

Obedience

(Rom 6:17)

- Paul is answering the second possible objection to “justification by faith”
 - At times, nearly half the Roman empire were slaves, thus Paul argues his point from 2 perspectives: 6:1-14- Citizens under a ruler and 6:15-23- Slaves under a master
- I. Paul has already shown:
- A) A person can only have one master, and the master is the one we obey
 1. There are only 2 powers willing to possess man
 2. These powers are diametrically opposed and can't share ownership
 3. Therefore we can't be under both at the same time
 4. We proclaim our master by the way in which we serve
 - i. A slave master insists rigidly on a certain type of conduct or obedience, therefore by our conduct we declare whom it is we serve
 - a) If the slave is disobedient to his master, he will be chastised until he is obedient or dead, thus proving the master's ownership
- II. Rom 6:17- Paul now applies these principles to the Christian:
- A) A Christian is a man that has undergone a great “change”
 1. Rom 6:17- “Ye were” but now “ye have”
 - i. No one is born a Christian, and neither do we slowly transition into one
 - ii. Scripture pictures this in the terms used:
 - a) John 3- “Born again”
 - b) 2 Cor 5:17- “New creature”
 - c) Tit 3:5-6- “Regenerated”
 - d) Rom 6:2-4- Dead, buried and resurrected”
 - e) Col 1:12-13- “Translated in KOG”
 2. This change affects the entire person, and not only a “part”
 - a) Rom 6:17- “obeyed”- (will), “heart”- (emotions/motives), “doctrine” – (mind)
 - 1) Beware of any “change” that doesn't affect the entire person
 - (a) Will- Teachings on morality, sobriety, Separatist cults, etc.
 - (1) “Will power” or “support systems” for strength, leaning on flesh
 - (b) Emotions- Effect produced by addressing the emotional nature of man, feelings, experiences, “holiness” and “Pentecostalism”

- (1) Feelings and experiences brought about by emotion, music, appeals to the spirit of man; “I saw something,” or “I felt something”
 - (c) Mind- Scholasticism, appeals to intellect, discovery of unknown, revelation of mysteries hidden from others, general pride of intelligence
 - (1) Much “bible study” today is nothing but hobby, habit, and an extension of philosophy
- B) This “change” is a change of ownership
1. Rom 6:17- We were the slaves of “sin”
 - i. Sin= Satan and His world kingdom- “the strong man armed”
 - a) Rom 5:21- “Sin hath reigned”
 - 1) Paul has proven its reign from birth in Rom 1:18-5:21
 - (a) But someone might say they know an exception: a person who is polite, caring, friendly, always thinking of others, wanting to make the world a better place, etc.
 - (1) But what about God and Christ and His gospel???
 - (2) This person is a slave to society, to conformity, to their own system, expectations or even fear
 - (3) They are unbelievers and held that way by their owner (2 Cor 4:3-4)
 - (4) The lost person is not allowed to see and believe by their master, who demands a certain conformity
- C) Who produces this “change”
1. Eph 2:1-4- “But God”
 - i. 1 Cor 6:19-20- Ye are not your own, but are bought with a price”
 - ii. Tit 3:3-6- “By His mercy He saved us...”
 - iii. Phil 2:12-13- God worketh in you both to will and to perform”
 - iv. Rom 6:17- “But God be thanked”
 - a) They very term “slave” says you can’t free yourself
 - b) Paul has made this abundantly clear in Rom 1:18-3:20
- D) How this “change” is produced by God
1. Rom 6:17- “That form of doctrine which was delivered you”
 - i. The Roman Christians had already believed this teaching
 - a) Paul proves this by his constant use of “knowing” (6:3, 6, 9, etc.)
 - ii. The Romans had been “changed” by the full gospel, and not a partial one
 - a) Rom 6:17- Shows the entire man was involved
 - b) The gospel is not just “forgiveness of sins” as so many teach
 - 1) Forgiveness is a means to an end

- 2) Full gospel preaching starts with our sin and slavery unto it
 - (a) Both our bondage and our inability to change it
 - (b) The penalty justly do to those in bondage
 - (c) This produces the desire for repentance and true deliverance, not just from the penalty, but from sin itself
 - (d) Then enters the “but God” acted in Christ.....
- 3) Eph 2:10- We are saved unto obedience and service
 - (a) No man buys a slave to serve another or rebel against himself
 - (b) Tit 2:14- Saved unto good works
 - (c) Rom 8:29- Conformed to the image of the Son
- 2. Rom 6:17- Form of doctrine delivered you
 - i. Delivered- *paradothete*- Aorist-indicative-passive
 - a) Literally- That to which you were handed over, or to which you were delivered
 - b) The Christian has not done something for himself, something has been done unto him by God
 - 1) This holds true to slave analogy; a slave is bought and sold without his consent, and when he meets the new owner, he is already owned by him
 - ii. Form- *typos*- “To strike, to form by a blow or impression, to mold; a die or a stamp, to imitate or a pattern
 - a) The Christian has been “poured into this mold of doctrine” and is going to be conformed to the desired image
 - b) The Holy Spirit takes this “form of doctrine” or “mold” and works us into it
 - 1) He “baptizes” us into it, He begins to fashion us by it, and shapes us with it
 - 2) All “salvation” is truly just sanctification
 - 3) The scripture is the instrument, but the One performed the work with that instrument is the Holy Spirit of God
- E) Evidence of this change
 - 1. Obedience- Not just ye “believed” but ye “obeyed”
 - i. True faith involves the entire man, and is more than intellectual assent
 - a) Obedience of faith- Rom 1:5, 16:18-19 & 26
 - b) 1 Pet 1:22- Obedience seen
 - ii. Sin- Disobedience to God
 - a) Thus deliverance from sin shows itself in obedience to God
 - b) God isn’t just calling us to “believe” but to “repent and believe”
 - 1) Acts 17:30- Calling all men to repentance

- c) Tit 2:11-12- Gospel shows us the horror of sin and our bondage to it, and it produces a hatred of sin, and a true desire to turn from it
 - 1) It is not to live as close as possible to my old manner of life while still being able to retain my peace of mind concerning hell
 - (a) “Obey from the heart”- Not grudgingly or sadly, but sincerely
 - (1) Rom 7:22- “I delight in the law”
 - (2) 1 John 5:3- “His commands are not burdensome”

III. Repeated danger of separating justification and sanctification

- A) If there were separation between these 2, then the argument against v.15 cannot be made
 - 1. If we could stop at “justification” without going on to sanctification, then v.15 is entirely possible and actually probable for a period of time
 - 2. This is the heresy that has led to the “carnal Christian” doctrine
 - 3. We cannot separate the body, mind and spirit of man in salvation
 - i. Either the entire man is being acted upon or no part is
 - ii. James 2:14- Faith without works is dead (man’s counterfeit)