

- I. Introduction (1:1-17)
- II. Credenda: “The Righteous by Faith” Shall Live (1:18-11:36)
 - A. God’s Wrath vs. Unrighteousness (1:18-3:20)
 - B. The Revelation of God’s Righteousness (3:21-4:25)
 - C. The Triumph of God’s Righteousness (5-8)
 - 5:1-11 Having been *justified*, we rejoice in hope of *God’s glory*
 - 5:12-19 Adam failed to lead to glory; Christ shall succeed
 - 5:20-7:25 The law failed to lead to glory; Christ shall succeed
 - 5:20-21 The law failed because of sin; Christ succeeds by grace
 - 6:1-7:25 Answering potential misunderstandings:
 - 6:1-14 *Shall we continue in sin that grace may abound?*
 - 6:15-7:6 *Shall we sin because we are not under law but under grace?*
 - 7:7-12 *Is the law sin?*
 - 7:13-25 *Is the law to blame for my sin?*
 - 8:1-39 All those whom God justifies, these He also glorifies
 - D. The Universality of God’s Righteousness (9-11)
- III. Agenda: The Righteous “Shall Live by Faith” (12-15:13)
- IV. Conclusion (15:14-16:27)

Not Under Law but Under Grace

Romans, Part XXXII

Romans 6:15-7:6

Stuart W. Bryan

I. A Tale of Two Burger Joints

II. Reviewing Romans 5-8

Romans 6:15-7:6

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

¹⁶Do 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? ¹⁷But 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. ¹⁸And having been set free from sin, you became slaves of righteousness. ¹⁹I 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. ²⁰For when you were slaves of sin, you were free in regard to righteousness. ²¹What fruit did you have then in the things of which you are now ashamed? For the end of those things is death. ²²But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life. ²³For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

¹Or do you not know, brethren (for I speak to those who know the law), that the law has dominion over a man as long as he lives? ²For the woman who has a husband is bound by the law to her husband as long as he lives. But if the husband dies, she is released from the law of her husband. ³So then if, while her husband lives, she marries another man, she will be called an adulteress; but if her husband dies, she is free from that law, so that she is no adulteress, though she has married another man. ⁴Therefore, my brethren, you also have become dead to the law through the body of Christ, that you may be [joined] to another—to Him who was raised from the dead, that we should bear fruit to God. ⁵For when we were in the flesh, the sinful passions which were aroused by the law were at work in our members to bear fruit to death. ⁶But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not in the oldness of the letter.

III. Shall we sin because we are not under law but under grace?

A. Certainly not! (15 cf. 1:18; 3:20, 31; Gal 6:7-8)

To be “*under law*” is to be in the position of _____ – in a *covenant of works* in which we are judged by God based on our obedience to God’s commandments. To be “*under grace*”, however, is to be in _____ - in a *covenant of grace* in which we are judged by God based on Christ’s sacrificial death on our behalf.

B. Who is your master? (16-23)

Paul insists that every human being is a _____ and that we are *slaves of the one we obey* (16). In other words, *our conduct reveals our true* _____.

C. Who is your covenant head? (7:1-6)

Christ has died as our substitute so that *we have died in Him*. Hence, we are no longer in _____; no longer “*under law*”, obligated to secure justification by our own deeds. We are now *united to Christ* – He is our covenant head and by being joined to Him who has *risen from the dead*, we can *bear* _____ *to God* (4c) by the power of the *Spirit* (6).

IV. Set Free for Righteousness

A. Two Types of Freedom & Slavery (cf. Jn 8:34; Rom 8:8)

Paul insists in our text today that every human being is both a freeman and a slave. *By nature*, we are _____ of sin and _____ from righteousness (cf. 8:8). Hence, our fundamental need as human beings is conversion. We must be *freed from sin* and made *slaves of righteousness*. God does this through the *doctrine* of the Gospel. Once He does so, He then begins to lead us in righteousness as our new Master.

B. The Impossibility of Neutrality (Gal 5:16-26)

	Born into Adam "Alive", "Enslaved" to:		Baptized into Christ "Alive", "Enslaved" to:	
In Christ, dead to, free from:	Death		Life	In Adam, dead to, free from:
	"Law"		"Grace"	
	Covenant of Works		Covenant of Grace	
	Condemnation		Justification	
	Sin		Righteousness	
	WAGES		GIFT	

¹⁶I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh. ¹⁷For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish. ¹⁸But if you are led by the Spirit, you are not under the law [as a covenant of works]... ²⁴And those who are Christ's have crucified the flesh with its passions and desires. ²⁵If we live in the Spirit, let us also walk in the Spirit. ²⁶Let us not become conceited, provoking one another, envying one another. (Gal 5:16ff)

Augustine famously remarked, "If you believe what you like in the gospels, and reject what you don't like, it is not the gospel you believe, but _____."

C. The Calling to Serve (Lk 22:25-27; Gal 5:19-23)

²⁵And [Jesus] said to them, "The kings of the Gentiles exercise lordship over them, and those who exercise authority over them are called 'benefactors.'" ²⁶But not so among you; on the contrary, he who is greatest among you, let him be as the younger, and he who governs as he who serves. ²⁷For who is greater, he who sits at the table, or he who serves? Is it not he who sits at the table? Yet I am among you as the One who serves.

If you are in Christ, what is your identity? You are a *slave of* _____ and a *slave of* _____. So what does it look like to act out that identity? We must ask ourselves, "How can I serve Christ and serve others in this situation?"

V. Conclusion