



Romans 5:20-21 (NASB77)

²⁰And Law came in that the transgression might increase; but where sin increased, grace abounded all the more,

*²¹that, **as sin reigned in death**, even so*

**grace might reign through
righteousness to eternal life
through Jesus Christ our Lord.**

Romans 6:1 (NASB77)

¹What shall we say then? Are we to continue in sin that grace might increase?

Romans 6:15 (NASB77)

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

ANSWER- NEVER MAY IT BE

Romans 6:15-16 (NASB77)

¹⁵What then? Shall we sin because we are not under law but under grace? Never may it be.

¹⁶Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness?

• **Law** is a term used about 200 times in the Bible, meaning a rule which regulates human conduct.

6 subdivisions of the Bible doctrine of law follow:

1. Natural, Inherent, or Intrinsic.

That which God requires of every creature because of His own character, as it is written: "**Be ye holy; for I am holy**" (Lev. 11:44; 1 P et. 1:16).

2. Prescribed by Man (Gen. 9:6: Matt. 20:15: Luke 20:22; Acts 19:38; 1 Tim. 1:8-10; 2 Tim. 2:5)

That which human government requires of its subjects.

3. Of Moses. A rule divinely given through Moses to govern Israel in the land of promise.

- **It was entrusted to them because they were a covenant people.**
- **It defined the manner of their daily life.**

It was itself a covenant of works (Ex. 19:5-6).

The Law of Moses is recorded in three parts:

- 1. Commandments. Embrace the moral government of Israel ([Ex. 20:1-17](#)). They are condensed and summarized in [Matthew 22:36-40](#); fulfilled by love ([Rom. 13:10](#); [Gal. 5:14](#); [James 2:8](#)); proved to be law in character ([Rom. 7:7-14](#)).**
- 2. Judgments. Embrace the social requirements ([Ex. 21:1-23:33](#)).**
- 3. Ordinances. Regulate the worship ([Ex. 25:1-31:18](#)).**

**The Law
of Moses,
Explained.**



4. Revealed Will of God in Any Form. That which has been disclosed in addition to law codes. **The law as the will of God includes all His revealed orders for any people at any time.**

5. Messianic Rule of Life for the Kingdom. **That which governs the millennium (Matt. 5:1-7:29).**

6. Of Christ. That which now governs the Christian (1 Cor. 9:20-21; Gal. 6:2). Observe the term "**my commandments**" which was used by Christ only in the upper room (John 14:15, etc.).

This form of life direction includes all the teachings of grace addressed to the Christian, who is not himself under law since grace has

The question is

"What then? Shall we commit occasional acts of sin (as opposed to a life of habitual sin in 6:1) because we are not under law but

The definite article does not appear before the word "law" in the original.

ANSWER-

Romans 6:16 (NASB77) ¹⁶Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness?

Paul's answer to the second question is,

¹⁶ *"Do ye not **know** that to whom ye keep **presenting** yourselves for service as bondslaves resulting in your obedience (to that person), bondslaves ye are to the one whom ye are obeying, whether it be bondslaves of sin resulting in death, or bondslaves of obedience resulting in righteousness?"*

to know :ouda - be aware, Are you not aware?

PRESENT-Paristano- to please beside.

To be ready at hand.



***16 Do
you
not
know?***

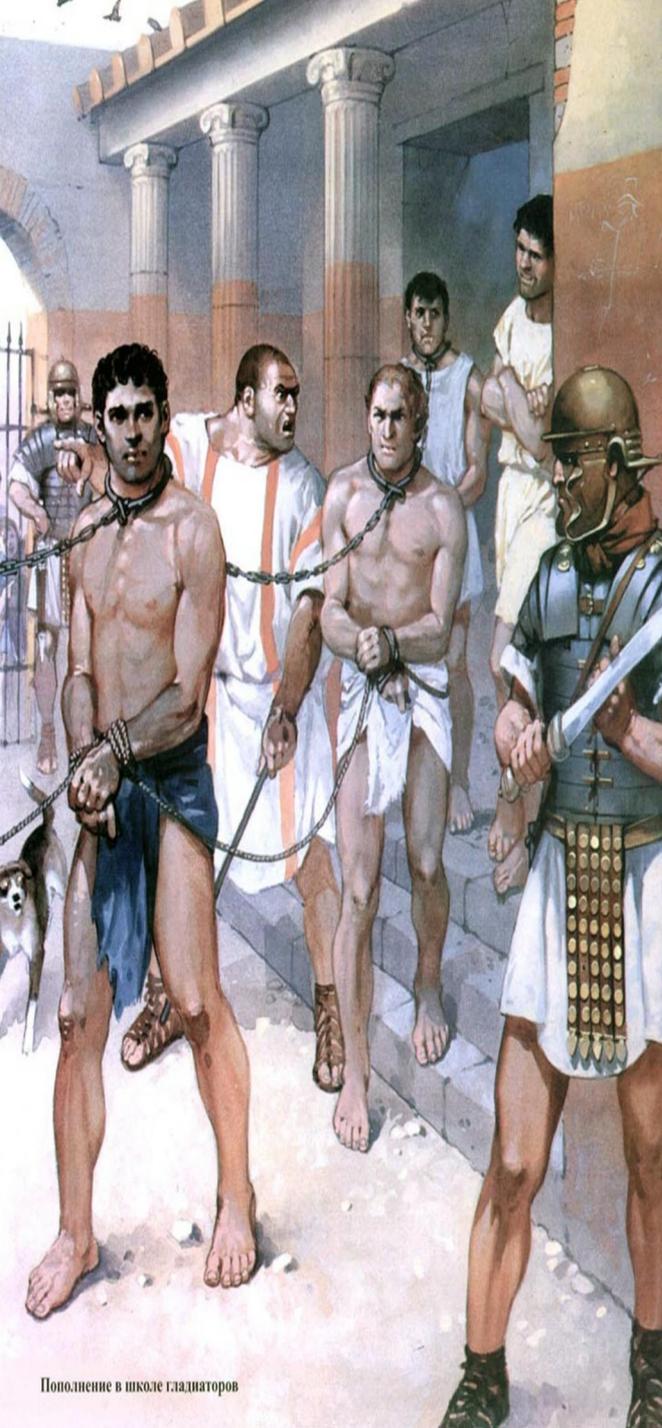
***16b know that when you keep
presenting yourselves to someone
as slaves for obedience, you are
slaves of the one whom you obey.***

**PRESENT - Paristano- to please
beside. IND-PRES-ACTIVE**

Romans 12:1

***Eph. 5:27 that He might present to
Himself the church in all her glory,
having no spot or wrinkle or any such
thing; but that she should be holy and
blameless.***

**Are you not
aware?**



Пополнение в школе гладиаторов

16^b that when you keep presenting yourselves to someone as slaves for obedience,

There are various Greek words which refer to a slave.

- **One of a slave captured in war.**
- **Another refers to a person born into slavery. The latter word is used here.** The sinner by **his first birth** comes into the world with a depraved nature which loves sin.

- When one is **born from above** through the supernatural work of the Holy Spirit in answer to his faith in the Lord Jesus as his Savior, he is given **the divine nature which causes him to love the things of God, and thus he becomes a willing bonds slave of Jesus Christ.**

Born Again
JOHN 3:1-7

- **The believer has had his slavery transferred from one master to another, in that he has been given a nature that causes him to forsake his former master Satan and cleave to his**



WHO DOES THE RECKONING?

WHO DID THE PRESENTING?

WHO DOES THE WILLFUL OBEYING?

THE BELIEVER DOES ALL OF IT

^{16b} *that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey,*



"obedience" (*hypo*, "under," *akouō*, "to hear"), is used in general, [Rom. 6:16](#) (1st part), RV, "(unto) obedience," AV, "(to) obey"; **here "obedience" is not personified, as in the next part of the verse, "servants ... of obedience" but is simply**

(Ephesians 2:1-3

¹And you were dead in your trespasses and sins,

²in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience.

³Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.)

The word speaks of the slave as one whose will is swallowed up in the will of his master.

Before salvation produced its work in the believer, his will was swallowed up in the will of Satan.

All this sinful first Adam life is closed to us now, both for the future in resurrection and for the present in the part we have with Christ.

Christ dead and risen is the pattern for faith; His death is the principle of

Many believers who have been convicted of the guilt of sin and have relied on the shed blood of Christ as putting away that guilt, have not yet, however, seen a state of sin as abject *slavery*.

- **The strength of sin is just as real as its guilt.**

- **No creature can free himself from the bondage of sin.**

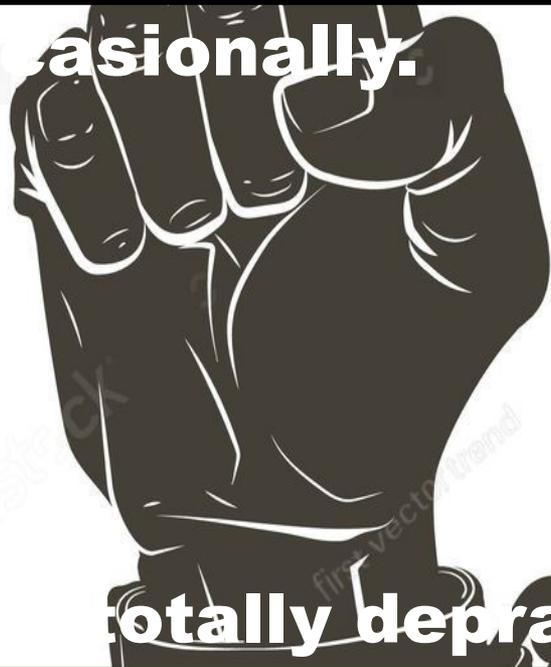
- **Sin brought to fallen man the inability to do anything else but sin ([Gen 6:5](#)).**

- **Although contrary to conscience, to reason, to desire for liberty; in spite of the terror inspired by the tragic examples about them, —, despite awful warnings and expectations of personal impending ruin, men *continue in sin and its bondage*.**



How unreasonable it is, Paul argues, to think that a Christian would want to sin even

occasionally.



totally depraved. Christians will always

in that direction. But since God in salvation broke the power of that sin nature and consequently released the believer's will from the control of the evil nature and gave the believer the divine nature which at once inclined that liberated will toward God, the Christian's will is to be swallowed up in the sweet will of



Moral relaxation is dreaded, if where sin abounded, grace still more exceeded. It was met by counter questions which prove that grace does not merely help by motive against sin but delivers the believer from it by that most decisive and ultimate weapon, even death.

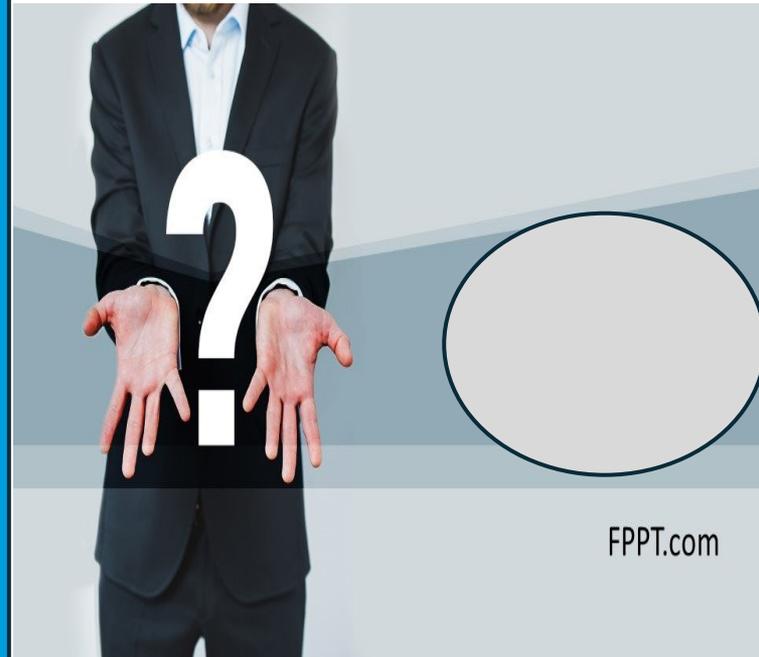
^{16b} that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, **either of sin resulting in death, or of obedience resulting in righteousness?**

- **BELIEVERS HAVE 2 CHOICES**

- **BOTH RESULT IN A MASTER OVER HIM**

• **SIN** - **OBEDIENCE**

• **DEATH** - **RIGHTEOUSNESS**



Let us remember then, that the obedience unto righteousness of verse 16

, is “the obedience of *faith*” always

Obedience

unto righteousness.

And the case turns on

the words, **to whom ye present yourselves as servants.**

- **The great fact of human responsibility is plainly written here.**
- **God, who would have all men to be saved, is always ready to have them present themselves to Him.**



16^b that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness?

Paul argues that to suggest that a child of God desires to commit an occasional sin, would necessitate his becoming a slave of Satan again, which is an impossibility since that would involve a change of nature brought about by his loss of the divine nature and his re-acquisition of the Adamic nature again.

