

Our Freedom From Sin Pt.7

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

It is said that a flippant young man remarked to a preacher in mocking fashion, “You say that unsaved people carry a great weight of sin. Frankly, I feel nothing. How heavy is sin? Ten pounds? Fifty pounds? Eighty pounds? A hundred pounds?”

The preacher thought for a moment, then replied, “If you laid a four hundred pound weight on a corpse, would it feel the load?”

The young man was quick to say, “Of course not; it’s dead” Driving home his point the preacher said, “The person who doesn’t know Christ is equally

dead. And though the load is great, he feels none of it”

The Christian, unlike the average non-Christian, is not indifferent to the weight of sin. He is actually hypersensitive to it. Having come to Jesus Christ, his senses are awakened to the reality of sin. His sensitivity to sin intensifies as he matures spiritually. Such sensitivity prompted a saint as great as Chrysostom, the fourth century church father, to say he feared nothing but sin (*Second Homily on Eutropius*).

Freedom from Sin

Articles [Romans 7:14-25](#) 45SIN www.gty.org JM

Romans 7:22–24 (NKJV)

²² For I delight in the law of God according to the inward man. ²³ But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. ²⁴ O wretched man that I am! Who will deliver me from this body of death?

“It is reported that near Tarsus, where Paul was born (Acts 22:3), a certain ancient tribe sentenced convicted murderers to an especially gruesome execution. The corpse of the slain person was lashed tightly to the body of the murderer and

remained there until the murderer himself died. In a few days, which doubtless seemed an eternity to the convicted man, the decay of the person he had slain infected and killed him. Perhaps Paul had such torture in mind when he expressed his yearning to be freed from **the body of this death.**”

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 1, p. 392). Chicago: Moody Press.

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.

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.

1. Our Position
2. Our Practice
3. Our Past
4. Our Present

1. Our Position

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.

Sproul, R. C.

Paul talks about doctrine not as an abstract science, but as resulting in obedience from the heart. Our doctrine leads to obedience, not simply to knowledge. Our doctrine is designed for action.

Sproul, R. C. (1994). [*The Gospel of God: An Exposition of Romans*](#) (p. 116). Great Britain: Christian Focus Publications.

They had been *handed over* to the educative power of this form of teaching.

Vincent, M. R. (1887). [*Word studies in the New Testament*](#) (Vol. 3, p. 72). New York: Charles Scribner's Sons.

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

18 ελευθερωθεντες δε απο της αμαρτιας εδουλωθητε τη δικαιοσυνη

Newberry, T., & Berry, G. R. (2004).

[*The interlinear literal translation of the Greek New Testament*](#) (Ro 6:18). Bellingham, WA: Logos Bible Software.

18 And having been set free from sin,

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 eleutherōō – 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).

Romans 6:22 (NKJV)

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.

John 8:32 (NKJV)

³² And you shall know the truth, and the truth shall make you free.”

John 8:36 (NKJV)

36 Therefore if the Son makes you free, you shall be free indeed.

Romans 8:2 (NKJV)

2 For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.

Romans 8:21 (NKJV)

21 because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God.

Galatians 5:1 (NKJV)

5 Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage.

18 And having been set free **from sin**,
απο της αμαρτιας -from the sin.

απο —of local separation, after verbs of motion from a place (of departing, fleeing, removing, expelling, throwing, etc.,

της αμαρτιας -from the sin.

the sin refers to:

sin (personification) n. — sin personified as a destructive and depraved principle reigning over unbelievers and persisting in believers; especially as a slavemaster doling out payment with the currency of death and decay.

Romans 5:20 (NKJV)

²⁰ Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more,

Romans 6:1 (NKJV)

6 What shall we say then? Shall we continue in sin that grace may abound?

Romans 6:7 (NKJV)

⁷ For he who has died has been freed from sin.

Romans 6:11–12 (NKJV)

¹¹ Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

¹² Therefore do not let sin reign in your mortal body, that you should obey it in its lusts. (plural)

Sin without definite article,
Sin as a sin, individual, not just principle or master.

Romans 6:14 (NKJV)

¹⁴ For (a) sin shall not have dominion over you, for you are not under law but under grace.

Although it is true that we are freed from the Penalty of Sin and Sin as a Master

We have also been freed from the Power of Sins
 Salvation, brings deliverance from sins.

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

18 ελευθερωθεντες δε απο της αμαρτιας εδουλωθητε τη δικαιοσυνη

you became **slaves** of righteousness.

douloó: to enslave, bring under subjection

Original Word: δουλόω

Part of Speech: Verb

Transliteration: douloó

Phonetic Spelling: (doo-lo'-o)

Definition: to enslave, bring under subjection

Usage: I enslave.

τη δικαιοσυνη

of righteousness.

Dative case, to or for righteousness. We have become slaves for to an for the benefit of Righteousness. Our slavery is receives the advantage of holiness.

[Young's Literal Translation](#)

and having been freed from the sin, ye became servants to the righteousness.

Sproul, R. C

The moment you received Christ as your Saviour you also yielded to him as Lord and became a slave of righteousness. Now you are the slave of

righteousness, you are called to have your life devoted to righteousness.

Sproul, R. C. (1994). *The Gospel of God: An Exposition of Romans* (p. 116). Great Britain: Christian Focus Publications.

Robertson, A. T

You have simply changed 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.

Calvin, J., & Owen, J

“Ye have been liberated from the bondage of sin, that ye might pass into the kingdom of righteousness; it is hence right that you should wholly turn away from sin, and turn your minds wholly to righteousness, into the service of which you have been transferred.”

Calvin, J., & Owen, J. (2010). *Commentary on the Epistle of Paul the Apostle to the Romans* (p. 237). Bellingham, WA: Logos Bible Software.

It must be observed, that no one can be a servant to righteousness except he is first liberated by the power and kindness of God from the tyranny of sin. So Christ himself testifies, “If the Son shall free you, you shall be free indeed.” (John 8:36.)

“What are then our preparations by the power of free will, since the commencement of what is good

proceeds from this manumission, which the grace of God alone effects?

Calvin, J., & Owen, J. (2010). [Commentary on the Epistle of Paul the Apostle to the Romans](#) (p. 238). Bellingham, WA: Logos Bible Software.

Manumission definition is - the act or process of manumitting; especially : formal emancipation from slavery. How to use manumission in a sentence.

Ephesians 2:8–10 (NKJV)

⁸ For by grace you have been saved through faith, and that not of yourselves; *it is* the gift of God, ⁹ not of works, lest anyone should boast. ¹⁰ For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.

¹⁰ For we are **His** workmanship,
10 αὐτοῦ γὰρ ἐσμεν ποιήματα

42.30 ποιήματα, τος n: (derivative of ποιέω^e ‘to make,’ 42.29) that which is made—‘product, what is made.’

Louw, J. P., & Nida, E. A. (1996). [Greek-English lexicon of the New Testament: based on semantic domains](#) (electronic ed. of the 2nd edition., Vol. 1, p. 513). New York: United Bible Societies.

ποίημα *poiēma* work; creation (2x)

Rom 1:20; Eph 2:10

Romans 1:20 (NKJV)

²⁰ For since the creation of the world His invisible *attributes* are clearly seen, being understood by the things **that are**

made, *even* His eternal power and Godhead, so that they are without excuse,

Ephesians 4:17–5:4 (NKJV)

¹⁷ This I say, therefore, and testify in the Lord, that you should no longer walk as the rest of the Gentiles walk, in the futility of their mind, ¹⁸ having their understanding darkened, being alienated from the life of God, because of the ignorance that is in them, because of the blindness of their heart; ¹⁹ who, being past feeling, have given themselves over to lewdness, to work all uncleanness with greediness.

²⁰ But you have not so learned Christ, ²¹ if indeed you have heard Him and have been taught by Him, as the truth is in Jesus: ²² that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts, ²³ and be renewed in the spirit of your mind, ²⁴ and that you put on the new man which was created according to God, in true righteousness and holiness.

²⁵ Therefore, putting away lying, “Let *each one* of you *speak truth with his neighbor*,” for we are members of one another. ²⁶ “*Be angry, and do not sin*”: do not let the sun go down on your wrath, ²⁷ nor give place to the devil. ²⁸ Let him who stole steal no longer, but rather let him labor, working with *his*

hands what is good, that he may have something to give him who has need. ²⁹ Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers. ³⁰ And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. ³¹ Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice. ³² And be kind to one another, tenderhearted, forgiving one another, even as God in Christ forgave you.

5 Therefore be imitators of God as dear children.

² And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma.

³ But fornication and all uncleanness or covetousness, let it not even be named among you, as is fitting for saints; ⁴ neither filthiness, nor foolish talking, nor coarse jesting, which are not fitting, but rather giving of thanks.

1 John 3:2–7 (NKJV)

² Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall

see Him as He is. ³ And everyone who has this hope in Him purifies himself, just as He is pure.

⁴ Whoever commits sin also commits lawlessness, and sin is lawlessness. ⁵ And you know that He was manifested to take away our sins, and in Him there is no sin. ⁶ Whoever abides in Him does not sin. Whoever sins has neither seen Him nor known Him.

⁷ Little children, let no one deceive you. He who practices righteousness is righteous, just as He is righteous.

1 John 3:10 (NKJV)

¹⁰ In this the children of God and the children of the devil are manifest: Whoever does not practice righteousness is not of God,....

1. Our Position

2. Our Practice

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.

19 I speak in human *terms*
because of the weakness of
your flesh

[English Standard Version](#)

I am speaking in human terms, because of your natural limitations.

[New International Version](#)

I am using an example from everyday life because of your human limitations.

It is difficult to put divine principles and truths into terms that finite human minds can comprehend. In saying, **I am speaking in human terms because of the weakness of your flesh**, Paul meant that the analogy of masters and slaves was used as an accommodation to his readers' humanness.

Flesh is here used as a synonym for humanness, or mortality, and is equivalent to “the members of your body” in verse 13 and **members** at the end of verse 19. The **flesh** is the human faculty influenced by sin, and as long as believers remain in their mortal bodies, sin still has a beachhead, a place to launch its attacks. That is why Paul admonishes

believers to present their *bodies* as “a living and holy sacrifice, acceptable to God” (Rom. 12:1). Although the inner person of a believer has been transformed into the likeness of Christ, the outer person, represented by **the flesh**, is still subject to the defilement of sin. MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 1, p. 349). Chicago: Moody Press.

Paul here changes the focus from position to practice, admonishing believers to make their living correspond to their new natures. Although it is still possible for Christians to sin, they no longer are bound by sin. Now they are free *not* to sin, and they should exercise that divinely-provided ability in obedience to their new Lord and Master.

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

v. 19 b

For just as you
presented your members *as*
slaves of uncleanness, and of
lawlessness *leading to more*
lawlessness

For just as

5618 hósp̄er (an emphatic adverb, derived from 4007 /per, "indeed" intensifying 5613 /hōs, "as") – "indeed just as," "just exactly like."

presented your members

Romans 6:13 (NKJV)

¹³ And do not present your members *as* instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members *as* instruments of righteousness to God.

presented

parístēmi: to place beside, to present, stand by, appear

Original Word: παρίστημι

Part of Speech: Verb

Transliteration: parístēmi

Phonetic Spelling: (par-is'-tay-mee)

Definition: to place beside, to present, stand by, appear

Usage: I bring, present, prove, come up to and stand by, am present.

3936 parístēmi (from [3844](#) /pará, "from close-beside" and [2476](#) /hístēmi, "to stand") – properly, stand close beside, i.e. ready to present (exhibi

your members

melos: a member or limb (of the body)

Original Word: μέλος, ουσ, τό

Part of Speech: Noun, Neuter

Transliteration: melos

Phonetic Spelling: (mel'-os)

Definition: a member or limb (of the body)

Usage: a bodily organ, limb, member.

3196 μέλος – properly, a member (part) belonging to the whole;

v. 19 b

For just as you presented your members *as* slaves **of uncleanness**,

τη ακαθαρσια - dative case, to or for
Cognate: 167 akatharsía (from 1 /A "not" and 2513 / katharós, "clean because unmixed, pure") – ritual impurity, caused by leprosy, open infection, child birth, touching a corpse, etc. See 169 (akathartos).

immorality ⇔ **filth** n. — immorality understood especially as dirty and impure; especially used of sexual sins.

Romans 1:24 (NKJV)

²⁴ Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves,

2 Corinthians 12:21 (NKJV)

21 and I shall mourn for many who have sinned before and have not repented of the uncleanness, fornication, and lewdness which they have practiced.

Galatians 5:19 (NKJV)

¹⁹ Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness,

Ephesians 5:3 (NKJV)

³ But fornication and all uncleanness or covetousness, let it not even be named among you, as is fitting for saints;

Colossians 3:5 (NKJV)

⁵ Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry.

1 Thessalonians 4:7 (NKJV)

⁷ For God did not call us to uncleanness, but in holiness.

v. 19 b

For just as you presented your members as slaves of uncleanness, and of

lawlessness leading to more lawlessness

“and to or for lawlessness unto lawlessness”

και τη ανομια εις την ανομιαν

Newberry, T., & Berry, G. R. (2004). *The interlinear literal translation of the Greek New Testament* (Ro 6:19). Bellingham, WA: Logos Bible Software.

1 John 3:4 (NKJV)

4 Whoever commits sin also commits lawlessness, and sin is lawlessness.

To iniquity unto iniquity (τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν). Iniquity issuing in an abiding iniquitous state. Lit., *lawlessness*.

Vincent, M. R. (1887). *Word studies in the New Testament* (Vol. 3, p. 72). New York: Charles Scribner's Sons.

Sproul, R. C.

Notice that when a person surrenders himself to wickedness the result of that wickedness is more wickedness. Sin breeds sin, which breeds sin, which breeds sin

Sproul, R. C. (1994). *The Gospel of God: An Exposition of Romans* (p. 117). Great Britain: Christian Focus Publications.

1 Corinthians 5:6 (NKJV)

⁶ Your glorying *is* not good. Do you not know that a little leaven leavens the whole lump?

1 Corinthians 15:33 (NKJV)

³³ Do not be deceived: “Evil company corrupts good habits.”

2 Timothy 2:16–18 (NKJV)

¹⁶ But shun profane *and* idle babblings, for they will increase to more ungodliness. ¹⁷ And their message will spread like cancer. Hymenaeus and Philetus are of this sort, ¹⁸ who have strayed concerning the truth,....

Matthew 24:12 (NKJV)

¹² **And because lawlessness *will abound*, the love of many will grow cold.**

Cognate: 4129 plēthýnō – properly, made full,
especially to maximum capacity (potential);
hence, "multiplied; to increase, multiply" (A-S).

[See 4130](#) (plēthō)

Acts 6:7 (NKJV)

⁷ Then the word of God spread, and the number of the disciples **multiplied greatly** in Jerusalem,....

Before salvation, believers were like the rest of fallen mankind, having no other desire or ability but to follow their natural bent to **impurity and to lawlessness**. Those two terms refer, respectively, to inward and

outward sin. The unregenerate person is both internally and externally sinful, and as he lives out his sinfulness it results in still **further lawlessness**. Like a cancer that reproduces itself until the whole body is destroyed, sin reproduces itself until the whole person is destroyed.

After the brilliant writer **Oscar Wilde's** homosexuality and other deviant behavior was made public, he wrote, "I forgot that what a man is in secret he will some day shout aloud from the housetop."

Another famous writer, **Sinclair Lewis**, was the toast of the literary world and received the Nobel Prize in literature in 1930. To mock what he considered the hypocrisy of Christianity, he wrote *Elmer Gantry*, the fictitious story of a Bible-pounding evangelist who was secretly an alcoholic, a fornicator, and a thief. Few people know, however, that Lewis himself died an alcoholic in a third-rate clinic outside Rome, a devastated victim of his own sinful life-style.

MacArthur, J. F., Jr. (1991). *Romans* (Vol. 1, pp. 349–350). Chicago: Moody Press.

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.

ΟΥΤΩΣ ΝΥΝ ΠΑΡΑΣΤΗΣΑΤΕ ΤΑ
ΜΕΛΗ ΥΜΩΝ ΔΟΥΛΑ ΤΗ
ΔΙΚΑΙΟΣΥΝΗ ΕΙΣ ΑΓΙΑΣΜΟΝ

Newberry, T., & Berry, G. R. (2004). *The interlinear literal translation of the Greek New Testament* (Ro 6:19). Bellingham, WA: Logos Bible Software

SO

ΟΥΤΩΣ

houtó and houtós: in this way, thus

Original Word: οὕτως

Part of Speech: Adverb

Transliteration: houtó and houtós

Phonetic Spelling: (hoo'-to)

Definition: in this way, thus

Usage: thus, so, in this manner.

3779 hoútō (an adverb, derived from the demonstrative pronoun, [3778](#) /hoútos, "this") – like this . . .; in this manner, in this way (fashion), in accordance with this description (i.e. corresponding to what follows); in keeping with; along this line, in the manner spoken

SO NOW

VUV

Usage: adv. (a) of time: just now, even now; just at hand, immediately, (b) of logical connection: now then, (c) in commands and appeals: at this instant. 3568 *nýn* (an adverb) – now, as the logical result of what precedes; now, in light of what has gone before.

so now **present** your
members *as slaves of*
righteousness for holiness

present Aorist Active Imperative

paristémi: to place beside, to present, stand by, appear

Original Word: παράστημι

Part of Speech: Verb

Transliteration: paristémi

Phonetic Spelling: (par-is'-tay-mee)

Definition: to place beside, to present, stand by, appear

Usage: I bring, present, prove, come up to and stand by, am present.

3936 *parístēmi* (from 3844 /*pará*, "from close-beside" and 2476 /*hístēmi*, "to stand") – properly, stand close beside, i.e. ready to present (exhibi

so now **present** your
members *as slaves of*
righteousness for holiness

δουλα τη δικαιοσυνη εις αγιασμον

Newberry, T., & Berry, G. R. (2004). *The interlinear literal translation of the Greek New Testament* (Ro 6:19). Bellingham, WA: Logos Bible Software.

Slaves to, for righteousness, unto, resulting in holiness.

Because it is possible for them to resist sin and to live righteously, believers should **now present** their **members as slaves to righteousness**. And just as the life of sin leads to further sin, so the life of **righteousness** leads to further righteousness, whose ultimate end is complete **sanctification**.

The late Martyn Lloyd-Jones wrote,

“As you go on living this righteous life, and practicing it with all your might and energy, and all your time ... you will find that the process that went on before, in which you went on from bad to worse and became viler and viler, is entirely reversed. You will become cleaner and cleaner, and purer and purer, and holier and holier, and more and more conformed unto the image of the Son of God” (*Romans: An Exposition of Chapter Six* [Grand Rapids: Zondervan, 1972], pp. 268–69).

No one stands still morally and spiritually. Just as unbelievers progress from sinfulness to greater sinfulness, a believer who is not growing in righteousness, though never falling back altogether out of righteousness, will slip further and further back into sin.

God's purpose in redeeming men from sin is not to give them freedom to do as they please but freedom to do as *He* pleases, which is to live righteously. When God commanded Pharaoh to let His people go, He also made clear His purpose for their deliverance: "that they may serve Me in the wilderness" (Ex. 7:16). God delivers men from enslavement to sin for the sole purpose of

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 1, p. 350). Chicago: Moody Press.

Romans 8:29 (NKJV)

²⁹ For whom He foreknew, He also predestined *to be* conformed to the image of His Son.....

Ephesians 1:4 (NKJV)

⁴ just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love,

1 Corinthians 15:49 (NKJV)

⁴⁹ And as we have borne the image of the *man* of dust, we shall also bear the image of the heavenly *Man*.

John 17:16–20 (NKJV)

¹⁶ They are not of the world, just as I am not of the world. ¹⁷ Sanctify them by Your truth. Your word is truth. ¹⁸ As You sent Me into the world, I also have sent them into the world. ¹⁹ And for their sakes I sanctify Myself, that they also may be sanctified by the truth.

²⁰ “I do not pray for these alone, but also for those who will believe in Me through their word;

Romans 12:1–2 (NKJV)

12 I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, *which is* your reasonable service. ² And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what *is* that good and acceptable and perfect will of God.

Romans 13:14 (NKJV)

¹⁴ But put on the Lord Jesus Christ, and make no provision for the flesh, to *fulfill its* lusts.

