

## Our Freedom From Sin Pt.6

### Romans 6:15-18

#### Ro 6:15–18

- 15 What then? Shall we sin because we are not under law but under grace? Certainly not!
- 16 Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin *leading* to death, or of obedience *leading* to righteousness?
- 17 But God be thanked that *though* you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered.
- 18 And having been set free from sin, you became slaves of righteousness.
- 19 I speak in human *terms* because of the weakness of your flesh. For just as you presented your members *as* slaves of uncleanness, and of lawlessness *leading to more* lawlessness, so now present your members *as* slaves *of* righteousness for holiness.
- 20 For when you were slaves of sin, you were free in regard to righteousness.

- 21** What fruit did you have then in the things of which you are now ashamed? For the end of those things *is* death.
- 22** But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life.
- 23** For the wages of sin *is* death, but the gift of God *is* eternal life in Christ Jesus our Lord.

## Introduction

If you have been involved in the church or a christian for some time, you have become aquatinted with the term “backslidden christian”.

“The word *backslide*, in a Christian context, implies movement away from Christ rather than toward Him. A backslider is someone who is going the wrong way, spiritually. He is regressing rather than progressing.

The backslider had at one time demonstrated a commitment to Christ or maintained a certain standard of behavior, but he has since reverted to old ways. Backsliding may manifest itself in several ways, e.g., dropping out of church, losing fervor for the Lord, walking away from a ministry or a family, or falling back into old habits.

Some people use the word *backslide* to mean that a person has lost his or her salvation. However,

since a saved person is secure in Christ ([John 10:28-29](#))—God will not kick His children out of His family—that is not how we will use the word. Rather, when we speak of backsliding, we simply mean that someone is growing cold toward Christ. A backslidden condition could indicate the person was never saved to begin with—in which case, the backslider is only showing his true colors. But it's also possible for children of God to backslide, temporarily.” *Got Questions*

*There are many however that have chosen to excuse*

*the behavior of professed christians by giving them the name backslidden. Membership roles in a large number of churches are full of people who at one time made a profession of faith but who currently do not desire nor have commitment to Christ or a local Church.*

*They are believed to be saved, but just backslidden.*

*This is akin to the false doctrine of the carnal Christian that teaches that there is a class of christians that are continually disobedient and disinterested in the things of God.*

*This belief that justifies the rebellious nature of the unconverted sinner who made a “decision for Christ” by calling him backslidden is an unbiblical representation of the Gospel as taught in the new Testament.*

*Particularly, we find that this does not fit with the teaching of Romans 6.*

## Lesson

I. The Antagonist

II. The Axiom

III. The Argument

### I. The Antagonist

15 What then? Shall we sin because we are not under law but under grace? Certainly not!

**15** Τι ουν αμαρτησομεν οτι ουκ εσμεν υπο νομον αλλ υπο χαριν μη γενοιτο

Newberry, T., & Berry, G. R. (2004). *The interlinear literal translation of the Greek New Testament* (Ro 6:15). Bellingham, WA: Logos Bible Software.

The antagonist would respond to a salvation of grace and life of grace by assuming we can and will sin all the more.

## II. The Axiom

**16** Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin *leading* to death, or of obedience *leading* to righteousness?

**16** ουκ οιδατε οτι ω  
 παριστανετε εαυτους  
 δουλους εις υπακοην δουλοι  
 εστε ω υπακουετε ητοι  
 αμαρτιας εις θανατον η  
 υπακοης εις δικαιοσυνην

Newberry, T., & Berry, G. R. (2004). [The interlinear literal translation of the Greek New Testament](#) (Ro 6:16). Bellingham, WA: Logos Bible Software.

I. The Antagonist

II. The Axiom

## III. The Argument

**17** But God be thanked that *though* you were slaves of sin, yet you obeyed from the heart that form of

doctrine to which you were delivered.

**18** And having been set free from sin, you became slaves of righteousness.

## 17 But God be thanked

All this is a result of God. God deserves all the praise, all the glory. You had nothing to do with it. even

### 2 Thessalonians 2:13–14 (NKJV)

<sup>13</sup> But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth, <sup>14</sup> to which He called you by our gospel, for the obtaining of the glory of our Lord Jesus Christ.

### 1 Corinthians 1:4–5 (NKJV)

<sup>4</sup> I thank my God always concerning you for the grace of God which was given to you by Christ Jesus, <sup>5</sup> that you were enriched in everything by Him in all utterance and all knowledge,

### Matthew 11:25–26 (NKJV)

At that time Jesus answered and said, “I thank You, Father, Lord of heaven and earth, that You have hidden these things from *the wise and prudent* and have revealed them to babes.<sup>26</sup> Even so, Father, for so it seemed good in Your sight.

### Acts 11:18 (NKJV)

<sup>18</sup> When they heard these things they became silent; and they glorified God, saying, “Then God has also granted to the Gentiles repentance to life.”

### 2 Thessalonians 1:3 (NKJV)

<sup>3</sup> We are bound to thank God always for you, brethren, as it is fitting, because your faith grows exceedingly, and the love of every one of you all abounds toward each other,

“you obeyed from the heart that form of doctrine”

This is a direct result of Gods work in you.

17 But God be thanked  
that *though* you were slaves  
of sin,

you were slaves of sin

Imperfect form of εἰμι

[ēte](#)  
ἦτε  
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e  
[V-IIA-2P](#)

This phrase, sets the stage for the praise of God by Paul for the obedience.

We were slaves to sin, mastered by evil. Our wills, our minds our hearts all driven by the evil nature, the fallen nature.

John Piper states

“At the heart of Martin Luther’s theology was the conviction that human beings are totally dependent on God’s omnipotent grace to rescue us from the bondage of the will by creating and decisively fulfilling every inclination to believe and obey God. The debates of the sixteenth century about the freedom of the will versus the bondage of the will



were not peripheral to the Reformation. They were at the heart of the issue. At least Luther believed they were.”

For Luther, the issue of man’s bondage to sin and his moral inability to believe or be holy was *the root issue of the Reformation* — and the lynchpin of Protestantism. The freedom of God, and therefore the freedom of the gospel and therefore the salvation of men, and the glory of God were at stake in this controversy. Therefore, Luther loved the message of his book *The Bondage of the Will*, ascribing all freedom and power and grace to God, and, for us, complete dependence on God for faith and holiness. “It is true,” he wrote, “that the doctrine of the Gospel takes all glory, wisdom, [and] righteousness . . . from men and ascribes them to the Creator alone, who makes everything out of nothing” (*What Luther Says*, Vol. 3, 1374).

Luther was right about this: Unless we feel the power, and the pervasiveness, and the eternal peril of the bondage of our will, we will not see or savor or sing the glory of God’s sovereign grace.

....the main question in Luthers minds was:

*Are human beings so sinful that God’s sovereign grace must create and decisively fulfill every human inclination to believe and obey God?*

Luther's answer — and the answer of all the Reformers — was yes. And my conclusion from Scripture is that their answer is true. Pelagianism is wrong. Fallen man cannot create his own holy choices. And semi-Pelagianism is wrong. In the act of faith and the pursuit of holiness, man does not complete God's prevenient grace by contributing his own decisive, self-determining power. The power and pervasiveness of our bondage is such that God must create and decisively fulfill the act of faith and the pursuit of holiness.

**John Piper**

APRIL 13, 2016

The Bondage of the Will, the Sovereignty of Grace, and the Glory of God

Together for the Gospel | Louisville

Resource by John Piper Modal Topic: [The Power & Effects of Sin](#)

All that we are in Christ is a direct and complete result of the sovereign, determinative Work of God in our lives to

make the blind see and acknowledge Christ

make the mute speak and confess Christ

make the lame walk and come running to Christ

make the dead live to find life in Christ

make the Rebellious heart submit to Christ.

make the Hater of God Love Christ.

make the unbelieving believe in Christ

make the unrepentant turn from his sin to Christ.

make the self-centered abandon all for Christ.

So what did God do

**17** But God be thanked that *though* you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered.

yet you obeyed

Romans 15:17–18 (NKJV)

<sup>17</sup> Therefore I have reason to glory in Christ Jesus in the things *which pertain* to God. <sup>18</sup> For I will not dare to speak of any of those things which Christ has not accomplished through me, in word and deed, to make the Gentiles obedient

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[New International Version](#)

I will not venture to speak of anything except what Christ has accomplished through me in leading the Gentiles to obey God by what I have said and done--

[English Standard Version](#)

For I will not venture to speak of anything except what Christ has accomplished through me to bring the Gentiles to obedience—by word and deed,

[New American Standard Bible](#)

For I will not presume to speak of anything except what Christ has accomplished through me, resulting in the obedience of the Gentiles by word and deed,

Christ has not accomplished through me

**katergazomai: to work out**

**Original Word:** κατεργάζομαι

**Part of Speech:** Verb

**Transliteration:** katergazomai

**Phonetic Spelling:** (kat-er-gad'-zom-ahee)

**Definition:** to work out

**Usage:** I effect by labor, achieve, work out, bring about.

2716 katergázomai (from [2596](#) /katá, "down, exactly according to," intensifying [2038](#) /ergázomai, "work, accomplish") – **literally, "work down to the end-point," i.e. to an exact, definite conclusion (note the prefix, [2596](#) /katá); bring to decisive finality (end-conclusion).**

to make the Gentiles **obedient**

**Original Word:** ὑπακοή, ἥς, ἥ

**Part of Speech:** Noun, Feminine

**Transliteration:** hupakoé

**Phonetic Spelling:** (hoop-ak-o-ay')

**Definition:** obedience

**Usage:** obedience, submissiveness, compliance.

5218 *hypakoé* (from 191 /*akouō*, "to hear" and 5259 /*hypó*, "beneath") – i.e. obedience – literally, "submission to what is heard" (WS, 695), i.e. obedience as the response to someone speaking. This refers both to an earthly voice and the Lord's voice (see 2 Cor 10:5; 1 Pet 1:2).

yet you obeyed from the heart

**Romans 10:9–10 (NKJV)**

<sup>9</sup> that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. <sup>10</sup> For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.

**heart** n. — the central point, place and position of a person's thoughts (mind), volition, emotions, and knowledge of right from wrong (conscience).

Matthew 5:8 (NKJV)

<sup>8</sup> **Blessed are the pure in heart,  
For they shall see God.**

Matthew 6:21 (NKJV)

21 For where your treasure is, there your heart will be also.

Matthew 9:4 (NKJV)

4 But Jesus, knowing their thoughts, said, “**Why do you think evil in your hearts?**”

Matthew 12:34–35 (NKJV)

34 **Brood of vipers! How can you, being evil, speak good things? For out of the abundance of the heart the mouth speaks.** 35 A good man out of the good treasure of his heart brings forth good things, and an evil man out of the evil treasure brings forth evil things.

Matthew 15:8 (NKJV)

8 *‘These people draw near to Me with their mouth,  
And honor Me with their lips,  
But their heart is far from Me.*

Matthew 15:18–19 (NKJV)

18 But those things which proceed out of the mouth come from the heart, and they defile a man. 19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

So this obedience in **not from external pressure** , it is from internal desire.

**17** But God be thanked that *though* you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered.

that **form** of doctrine

**tupos**: a figure, model, type

**Original Word:** τύπος, ου, ό

**Part of Speech:** Noun, Masculine

**Transliteration:** tupos

**Phonetic Spelling:** (too'-pos)

**Definition:** typically

**Usage:** (originally: the mark of a blow, then a stamp struck by a die), (a) a figure; a copy, image, a casting mold (b) **a pattern, model**, (c) a type, prefiguring something or somebody.

5179 týpos (from 5180 /týptō, "strike repeatedly") – properly, a model forged by repetition; (figuratively) the correct paradigm, based on

reliable precedent for others to then follow, (i.e. the right example, a proper pattern).

a. **“What is stamped,” “mark,”** Plut. Aem., 19 (I, 265d): τοὺς τύπους τῶν πληγῶν, Athen., 13, 49 (585c); Philo Vit. Mos., I, 119, **“impress**

Goppelt, L. (1964–). [τύπος, αντίτυπος, τυπικός, ὑποτύπωσις](#). A special use is for **the “letter” engraved in stone:** τὰ γεγραμμένα τύποις, Plat. Ep., 7, 343a; cf. Phaedr., 275a, **plastic figure**, Eur. Tro., 1074: χρυσέων ξοάνων τύποι, then “idol,” Herodian, V, 5, 6; Jos. Ant., 1, 311: τοὺς τύπους τῶν θεῶν, cf. 322; 15, 329; Sib., 3, 14, more gen. **“image,”**

Goppelt, L. (1964–). [τύπος, αντίτυπος, τυπικός, ὑποτύπωσις](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 8, p. 247). Grand Rapids, MI: Eerdmans.

## Romans 5:14 (NKJV)

<sup>14</sup> Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come.

## Acts 7:44 (NKJV)

<sup>44</sup> “Our fathers had the tabernacle of witness in the wilderness, as He appointed, instructing Moses to make it according to the **pattern** that he had seen, Hebrews 8:5 (NKJV)

<sup>5</sup> who serve the copy and shadow of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle. For He said, “See that



*you make all things according to the pattern shown you on the mountain.”*

## 2 Timothy 1:13 (NKJV)

<sup>13</sup> Hold fast the pattern of sound words which you have heard from me, in faith and love which are in Christ Jesus.

As the term indicates and the context says, it is the model which makes an impress because it is moulded by God.

Goppelt, L. (1964–). [τύπος, ἀντίτυπος, τυπικός, ὑποτύπωσις](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 8, p. 249). Grand Rapids, MI: Eerdmans.

How you are raised and taught as a child in a family is a certain tupos, mold, You are shaped by that mold in which you are raised.

When you become a Christian, you are poured into a new mold, that changes the inside and outside.

Paul is referring to  
The Pauline *type* of teaching as contrasted  
with the Judaistic forms of Christianity

Vincent, M. R. (1887). [\*Word studies in the New Testament\*](#) (Vol. 3, p. 71). New York: Charles Scribner's Sons.

Genuine faith not only is in God's Son but in God's truth. Jesus said, "I am the way, and the truth, and the life; no one comes to the Father, but through Me" (John 14:6). Paul had confidence in the salvation of his readers in the church at Rome because they obeyed **to that form of teaching to which [they] were committed**. No believer, of course, comprehends all of God's truth. Even the most mature and faithful Christian only begins to fathom the riches of God's Word in this present life. But the desire to know and obey God's truth is one of the surest marks of genuine salvation. From its inception, the early church was characterized by its devotion "to the apostles' teaching" (Acts 2:42). And Jesus made it clear that those who obeyed His word were the true believers (see John 8:31; 14:21, 23, 24; 15:10; etc.).

**Form** translates *tupos*, which was used of the molds into which molten metal for castings was poured. **Committed** translates the aorist passive of *paradidōmi*, which carries the basic meaning of deliver over to.

## Romans 1:26 (NKJV)

<sup>26</sup> For this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature.

### to which you were delivered

**paradídōmi:** Aorist Passive Ind.

Having been delivered by God to that form of doctrine.

to hand over, to give or deliver over, to betray

**Original Word:** παραδίδωμι

**Part of Speech:** Verb

**Transliteration:** paradídōmi

**Phonetic Spelling:** (par-ad-id'-o-mee)

**Definition:** to hand over, to give or deliver over, to betray

**Usage:** I hand over, pledge, hand down, deliver, commit, commend, betray, abandon.

3860 paradídōmi (from 3844 /pará, "from close-beside" and 1325 /dídōmi, "give") – properly, to give (turn) over; "hand over from," i.e. to deliver over with a sense of close (personal) involvement.

And because *eis* (**to**) can also be translated *into*, it seems that a more precise rendering of this phrase is “that form of teaching into which you were delivered.” It is true, of course, that, through its reading and preaching, God’s Word is delivered *to* believers. But Paul’s point here seems to be that the true believer is also delivered *into* God’s Word, His divine **teaching**. The idea is that when God makes a new spiritual creation of a believer, He casts him into the mold of divine truth. The J. B. Phillips rendering of Romans 12:1 uses the same figure: “Don’t let the world around you squeeze you into its own mould, but let God re-mould your minds from within.” In other words, “Do not let Satan’s forces try to fit you back into the old sinful mold from which God delivered you. Let God continue to fashion you into the perfect image of His Son.”

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 1, pp. 347–348). Chicago: Moody Press.

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A person does not become a Christian by claiming the name of Christ and then believing and doing whatever he himself wants. You cannot become a Christian by merely saying or doing certain things, even the godly things extolled in Scripture. But *after* genuine salvation a person will have the

## innate, Spirit-led desire to know and to obey God's truth.

MacArthur, J. F., Jr. (1991). *Romans* (Vol. 1, p. 348). Chicago: Moody Press.

Witness Lee, founder of the Local Church movement, wrote a book entitled *Christ Versus Doctrine*, the main thesis of which is that it is a personal relationship to Christ that matters and that doctrine actually interferes with that relationship. The book not only is unbiblical but, as one might guess from the title, is also self-contradictory. Doctrine is simply another word for teaching, and the purpose of Lee's book, of course, was to teach his *own* doctrine.

MacArthur, J. F., Jr. (1991). *Romans* (Vol. 1, p. 349). Chicago: Moody Press.

**18** And having been set free from sin, you became slaves of righteousness.

having been set free =Aorist Passive Participle.

eleutheroó: to make free, fig. to exempt (from liability)

**Original Word:** ἐλευθερόω

**Part of Speech:** Verb

**Transliteration:** eleutheroó

**Phonetic Spelling:** (el-yoo-ther-o'-o)

**Definition:** to make free, to exempt (from liability)

**Usage:** I free, set free, liberate.

Cognate: 1659 eleutheróō – properly, set free, release from bondage; (figuratively) to remove the restrictions of sin (darkness) because delivered by God into true spiritual liberty (growth). See 1658 (eleutheros).

Jn 8:36: "So if the Son makes you free (1659 /eleutheróō), you will be free (1658 /eleútheros) indeed" (NASU).

you became slaves of righteousness.

ἐδουλώθητε A.P.I

First aorist passive indicative of δουλω [doulōō], to enslave. “**Ye were made slaves** to righteousness.” You have *(been made to )* simply change masters, no longer slaves of sin (set free from that tyrant), but ye are slaves of righteousness. There is no middle ground, no “no man’s land” in this war.

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Ro 6:18). Nashville, TN: Broadman Press.