



# Statement of a Principle

*<sup>16</sup>Do 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?*

**The words *someone* and *the one* are neutral-**

**Paul is **not** talking about surrendering to the sin nature, he is stating a principle.**

# Here is who we were under the principle of sin:

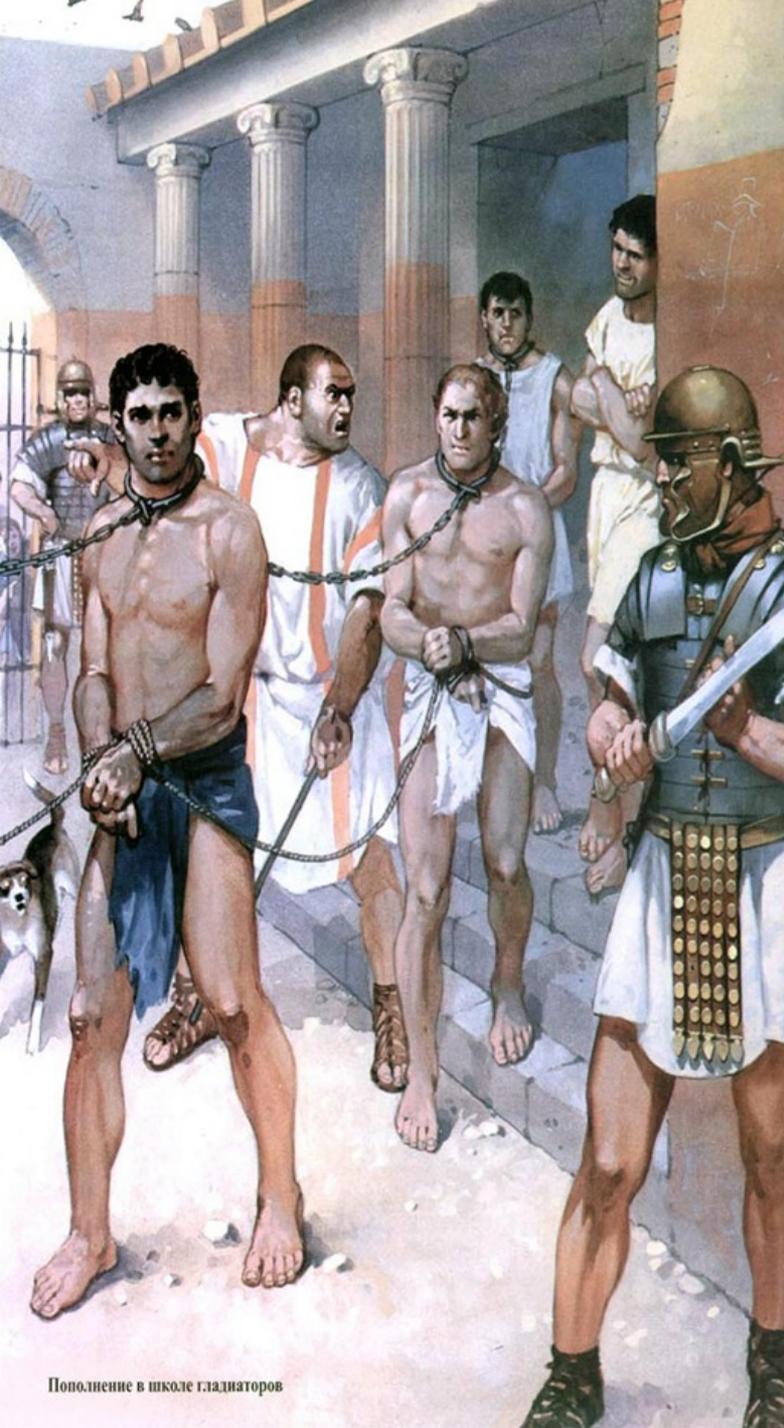
- *(Ephesians 2:1-3*  
*<sup>1</sup>And you were dead in your trespasses and sins,*
- *<sup>2</sup>in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience.*
- *<sup>3</sup>Among them we too all formerly lived in the desires of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.)*

**A truth or proposition that serves as the foundation for a system of belief or behavior or for a chain of reasoning.**

## **Biblical Principles**



**A principle is a set of truths that constantly function**



Пополнение в школе гладиаторов

**What is the difference between a master and a servant?**

**The master makes demands.**

**The servant carries them out.**

**If I carry out the demands of another, I am a servant.**

**This is the principle of this whole passage.**

**Don't think here in terms**

<sup>16b</sup> 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?**

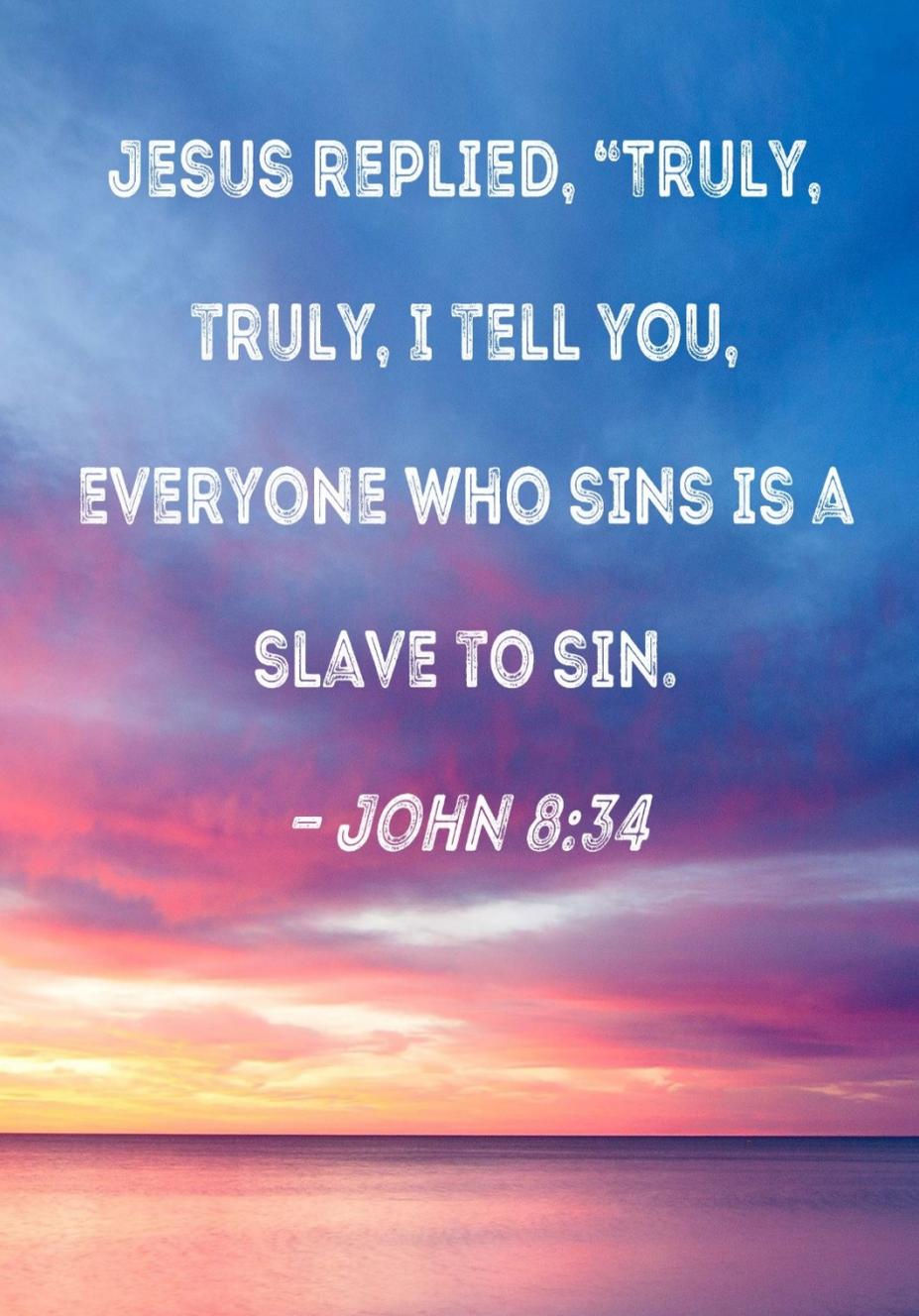
• **BELIEVERS HAVE 2 CHOICES of SERVITUDE**



• **SIN** - **OBEDIENCE**

• **DEATH** - **RIGHTEOUSNESS**

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



JESUS REPLIED, "TRULY,  
TRULY, I TELL YOU,  
EVERYONE WHO SINS IS A  
SLAVE TO SIN.

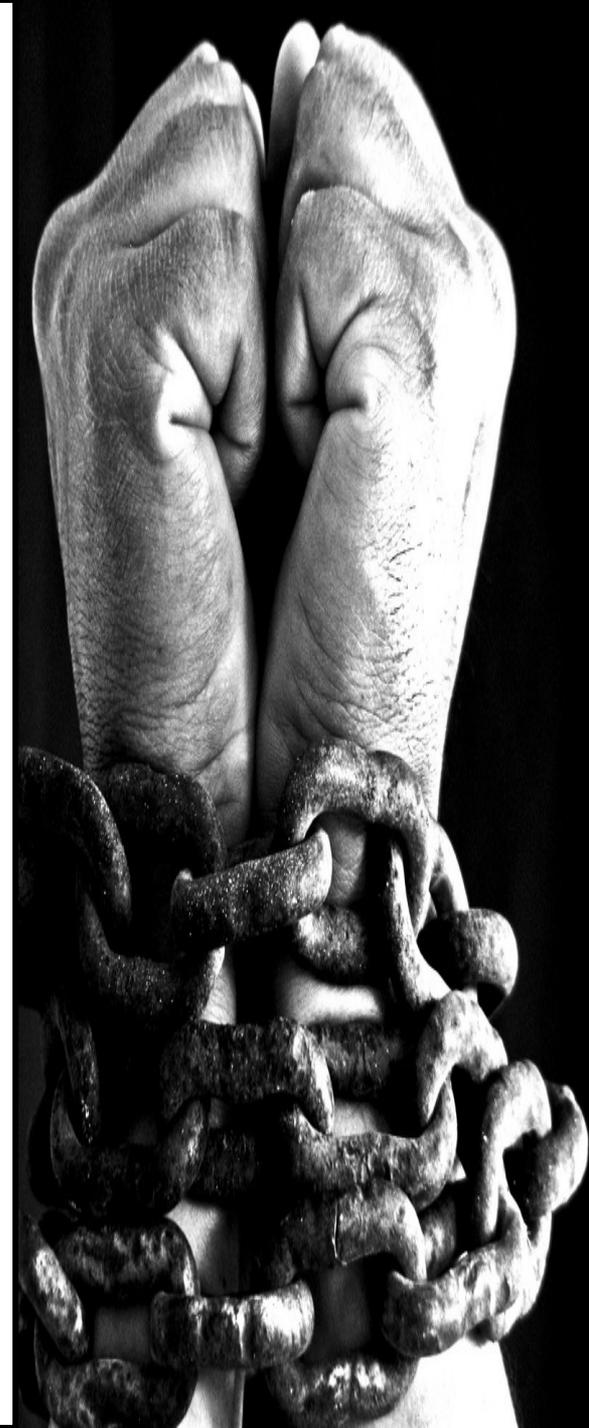
- JOHN 8:34

- **We are hopelessly taken up with the struggle for freedom, unless we are aware we have been cut off from the slavery of sin and self through our having died on the cross.**
- **Until we know we are alive from the dead, we cannot yield to Him as such. *We do not yield to become free, but because we are free in the risen Lord.* Having died unto the old, we are alive and free in the new.**
- **Count it so.**

- **No creature can free himself from the principle 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**



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***either** of sin resulting in death, or of obedience resulting in righteousness?*

**From a statement of principle to a statement of practice - enter moral quality- now I have a choice.**

**The believer may yield to SIN or OBEDIENCE, **either** means one of two options of action.**

Transformation:



***Romans 6:17-18 (NASB77)***

***<sup>17</sup>But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed,  
<sup>18</sup>and having been freed from sin, you became slaves of righteousness.***

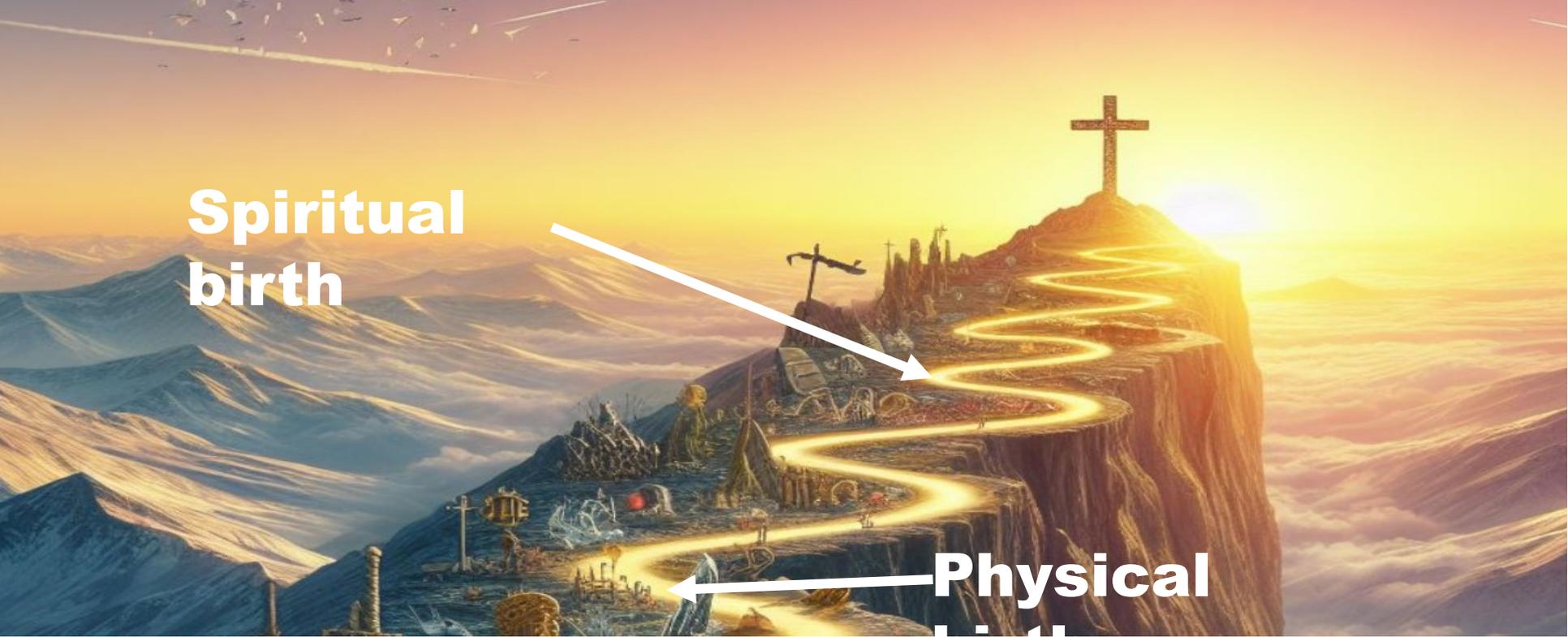
*<sup>17</sup>But thanks be to God that though **you were servants of sin**, you became obedient from the heart to that form of teaching to which you were committed,*  
*<sup>18</sup>and having been freed from sin, **you became servants of righteousness.***

- **The emphasis is **not** “are we servants?”**

- **but who we are servants of.**

- **New servanthood Vv17-18**

- **What we once were (past tense) and what we are now (present tense)**



**Spiritual  
birth**

**Physical  
birth**

- ❑ ***17** But thanks be to God that though you **were** servants of sin, you became obedient from the heart to that form of teaching to which you were committed,*
- ❑ ***18** and having been freed from sin, you became servants of righteousness.*

***WERE*** DESCRIBES PRE SALVATION-  
***WHAT CHOICE DID I HAVE? NONE***

*<sup>17</sup>But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching **to which you were committed, (delivered)***

*“that form of doctrine which was delivered unto you,”*

**The true rendering is,**

*That form of doctrine unto which ye were handed over (or, delivered to).*

**The verb is in the plural—you all were delivered over to !**



**The Israelites were *delivered over* to Moses and the Law. It was not only that the Law was delivered by Moses to them; they were themselves delivered over to a legal dispensation—to a “**mold of doctrine**,” which had the Ten Commandments as the**

*17 But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were **DELIVERED TO,***

**This distinction is vital, because people conceive of the Gospel as something delivered to them to “live up to,” or to lay hold of by their own wills, rather than as of a body of truth unto which they, as believers, have already been blessedly handed over!**

**“Obedience of faith” can be nothing else than**

**walking in the light of facts**

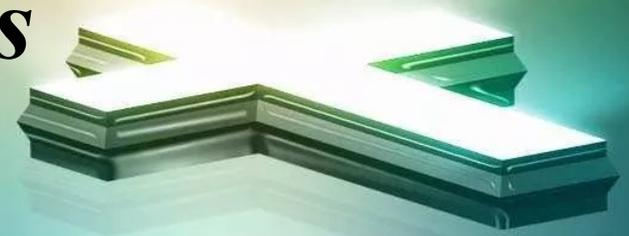
- **In salvation, God constituted the believer according to this chapter (vv. 1-14) inwardly so that he would react to the doctrines of grace by nature (the divine nature) in such a way as to receive and obey them.**
- **We were delivered into the teaching (doctrine, *didachē*) in that we were constituted in salvation so that we would obey it.**
- **Paul thanks God that whereas before salvation we were slaves of sin, we were in salvation delivered (handed over *paradidōmi*) to the teachings of**

*"But thanks to God that ye were servants of sin, but ye obeyed from [the] **heart** [the] form of teaching into which ye were delivered."*

**"The Bible describes human depravity as in the '**heart**', because sin is a principle which has its seat in the center of man's inward life, and then 'defiles' the whole circuit of his action, Matt. 15:19, 20."**

**On the other hand, Scripture regards the **heart** as the sphere of Divine influence, Rom. 2:15 ; Acts 15:9. ... The **heart**, as lying deep within, contains 'the hidden man,' 1 Pet. 3:4, the real man. It represents the true character**

*<sup>18</sup>and having been freed from sin, you became slaves of righteousness.*

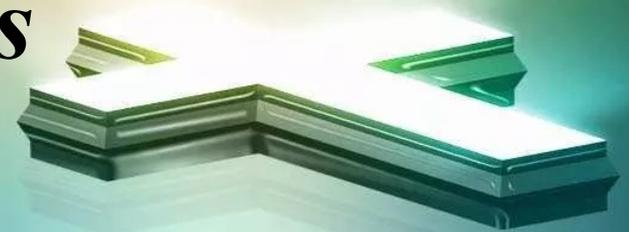


## **What is freedom?**

**It is a change of masters. It is not “do as I please.” It means “I have a new master.”**

- Verse 17- you were slaves to sin and **free from** righteousness
- Verse 18. **Freed from** sin you became a slave to righteousness
- **Always think in terms of these 2 ideas: free from one slave to the other**

*<sup>18</sup>and having been freed  
from sin, you became slaves  
of righteousness.*



What we now are

**Freed or Slaves** - we are both

- Freedom is a change of masters. Not free from anything-
- The greatest myth-we want to liberate anyone from everything
- Under grace is equal to grace slavery-  
servants of grace

**Again:**

**being a slave, in itself is not service, though as such, I am, as Christ's slave, honoring Him and showing Him forth under the most trying circumstances.**

**Service is not the fact of being a slave or of being a good one; but the fact of acting for Christ in the position in which, by God's**

- **The Christian's righteousness is never doing things because they are right, which is pride, independence, or deification of self, but because they are God's will for us.**

- **We must obey for practical righteousness.**

# GRACE AND PRACTICE

**It is like ascending the ladder. The ladder is grace.**

**1. The first step is, we believe that Jesus was sent of God.**

**2. Second, that in the fulness of His work we are justified.**

**3. Third, we make His acquaintance.**

**4. Fourth, we come to see Him in heaven; we know our association with Him there, and His power here, where He is not.**

**5. Fifth, we learn the mystery, the great things we are entitled to because of being His body.**

There is practice accordingly.

- **The ladder of practice begins at the third step in the ladder of grace.**

## **Acquaintance**

- **Devotedness is the practice following on acquaintance.**
- **The next is testimony.**
- **Next, renunciation of the tradition and the rudiments of the world.**
- **Next, the entering into the nature of the body and the house, as each is in God's sight.**

