

Prayer:

Slide # 1
Romans

Theme: The Righteousness of God – The Gospel of God

Outline:

- **Prologue:** 1:1-17
- **Doctrinal:** 1:18-8:39

God's holiness – man's sinfulness – 1:18-3:20

Justification by grace through faith – 3:21-5:21

Sanctification of the believer – 6:1-8:39

- **Dispensational:** 9:1-11:36 (The place of Israel and the church)
- **Practical:** 12:1-15:33 (Duties and privileges of the believer)
- **Epilogue:** 16:1-27

After Paul's introduction (called the prologue) Paul then thematically deals with large MAJOR subjects very methodically.

Slide # 2
Flow of thought in Romans 1-6...

- Universal Sin Problem (Rom. 1-3)
- Justification by Faith Alone in Christ (Rom. 4)

Results in...

- Solidarity/Union/Identification with Christ involving the spiritual realities of being DEAD to sin and ALIVE to God (Rom. 5-6).
- The believer is now called upon to KNOW this; RECKON it to be so, and PRESENT themselves to God accordingly (Rom. 6).

Paul's summary conclusion is that SIN no longer has mastery over the believer because we are no longer under the Mosaic Law but are now under the reign of GRACE. Grace is behind all that we now are in Christ. Grace defines our UNION and relationship with God through Christ.

But this brings up another related question. The whole of Romans 6 is really dealing with the issues of GRACE and SIN. We see this in two detractor questions. In verse 1 the detractor asks, “***Shall we continue in sin that grace may abound?***” That question is then answered with a resounding NO in verses 2-14. Now, a follow-up related question is asked in verse 15, which is where we pick up our study this morning.

Romans 6:15–23 (NKJV)

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

The natural (unsaved) person really does not understand GRACE. They rationalize everything in a way that is totally unbiblical (cf. Rom. 3:8, 31; 6:1).

They may reason like this: If we are no longer the law which forbade us to sin then we can now do as we please and sin with immunity.

The problem is this line of thinking does not understand that GRACE is a life-changing reality. Grace does not give a license to sin but rather puts the believer in a whole NEW relationship with sin & Christ that altars the life.

If a person thinks that being under GRACE means they are then free to sin, they really do not understand what being under GRACE means. Being under GRACE does not mean being under nothing! As believers, under GRACE we are now under the law of Christ.

Slide # 3

1 Corinthians 9:21 (NKJV)

21 to those who are without law, as without law (not being without law toward God, but **under law toward Christ**), that I might win those who are without law;

Being under GRACE means we are in a life-changing relationship with the Lord Jesus Christ (cf. Gal. 6:2).

So, Paul's emphatic answer is “***Certainly not!***” Being under GRACE does not give the okay to sin! And he will now again explain why – only from a slightly different angle than he has done previously in the chapter.

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?

Paul is here laying down a principle that shows who is a person's master. This is the great issue: Who is a person's master!

A person is a SLAVE to whom they obey -whether of sin or obedience. Paul presents two options and only two. There are two possible masters, as presented by Paul – either sin or God. Everyone is a SLAVE either of sin leading to death or obedience leading to righteousness. Again, he emphasizes that they should know this.

The Roman Empire was full of slaves. Some estimate that perhaps as much as 1/3 of the Empire was composed of slaves. Undoubtedly there were many in the Roman Church that either still were or had been slaves – so they understood the concept of slavery very well.

A slave is one who has a MASTER and OBEDIENCE was the hallmark of slavery.

Paul will go on to show that slavery to obedience is really slavery to God as seen in verse 22. However, here in verse 16 he emphasizes slavery to OBEDIENCE to show that being under grace does not lead to sin – rather just the opposite – to obedience.

Being under grace involves being a slave of obedience that demonstrates itself in righteousness.

To be a slave of sin results in death – ultimately eternal death which is eternal separation from God. To be a slave of obedience demonstrates it self in righteousness – that is in aligning oneself with living right according to what God says.

Paul's thought here is not so much that a slave has to obey his master, but rather that the master one obeys shows whose slave the person really is. Paul is arguing that if we are believers, we have had a change in masters, and that will now show in our obedience.

If Christ is your MASTER, you obey Him (1 Jn. 2:3). If sin is your master, you obey it. Paul presents an either-or situation. It can't be both. Either one is a slave of obedience to Christ or they are a slave of sin. A person cannot have both Christ and sin as their master. It's one or the other!

Slide # 4**Matthew 6:24 (NKJV)**

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....

The Master/Slave relationship is a LORDSHIP issue. This is the great issue: Is sin my Lord or is Jesus my Lord? The dominant word throughout this whole section is the word “slave” being found 8 times in Rom. 6:15-23. The great issue is WHO is my Master?

And in conversion we have a change of masters as described by Paul in verse 17 and 18.

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.

Recounting this transition on the part of the believers in Rome Paul begins with thanksgiving to God. This is really God’s doing. He makes it happen.

Romans 6:17 is one of the great verses on salvation that we have in the New Testament and the issue here is all about Lordship. We were slaves of sin but now we are slaves of God. Sin was previously our lord, but now Jesus is our Lord. We have had a change of masters.

And this transition, this change of masters, happened at conversion. It happened through an act of obedience from the heart – what Paul previously referred to as the obedience of faith.

In conversion, we obeyed from the heart a certain form of doctrine – namely the Lordship of Christ. That is the great issue in this whole surrounding context.

Romans 6:17 contrasts what we were as slaves of sin to now what the believer is as a slave of God, and here Paul recounts HOW we got there through an act of obedience from the heart. Conversion involves a commitment of the heart.

Paul in Romans 6 is describing our position in Christ as slaves of God, but here in verse 17 he recalls how we got there. As unbelievers, we WERE slaves of sin. That is where we all WERE!

Everyone starts there by reason of their default position of being in Adam. But how do we transition from being slaves of sin to being slaves of God? That is the ultimate question. Paul right here in Romans 6:17 explains HOW this happens.

He says, “***you obeyed from the heart***”. This is the KEY! This is the OBEDIENCE of faith that delivers from sin and places us under the mastery of Christ.

Beginning and concluding the book of Romans with “the obedience of faith” is a literary device known as *inclusio*, or inclusion. This is when the author starts and ends with the same emphasis. This underscores what is stated and emphasizes it for all to see. What Paul is stressing in the book of Romans is that the gospel commands the obedience of faith. It is how he starts his letter in Romans 1:5, and how he ends in Romans 16:26. So we are not surprised in the middle of Romans 6 that Paul states this dominant idea of obedience. – **Steve Lawson**

Slide # 5

Rom. 1:5 “for obedience to the faith”

Rom. 6:17 “obeyed from the heart”

Rom. 10:16 “they have not all obeyed the gospel”

Rom. 15:18 “to make the Gentiles obedient”

Rom. 16:26 “for obedience to the faith”

From beginning to end Paul in Romans makes the great issue of human response as being obedience to the faith. This is the cross-over point that moves a person from slavery to sin to slavery to God. The touchpoint of SAVING FAITH is the point of great exchange when we exchange sin as our master for Christ as our Master.

Notice Paul emphasizes that “***you obeyed from the heart***”. This is the description of saving faith. It is a matter of the HEART.

Slide # 6

Romans 10:9–10 (NKJV)

9 that if you confess with your mouth the Lord Jesus and **believe in your heart** that God has raised Him from the dead, you will be saved.

10 For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.

You became obedient from the heart” (verse 17) is a matter of fact. There are no conditions put on it. This is not true of only some Christians or merely of a lot of Christians. Instead, this is true of every Christian. If you are a Christian, the reality is that “you became obedient from the heart.” – **Steve Lawson**

And what they obeyed was a “**form of doctrine**”. This is the DOCTRINE of Christ seen in the gospel involving who He is as Lord and Savior!

The word “**form**” (Gk. typos) refers to a mold or pattern and the word “doctrine” means teaching. In view is the mold or pattern of teaching that they in the obedience of faith had aligned with.

And in particular the whole surrounding context would argue that this form of teaching was the Lordship or Mastery of Christ.

To show you all the more that this is true, not only is the whole issue in the surrounding context about slavery and mastery, but then Paul concludes the chapter with a summary statement saying we now have eternal life “**in Christ Jesus our Lord**”.

Saying Jesus is our Lord means we are now His slaves and He is our Master. This is Paul’s crowning statement at the end of the chapter. This is now our position in Christ and we enter into it by the obedience of faith.

Not only did they OBEY from the heart this form of doctrine, but then Paul adds “**to which you were delivered**”.

We normally might expect Paul to say that a certain doctrine was delivered to them, but here he reverses this order by saying they were delivered to this form of doctrine.

The word “**delivered**” (Gk. paradidomai) is the idea of being delivered over to something. It is this same word that Paul used in Rom. 1:24 where he said, God “**gave** them up to uncleanness”; and again in 1:26 “God **gave** them up to vile passions; and yet again in 1:28, “God **gave** them over to a debased mind”.

So “delivered” is a strong word meaning “to be delivered over to another”. In this case, in obeying the gospel from the heart, they were delivered over to the LORDSHIP truth of Jesus Christ. That truth now molds and shapes them. In the obedience of faith they were placed into that mold.

So the idea is this: The word “**form**” describes a mold often used to shape hot molten metal. In the obedience of faith, God shapes us to where we are now conformed to the form of the gospel of the Lord Jesus Christ in the sense that we have now aligned with the truth of it. It is to the LORDSHIP MOLD of Christ that in conversion, we are delivered. We now find ourselves in that MOLD, and that has forever changed our position in relationship to sin. Now Jesus is our Master – not sin.

This happened in conversion – this happened when we obeyed the truth of Who Christ is as Lord and Savior. And that forever changed our relationship with sin. We in effect exchanged masters – from sin to Christ.

Romans 6 is about sanctification – living a set apart life for God. But as Paul shows in verse 17 it is predicated on a saving faith commitment from the heart that obediently conforms to the truth of Christ as Lord. In saving faith the believer has changed masters. Whereas sin was previously his master, now in saving faith he has recognized Christ as his Master. This is the essence of the obedience of faith.

18 And having been set free from sin, you became slaves of righteousness.

In the obedience of faith to the truth of Christ as Lord and Savior, we were set free from sin, but at the same time, we became slaves of righteousness.

We now are under a new RULE – the rule of righteousness.

In saving faith we had an exchange of MASTERS. Sin is no longer lord over us!

Now Jesus is ruling in righteousness in our lives.

Slide # 7

v. 17 “....you **were** slaves of sin...”

v. 18 “...you **became** slaves of righteousness”.

Verse 18 is a statement of fact! We now have a different MASTER. Sin is no longer our master! It is a spiritual reality – a spiritual fact.

As believers, we still have the capability of sinning, as seen in verses 12-13, but our position now is such that sin is no longer lord over us.

It no longer has mastery. We no longer need to obey it because we are not in bondage to it any longer.

Paul's answer to the question in verse 15, "***Shall we sin because we are not under law but under grace?***" is seen here in verse 18 in that now we have been "set free from sin" and are "slaves of righteousness".

We now have a whole new reality a whole new MASTER directing our lives.

And Paul doesn't present any middle ground. One either has sin for a ruling master or righteousness.

A person's spiritual position is one or the other.

Slide # 8

One of the classic Christian paradoxes is that freedom leads to slavery and slavery leads to freedom. As soon as people are set free through Christ from slavery to sin, they enter a new, permanent slavery to Christ. Indeed, the one slavery is terminated precisely in order to allow the other slavery to begin. – ***Murray Harris***

And the great challenge for us as Christians is to now live consistently with our spiritual position we now have in Christ with Him as our new Master.

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.

Paul seems almost a little bit apologetic for using the analogy of slavery. He personified both sin and righteousness in this way to make his point. He did it for good reason – namely to help them understand in view of their weakness – what he calls "***the weakness of your flesh.***"

Does this mean their weakness in being human and grappling with the subject at hand? Does it mean he thinks they are still immature? Many commentators are not sure exactly how to take this.

However, it is noted that the illustration of slavery seen in connection with what was commonly practiced in Roman society did not really do justice to the relationship that believers now have with Christ.

In the Roman context, slavery commonly denoted HARSH conditions, which does not accurately portray the “easy” yoke of Christ (Mt. 11:28-30).

Nevertheless, Paul uses the slave metaphor because it does relay the idea that we are now under the mastery of Christ even though it is an under-grace mastery. The rule of Christ is a Lordship rule but it is also a grace rule!

Even though Paul would seemingly have liked to use a softer analogy, even so, he consistently uses this slave analogy for believers in his letters as do other apostles (cf. 2 Pet. 1:1; Rev. 1:1).

Slide # 9

1 Corinthians 7:22 (NKJV)

22 For he who is called in the Lord while a slave is the Lord's freedman. Likewise he who is called while free **is Christ's slave**.

So with this qualifier of speaking in human terms, Paul once again returns to the “**present**” theme he introduced in verse 13.

Although Paul acknowledges that the illustration from slavery is imperfect, it nonetheless stresses the importance of giving oneself wholly to God rather than to sin. – **ESV Study Bible**

Thus, Paul exhorts them to now present themselves as slaves of righteousness for holiness just as they had previously, in their pre-conversion days, presented themselves with zeal as slaves of uncleanness and lawlessness.

Note sin is a progressive thing – not stagnant. As slaves of uncleanness, they grew into more and more lawlessness. This was the trajectory of their bondage to sin. They were ever-growing in sin.

Just as they were previously ever growing in sin, Paul now exhorts them to present themselves as slaves of righteousness for holiness.

A friend once said to me, “I want to be as good a saint as I was a sinner!” – **Warren Wiersbe**

20 For when you were slaves of sin, you were free in regard to righteousness.

This is where we were as unbelievers. We were slaves of sin – we were “free in regard to righteousness.” In other words, righteousness did not rule our lives at all – rather, sin did.

Even when unbelievers outwardly do what is right, in their hearts, they are still full of sin and self-righteousness - in reality, they are still governed by sin. As Isaiah 64:6 says, “all our righteousnesses are like filthy rags”. Even all the right things a person does as an unbeliever are still tainted by sin. In reality, true righteousness does not govern their lives at all.

Being free from righteousness the unbeliever goes ever deeper into sin. They never get better – they only evolve in their depravity as noted in verse 19. This is where we were as unbelievers. We were in the bondage of sin ever becoming more sinful! Sin is what defined us – not true righteousness. To be “free” from righteousness is really bondage whether the person realizes it or not. The world constantly wants to shake off the shackles of righteousness – claiming this is true freedom – but in actuality the opposite is true – it is slavery to sin.

Suppose that a large passenger ship is sinking and the captain knows it. So he tells the passengers that those in second class are free to move up to first class. Those who care to drink can have all the whiskey, vodka, and wine they want – totally without charge. If the kids want to play soccer in the dining room, they can, and it doesn’t matter what is broken. The people aboard the ship cheer this newfound freedom not realizing they will all soon drown to death.

This illustrates the “freedom” found in slavery to sin. People think as they free themselves from the restraints of the Bible – as they free themselves to live immorally, to do drugs, to be their own masters, to gratify the flesh as they desire; they think that this is true freedom not realizing that sin has them exactly where it wants them in a death hold.

In truth, they are enslaved to SIN! Sin is lord of their lives! This is where the whole lost world is at. And this is where we were before we got saved.

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

What fruit – what return – what profit – what benefit did our bondage to uncleanness and lawlessness bring to us? In what way did these things really make our lives better?

The only thing these things really brought about was shame – and, in the end, death – eternal death. How is that for fruit- shame and eternal death? That is BAD fruit to the core (cf. Mt. 7:16-20). There is no lasting long-term positive benefit! It was all for nothing!

The BEST you can say about sin is that there is fleeting pleasure in sin for a very short season – but even so, the end of those things is death (Heb. 11:25). The legacy of sin's reign in our lives is that of shame and death!

Now, as believers, we look back on our former sinful lifestyle with shame. We are embarrassed over how we used to live. Our whole attitude toward sin is now different.

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.

Paul here again asserts that the believer has been set free from sin (cf. v. 18). And again it is stated as a FACT! And yet again he affirms that we have exchanged slavery to sin for slavery to God.

Slide # 10

WERE...

Were slaves of sin – v. 17

Slaves of uncleanness/lawlessness – v. 19

Were slaves of sin – v. 20

NOW ARE...

Slaves of obedience – v. 16

Slaves of righteousness – v. 18

Slaves of God – v. 22

Whereas previously, SIN ruled our lives as unbelievers, NOW God rules our lives. This denotes a dramatically changed LIFE!

As slaves of God there is now FRUIT in our lives – what Paul calls “fruit to holiness”. This is the fruit of sanctification. There is progressive sanctification in our lives.

The language is clear: “**having become slaves of God**” is in the aorist tense, signifying FACT of action. This is a FACT! This transpired at a specific time, as noted in verse 17, related to heart obedience in a saving faith commitment. But having become slaves of God, we are now, present tense, having fruit resulting in sanctification.

The sense here is that just as sure as we have become slaves of God – just as sure what follows is the fruit of sanctification in our lives. If you are truly a slave of God then He is working sanctification out in your life. Little by little He is molding and shaping you to be more and more like Christ.

This is true in every believer's life – without exception. Just as God disciplines all of His children (as it says in Hebrews 12) – He does this to the end to build holiness into their lives (cf. Heb. 12:7-11).

Slide # 11

Hebrews 12:14 (NKJV)

14 Pursue peace with all people, and holiness, without which no one will see the Lord:

Every slave of God – every born-again child of God has some holiness fruit to show in their life. We are known by our fruit. We are not saved by fruit – but we are known by it. Faith is the root – works are the fruit!

Slide # 12

Matthew 7:17–20 (NKJV)

17 Even so, every good tree bears good fruit, but a bad tree bears bad fruit.

18 A good tree cannot bear bad fruit, nor can a bad tree bear good fruit.

19 Every tree that does not bear good fruit is cut down and thrown into the fire.

20 Therefore by their fruits you will know them.

Slide # 13**1 John 3:7–8 (NKJV)**

7 Little children, let no one deceive you. **He who practices righteousness is righteous**, just as He is righteous.

8 He who **sins is of the devil**, for the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.

There is no such thing as a Christian who does not bear fruit; you cannot be a Christian without bearing fruit. – Leon Morris

Now indeed, there are degrees of fruit bearing and not all fruit is of the same quality, but in truth all Christians bear some fruit.

Being a slave of God results in progressive sanctification in the life we now live and God is at work to this end in the lives of all those who belong to Him. “He who has begun a good work in you will complete it...” (Phil. 1:6). And then in the end – beyond this life we will experience “**everlasting life**”.

As Dwain Holmes quipped, “***I am going to live until I die and then I am going to live forever!***”

Everlasting life, by definition, never ends – it is eternal. But eternal life also refers to a quality of life. Eternal life is God’s life, and as believers, we have come to share in God’s life related to the experience of fellowship with God. We now share in His life involving God’s love, joy, peace, etc.

The Bible speaks to the fact that at the moment we come to believe in Christ, we immediately have everlasting life (cf. Jn. 5:24). Right now, we are in fellowship with God and partake of His life, and this will never end.

But the Bible also speaks of life in the hereafter as entering into eternal life. Then we will know the fullness of life that God has prepared for His children in every way. In His presence is “fullness of joy” and at His right hand “are pleasures forevermore” (Ps. 16:11).

The phrase “eternal life” is used 42 times in the NT. Most of the time it refers to the believer immediately sharing in the life of God at the moment they come to saving faith (cf. Jn. 3:16; 5:24; 6:40). However, 11 of the 42 times it refers to life in the hereafter that the believer will enter into when they pass from this life (cf. Rom. 6:22; 2:7; Matt. 19:16-17, 29; Mk. 10:17, 30; Lk. 10:25; 18:18-30; Jn. 12:25, 26; Gal. 6:8).

So note the contrast: Being a slave of sin brings the fruit of shame in this life and eternal death to follow. Being a slave of God brings holiness in this life and everlasting life to follow.

Slide # 14

Slave of SIN: Fruit...

Shame (in the here and now)
Death (eternal death in the end)

Slave of GOD: Fruit...

Holiness (in the here and now)
Eternal life (in the end)

Matthew Henry, was a well-known pastor and Bible commentator from years ago. He was on his deathbed in 1714, at age 52. He had endured the loss of his first wife and three children. He was relatively young. He could have complained about his early death. But he said to a friend, *“You have been used to take notice of the sayings of dying men. This is mine—that a life spent in the service of God, and communion with Him, is the most comfortable and pleasant life that one can live in the present world”* (*Matthew Henry’s Commentary on the Whole Bible* [Revell], p. 1:xiv).

This is the benefit of being God’s slave! It knows fellowship with God and sanctification in the here and now and the VERY BEST IS YET TO BE!

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

This is Paul’s summary statement regarding the entire chapter of Romans 6. It is rich with meaning.

Sin is a hard taskmaster. It pays to be a slave of sin – it pays DEATH! How is that for treatment? And the parallel here shows that Paul is ultimately talking about “eternal death” in contrast to “eternal life”.

Sometimes Christians incorrectly say, “Well, everyone in the end has eternal life because everyone will endure and go on forever in one place or the other.” Yes, but a continuation of being is not the issue. Those enslaved by sin are going to experience eternal death – not eternal life. Remember “eternal life” is the sharing of God’s life. The lost will never experience this.

In contrast “***the gift of God is eternal life***”. While sin pays a wage related to being its slave – namely DEATH; the slave of God is given the gift of eternal life. It is not a wage – because it is a grace gift that cannot be earned.

The slaves of sin get what they deserve. They get paid according to what they have done. In contrast, the slaves of God are graced (gifted) with eternal life.

This reality of the gift of God being eternal life relates to Jesus being SAVIOR. As noted back in Romans 5:17 believers are those who “receive abundance of grace and of the gift of righteousness...through...Jesus Christ” (5:17). We note in Romans 5:17 that they “receive this gift” and then in 6:17 we have noted this involves a response of obedience from the heart – what is called the obedience of faith. A person receives this gift on the basis of FAITH alone, but it must be the right kind of faith that obediently recognizes Jesus as Lord and Savior.

The gift of God’s eternal life is found in the sphere of being “in Christ” – that is, in being in union with Christ on the basis of faith, as emphasized in Romans 5.

And then appropriately Paul finishes this chapter with “in Christ Jesus our Lord”. Those who have eternal life know Jesus as Lord! They know Him as Savior – hence the gift of God; and they know Him as Lord – that is as Master.

Note that having the gift of eternal life and having Jesus as our Lord is a package in Roman 6:23. To have the gift is to know Jesus as “our Lord”. There is no such thing as having Jesus as Savior but not as Lord.

Slide 15

What defines believers...

- v. 16 – slaves of obedience
- v. 18 – slaves of righteousness
- v. 22 – slaves of God
- v. 23 – Christ Jesus our Lord

The entire thrust of Romans 6 is this: Who is your Master? Who is your Lord? Is it sin or is it Jesus? You can't have it both ways. Paul paints a contrast throughout showing a person is either in one category or the other. Either they are a slave of sin with its fruit or they are a slave of God with its fruit.

Slide # 16

2 Masters: Sin v. God

2 Prospects: Wages v. Gift

2 Ends: Death v. Eternal Life

Everyone is in one of these two categories: Either we are in the category of sin, wages, and death, or we are in the category of God, gift, and eternal life. And it all depends on what we do with Jesus!

Paul is emphasizing strongly that for believers, Jesus is now our MASTER, and therefore, we should live accordingly! That is the main thrust of Romans 6. It's all about union with Christ and who is your Master and then living accordingly.

A person's MASTER is who they obey! So who a person obeys - SIN or JESUS, really tells the story on where they are at.

To answer Paul's 2 key questions related to sin and grace as found in Romans 6:1 and verse 15: It is impossible for a true Christian to continue unabated in a lifestyle pattern of sin because of their life-changing union with Christ. It is impossible for a true Christian to habitually sin under the rule of GRACE because, in truth, they are now the slaves of God, and that reality changes everything.

Romans 5 emphasizes Jesus as the believer's Savior – "Christ died for us" (Rom. 5:8). Romans 6 emphasizes Jesus as the believer's Lord as we are now the "slaves of God" (Rom. 6:22).

For true believers, we are now in union with Christ. We are dead to sin and live to God through Jesus. Sin no longer has mastery over us, we now have Jesus as our Lord/Master.

We are to KNOW this, RECKON it so, and PRESENT ourselves to God accordingly. Oh, yes, we can sin, and we do sin, but we don't have to and there is no excuse for it.

Someone has well summarized Romans 6:15-23 with the words of ***Allegiance, Fruit, and Destiny***.

An unbeliever's allegiance is to SIN, the fruit is SHAME, and the destiny is DEATH.

The believer's allegiance is to Christ Jesus our Lord; the fruit is holiness, and our destiny is eternal life.

Many years ago **W.E. Henley** as a slave of SIN wrote a poem entitled **"Invictus"** (Meaning: Unconquered).

Invictus

Out of the night that covers me, black as the pit from pole to pole,
I thank whatever gods may be for my unconquerable soul.
In the fell clutch of circumstance I have not winced or cried aloud,
Under the bludgeoning of chance – My head is bloody, but unbowed.
Beyond this place of wrath and tears looms but the horror of the
shade;
And yet the menace of the years – Finds, and shall find me, unafraid.
It matters not how strait the gate, how charged with punishment the
scroll, I am the master of my fate; I am the captain of my soul.

In contrast to that **Dorothea Day** wrote a poem entitled **"My Captain"** which reflects the true believer who is a slave of God.

My Captain

Out of the light that dazzles me, Bright as the sun from pole to pole,
I thank the God I know to be For Christ – the Conqueror of my soul.
Since His the sway of circumstance, I would not wince, nor cry aloud.
Under that rule which men call chance, my head, with joy, is humbly
bowed.
Beyond this place of sin and tears, that life with Him! And His the aid
that, spite the menace of the years, keeps, and will keep me unafraid.
I have no fear though strait the gate; He cleared from punishment the
scroll.
Christ is the Master of my fate; Christ is the captain of my soul!

Many years ago, when I was a brand new Christian, Bob Dylan wrote a song, "Gotta Serve Somebody," (© 1979, Special Rider Music). In the song was the refrain:

But you're gonna have to serve somebody, yes indeed
You're gonna have to serve somebody,
It may be the devil or it may be the Lord
But you're gonna have to serve somebody.

Who is your Master? Who do you serve? Is it sin or is it Christ Jesus the Lord? Have you obeyed from the heart the gospel truth of Jesus as Lord and Savior?

As a young man, the Holy Spirit was working on me. I went to church one day and a pastor by the name of Eddie Masters was preaching. He preached Romans 6:23 and it was like an arrow to my soul.

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.

Believe on the Lord Jesus Christ and you will be saved! (Acts 16:31)