increases the believer's bondage by manifesting his sin and his utter inability to be righteous on his own. The law was designed to aggravate sin and as a result condemns the sinner. The law of God calls for a penalty to be paid, but the law has no ability to deliver the sinner. The grace of God embraces the believer in the righteousness of Christ.

### **Focusing on the Facts**

1. If there is anything that God wants from His children, it is their \_\_\_\_\_.
2. True or False: The believer's practice is always founded upon his position in Christ.
3. Describe a basic principle in the Word of God concerning the believer's knowledge. Support your answer with Scripture.
4. When is the believer well on his way to victory in the Christian life?
5. What is the believer to do after he knows he is dead to sin (Rom. 6:11)?
6. True or False: According to Romans 6, the believer has both an old and new nature.
7. What would Satan have the Christian to believe about sin?
8. Redemption is a \_\_\_\_\_ that the believer must accept by faith.
9. Why is it most difficult to believe that Christians have died to sin?
10. True or False: The doctrine of salvation by grace does not lead men to sin.
11. What three things does a believer triumph over? Explain each.
12. What is the significance of a believer being in Jesus Christ?
13. What are the key words the apostle Paul uses in his discussion of the believer and sin? Briefly explain each.
14. What does Paul mean by the term "mortal body"?
15. What will occur when believers receive a glorified, resurrected body? Use Scripture to determine your answer.
16. The believer's body of sin will \_\_\_\_\_ if it is not mastered.
17. What are key factors in living the Christian life?
18. True or False: Practical holiness in the believer's life is an instantaneous reality.
19. What is the negative command that Paul gives for believers in Romans 6:13?
20. God desires to use the believer's body as a \_\_\_\_\_ of righteousness to \_\_\_\_\_ through this sinful world.
21. How does Paul bring his thoughts to a climax in Romans 6:14?
22. True or False: The Law of God was designed to aggravate sin and condemn the sinner.

### **Pondering the Principles**

1. A Christian must know his position in Christ before he can obey God because obedience is built on precepts of divine truth. Are you endeavoring to act in obedience to God? Do you know your position in Christ? In many of his epistles, the apostle Paul first discussed doctrine concerning the believer, and then commanded obedience based on that doctrine. He usually connected the two sections with the word, "therefore." As a long-term project,

read the portions of Scripture under the doctrine category (they all precede the word therefore) and ask God to allow you to gain a fuller knowledge of your position in Christ:

Doctrine Duty

Romans 1-11 Romans 12:1-16:27

Galatians 1-4 Galatians 5:1-6:18

Ephesians 1-3 Ephesians 4:1-6:24

Philippians 1-3 Philippians 4:1-23

Colossians 1:1-2:6 Colossians 2:6-4:18

2. When a Christian affirms that he is actually dead to sin and alive to God, he can have tremendous confidence over temptation, sin, and even death. Are you daily experiencing victory over those areas? Do you regularly fall to temptation and sin? When you have finished reading the above sections on doctrine, read the sections regarding your duty to God and ask Him that you gain confidence and then victory in your battle against temptation and sin.