

**Grace Is Not a License to Sin, Rom 6:14-15; the Purpose of Subordinating to the Word Is to Learn through a Grace System How to Serve God, Not Self, Rom 6:16-18**

**Romans 6:14** - For the sin nature shall not be lord over you [ **negative conjunction οὐ, *ou* plus the future active indicative of the verb κυριεύω, *kurieuoō*: a slave master with rulership authority** ], **for you are not under the Law but under grace.**

- 3) The sin nature's power is broken at salvation and once the believer rebounds it loses its restored authority. The believer then moves under the policies of grace and the authority of the Lord Jesus Christ.

**Romans 6:15** - Therefore, to what conclusion are we forced? Shall we sin because we are no longer under the Law, but under grace? **Emphatically not!**

- 4) Here Paul uses a rhetorical question in order to introduce a false assumption: "Shall we sin because we are not under the Law?" He answers it with the phrase **μη γίνομαι, *mē ginomai***. *Ginomi* means "to begin to be" but the negative *mē* results in the idiom, "Emphatically not!"
1. Grace and sin are antithetical to each other. Grace is the policy of God while sin is the production of the sinful nature.
  2. Consequently, grace cannot motivate sin since a divine policy cannot cooperate with the trends, weaknesses, and lust patterns of the sin nature.
  3. What grace is able to do is provide the spiritual assets that would override the temptations of the sinful nature, not submission to them.
  4. Therefore, grace is a divine policy to which we are to submit. This grace sponsors and encourages the use of rebound, the filling of the Holy Spirit, the faith-rest drill, grace orientation, and doctrinal orientation in dealing with the desires of the flesh.
  5. Therefore, verse 15 addresses not only the false assumptions of legalism but also those of antinomianism.
  6. The legalist, or ascetic, is seen as a person who uses grace as a *license* to sin while the antinomian, or lascivious, is a person who uses grace as an *excuse* to sin.
  7. These are distortions of grace since neither category operates in status quo spirituality but rather under the power of the sinful nature in status quo carnality.
  8. It is the provisions of divine grace that enable the believer to exploit victory over the sin nature, not submit to its trends.
  9. The assumption is that since the believer is under grace then grace will ignore, cover-up, or even sponsor sin so that grace can be increased. This is ludicrous. Grace is increased through spiritual growth not through gratuitous sinning. Therefore, Paul's stern response to his rhetorical question: "Emphatically not!"

**Romans 6:16** - Do you not know that to whom you place yourselves [ παριστάνω, plus ἐαυτοῦ *paristanō heautou* ] under orders [ ὑπακοή, *hupakoē*: obedience ] as bondservants [ δοῦλος, *doulos* ] for the purpose of subordination [ durative present of ὑπακούω, *hupakouō*: habitual ], you are bondslaves to that one to whom you habitually render obedience [ *hupakoē* ], either to the sin nature resulting in operational death and ultimately the sin unto death, or habitual obedience to God resulting in righteousness.

- 5) This verse stresses the two options available to the believer: (1) subordination and obedience to the sin nature and its tyrannical policies or (2) subordination and obedience to God and His righteous policies. You will place yourself under orders to one or the other.

**Romans 6:17** - Now thanks to God that you were in the past slaves [ δοῦλος, *doulos* ] to the sin nature, but you have subordinated yourselves [ ὑπακούω, *hupakouō* ] by means of the stream of consciousness [ καρδία, *kardia* ] to that system of teaching [ τύπος plus διδαχή, *typos didachē*: a system of biblical analysis: grace system for perception (1 Corinthians 2:1-14) ] to which you were committed,

- 6) Subordination's payoff is the development of a high inventory of ideas in the soul of the positive believer. Even though a person may have been a slave to his sinful nature he is able to overcome its persistent influence by expanding his knowledge of Bible doctrine through the grace system of perception. The sophisticated spiritual life is the *summum bonum* of human freedom.

**Romans 6:18** - And by having been set free [ positionally by means of salvation and experientially by means of the sophisticated spiritual life ] out from the sin nature, you became bondservants [ δοῦλος, *doulos* ] of righteousness [ δικαιοσύνη, *dikaioσύνη*: divine integrity—the righteousness, justice, and love of God ].

- 7) Slavery to the righteousness of God results in spiritual maturity were capacity righteousness qualifies one for maximum blessing from God as well as historical impact.
- 8) The justice of God is the source of all direct blessings from God and He is only free to provide these blessings to those who have subordinated their lives to His righteous policies.
- 9) This subordination requires the believer to not only learn the doctrine but apply it to life and circumstances. The final objective is to serve God. This is not accomplished by academic understanding of divine policy alone but subordination to what it requires.