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¹⁶ 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?

Verse 15: What then? Are we to sin because we are not under law but under grace? Far be the thought!

The two questions in Chapter Six:

- 1. “Are we to continue in sin that grace may abound?” (verse 1);*
- 2. Are we to sin because we are not under law but under grace? (verse 15);* Each **are distinct, but not different, questions.**

Each considers:

- The same lawlessness,
- That same independence from the Creator,
- Which is ever the creature’s great temptation.
- The fact that these two questions are written down here is the proof they are not different.

In [verses 2-14](#), Paul has answered his listener's question in verse 1 regarding the proposed **habitual yieldedness** of the believer to the evil sin nature, and he did it by showing that that was a mechanical impossibility considering the way the believer's inner mechanical set up was arranged by God, through co-crucifixion where the power of indwelling sin was broken, and the divine nature implanted. Wuest

1. **The answer to the first question is:** We are in the Risen Christ, and we shared His death, burial and resurrection; our relation to sin is broken forever; we walk “in newness of life.”
2. **And the answer to the second question is:** God has set believers free, to serve Himself. Verse 16: *of obedience unto righteousness*
 - a. The only other master is sin.
 - b. And bondage to sin results from serving sin.

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

1. No creature can free himself from the bondage of sin.
 - a) Sin brought to fallen man the inability to do anything else but sin (**Genesis 6:5**) *⁵ Then the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually.*

Although contrary to

- Man's conscience,
- to his reason,
- and his desire for liberty.

Despite these:

- 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.**

Paul's listener comes back with another question. *He says in effect, "Well then, since grace makes it impossible for the believer to sin habitually like he did before he was saved, may we Christians live a life of planned, occasional sin, since we are not under the uncompromising rule of law, but under the lenient scepter of grace?"*

1. The verb in verse six one ¹ *What shall we say then? Are we to continue in sin so that grace may increase? (are we to *continue*)* is in the present subjunctive, speaking of habitual, continuous action.
2. The verb in verse fifteen ¹⁵ *What then? Shall we sin because we are not under law but under grace? May it never be! (*shall we sin*)* is in the aorist subjunctive, referring to a single act.
3. The answer to both is the same *“never may it be.”*

Arthur S. Way has read this man's mind correctly when he speaks of the uncompromising rule of law and the lenient rod of grace.

- The man simply did not know grace.
- Law is uncompromising.
- But grace is never lenient.
- It is far stricter than law ever could be.
- It is a far greater deterrent of evil than law ever was.

(Titus 2:11-14). (NASB)

*¹¹ For the grace of God has appeared, bringing salvation to all men,
¹² instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age,
¹³ looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus,
¹⁴ who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds.*

- Just because the believer now is totally free from the law, does not mean that he can sin with impunity.
- There is a new driving and compelling deterrent to sin,
- **Divine love**, produced in the believer's being which causes him to hate sin and obey the Word of God.

God's Grace (His love for us)

1 John 4:7-9

RESULTS OF GOD'S GRACE

Is our love the starting point or is God's grace the starting point?

1. Our love for Him As a result of his love and grace we love Him!

1 John 4:19

2. Our obedience to Him
As a result of His loving us, we will obey
John 14:21

3. God's reward

John 14:21

¹¹ *For the grace of God has appeared, bringing salvation to all men,*

"**Has appeared**" is *epiphainō*, "to appear, become visible, to become clearly known."

"**bringing salvation**" is *sōtērios*, "bringing salvation," an adjective qualifying "grace."

¹² *instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age,*

"**Teaching**" is *paideuō*, "to instruct, train:" Our words, "pedagogue, pedagogy," come from this word.

"**Ungodliness**" is *asebeia*, "lack of piety or reverence toward God."

"**Desires**" is *epithumia*, "a passionate desire."

¹² *instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age,*

"**Worldly**" is *kosmikos*, "worldly, having the character of this present age."

"**Sensibly**" is *sōphronōs*, "with sound mind, temperately, discreetly."

"**Godly**" is *eusebōs*, "piously, godly."

"**World**" "age" is *aiōn*

Christians live in this atmosphere.

- We breathe it. It confronts us wherever we go.
- It seeks our destruction.
- It is insidious.
- It surrounds us like the air we breathe.
- We take it in unconsciously like every breath of air we breathe.

¹³ looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus,

"**Looking**" is *prosdech-omai*, "to receive to one's self, to admit, give access to one's self, to receive into intercourse and companionship, to expect, look for, wait for."

"**that blessed hope**" and "the glorious appearing" to be two different things, whereas the Greek text requires that they be construed as one.

The pronoun "**our**" is polemic. The emperor was worshipped as a god in the state religion of the Roman empire. The Christian's God and Savior is Jesus Christ.

"**Appearing**" is *epiphaneia*, It is "the appearing of the glory" of our great God and Savior Jesus Christ.

¹⁴ *who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds.*

"**For**" is *huper*, the preposition of substitutionary atonement. It means, "**for the sake of, in behalf of, instead of.**"

"**Redeem**" is *lutroō*. "to set free by the payment of a ransom."

"**Iniquity**" is *anomia*, "lawlessness," made up of *nomos*, "law," and Alpha privative, thus, "without law."

"**People of His own possession**" is *periousion*, from the participle of *perieinai*, "to be over and above." It also means, "possessed over and above," that is, "**specially selected for one's own.**"

16 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?

([Gal. 5:13](#), (NASB) ¹³ For you were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh, but through love serve one another.

[John 14:21-24](#)). John 14:21-24 (NASB)

21 "He who has My commandments and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him."

22 Judas (not Iscariot) *said to Him, "Lord, what then has happened that You are going to disclose Yourself to us and not to the world?"²³ Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him.

Things we know.

Although we cannot free ourselves, or change our own spiritual condition, 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.
- And it is by means of the gospel that we do so, —
 - Whether to take our place as sinners, in the first instance; or,
 - After we have believed, when we present ourselves to Him alive from the dead and our members as instruments of righteousness.

We all know this, be our theological training what it may.

We all know we are doing wrong if we do not obey the gospel of God concerning His Son.

How do we know it?

“When He, the Spirit of truth, is come, He will convict the world in respect of sin . . . because they believe not on Me” (John 16:8, 9).

Let us remember then, that the obedience unto righteousness of verse 16, is **“the obedience of faith,”** always.

Paul gives the whole answer to the question of the man by showing that the believer has changed masters.

- The believer was a slave of Satan before salvation,
 - but since he has been saved, he is a slave of the Lord Jesus.
 - He has changed masters because he has a new nature, the divine, and the evil nature which compelled him to serve the Devil has had its power over him broken.
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- Paul argues to the effect that it is an impossibility for the believer to live a life of planned occasional sin.
 - The believer does sin at times,
 - but he does not provide in his life's plan for occasional acts of sin.
 - If he does commit an act of sin, he deals with it in confession to the Lord Jesus.

This word Doulos refers to one who is born into a condition of slavery.

- As we were born by natural generation, we inherited a totally depraved nature through our parents from Adam,
- A nature which made us **love sin** and **compelled us to serve it** habitually.

Now, being born again by the act of regeneration through the agency of the Holy Spirit, we are given a new divine nature.

- This new nature gives us both the desire and the power to do God's will.
- With our liberty from the compelling power of the evil nature and our acquisition of the divine nature, **we have changed masters**, from Satan to our Lord Jesus.

Doulos means, "one whose will is swallowed up in the will of another."

Again, *Doulos* refers to “one who is bound to another in bands so strong that only death can break them.”

- The believer's identification with the Lord Jesus in His death, broke the bands which bound him to Satan.
- Now, he is bound to the Lord Jesus as His **bondslave in bands so strong that only death can break them.**
- Since Christ is the believer's life and He will never die again, the believer is bound to Him forever.

Doulos also means, “one who serves another to the disregard of his own interests.”

- The believer, with his own will and accord, serves the Lord Jesus with an abandon that says; “**Nothing matters about me, just so long as the Lord Jesus is glorified.**”
- Now, **Paul argues**, a person who does that, who disregards himself for the sake of the Lord Jesus, **does not want to live a life of planned occasional sin.**

