

Our Freedom From Sin Pt.5

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

Jesus says in

John 8:34 (NKJV)

³⁴ Jesus answered them, “**Most assuredly, I say to you, whoever commits sin is a slave of sin.**”

In Romans 6 Pauls states

Romans 6:17 (NKJV)

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.

Romans 6:20 (NKJV)

²⁰ For when you were slaves of sin, you were free in regard to righteousness.

The Bible clearly teaches that we were under the control and dominion and mastery of Sin.

Paul says sin ruled and reigned in our Bodies. It affects every part of us... our minds, our thoughts, our intentions, our reasoning, our logic, our conclusions. Our desires, our passions, our drives, our ambitions.

It affects our emotions, our volition. It takes every part of us and drives us away from God and holiness into destruction and death. It promises good, but delivers bad. It promises truth only to give lies. It promises happiness only to bring despair. It promises life but gives death.

While evidence is all around us and in us of the destructive power of sin. We run toward it as a starved man would run for a morsel of food. Although we know that sin will take us over the precipice to fall to utter destruction. We still run full speed with eagerness to the end with no intentions of stopping.

Paul put it this way in Ephesians

Ephesians 2:1–3 (NKJV)

2 And you *He made alive*, who were dead in trespasses and sins, ² in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, ³ among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others.

Titus 3:3 (NKJV)

³ For we ourselves were also once foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful and hating one another.

Colossians 1:21 (NKJV)

²¹ And you, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled

Colossians 3:5–9 (NKJV)

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

⁶ Because of these things the wrath of God is

coming upon the sons of disobedience, ⁷ in which you yourselves once walked when you lived in them.

⁸ But now you yourselves are to put off all these: anger, wrath, malice, blasphemy, filthy language out of your mouth. ⁹ Do not lie to one another, since you have put off the old man with his deeds,

Review

Our passage is in the context of Paul's rebuttal of his concluding remarks at the end of Romans 5

Romans 5:20–21 (NKJV)

²⁰ Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more, ²¹ so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.

And then in chapter 6 He says

Romans 6:1–2 (NKJV)

6 What shall we say then? Shall we continue in sin that grace may abound? ² Certainly not! How shall **we who died to sin live any longer in it?**

Here Paul builds the argument that our response to grace is not license to sin but rather to understand the nature of salvation is a radical supernatural transformation that occurs as a result of I

identification and participation with Christ death, burial and resurrection to new life.

Paul declares in this passage one of the most amazing realities in all of the Bible. Freedom from sin. Free from its penalty and free from its power, free from its mastery, free from its slavery. Free from its rule, free from its reign.

and eventually free from its debilitating presence

He who had been in slavery for years, with no hope of freedom is now, sovereignly set Free.

Paul now moves from the truth of being set free from the Slavery to sin to now being slaves of God.

We are delivered from the negative, sin dominating life resulting in death to a live of positive, righteous desiring life resulting in life.

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.

If you teach that you are saved by grace and you have nothing to do with it and law does not save you and cannot make you holy. And I have been forgiven of all my sin already and I live under grace so that my sin has no effect on my salvation and cannot change my eternal standing with God. What

restraint do you have. You have just turned the sinner loose to sin, sin sin.

If you are not under law then what will keep you from sin. If the fence is gone what will keep you on the property of holiness.

It is assumed that if law is gone, we will just run head long into sin with no restraints.

Grace preaching has always been accused of this.

In fact you know you are preaching grace right when you are accused of antinomianism and license.

Just like you know if you are preaching Sovereign Election right, you will get the the two anticipated arguments in Romans 9

1. That's not fair
2. How can God hold me responsible.

So it is when preaching Grace. There will always be the argument

1. You will have no restraints on your sin
2. You will not have boundaries to keep you holy.

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

Paul's response is strong
μη γενοιτο **May it never become.**

This is the same as

Romans 6:1–2 (NKJV)

6 What shall we say then? Shall we continue in sin that grace may abound? ² **Certainly not!** How shall we who died to sin live any longer in it.

John says it this way.

1 John 3:6–10 (NKJV)

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. ⁸ He who sins is of the devil, for the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy

the works of the devil. ⁹ Whoever has been born (pf.p.pt) of God does not sin (p.a.I) , for His seed remains in him; and he cannot sin (p.a.Inf), because he has been born of God.

¹⁰ In this the children of God and the children of the devil are manifest: Whoever does not practice righteousness is not of God, nor *is* he who does not love his brother.

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.

16 Do you not know

This is a self evident truth. everybody knows this.

16 Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey,

Whom ever you present yourself to obey, That is your master.

There are only 2 options

16b. **whether of sin** *leading to death, or of obedience leading to righteousness?*

There is no middle Ground.

When you come to Christ, you come as a slave to God. You come in full submission to Christ. He is LORD and you come submitting

16b. **whether of sin** *leading* to death,

James 1:14–15 (NKJV)

¹⁴ But each one is tempted when he is drawn away by his own desires and enticed. ¹⁵ Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death.

v. 16 **or of obedience** *leading* to righteousness?

We are saved to be sanctified. We are not saved just from hell and death but to obedience

Romans 1:5 (NKJV)

⁵ Through Him we have received grace and apostleship for obedience to the faith among all nations for His name,

Acts 6:7 (NKJV)

⁷ Then the word of God spread, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith.

Hebrews 5:9 (NKJV)

⁹ And having been perfected, He became the author of eternal salvation to all who obey Him,

2 Corinthians 10:4–5 (NKJV)

⁴ For the weapons of our warfare *are* not carnal but mighty in God for pulling down strongholds, ⁵ casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ,

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.

Obedience is a certainty in the life of Christian
Not perfection, but persistence.

No fruit no faith

No Obedience. No Savior

No Loyalty, no Lord

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?

Which ever one you are dominated by is the one to whom you serve.

Your master is determined by your submission. who you obey.

Matthew Henry put it this way,
 “If we would know to which of these two families we belong, we must inquire to which of these two masters we yield our obedience.”

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

“you obeyed from the heart that form of doctrine”

This is a direct result of God's work in you.

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

you were slaves of sin
Imperfect form of εἰμι

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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 from the heart

Romans 10:9–10 (NKJV)

⁹ 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. ¹⁰ For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.

heart n. — the locus of a person's thoughts (mind), volition, emotions, and knowledge of right from wrong (conscience).

Matthew 5:8 (NKJV)

⁸ 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 is 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,

(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).

2 Timothy 1:13 (NKJV)

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

to which you were delivered

paradidómi: 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.

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

