

Lent Vespers 1
16 March 2014
Concordia Lutheran Mission
Terrebonne, Oregon

“God Delivers Christ from Ruin and Sets His Foot upon a Rock for Us and for All Men.”

He brought Me up also out of an horrible pit, out of the miry clay,
and set My feet upon a rock, *and* established My goings.¹

Psalm 40:2

Introduction

What is this pit of horrors from which Christ is delivered? The pit of horrors is God’s everlasting wrath over the sins of men. Similarly, the miry clay is the *terra infirma* (unfirm earth, quicksand as it were) of God’s abandonment of Christ because of the sins of men.

God, however, delivered Christ from these terrors based on Christ’s Merit for us, namely, Christ’s waiting patiently on the Lord, obeying the Lord faithfully even in the midst of these terrors. God replaced the unfirm ground of His forsaking Christ with the firm Rock of God’s good favor won by Christ’s obedience. This Rock and Sure Footing stretches out in all directions forever because God has established Christ’s Ways.

Through this Work of Christ’s in our behalf, God re-stores all men. Men are no longer forsaken by God to the pit of horrors and everlasting quick sand because of their sin and are Placed on the Solid Ground and Secure Footing of Christ.

This Blessed Work God accomplishes through the Rock that is the Gospel, i.e. God’s Word and Sacraments². Through the Gospel God absolves of sin and, therefore, delivers from

¹Text is from *The Lutheran Hymnal*, p. 132.

²God’s Word and Sacraments is the Rock upon which Christ founds and preserves His Church. “In all these passages Peter is the representative of the entire assembly of apostles [and does not speak for himself alone, but for all the apostles], as appears from the text itself. For Christ ask not Peter alone, but says: *Whom do ye say that I am?* And what is here said [to Peter alone] in the singular number: *I will give unto thee the keys; and whatsoever thou shalt bind,* etc., is elsewhere expressed [to their entire number], in the plural Matt. 18, 18: *Whatsoever ye shall bind* etc. And in John 20, 23: *Whosoever sins ye remit,* etc. These words testify that the

the pit of horrors of God's wrath and removes us from *terra infirma* of God's forsaking and gives to us the Solid Ground of the Perfect Obedience of Christ in our behalf.

All this Work God accomplishes through Christ and Christ accomplished for us, delivering us from the ruin of our sin and establishing us on His Righteousness forever.

I. God Delivers Christ from Ruin and Sets His Foot upon a Rock for the Salvation of All Men.

A. Psalm 40 is a Messianic Psalm.

During this season of Lent we will be meditating on **Psalm 40**. **Psalm 40** is a Messianic Psalm. That means it's a psalm about the Person and Work of the Messiah, Jesus Christ.³

keys are given alike to all the apostles, and that all the apostles are alike sent forth [to preach]. ... Therefore it is necessary that in these passages Peter is the representative of the entire assembly of the apostles, and for this reason they do not accord to Peter any prerogative, or superiority, or lordship [which he had, or was to have had, in preference to the other apostles]. ... However, as to the declaration: *Upon this rock I will build My Church*, certainly the Church has not been built upon the authority of man, but upon the ministry of the confession which Peter made, in which he proclaims that Jesus is the Christ, the Son of God. He accordingly addresses him as a minister: *Upon this rock*, i.e. upon this ministry [Therefore he addresses him as a minister of this office in which this concession and doctrine is to be in operation, and says: *Upon this rock, i.e., this preaching ministry.*"] *The Smalcald Articles: Of the Power and Primacy of the Pope*.²³, 24, 25, *Triglotta*, p. 511.

³“Weissagung von Christo, seinem Leiden und Prophetanamt” (Prophecy concerning Christ, His Suffering and Prophetic Office) *Die Bibel oder die ganze Heilige Schrift Alten und Neuen Testaments, nach der deutschen Uebersetzung Dr. Martin Luthers (The Bible or the Entire Holy Scripture, Old and New Testaments, according to the German Translation of Dr. Martin Luther)*, St. Louis: Concordia Publishing House, 1905, p. 575.

“But we ask: who is it that is speaking, sighing, and praying in Ps. 40 and 69? It is not David, nor for that matter any other pious servant of God, but is Christ, the Son of David. Ps. 40, 7: ‘Then said I, Lo, I come: in the volume of the book it is written of me’ puts it beyond shadow of a doubt that the Messiah is speaking all the words of Ps. 40. The Messiah is He who is coming. What is written in the book, in Scriptures concerns and refers to the Messiah alone. See Heb. 10, 7. And the words contained in Ps. 69, 9: ‘For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me’, which in the New Testament, in John 2, 17 and Rom. 15,3 are referred explicitly to Christ, attest that Christ is the Subject of Ps. 69.” The Rev. Dr. George Stoeckhardt, *Christ in Old Testament Prophecy*, tr. the Rev. Erwin W. Koehlinger, Ft. Wayne: Concordia Theological Seminary Press, p. 11.

“We cannot comprehend this anguish of Christ, for it is with us just as it was with the apostles, who slept and slumbered through it all. ... One has various types from the saints in the Old Testament on practically every aspect of Christ's sufferings. But, regarding this inner

There are different kinds of psalms⁴. There are, for example, psalms that teach (didactic psalms), psalms of comfort, and psalms of petition (supplicatory). The Fountainhead of all

(spiritual agony) and pain, one actually has no type. One would like to point to the fact that Jonah says that while in the belly of the ‘whale-fish’ ... he cried out from the belly of hell, thinking that he was forsaken before the eyes of God, [and] that his soul despaired within him, Jonah 2. David, also, sometimes complained about the anguish in his heart; however, it is all to be regarded as nothing compared to the spiritual sufferings of Christ; as insignificant as a tiny drop compared to a huge ocean.” The Rev. Dr. John Gerhard, *An Explanation of the History of the Suffering and Death of our Lord Jesus Christ*, tr. Elmer M. Hohle, ed. David O. Berger, Malone, TX: Reprstination Press, 1999, p. 63.

“If haply any one asks, what person is speaking in this Psalm? I would say, briefly, ‘It is Christ.’” St. Augustine, *Expositions on the Book of Psalms, A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church, Volume VIII, St. Augustin: Exposition on the Book of Psalms*, ed. Philip Schaff, Edinburgh: T & T Clark, Grand Rapids: Wm. B. Eerdmans Publishing Co., reprinted May 1989, p. 120.

“**Augustine.** One of the greatest of the Latin Church Fathers and one of the outstanding figures of all ages ; b. Tagaste, 354; d. at Hippo Regius, 430., both in Africa. ... For more than thirty years Augustine was the leading theologian and leader of the Church in Africa, his influence at the various synods and councils being decisive. As a defender of the orthodox faith he stands head and shoulders above his contemporaries, although in some points he did not reach the clearness in the doctrine of sin and grace which is found in the later writings of Luther. But he fought the Pelagian heresy ... consistently, chiefly in the interest of letting the grace of God stand forth in the fulness of its beauty over against man. Among his chief writings are: *De Gratia et Libero Arbitrio* (Of Grace and of Free Will), *De Catechizandis Rudibus* (a treatise on the art of catechizing), *De Doctrina Christiana* (Of the Christian Doctrine), *De Civitate Dei* (Of the City of God), and his *Confessions*.” *Concordia Cyclopedia*, pp. 49, 50, s.v. “**Augustine**”.

“Of the general contents of the psalter, Luther writes: ‘It should be noted that the entire Psalter deals with five subjects; therefore we divide it into five parts. In the first place, some psalms prophesy of Christ and of the Church, or the saints, what would happen to them, etc.; and to this class belong all the psalms in which there are promises given to the pious and threats to the ungodly. In the second place, there is a number of doctrinal psalms, which teach us what we should do and what omit according to the Law of God; and to this class belong all the psalms which condemn the doctrine of men and extol the Word of God. In the third place, there are several psalms of consolation, which comfort the sorrowing and suffering saints, and, on the other hand, condemn and terrify the tyrants. .. In the fourth place, there are a few psalms of prayer, in which we pray to God and cry in all distress; and to this class belong all psalms which lament and mourn and cry over the enemies. In the fifth place, we have psalms of thanksgiving, in which we laud and praise God for His various benefits and His assistance; and to this class belong all psalms which praise God in His works, these being the finest and principle psalms. ... But we must know that the psalms cannot be just exactly and even divided into such part and verses, for sometimes two, three, and even all five divisions, as noted above, are found in one psalm, so that prophecy, doctrine, consolation, prayer, and thanksgiving are found together. But this division serves for the better understanding of the psalms and that we may the more easily learn and remember them.’” P.E. Kretzmann, *Popular*

psalms are the Messianic psalms. The Messianic psalms teach and sing about the Person and Work of Christ for the salvation of sinners.⁵ And because the psalms are the church's hymn book, they have to flow from the Psalms about Christ, the Gospel, for only the Gospel teaches us to praise God aright.⁶

Messianic Psalms, then, are God's hymns, written by God Himself, about His Messiah. The word Messiah comes from the Hebrew word *meshiach*. *Meschiach* means anointed (Christ is the word originated from the Greek which means "anointed"), as, say, we would anoint (or pour out) someone with oil. But Jesus was not anointed with oil, but rather with the Holy Spirit because **A.** Jesus is God and, therefore, possesses God's Holy Spirit without measure⁷, and **B.** was anointed with the Holy Spirit in order to save men from their sins.⁸

Commentary of the Bible: The Old Testament: The Poetical and the Prophetical Books, Vol. II, St. Louis: Concordia Publishing House, 1924, pp. 59-60.

"Of special interest to us are the Messianic psalms, including Ps. 2, 8, 16, 22, 24, 40, 45, 47, 68, 72, 89, 93, 97, 110, 118; they refer to the Messiah, the promised Redeemer of the world, portraying more or less vividly and completely His person and work, His birth, betrayal, agony, and death, His triumph over death, His ascension into heaven and enthronement at the right hand of God the Father Almighty." *ibid.* p. 59.

Our Lutheran Confessions declare that seeking the remission of sins from Christ is the highest worship: "Nothing greater could she ascribe to Christ. To seek from Him the *remission of sins* was truly to acknowledge the Messiah. This worship is the *highest worship* of Christ." *The Apology of the Augsburg Confession, Article III. Of Love and the Fulfilling of the Law.*³³ *Triglotta*, p. 163, emphasis added.

As for the word "hymn", the English word hymn comes from the Greek word "hymnos". "Hymnos" is a song of praise to a god or hero. ("*hymn, ode, in praise of gods or heroes ...*" *A Greek-English Lexicon*, Compiled by Henry George Liddell and Robert Scott, Revised and Augmented Throughout By Sir Henry Stuart With The Assistance of Roderick McKenzie, *With Supplement* 1968, Oxford: The Clarendon Press, p. 1849, s.v. "**hymnos**".) The God and Hero of the Christian faith is our Lord and Savior Jesus Christ. Thus Christian hymnody sings the Praises of our God and Savior Jesus Christ for His Work to Redeem us from our sins.

7" For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him.*" **St. John 3:34.**

8"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." **St. Luke 4:18.**

Psalm 40, then, is a Messianic Psalm that teaches us about the Person and Work of Christ to save us from our sins, especially His suffering in the midst of His Passion and His ongoing work as prophet to proclaim this Good News after His resurrection from the dead.⁹

B. God delivers Christ from the ruin of sin and sets His Foot on a Rock because of Christ's merit.

Psalm 40 begins with Christ's deliverance from the ruin of sin. David writes:

I waited patiently for the LORD: and He inclined unto Me and heard My cry. He brought me up also out of a horrible pit, out of the miry clay: and set My feet upon a rock; and established My goings.¹⁰

What is this pit of horrors? This pit of horrors is God's wrath over sin. There is nothing that can quite describe the horrors of God's wrath. For a man in such a condition finds himself out of sorts with God at every turn because by his sin man has put every last fiber of his being at odds with his Creator and Sustainer. The Rev. Dr. John Gerhard writes:

We cannot comprehend this anguish of Christ, for it is with us just as it was with the apostles, who slept and slumbered through it all. ... One has various types from the saints in the Old Testament on practically every aspect of Christ's sufferings. But, regarding this inner (spiritual agony) and pain, one actually has no type. One would like to point to the fact that Jonah says that while in the belly of the "whale-fish" ... he cried out from the belly of hell, thinking that he was forsaken before the eyes of God, [and] that his soul despaired within him, Jonah 2. David, also, sometimes complained about the anguish in his heart; however, it is all to be regarded as nothing compared to the spiritual sufferings of Christ; as insignificant as a tiny drop compared to a huge ocean.¹¹

9"**Prophecy of Christ's Suffering and Prophetic Office.** ... the Messiah Himself speaking through [David's] mouth and pen. Cp. Heb. 10, 5-7." The Rev. Dr. P. E. Kretzmann, *Popular Commentary of the Bible, The Old Testament, Vol. II, The Poetical and the Prophetical Books*, St. Louis: Concordia Publishing House, 1924, p. 99, amplification in brackets added.

10**Psalm 40:1-2.** Text is from *The Lutheran Hymnal*, p. 132.

11The Rev. Dr. John Gerhard, *An Explanation of the History of the Suffering and Death of our Lord Jesus Christ*, tr. Elmer M. Hohle, ed. David O. Berger, Malone, TX: Repristination Press, 1999, p. 63.

Equally indescribable is the eternal suffocation of the quicksand of God's forsaking, the "miry clay" of which David writes Christ suffered. God gives us the *terra firma* (firm earth) upon which we are accustomed to stand. But if He were to withdraw His Blessed Hand, our *terra firma* would become *terra infirma*, i.e. unsound ground, quicksand. Christ suffered the eternal suffocation of the *terra infirma* induced by our sin so we would not have to suffer it.¹² In **Psalm 69** Jesus describes this Suffering in the midst of His Passion:

Save me, O God; for the waters are come into my soul; I sink in deep mire where there is no standing, I am come into deep waters where the floods overflow me.¹³

The Rev. Dr. George Stoeckhardt writes:

Christ it is therefore who in the passages from the Psalm [**Psalm 69**] quoted is conversing with God as one otherwise converses with God. Here we see into Christ's soul and mind.¹⁴ Here Christ appears as true man, who has completely assumed the likeness of His brothers. He tastes and experiences all the manifold distress of human life, which ends ultimately in death. His way leads through great tribulation, through deep waters. Torrents of water seek to drown Him. He finds Himself deeply engulfed in mire, in a horrible pit. Countless adversaries surround Him, persecute, abuse Him. And He is not insensible and apathetic toward such great distress. He is miserable. And he is in pain and is frightened. Water comes all the way up to His

12 "In Scripture the word *standing* ... is used metaphorically both in a grammatical and physical sense. And it must properly be so taken here ... in the sense of a foothold or settled ground, on which a man can stand with his feet, so that they do not slip into the deep and are submerged. And thus Christ did not have such a foothold on life that would keep Him from falling altogether into death. But if He had only suffered without going into death all the way, He would assuredly have had a place on which to stand firmly." Martin Luther, *Luther's Works*, Vol. 10, p. 355.

13 **Psalm 69:1-2.**

14 The Rev. Dr. Raymond Surburg writes: "Luther and the Lutheran Confessions accepted the teaching of the New Testament that in the Psalms there were numerous predictions about the Messiah. Moorehead wrote concerning this matter: 'The Psalms are full of Christ. They speak about His humiliation and exaltation, of His rejection by the world and of His final triumph over all opposition. But they go deeper, as we may say; deeper even than the gospels; they *let us into the thoughts and feelings when the billows of wrath were rolling over Him, when the heavy cloud of judgment which was all our own burst upon His devoted Head.*'" *Exegetical Essays and Materials Dealing with the Interpretation of the Psalms*, Ft. Wayne, IN: Concordia Theological Seminary, Press, p. 28, emphasis added.

very soul. The outrage breaks His heart and sickens Him. What otherwise a poor weak human being feels, that He feels also. And in His fear and anxiety He calls and prays to God and waits in expectation for the goodness, grace, help, and deliverance of God, just as any human being makes his anxieties, his troubles known to God in prayer and supplication and takes comfort in the mercy and help of his God. It is, however, a great comfort for us poor, weak human beings to have such a Christ, to have such a Savior, who in all things was tempted as we are and who therefore has compassion for His brothers according to the flesh and who, wherein He is tempted, is able to help those who are being tempted.¹⁵

But what kind of Savior needs saving and cries out to be saved? A Savior who needs saving is the Savior who suffers our ruin for us so that there would be no ruin left for us to endure. The Rev. Dr. John Gerhard writes:

The question arises: *In Zech. 9:9, why is the Messiah not called [Savior] in the active sense, but ... 'saved,' in the passive sense?* We respond: ... Christ is not only 'Savior' but is also Himself 'saved.' That is, because He wished to redeem us with His suffering and death, and descended into the depths of our wretchedness, therefore it was necessary that he be saved first, so that, having been saved, he might be able to save us too. 'I looked around, but there was no helper¹⁶; I was in anxiety, and there was no one to help' (namely, among men). 'My own arm' (the power of My divinity) 'has saved Me, and My anger' (or zeal) 'has helped Me' (Isa. 63:5).¹⁷

Even though Christ suffered to need saving, He saved Himself, as Dr. Gerhard has noted. Christ Himself points out that while He suffers the fate that all sinners deserve, nevertheless, it is He Himself, because He is the Almighty God, that raises Himself from the dead. The Apostle St. John writes:

¹⁵*Christ in Old Testament Prophecy*, pp. 11, 12.

¹⁶Compare also **Psalm 22:11**: "Be not far from me; for trouble *is* near; for *there is* none to help."

¹⁷*Loci Theologici ... On the Person and Office of Christ*, tr. Richard J. Dinda, ed. Benjamin T. G. Mayes, St. Louis: Concordia Publishing House, 2009 p. 11

Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body.¹⁸

The Father and the Holy Spirit, in addition to Christ Himself because He, too, is God, concurred in delivering Christ because Christ earned by His perfect obedience to God at all times This Deliverance. David writes:

I waited patiently for the LORD: and He inclined unto Me and heard My cry. He brought Me up also out of a horrible pit, out of the miry clay; and set My feet upon a rock; and established my goings.¹⁹

Christ waited patiently for the Lord even in the midst of the Lord pouring out His wrath and forsaking Him. Christ continued to worship God even in the midst of trial, pain, and suffering beyond comprehension. On the Cross, Christ did not curse God and die, as men are wont to do²⁰, but continued to worship God, calling Him “My God” from the Cross. The Rev. Dr. George Stoeckhardt writes:

Yet, while Christ knows Himself totally forsaken of God in the abyss of hell, He cries, “My God, My God!” Even in such an abject condition, as He was in, He still clings to God as His personal God. This was a God-pleasing prayer that as it were issued from the pit of hell. This is something extraordinary, something unheard of. In the midst of the torments of hell Christ asserts that as His Son He will cling to God and claim Him as His own! Never before and never after has such a confident prayer issued from the abyss of hell on the part of those who are damned in that place. Ordinarily from those who suffer the torments of the damned come only cries and sighs of despair, never prayers of faith. It was by this prayer that Christ conquered and overcame the power of hell.²¹

18St. John 2:19-21.

19Psalm 40:1-2. Text is from *The Lutheran Hymnal*, p. 132.

20In the midst of his suffering, Job’s wife urged him to curse God and die. “Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.” **Job 2:9.**

21*Lectures on Select Psalms*, tr. the Rev. H. W. Degner, Ft. Wayne, IN: Concordia Theological Seminary Press, p. 67, underscore added.

To establish perfect human righteousness from the pit of hell completely obliterates hell for men. Hell is the place of unshackled unrighteous and yet here is a Man who is completely righteous even in the pit of hell. This Blessed Work was the last thing hell needed, laying waste to the devil's kingdom. In this way, the gates of hell were destroyed and cannot prevail against Christ nor those in Christ, namely, His Church.

Because of this perfect obedience, Christ was delivered from the unsound footing of God's forsaking and placed on the solid foundation and path of God's righteousness. David writes:

He brought Me up also out of an horrible pit, out of the miry clay, and set My feet upon a rock, *and* established My goings.²²

II. Christ Places Men upon the Firm Ground of His Righteousness through the Gospel and, thereby, Saves and Gives Life Eternal.

A. Christ's established this Solid Ground of God's righteousness for all men.

Christ did not undertake these human experiences of suffering and deliverance as an academic exercise, but rather for the sake of all men to deliver them from their sin and its dreadful consequences. The Apostle St. Paul writes:

For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.²³

Again, the Apostle St. Paul writes:

For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.²⁴

Christ suffered our sin in order to wipe away our sins. By His perfect obedience to God, He established in good works forever pleasing to God that we walk in. In this way, Christ established men on the Solid Rock of God's Good Pleasure and support and care of men at all times.

B. Christ establishes men on the Solid Ground of His Work through the Gospel.

²²**Psalm 40:2.** Text is from *The Lutheran Hymnal*, p. 132.

²³**II Corinthians 5:21.**

²⁴**Ephesians 2:10.**

This Blessed Work of Establishing men on Solid Ground before God eternally Christ gives to men freely through the Gospel. The Apostle St. Matthew writes:

And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed *art* thou, Simon Barjona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven. And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.²⁵

The Rock is the Gospel, God's Word and Sacraments.²⁶ The Apostle St. Paul writes:

And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*.²⁷

From his birth through the Gospel by faith, the Apostle St. Peter Jesus calls "Peter", i.e. Rockman, because he is born unto new life and life eternal through the Gospel. The Apostle St. Paul writes:

25St. Matthew 16:16-18

26 "In all these passages Peter is the representative of the entire assembly of apostles [and does not speak for himself alone, but for all the apostles], as appears from the text itself. For Christ ask not Peter alone, but says: *Whom do ye say that I am?* And what is here said [to Peter alone] in the singular number: *I will give unto thee the keys; and whatsoever thou shalt bind*, etc., is elsewhere expressed [to their entire number], in the plural Matt. 18, 18: *Whatsoever ye shall bind* etc. And in John 20, 23: *Whosoever sins ye remit*, etc. These words testify that the keys are given alike to all the apostles, and that all the apostles are alike sent forth [to preach]. ... Therefore it is necessary that in these passages Peter is the representative of the entire assembly of the apostles, and for this reason they do not accord to Peter any prerogative, or superiority, or lordship [which he had, or was to have had, in preference to the other apostles]. ... However, as to the declaration: *Upon this rock I will build My Church*, certainly the Church has not been built upon the authority of man, but upon the ministry of the confession which Peter made, in which he proclaims that Jesus is the Christ, the Son of God. He accordingly addresses him as a minister: *Upon this rock*, i.e. upon this ministry [Therefore he addresses him as a minister of this office in which this concession and doctrine is to be in operation, and says: *Upon this rock, i.e., this preaching ministry.*"] *The Smalcald Articles: Of the Power and Primacy of the Pope.*^{23, 24, 25, Triglotta, p. 511, underscore added.}

27Ephesians 2:20.

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.²⁸

The Apostle St. Peter and all Christians are “Rockmen” because they are born of Christ and the eternally firm ground He established us upon before God to live forever before Him.

Conclusion

In **Psalm 40** Christ teaches us in the midst of His Passion that He suffered for us and for all men the *terra infirma* of God’s forsaking and the suffocating waters of His wrath because of sins. Because Christ suffered that pit of horrors already and completely, none remains for any other man to suffer.

From there, by the Gospel through faith, Christ places us on the Solid Ground and Secure Footing of His Righteousness for us. This Sure Path stretches out in every direction into eternity giving to us a sure and secure life with God forever.

Amen.

28Romans 6:3-5.