



The Book of Romans

How to be Right with God

(Romans 6:15-7:6)

Context:

- The 5 cycles of Paul's persuasive argument concerning justification.
- The cycle argument follows this format:
 - The cycle (theme) presented
 - The hypophora argumentation (Q and A)



Cycle 5: The Explanation Concerning Israel 9:1-11:32

Cycle 4: The Permanency of Justification 8:1-39

Cycle 3: The Benefits of Justification 5:1-7:25

Cycle 2: The Only Means Of Justification 3:21-4:25

Cycle 1: The Universal Need For Justification 1:18-3:20

The Benefits of Justification:

Objection:

“Can grace keep one from sinning?”

Outline:

1. Review: Cycle 3 Thematic Statement
2. Review: Hypophora #1 (Rom. 6:1)
3. Cycle 3: Hypophora #2

1- Review: Thematic Statement

- Hope 5:3-5
- Peace 5:6-11
- Grace 5:12-21

Outline:

1. Review: Cycle 3 Thematic Statement
2. Review: Hypophora #1 (Rom. 6:1)
3. Cycle 3: Hypophora #2

2- Review: Hypophora #1

Q: “Shall we continue in sin that grace may abound?”

A1: The believer died to sin vv. 2-7

A2: The believer was baptized into Christ v. 3

A3: The believer lives to God vv. 8-11

Conclusion 6:12-14

Outline:

1. Review: Cycle 3 Thematic Statement
2. Review: Hypophora #1 (Rom. 6:1)
3. Cycle 3: Hypophora #2

3- Cycle 3: Hypophora #2

Q: “Shall we sin because we are not under law but under grace?”

A1: “you are a slave to whom you obey” vv. 16-23

Paul answers this issue with 2 illustrations.

- Illustration 1 is slavery and appeals to the law and non-law mind
(Romans 6:15-23)
- Illustration 2 is marriage and appeals to the law mind
(Romans 7:1-6)

Illustration 1 is slavery and appeals to the law and non-law mind:

- Cf. Exodus 21:2-6
- Cf. Leviticus 25:39-43
- Cf. Deuteronomy 15:12-18

3- Cycle 3: Hypophora #2

Q: “Shall we sin because we are not under law but under grace?”

A1: “you are a slave to whom you obey” vv. 16-23

- The issue illustrated v. 16

Slaves:

Central features that distinguish 1st century slavery from that later practiced in the New World are the following: racial factors played no role; education was greatly encouraged (some slaves were better educated than their owners) and enhanced a slave's value; many slaves carried out sensitive and highly responsible social functions; slaves could own property (including other slaves!); their religious and cultural traditions were the same as those of the freeborn; no laws prohibited public assembly of slaves; and (perhaps above all) the majority of urban and domestic slaves could legitimately anticipate being emancipated by the age of 30.

S. Scott Bartchy, "Slavery: New Testament," The Anchor Yale Bible Dictionary

Slaves:

It must also be stressed that, despite the neat legal separation between owners and slaves, in none of the relevant cultures did persons in slavery constitute a social or economic class (see Garnsey and Saller 1987:109–25 for an analysis of class and status). Slaves’ individual honor, social status, and economic opportunities were entirely dependent on the status of their respective owners, and they developed no recognizable consciousness of being a group or of suffering a common plight (Bradley 1987:15). For this reason, any such call as “slaves of the world, unite!” would have fallen on completely deaf ears.

S. Scott Bartchy, “Slavery: New Testament,” The Anchor Yale Bible Dictionary

Slaves:

Furthermore, by no means were those in slavery regularly to be found at the bottom of the social-economic pyramid

(MacMullen 1974:93–94). Rather, in that place were those free and impoverished persons who had to look for work each day without any certainty of finding it (day laborers), some of whom eventually sold themselves into slavery to gain some job security.

S. Scott Bartchy, “Slavery: New Testament,” The Anchor Yale Bible Dictionary

Slaves:

Large numbers of people sold themselves into slavery for various reasons, e.g., to pay debts, to climb socially (Roman citizenship was conventionally bestowed on a slave released by a Roman owner), to obtain special jobs, and above all to enter a life that was more secure and less strenuous than existence as a poor, freeborn person.

S. Scott Bartchy, "Slavery: New Testament," The Anchor Yale Bible Dictionary

The figure of slavery v. 16

- Not Chattel slavery
 - Not based on race
 - Freedom could be achieved with relative ease.
 - Is commonly voluntary (usually due to poverty)
 - Slaves had education, respect, families etc.
 - Still considered people
- How ridiculous would it be for a free man with all of the riches in the world to submit himself as a slave in the ancient world? How much more ridiculous is it that a Christian with all of the riches in Christ submit again to sin to serve it as master?

The issue illustrated v. 16

- You are the slave of what you present yourselves for obedience
- You are either a slave to sin or to obedience
- Sin leads to death
- Obedience leads to righteousness
- Notice the personification of wisdom and folly (Proverbs 9:1-18)

3- Cycle 3: Hypophora #2

Q: “Shall we sin because we are not under law but under grace?”

A1: “you are a slave to whom you obey” vv. 16-23

- The issue illustrated v. 16
- The principle v. 17

The principle v. 17

- Paul's audience in Rome "were slaves of sin" v. 17a
- "Thank God that you were slaves of sin, but from the heart obeyed the pattern of doctrine which you were delivered" JPH v. 17b
 - cf. Acts 2:10
 - cf. Acts 18:2
- In what sense were they delivered from being slaves of sin?
 - It depends on your answer for what "pattern of doctrine" they received.
 - cf. Romans 1:8

3- Cycle 3: Hypophora #2

Q: “Shall we sin because we are not under law but under grace?”

A1: “you are a slave to whom you obey” vv. 16-23

- The issue illustrated v. 16
- The principle v. 17
- The transition v. 18

The transition v. 18

- The former master sin v.18a

- The new master righteousness v. 18b

3- Cycle 3: Hypophora #2

Q: “Shall we sin because we are not under law but under grace?”

A1: “you are a slave to whom you obey” vv. 16-23

- The issue illustrated v. 16
- The principle v. 17
- The transition v. 18
- The application v. 19 (the controls)

The application (the controls) v. 19

- It is simplified by Paul v. 19a
- The reason for simplification is the “weakness” lit. experiential limitations. v. 19a
- “presented” = to put at someone's disposal; i.e. to volunteer your services.
 - you volunteered your services to uncleanness and lawlessness
 - So now volunteer your services to righteousness for holiness
 - holiness = sanctification; set apart

***These are the controls of the Christian life. It is an offering of yourself to the right master in order to be in the right position, for the right result to be produced... cf. “abiding” in Jn. 15

3- Cycle 3: Hypophora #2

Q: “Shall we sin because we are not under law but under grace?”

A1: “you are a slave to whom you obey” vv. 16-23

Conclusion:

- Free from righteousness v. 20 (the “freedom”)

Free from righteousness v. 20

- The “freedom” v. 20b
- “For when you were slaves of sin”
 - When your master was sin (i.e. unbeliever)
- “you were free in regard to righteousness”
 - The “freedom” we had:
 - This is an argument related to the main objection: “Grace cannot keep from sin” Paul is saying that this is a false freedom. Doing what YOU want is not freedom it is bondage. The worst kind because the entire time you think you are free and living life to its fullest.

3- Cycle 3: Hypophora #2

Q: “Shall we sin because we are not under law but under grace?”

A1: “you are a slave to whom you obey” vv. 16-23

Conclusion:

- Free from righteousness v. 20 (the “freedom”)
- The result v. 21

The result v. 21

- Paul's question v. 21a
- Paul's answer v. 21b

3- Cycle 3: Hypophora #2

Q: “Shall we sin because we are not under law but under grace?”

A1: “you are a slave to whom you obey” vv. 16-23

Conclusion:

- Free from righteousness v. 20 (the “freedom”)
- The result v. 21
- The better freedom and the better result v. 22

The better freedom and the better result v. 22

- Set free from sin v. 22a
- Slaves to God v. 22b
- Fruit unto salvation v. 22c
- The end everlasting life v. 23d
 - Is this saying we have to have good works to ensure everlasting life?

3- Cycle 3: Hypophora #2

Q: “Shall we sin because we are not under law but under grace?”

A1: “you are a slave to whom you obey” vv. 16-23

Conclusion:

- Free from righteousness v. 20 (the “freedom”)
- The result v. 21
- The better freedom and the better result v. 22
- The conclusion v. 23

The conclusion v. 23

- The wages of sin is death v. 23a
- The gift of God v. 23b

3- Hypophora #2

Q: “Shall we sin because we are not under law but under grace?”

A2: “The law has dominion over a man as long as he lives” 7:1

Next Week

Application:

- Are you a “slave” to sin positionally?
- Are you a “slave” to sin practically?
- Do you know your position under your new master?
- Do you put yourself under your new master?