

Our Freedom From Sin Pt.8

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

Dr. J. Wilbur Chapman told of a distinguished minister from Australia who preached very strongly one day on the subject of sin. And after the service, one of the church officers came to counsel with him in his study.

And he said, “Doctor Howard, we don’t want you to talk as openly as you do about man’s corruption. Because if our boys and girls hear you discussing the subject, they’ll more easily become sinners. Call it a ‘mistake’ or something, if you will. But don’t speak so plainly about sin.”

The minister took down a small bottle from the cabinet and showed it to the visitor and said, “Do you see that label?” The man said, “Yes. It says ‘strychnine,’ and underneath that in bold red letters is the word ‘poison.’”

“Do you know, man, what you are asking me to do? You’re suggesting that I change the label. Suppose I do and paste over it the words, ‘essence of peppermint.’ Do you see what might happen?

Someone would use it not knowing the danger involved and would die. And so it is, too, with the matter of sin. The milder you make the label, the more dangerous you make the poison.” And so we cannot mitigate the danger of sin. We must speak of the issue.

Chrysostom, the early church Father, said, “I fear nothing but sin.” I understand that because that’s exactly how I feel. I don’t fear anything in the world, anything in the church, anything at all but sin. That’s all. Just sin.

Sin will destroy us, rob us of our power, confuse us, cast us upon the mercy of Satan, and ultimately sin damns the unregenerate to an eternal hell.

Sin disturbs every relationship that exists in the human realm. And by the way, there are only three: man and God, man and nature, and man and man. And all of them have been destroyed by sin.

You read Genesis 3 and the curse came, violating the relation between man and God, man and nature, and man and man.

First of all, man was separated from God. He died spiritually.

Secondly, man was separated in a sense from nature insofar as he had to toil by the sweat of his brow, and he had to fight against a cursed earth.

And man was separated from man as we see in the very curse upon Adam and Eve, bringing conflict in their own marriage.

And sin has generated cosmic chaos. We find there is even chaos going on between the holy angels and the fallen angels who are known as the demons.

Sin waits in lurking to attack every baby born into the world, beginning at conception. David said, "In sin did my mother conceive me." Sin rules every heart. Sin is the monarch of man. Sin is the

king of humanity. Sin is the lord of the soul, and nobody ever escapes.

All who die in childbirth, all who die from heart disease, cancer, war, murder, accidents, old age, or whatever, die as a victim of sin. “For the wages of sin is” - What? – “death.”

Every person on the globe has been infected with the virus of sin. Only one person ever entered this world and passed through it without the stain of sin, and that was Jesus Christ.

Every other human being is captured under the fearful power of sin, and sin is a destructive thing. Sin attacks everyone at birth, and before it's done it degrades, it debases, and it destroys in an eternal hell.

Every broken marriage, every disrupted home, every shattered friendship, every argument, every disagreement, every pain, every tear can be attributed to sin. In fact, the Bible in Joshua 7:13 calls it “the accursed thing.”

It is compared to the venom of snakes. It is compared to the stench of death. Anything that is sinister and powerful must be faced and dealt with, and sin is such. We cannot ignore it. We cannot

gloss it over. We cannot change the label. We must face the reality, this is what the Bible teaches

Man's Biggest Problem John MacArthur. Sermons [Matthew 5:29-30](#) 2217 May 27, 1979

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.

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.

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 hōsper (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

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

Original Word: παρίστημι

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 paristémi (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 mélos – 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,....

v. 19 b

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

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](#) /houtos, "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

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Part of Speech: Verb

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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.

1. Our Position

2. Our Practice

3. Our Past

20 For when you were (Imp.Act .I) slaves of sin, you were (Imp.Act. I) free in regard to righteousness.

20 οτε **γαρ** δουλοι ητε της αμαρτιας **ελευθεροι** ητε **τη δικαιοσυνη**

20 For—What relationship is indicated by γάρ ‘for’? It introduces **the grounds for the imperative** in 6:19b [BECNT, Ho, ICC2, NICNT, SSA]. The grounds for the imperative is found in 6:20–23 [BECNT, NICNT], or 6:20–22 [Ho, SSA], or 6:20–21 [ICC2]. They must yield their members to righteousness because the only other option is slavery to sin, as they know from experience [BECNT]. It introduces a confirmation of what has just been said [Ho].

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.

ελευθεροι

eleutheros: free, i.e. not a slave or not under restraint

Original Word: ἐλεύθερος, έρα, ερον

Part of Speech: Adjective

Transliteration: eleutheros

Phonetic Spelling: (el-yoo'-ther-os)

Definition: free, not a slave or not under restraint

Usage: free, delivered from obligation.

1658 eleútheros (an adjective) – properly, free (liberated), unbound (unshackled); (figuratively) free to realize one's destiny in Christ.

Ye wore no collar of righteousness, but freely did as ye pleased. They were “free.” Note dative case, personal relation, of δικαιοσυνη [dikaiosunē].

Better, Rev., *free in regard of righteousness*.
Disengaged (Morison), practically independent of its demands, having offered their service to the opposing power. They could not *serve two masters*.

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

for these two things, sin and righteousness, **are so contrary, that he who devotes himself to the one, necessarily departs from the other**

Calvin, J., & Owen, J. (2010). *Commentary on the Epistle of Paul the Apostle to the Romans* (p. 240). Bellingham, WA: Logos Bible Software.

Matthew 6:21–24 (NKJV)

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

22 **“The lamp of the body is the eye. If therefore your eye is good, your whole body will be full of light.**

23 **But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great *is* that darkness!**

24 **“No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon.**

Joshua 24:14–24 (NKJV)

¹⁴ “Now therefore, fear the Lord, serve Him in sincerity and in truth, and put away the gods which your fathers served on the other side of the River and in Egypt. Serve the Lord! ¹⁵ And if it seems evil to you to serve the Lord, choose for yourselves this day whom you will serve, whether the gods which your fathers served that *were* on the other side of the River, or the gods of the Amorites, in whose land you dwell. But as for me and my house, we will serve the Lord.”

¹⁶ So the people answered and said: “Far be it from us that we should forsake the Lord to serve other gods; ¹⁷ for the Lord our God *is* He who brought us and our fathers up out of the land of Egypt, from the house of bondage, who did those great signs in our sight, and preserved us in all the way that we went and among all the people through whom we passed. ¹⁸ And the Lord drove out from before us all the people, including the Amorites who dwelt in the land. We also will serve the Lord, for He *is* our God.”

¹⁹ But Joshua said to the people, “You cannot serve the Lord, for He *is* a holy God. He *is* a jealous God; He will not forgive your transgressions nor your sins. ²⁰ If you forsake the Lord and serve foreign

gods, then He will turn and do you harm and consume you, after He has done you good.”

²¹ And the people said to Joshua, “No, but we will serve the Lord!”

²² So Joshua said to the people, “You *are* witnesses against yourselves that you have chosen the Lord for yourselves, to serve Him.”

And they said, “*We are* witnesses!”

²³ “Now therefore,” *he said*, “put away the foreign gods which *are* among you, and incline your heart to the Lord God of Israel.”

²⁴ And the people said to Joshua, “The Lord our God we will serve, and His voice we will obey!”

1 Samuel 7:3–4 (NKJV)

³ Then Samuel spoke to all the house of Israel, saying, “If you return to the Lord with all your hearts, *then* put away the foreign gods and the Ashtoreths from among you, and prepare your hearts for the Lord, and serve Him only; and He will deliver you from the hand of the Philistines.” ⁴ So the children of Israel put away the Baals and the Ashtoreths, and served the Lord only.

1 Kings 18:21 (NKJV)

²¹ And Elijah came to all the people, and said, “How long will you falter between two opinions? If the Lord *is* God, follow Him; but if Baal, follow him.” But the people answered him not a word.

Galatians 1:10 (NKJV)

¹⁰ For do I now persuade men, or God? Or do I seek to please men? For if I still pleased men, I would not be a bondservant of Christ.

James 4:4 (NKJV)

⁴ Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God.

1 John 2:15–16 (NKJV)

¹⁵ Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. ¹⁶ For all that *is* in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world.

This passage is a direct statement to the reality that we had no ability to do (the) Righteousness. We were free, loosed,

20 For when you were (Imp.Act .I) slaves of sin, you were(Imp.Act. I) free in regard to righteousness.

20 οτε γαρ δουλοι ητε της αμαρτιας ελευθεροι ητε **τη δικαιοσυνη**

ελευθεροι

eleutheros: free, i.e. not a slave or not under restraint

Original Word: ἐλεύθερος, έρα, ερον

Part of Speech: Adjective

Transliteration: eleutheros

Phonetic Spelling: (el-yoo'-ther-os)

Definition: free, not a slave or **not under restraint**

Usage: free, **delivered from obligation.**

This clause is translated ‘you didn’t have to please God’ [CEV], ‘goodness did not control you’ [NCV], ‘you weren’t concerned with doing what is right’ [NLT].

There was no want to, no desire to, no obligation.
No inner restraint to. We were free from the master
of sin cause our master was SIN

We could not and did not want any righteousness.
(the righteousness)

Romans 8:5–8 (NKJV)

⁵ For those who live according to the flesh set their minds on the things of the flesh, but those *who live* according to the Spirit, the things of the Spirit. ⁶ For to be carnally minded *is* death, but to be spiritually minded *is* life and peace. ⁷ Because the carnal mind *is* enmity against God; for it is not subject to the law of God, nor indeed can be. ⁸ So then, those who are in the flesh cannot please God.

Jeremiah 13:23 (NKJV)

²³ Can the Ethiopian change his skin or the leopard its spots?

Then may you also do good who are accustomed to do evil.

Jeremiah 13:27 (NKJV)

27 I have seen your adulteries
 And your *lustful* neighings,
 The lewdness of your harlotry,
 Your abominations on the hills in the fields.
 Woe to you, O Jerusalem!
 Will you still not be made clean?"

RC Sproul.

If you are free from one thing, you are bound to another. No one is autonomous. Augustine said that a human being is like a horse, and the horse has one of two riders: either Satan or Christ is riding the horse. Before you were justified, Satan was riding the horse. Now that you are justified, Christ is riding the horse. When you were the servants of sin, you were free from righteousness.

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

Matthew Henry wrote,

Conversion is, *First*, A freedom from the service of sin; it is the shaking off of that yoke, resolving to have no more to do with it. *Secondly*, A resignation of ourselves to the service of God and righteousness, to God as our master, to righteousness as our work. When we are made free from sin, it is not that we may live as we list, and be our own masters; no: when we are delivered out of

Egypt, we are, as Israel, led to the holy mountain, to receive the law, and are there brought into the bond of the covenant. Observe, We cannot be made the servants of God till we are freed from the power and dominion of sin; we cannot serve two masters so directly opposite one to another as God and sin are. We must, with the prodigal, quit the drudgery of the citizen of the country, before we can come to our Father's house.

Henry, M. (1994). *Matthew Henry's commentary on the whole Bible: complete and unabridged in one volume* (p. 2208). Peabody: Hendrickson.

21 What fruit **did you have** then in the things of which you are now **ashamed?** For the **end** of those things *is* death.

21 τινα ουν καρπον **ειχετε**
 τοτε εφ οις νυν
επαισχυνεσθε το γαρ
τελος εκεινων θανατος

Newberry, T., & Berry, G. R. (2004). *The interlinear literal translation of the Greek New Testament* (Ro 6:21). Bellingham, WA: Logos Bible Software.

did you have

ειχετε (Imp.Act Ind were having)

ashamed?

επαισχυνεσθε

1870 epaisxynomai (from epi, "on, fitting" intensifying 153/aisxynō, "disgrace") – properly, disgraced, like someone "singled out" because they misplaced their confidence or support ("believed the big lie"); to be ashamed (personally humiliated). In sum, 1870/epaisxynomai ("dishonor") refers to being disgraced, bringing on "fitting" shame that matches the error of wrongly identifying (aligning) with something.

[The prefix (epi) underlines specific (personal) nature of the disgrace.]

Ezra 9:1–7 (NKJV)

9 When these things were done, the leaders came to me, saying, “The people of Israel and the priests and the Levites have not separated themselves from the peoples of the lands, with respect to the abominations of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. ² For they have taken some of their daughters *as wives* for themselves and their sons, so that the holy seed is mixed with the peoples of *those* lands. Indeed, the hand of the leaders and rulers has

been foremost in this trespass.”³ So when I heard this thing, I tore my garment and my robe, and plucked out some of the hair of my head and beard, and sat down astonished.⁴ Then everyone who trembled at the words of the God of Israel assembled to me, because of the transgression of those who had been carried away captive, and I sat astonished until the evening sacrifice.

⁵ At the evening sacrifice I arose from my fasting; and having torn my garment and my robe, I fell on my knees and spread out my hands to the Lord my God.

⁶ And I said: “O my God, I am too ashamed and humiliated to lift up my face to You, my God; for our iniquities have risen higher than *our* heads, and our guilt has grown up to the heavens.⁷ Since the days of our fathers to this day we *have been* very guilty, and for our iniquities we, our kings, *and* our priests have been delivered into the hand of the kings of the lands, to the sword, to captivity, to plunder, and to humiliation, as *it is* this day.

21 What fruit **did you have** then in the things of which you are

now **ashamed?** For the **end** of those things *is* death.

21 τινα ουν καρπον **ειχετε**
 τοτε εφ οις νυν
επαισχυνεσθε το γαρ
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τελος

5056 télos (a neuter noun) – properly, **consummation** (the end-goal, purpose), such as **closure with all its results.**

[This root (tel-) means "**reaching the end (aim).**" It is well-illustrated with the **old pirate's telescope**, unfolding (extending out) one stage at a time to **function at full-strength (capacity effectiveness).**]

Romans 7:5 (NKJV)

⁵ For when we were in the flesh, the sinful passions which were aroused by the law were at work in our members to bear fruit to death.

Romans 6:23 (NKJV)

²³ For the wages of sin *is* death, but the gift of God *is* eternal life in Christ Jesus our Lord.

Romans 1:32 (NKJV)

³² who, knowing the righteous judgment of God, that those who practice such things are deserving of death, not only do the same but also approve of those who practice them.

Proverbs 9:17–18 (NKJV)

¹⁷ “Stolen water is sweet,

And bread *eaten* in secret is pleasant.”

¹⁸ But he does not know that the dead *are* there,
That her guests *are* in the depths of hell.

Proverbs 14:12 (NKJV)

¹² There is a way *that seems* right to a man,
But its end *is* the way of death.

Philippians 3:18–19 (NKJV)

¹⁸ For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ: ¹⁹ whose end *is* destruction, whose god *is their* belly, and *whose* glory *is* in their shame—who set their mind on earthly things.

James 1:15 (NKJV)

¹⁵ Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death.

Galatians 6:7–8 (NKJV)

⁷ Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap. ⁸ For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life.