



Portion:

Title:

SCRIPTURES

- Romans 6:15-23
- John 8:31-36

SLAVERY

- Two Masters
- Three Slaves

SEED:

"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? {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.**"

Romans 6:16, 22 NKJV

FRUIT:

"Jesus answered them, "Most assuredly, I say to you, **whoever commits sin is a slave of sin**. And **a slave does not abide in the house forever, but a son abides forever**. Therefore **if the Son makes you free, you shall be free indeed.**" John 8:34-36 NKJV

"Stand fast therefore **in the liberty by which Christ has made us free**, and do not be entangled again with a **yoke of bondage.**"

Galatians 5:1 NKJV

NARRATIVE FOR TODAY'S SCRIPTURES: ROMANS

Last week in [A White Canvas](#) (Romans 6:1-14)... Shall you sin on purpose because it potentiates God's grace? Don't you dare! And this is where we begin. *"What shall we say then?* When the law was codified on Mount Sinai, sin became defined by it, and furthermore, it came to be undeniable that all men sin. This was established as universal truth, irrespective of personal belief. The law magnified sin, but it also magnified both the need for grace and its availability. Sin was now completely undeniable and it demanded a death sentence. But something else happened. The power of, need for, and effect of grace also became undeniable. More so, grace did not just meet sin with an equal and opposite force; it was exponentially more potent than sin and its consequences because it offers both a present and future promise. Grace guarantees a present life of empowered living and an incorruptible eternal life after this mortal body sheds its corruption and returns to dust!

However, this amazing revelation about God's grace also comes with a stark warning. DO NOT misconstrue the purpose of, nor abuse the power of God's grace. If you've somehow determined that because the exponential effect of God's grace is always witnessed in the presence of sin, then willful sin might be a good strategy to potentiate God's grace, you would be woefully incorrect.

Only someone, who in reality has no access to God's grace, would consider something so absurd!

It's time to switch gears a bit. The great Torah scholar accesses his vast knowledge of the patterns and blueprints of Old Testament, in order to further explain how our relationship with Christ should separate us from our desire to sin; it's not just a forgiveness blanket intended to cover over ongoing sinful behaviors. Remember, Paul was brought up under Gamaliel, the most revered Torah scholar of the day. And after Paul's violent conversion on the road to Damascus, he spent the lion's share of the next fourteen years isolated from the world, as he received ongoing downloads that revealed the intimate relationship between grace and law and how they operate in tandem.

Here Paul teaches us something that is easy to miss, especially if you were brought up in a version of the Christian faith that denies or even scoffs at the importance of the Hebrew roots of Christianity. These next three chapters, six, seven, and eight, are ripe with imagery if you understand your Hebrew roots, but vulnerable to ignorance if your view on Christ includes the dispensational point of view that grace replaced law, rather than that grace empowers obedience to the law. You must come to realize that the stance against God's laws, so prevalent in Christianity, is not supported by the Holy Scriptures, but instead stems from anti-semitism that was

propagated by bad actors, as Rome swallowed up Christianity and inculcated it with Roman paganism. This is hard to read, but modern-day Christianity was formed by the mixture of biblical truths, plus a load of inherited abhorrent abominable pagan practices, passed down over the centuries.

If described summarily with a succinctly stated premise, these next three chapters might be represented with this high concept: the release from captivity; the journey in the wilderness; the arrival in the promised land. It can be elaborated with a bit more detail as the transaction that identifies us with Christ; which then releases us from our marriage covenant with sin, making us legally available to be the bride of Christ. This leads to an ongoing dilemma because putting this new identity into practice is challenging; it is complicated by our fleshly desires to return to Egypt, an old version of ourselves, as we progress toward the final acceptance of our new identity that was made available to us in Christ. This culminates in the ultimate temporal, eternal and prophetic resolution—the discovery that it was guaranteed, every step of the way, that we would end in victory, no matter what comes against us along the journey!

Let's continue with the Hebraic imagery that is essential to acknowledge, if you want to track with Paul's depth of teaching. He says, "Don't you know..." This is how he transitions seamlessly into

using his Hebrew understating of the Feasts of the Lord to describe the transaction, dilemma, and solution in these three critical chapters. It will become plain to see once it is brought to light. It's altogether likely this revelation came to Paul many years earlier, while isolating after his conversion. Here it is! The transaction, dilemma, and solution with Christ is a Passover story—the journey and the destination. We were in captivity; we were released with a fresh new identity, but not directly into the promised land. First we had a wilderness experience with all sorts of testing, as our fleshly desires to return to an old version of ourselves remained strong; then we progressed toward the promised land, the final destination on our journey to God's ultimate promises. The remembrance of Passover and the other Springs Feasts depicts this imagery perfectly. Passover: the death on the cross as the Lamb of God who takes away the sins of the world. Unleavened Bread: the burial in the tomb immediately after the slaughter of the Lamb. And three days and nights later, the resurrection, the Feasts of First Fruits, as Y'shua became the first fruits offering of the Spring harvest to His Father. And here is the deeper revelation for you, as you identify with Christ. Christ died and you died with Him. Christ was buried and you were buried with Him. Christ resurrected to new life and you too resurrected with Him as a new creature in Christ. The imagery is

striking once you are made aware of it, but easy to miss if you are drenched in modern-day anti-semitic Christianity.

This entire transaction is meant to have a devastating effect on sin. Continuing with the Passover theme, Paul reiterates the purposeful use of the feast imagery—directly connecting Christ’s death on the cross to your death. It is essential you recognize that His death and shed blood was not simply the price paid for your sin; it’s actually an inflection point in history that you must identify with, as if it actually happened to you. This is imperative for two reasons. One: your old man must be put to death. And two: you simply can’t resurrect as a new man if your old man does not die first. Simply stated again: He died and you died with Him. He resurrected and you resurrected with Him.

Precisely why is this so critical to understand? It’s foreseeable that what you believe is the reason is really only one piece of the puzzle. You are likely familiar with the idea that this entire transaction is meant to cover the sins of mankind. Paul says, *“Your collection of sins is done away with.”* That has eternal value, of course. But, the additional piece might seem even more exciting because it is something you can experience right now! And yet, it is almost entirely unrecognized in modern-day Christianity. Paul says, *“you are no longer a slave of sin. For you have been freed from sin.”*

Engaging in sinful behaviors is no longer a forgone conclusion; no longer is sin the absolute state of the born again Christian—it is now voluntary and you are not required or forced to volunteer. Said plainly, your new man is no longer destined to sin. This is a controversial idea in modern-day Christianity, which propagates the belief that sin is inevitable. This is because there is a hyper-emphasis on the sin nature in current Christian doctrine. This type of theology fails to identify that the old man, who was destined to sin has died, and the new nature that comes with the new man, is *“no longer a slave of sin.”*

Do not misconstrue this powerful idea with any thought that this is an easy task. It is not! Choosing to not sin is anything but automatic because when you were born again, your innate spirit, that with which all humans are born, was not replaced by the Holy Spirit. Rather, the Holy Spirit took up residence in your heart in addition to the human spirit. All born-again Christians still maintain access to the spirit of man. Your job is to choose each day to walk by the Holy Spirit and to no longer be inspired or empowered by the spirit of your old nature. The operative word here is ‘choose.’ You can now choose! We will explore more details about this a bit later in chapter 8.

Paul progresses from his emphasis on what it means to die with Christ to accentuate what it means to resurrect with Christ.

And there is a distinction here that cannot be ignored. Resurrection defeats death permanently! Unlike what Lazarus experienced, which is better understood as a resuscitation that restored him to life temporarily (he eventually died again), Christ's resurrection has overcome death forever, and that is what is available to you when you identify with His death, burial and resurrection. Elsewhere Paul muses, "Death, where is your sting; where has your victory over mankind gone?" as if to mock death. Death infected man when Adam sinned and the death was eradicated when Christ resurrected. That is exciting news for Christians.

It might be hard to wrap your mind around, but Christianity is more than about eternal life. Paul solidifies the idea of universal restoration that is available to all mankind by again emphasizing what happens on this side of eternity. Y'shua lived His life to please His Father; He never had a thought, spoke a word, made a decision, performed a deed, or espoused a doctrine that was not in His Father's will. You too must choose that same lifestyle beginning with this proclamation: "Sin is dead to me; I now live for God, every thought, every word, every decision, every deed, every doctrine!"

What will that look like? It's simple but not easy. One thing that does not change the moment of your conversion is the body in which you dwell. It is still corrupt and temporary. Yes, you must live

as if you are a new resurrected creature, but you won't actually receive your permanent glorified body until your literal resurrection. So, how are you to manage this body that has now become the temple of the Holy Spirit? Evict sin and all of its lustful desires from your physical being, as if you are leading a coup d'état to overthrow an evil king. Your eyes will no longer invite the perverse; your hands will no longer fondle the unclean, your feet will no longer stand on putrid soil, your heart will no longer entertain iniquity. Instead, you are standing on Holy Ground. You are an ambassador of righteousness and reconciliation. Choose right now to live as if the resurrection already took place!

How is that even possible, you might be thinking? With man it is not, but with God all things are possible. As a born again believer you must accept that sin is no longer the dominant factor in your life, no matter what you have learned previously in your Christian upbringing. But then Paul drops one of those truth bombs as he often does in his doctrinal Magnum Opus. The law, which was codified to define sin, is no longer your main focus. Your new *modus operandi* is the flip side of the coin—God's grace; His supernatural empowerment to live a life well pleasing to God!

It's probably best we don't move on until we add a bit of clarity to the phrase "under law." And even though this is our stopping point for this section, the hint comes in the very next

verse. Grace is not an invitation to sin as if the law is no longer relevant. Even the New Testament defines sin as lawlessness.

So, what does it mean to be “under law?” It means the penalty for sin is forthcoming because sin is inevitable for the unbeliever, and the requisite condemnation for sin, for which there is no remedy, is death. Christians are not under the law, quite simply, because they do have a remedy. Under law in its simplest form means, you sin, you die! It’s as if you are pulled over for speeding and one of two scenarios emerge. One: the officer suddenly realizes you weren’t speeding at all. “Officer, I was driving within the speed limit—to which he acquiesces.” Two: you were speeding, but your fine has been paid in advance. “Officer, I apologize for speeding, and the Chief of Police is my Daddy and He’s going to cover this mistake for me!” Either way, you are not “under law.”

For Christians, it would be a yoke of bondage to get entangled in the sticky web of thinking you can depend on your own strength to obey the law, or to remedy the violation, in order to achieve eternal life! If you attempt to be justified by obeying the law, you are placing yourself under law (you sin, you die). That mindset is the opposite of grace, which is that God empowers you to obey and Y’shua’s blood pays the fine when you fall short!

And finally we must muse; does grace then negate the law? Of course not. The law continues to operate in its full effect, yes, even

for Christians. Think about it like this; sin is defined by the law; if there is no law, there is no sin, and if there is no sin, there is no need for a Savior. And that makes the law holy and just and good!

This week in Romans 6:15-23...

I think it is now abundantly clear what it means and what it does not mean to be under law. It means if you sin and there is no remedy, you die. And you are brought deeper still into the pit, if you somehow believe you can supply your own remedy. God's grace is the only remedy and that should inspire a reckless abandon, desperate and radical desire to obey God, not a sloppy excuse to violate His Word. Christians are not under the law, quite simply, because they do have a remedy for sin. What it does not mean is that God's law has become archaic and irrelevant.

Here's the facts. Whatever it is that you habitually desire to obey, to follow, to emulate, to embrace, to promote, and to represent, it is to those things to which you become a slave. You cannot serve two masters. You will inevitably love one and hate the other, be loyal to one and despise the other. And we are not playing in the minor leagues here. We are talking life and death. Pick the master whom you will serve. Your own lawless behavior? That leads to death. Radical obedience to God? That leads to righteousness.

Before you came to the Lord you were literally a slave to sin. You might think you were free, but in reality you were bound to

transgress God's ways. No human absent an incarnation of the Holy Spirit in their heart can obey God indefinitely. And at the instant of even the smallest transgression, you became a dead-man-walking. You might even sit on dead-man's-row for years, as the minutes tick down to your inevitable demise. But rest assured, your coming demise is guaranteed. Then something happened in your heart. God's grace seeped in and softened a lifetime of scar tissue that was laid down layer-upon-layer, sin-upon-sin. And in that moment, the truth of Christ burst in and delivered you from certain death. You were literally set free from sin and became a slave of a whole new master—righteousness.

The contrast in the two versions of you could not be more stark. This idea of slavery is being used to paint an accurate picture of what you would best comprehend as a human. If explained using only spiritual language, it is not likely you would fully appreciate that magnitude of separation. It must have a visceral effect. It needs to hit you on a tangible level. Recognizing both versions of yourself needs to be real to you right now. Before Christ you were in bondage to everything defiled. You were committed to your rebellion against God, even if you were not aware of it. That death sentence perpetuated and accelerated a life of iniquity. But now, in this new life, the one you are living as you read these words, you have been transformed into a type of super-human, one empowered

by God's grace to chase after and obey the things of God. And that new reality separates you from the world and from sin, if you choose to favor that new version of you. Unfortunately, you can still opt to feed the old nature, if you wish, but that just fuels more rebellion.

You had no shot at being right in God's eyes when you were happily living in the shackles of sin. To add a bit of levity to a dreadful situation, a bleak reality, it could be thought of like this. Sin releases you from the bondage of righteousness! When you look back at your old life, the one that used to sport the trademark, "Freed from Righteousness," you'd easily recognize that there was no real fruit at all, unless you feel shame and regret are fruits! Maybe they are fruits, but they are more like poison berries because that type of fruit leads to only one place—a perpetual separation from God. However, if your new monicker is "Freed from Sin," then you have something to be truly excited about, right now and into eternity. Your new shackles fuse you permanently to God and that bears a very different species of fruit. This harvest is a sanctified life filled with seeds of righteousness, and a permanent place in the presence of God.

We can now end where we began. The cost of sin is death and the price-tag is infinitely over your pay-grade. Happily, sin no longer dominates you. And if you make an error, since you can't

possibly even cover the tip if you had to pay the tab, thank God that through Jesus Christ, grace covers the bill for every meal you've ever eaten or will ever eat. But don't forget, if you continually go back to the food trough filled with all sorts of disobedience, lawlessness, uncleanness and death—sin, that is to what you become a slave. Why not instead become a slave who shackles himself to obedience, righteousness, holiness, and life—to God. Choose now your form of slavery.

“Think in Bible.” DJH

INTRODUCTION TO TODAY'S MESSAGE:

Slavery undoubtedly has a dark aura surrounding it, and it appears instantly, the moment you are asked to consider it. Check your gut right now—did the word itself make you feel warm inside? Not likely! Does it paint a pretty picture on the canvas of your mind? Of course not; it's ugly! In your brain were pictures of chains, and whips, and bars, and oppressive hard labor. You are certainly drawn to envision the modern sex-slave market that has permeated the globe. You are staring into countless hopeless empty eyes as if death is looking back at you. The victims you imagine are hungry, frail, sick, oppressed, and seem as if they are being digested from the inside. They are disposable beings who appear to have died

already, forced to wait impatiently for their beating hearts to catch up to what already occurred in their souls long ago. You have an abundance of these images from world history and current events floating around in your conscience. These historic and present instances of slavery are evil and oppressive. These brands of bondage are frightening, disturbing, and disgusting; they epitomize the exact opposite of what you believe is freedom.

But what if, for a moment, we redefine freedom. Let's say freedom is having no options. True freedom is when God is the only choice. Then slavery includes all people living in such a way in which they feel at liberty to make choices on their own, contrary to the will of God. Now slavery is extremely far reaching; it envelopes a much more diverse population; it gathers to itself everyday people living life in an ordinary way in an ordinary world, subjects of a kingdom which breeds confusion, as options abound. Two types of slavery emerge, one in physical chains, the other in bondage to their own sinful desires.

But wait; there's more! A third type of slave is one who has been brought into bondage to the Lord, a bondservant of God. Slavery under these conditions is anything but oppressive. Rather than chains and confusion, it offers life-giving clarity. The Holy Scriptures enlighten us with this additional perspective on slavery. Sure it is slavery nonetheless, but this is a choice about the type of

slavery. And if we circle back to understanding true freedom, then you should not see this as a choice at all! There exists a type of slavery to disobedience, lawlessness, uncleanness and death—a slave of sin. And, there is a form of slavery that embodies obedience, righteousness, holiness and life—a bondservant of God. It's time to draw a mandatory line in the sand—choose your form of slavery. And if you are truly free you will see only one option. “Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves?”

TWO MASTERS

1. You Can't Serve Two Masters

A. A Love-Hate Relationship

(1) Law and Grace

(a) Under Law

1. “For sin shall not have dominion over you, for **you are not under law but under grace.** {15} What then? **Shall we sin because we are not under law but under grace?** Certainly not!” Romans 6:14-15 NKJV
2. See [A White Canvas](#), our teaching on Romans 6:1-14, as we transitioned at the end from Romans 6:14 to 6:15. We elaborated on precisely what Paul means by the phrase “under law.” To summarize:

- a) It is clear what it means and what it does not mean to be under law.
- b) **What it does mean:** if you sin and there is no remedy, you die.
- c) Christians are not under the law because they have a remedy for sin.
- d) You cannot supply your own remedy.
- e) God's grace is the only remedy.
- f) Grace should inspire a reckless abandon, desperate and radical desire to obey God, not a sloppy excuse to violate His Word.
- g) **What it does not mean:** God's law has become archaic and irrelevant.

(2) Voluntary Slavery

- (a) Who is Your Master? To whom do you bow?
 - 1. "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?**" Romans 6:16 NKJV
 - 2. Whatever it is that you habitually desire to obey, to follow, to emulate, to embrace, to promote, and to

represent, it is to those things to which you become a slave.

- a) Slavery instantly feels ugly!
 - 1) You picture chains, and whips, and bars, and oppressive hard labor.
 - 2) You envision the modern sex-slave market that has permeated the globe.
 - 3) You are staring into countless hopeless empty eyes as if death is looking back at you.
 - 4) The victims you imagine are hungry, frail, sick, oppressed, and seem as if they are being digested from the inside.
 - 5) They are disposable beings who appear to have died already, forced to wait impatiently for their beating hearts to catch up to what already occurred in their souls.
- b) These images come from world history and current events.
 - 1) Slavery is evil and oppressive.
 - 2) This type of bondage is frightening, disturbing, and disgusting.
 - 3) It epitomizes the exact opposite of what you believe is freedom.

3. What if we redefine freedom?
 - a) Let's say freedom is having no options.
 - b) True freedom is when God is the only choice.
 - c) Then slavery includes all people living in such a way in which they feel at liberty to make choices on their own, contrary to the will of God.
4. When slavery includes all those who choose their own will, those who are slaves become much numerous.
 - a) It envelopes a much more diverse population
 - b) It gathers to itself everyday people living life in an ordinary way in an ordinary world, subjects of a kingdom which breeds confusion, as options abound.
5. The will of God:
 - a) **Instructed out of the law:** *"Indeed you are called a Jew, and rest on the law, and make your boast in God, and **know His will**, and approve the things that are excellent, **being instructed out of the law,**" Romans 2:17-18 NKJV*
 - b) **A renewed mind not conformed to the world:** *"And **do not be conformed to this world**, but be transformed by the **renewing of your mind**, that*

*you may prove what is that good and acceptable and **perfect will of God.***” Romans 12:2 NKJV

- c) **Pray according to His will, not your own:** *“Now this is the confidence that we have in Him, **that if we ask anything according to His will, He hears us.** And if we know that He hears us, whatever we ask, we know that we have the petitions that we have asked of Him.”* 1 John 5:14-15 NKJV
- d) **Never doubt you will hear His voice:** *“My sheep **hear My voice,** and I know them, and they follow Me.”* John 10:27 NKJV
- e) **Who can direct, instruct, and demonstrate like the Lord?** *“Who has **directed the Spirit of the Lord,** Or as His counselor has **taught Him?** With whom did He take counsel, and who **instructed Him,** And **taught Him in the path of justice?** Who **taught Him knowledge,** And **showed Him the way of understanding?**”* Isaiah 40:13-14 NKJV
- 1) **We can! We have the mind of Christ:** *“For “who has known the mind of the Lord that he may instruct Him?” [Isaiah 40:13] **But we have the mind of Christ.**”* 1 Corinthians 2:16 NKJV

- f) **Delight in, Commit to and trust the Lord:** *"Delight yourself also in the Lord, And He shall give you the desires of your heart. Commit your way to the Lord, Trust also in Him, And He shall bring it to pass."* Psalms 37:4-5 NKJV
- g) **Seek God with everything you have and think in Bible:** *"With my whole heart I have sought You; Oh, let me not wander from Your commandments! Your word I have hidden in my heart, That I might not sin against You."* Psalms 119:10-11 NKJV
- h) **Be holy: flee from sexual immorality; be the master of your own body; don't live like a Gentile:** *"For this is the will of God, your sanctification: that you should abstain from sexual immorality; that each of you should know how to possess his own vessel in sanctification and honor, not in passion of lust, like the Gentiles who do not know God;"* 1 Thessalonians 4:3-5 NKJV
- i) **Choose God's will over your own!** *"Father, if it is Your will, take this cup away from Me; nevertheless not My will, but Yours, be done."* Luke 22:42 NKJV

(3) Your Time and God's Will

(a) *"...to whom you present yourselves slaves to obey, you are that one's slaves..." Romans 6:16*

1. Whatever it is that you habitually desire to obey, follow, emulate, embrace, promote, and represent, it is to those things to which you become a slave. And now might I add TIME. Whatever habitually occupies your FREE time is to that in which you are a slave!

2. Apply: True freedom is when God is the only choice.

a) Redeem the Time: Slavery includes bondage to all activities, which are contrary to the will of God, that have an involuntary grip on you.

1) **Live carefully; don't waste time and energy:**

*"See then that you **walk circumspectly**, not as fools but as wise, **redeeming the time**, because the days are evil. Therefore do not be unwise, but **understand what the will of the Lord is**.*

*And do not be drunk with wine, in which is **dissipation**; but **be filled with the Spirit**,"*

Ephesians 5:15-18 NKJV

2) **Others are watching and listening; don't waste time or words:** *"Walk in wisdom toward those*

*who are outside, **redeeming the time**. Let your*

speech always be with grace, seasoned with salt, that you may know how you ought to answer each one.” Colossians 4:5-6 NKJV

- 3) **Others are listening; use your words to impart grace:** *“Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may **impart grace** to the hearers.” Ephesians 4:29 NKJV*

b) **Note:** Please utilize the TIME Priority Worksheet at the end of these notes to HELP redeem any wasted time in your weekly schedule!

(4) We are all slaves to something!

(a) Three types of slavery...

1. The Body: physical chains
2. The Soul: bondage to sinful desires.
3. The Spirit: bondage to the Lord, a bondservant of God.

(b) Paul introduced himself as a bondservant.

1. A **Hebrew Bondservant** is a slave who has earned the right to go free, but volunteers to stay in service of his master forever.

a) Where does identifying as a bondservant originate?

1) “If you buy a **Hebrew servant**, he shall serve six years; and in the seventh **he shall go out free** and pay nothing. If he comes in by himself, he shall go out by himself; if he comes in married, then his wife shall go out with him. **If his master has given him a wife, and she has borne him sons or daughters, the wife and her children shall be her master’s, and he shall go out by himself.** But **if the servant plainly says, ‘I love my master, my wife, and my children; I will not go out free,’** then his master shall **bring him to the judges.** He shall also bring him to the door, or to the doorpost, and his master **shall pierce his ear** with an awl; and **he shall serve him forever.**” Exodus 21:2-6 NKJV

2. Point of Reference

- a) Each time you see a writer in the New Testament refer to himself as a bondservant, this is his point of reverence.
 - 1) Paul also does so to the Philippians and to Titus; Peter does in II Peter, and both James and Jude do so in their letters.

- b) A Hebrew bondservant (slave) was treated like a member of the family and subsequently would be freely released after seven years of service.
 - c) However, if he gained a wife and children during his service, they could not leave with him, so he had to make a one-time binding permanent decision.
 - d) He could leave forever on his own (or with his wife if he was married when he became a slave), or if he loved his master and his family, he could choose to stay forever.
 - e) If he chooses to stay, he is publicly pierced as a sign of his choice, *"I will stay forever because I love my master and my wife!"*
3. This is precisely what Y'shua did in the Garden of Gethsemane when He made His final binding permanent decision to stay?
- a) When did Y'shua **choose to become a bondservant?** When did Y'shua **choose to remain a bondservant?**
 - 1) *"Let this mind be in you which was also in Christ Jesus, **who, being in the form of God**, did not consider it robbery to be equal with God,*

*but made Himself of no reputation, **taking the form of a bondservant, and coming in the likeness of men.** And **being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.**” Philippians 2:5-8 NKJV*

- a. He became a bondservant when left behind His form of God and came as a man.
 - b. He chose to remain a bondservant when he submitted to death on the cross.
- b) And we are **His bride!**
- 1) **Y’shua received His bride after becoming man (a bondservant):** *“Husbands, love your wives, just as Christ also loved the church and gave Himself for her, that He might sanctify and cleanse her with the washing of water by the word, that He **might present her to Himself a glorious church**, not having spot or wrinkle or any such thing, but that she should be holy and without blemish.”* (Ephesians 5:25-27) *““For this reason a man shall leave his father and mother and be **joined to his wife**, and the two shall become one flesh.” This is a great mystery, but I*

“speak concerning Christ and the church.”

Ephesians 5:31-32 NKJV (See: [Wedding Day](#))

4. When did Y’shua make is **final binding permanent decision to stay?**

a) *“And He was withdrawn from them about a stone’s throw, and He knelt down and prayed, saying, **“Father, if it is Your will, take this cup away from Me; nevertheless not My will, but Yours, be done.”** Then an angel appeared to Him from heaven, strengthening Him. And **being in agony, He prayed more earnestly.** Then His sweat became **like great drops of blood** falling down to the ground.”* Luke 22:41-44 NKJV

b) Y’shua is praying in the Garden on the night He was betrayed...

1) He knew what was coming.

2) He could leave and abandon the mission; He could go free, return to His previous state of existence in the spirit realm, ***“being in the form of God”***.

3) However, the rule says that because He received His bride (that’s you) while a **bondservant**, He would not be able to keep her.

- 4) He had a choice, leave without His bride (that's you!), or if He loves His Master (His Father) and loved His wife (You, the Church), He could choose to stay forever and get pierced. What did He choose?
- c) In the midst of His betrayal, He affirmed His decision, even though it was clear He had the ability to leave! He went to the cross and stayed on the cross to his death.
- 1) **He chose to stay:** ***“nevertheless not My will, but Yours, be done.”*** Luke 22:42 NKJV
 - 2) **He chose to submit as a servant and not fight:** ***“But Jesus said to him, “Put your sword in its place, for all who take the sword will perish by the sword. Or **do you think that I cannot now pray to My Father, and He will provide Me with more than twelve legions of angels? How then could the Scriptures be fulfilled, that it must happen thus?””***** Matthew 26:52-54 NKJV
 - 3) **He chose to forgive, get pierced, and stay on the cross:** ***“Likewise the chief priests also, mocking with the scribes and elders, said, “He saved others; Himself He cannot save. If He is***

the King of Israel, **let Him now come down from the cross, and we will believe Him.** He trusted in God; let Him deliver Him now if He will have Him; for He said, 'I am the Son of God.' ""

(Matthew 27:41-43) "Then Jesus said, ***"Father, forgive them, for they do not know what they do."*** And they divided His garments and cast lots. Then one of the criminals who were hanged blasphemed Him, saying, ***"If You are the Christ, save Yourself and us."*** And Jesus said to him, ***"Assuredly, I say to you, today you will be with Me in Paradise."***" Luke 23:34, 39, 43 NKJV

4) **He chose to die!** "And Jesus cried out again with a loud voice, ***and yielded up His spirit.***"
Matthew 27:50 NKJV

5. Your turn! Slavery to God is anything but oppressive.
 - a) The Holy Scriptures enlighten us with this perspective on slavery.
 - b) Rather than chains and confusion, it offers life-giving clarity.
 - c) It is a choice about the type of slavery.
 - d) Reminder: true freedom is when your only option is God.

- e) Choose your form of slavery. And if you are truly free, you will not see slavery to God as a choice at all. You will see only one option!
 - f) “Do you not know that to whom you present yourselves slaves to obey, you are that one’s slaves?”
 - 1) “...**choose for yourselves this day whom you will serve**, whether the gods which your fathers served that were on the other side of the River, or the gods of the Amorites, in whose land you dwell. **But as for me and my house, we will serve the Lord.**” Joshua 24:15 NKJV
6. Freedom is having no other options... is there really a choice? A slave to God or a slave to sin!
- a) “Then Jesus said to those Jews who believed Him, **“If you abide in My word, you are My disciples indeed. And you shall know the truth, and the truth shall make you free.”** They answered Him, “We are Abraham’s descendants, and have never been in bondage to anyone. How can You say, ‘You will be made free’?” Jesus answered them, “Most assuredly, I say to you, **whoever commits sin is a slave of sin.** And a slave does not abide in the

*house forever, but **a son abides forever. Therefore if the Son makes you free, you shall be free indeed.***” John 8:31-36 NKJV

7. Characteristics of different types of slavery:

- a) Slavery to disobedience, lawlessness, uncleanness and death—a slave of sin.
- b) Slavery that to obedience, righteousness, holiness and life—a bondservant of God.

8. You cannot serve two masters.

- a) *“**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. You cannot serve God and mammon.**”* Matthew 6:24 NKJV
- b) You will inevitably love one and hate the other, be loyal to one and despise the other.
- c) Pick the master whom you will serve.

- 1) **Your own lawless behavior:** Leads to death. *“But each one is tempted when he is drawn away by his own desires and enticed. Then, **when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death.**”*

James 1:14-15 NKJV

- 2) **Radical obedience to God:** Leads to righteousness. *"Little children, let no one deceive you. **He who practices righteousness is righteous, just as He is righteous.**"* 1 John 3:7 NKJV

(5) Choices

(a) What choice did you make?

1. "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. And having been **set free from sin**, you became **slaves of righteousness.**" Romans 6:17-18 NKJV
2. Before you came to the Lord you were literally a slave to sin.
 - a) You might think you were free, but in reality you were bound to transgress God's ways.
 - b) No human without the Holy Spirit in their heart can obey God indefinitely.
 - c) At the instant of even the smallest transgression, you became a dead-man-walking.
 - d) You might even sit on dead-man's-row for years, as the minutes tick down to your inevitable demise.

But rest assured, your coming demise is guaranteed.

3. Then something happened in your heart.
 - a) God's grace seeped in and softened a lifetime of scar tissue that was laid down layer-upon-layer, sin-upon-sin.
 - b) And in that moment, the truth of Christ burst in and delivered you from certain death.
 - c) You were literally set free from sin and became a slave of a whole new master—righteousness.

THREE SLAVES

2. Body, Soul, and Spirit

A. A Temporal Object Lesson with Eternal Ramifications

(1) May I Present....

(a) Let's put this in human terms!

1. "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.**" Romans 6:19 NKJV

2. The contrast in the two versions of you could not be more stark. One thing leads to another...
- a) This idea of slavery is being used to paint an accurate picture of what you would best comprehend as a human.
 - b) If explained using only spiritual concepts, it is not likely you would fully appreciate that magnitude of separation of the two versions of you. So Paul creates a word pictures using slaves that is relevant to humans.
 - c) Recognizing both versions of yourself needs to be real to you right now.
 - d) Before Christ you were in bondage to everything defiled.
 - 1) You were committed to your rebellion against God, even if you were not aware of it.
 - 2) That death sentence perpetuated and accelerated a life of iniquity. One thing leads to another...
 - e) But now, in this new life, you have been transformed into a type of super-human.
 - 1) You are empowered by God's grace to chase after and obey the things of God.

- 2) That new reality separates you from the world and from sin, if you choose to favor that new version of you. One thing leads to another...
- 3) Unfortunately, you can still opt to feed the old nature, if you wish, but that just fuels more rebellion.

(2) Slaves of God

(a) Fruit

1. "For when you were **slaves of sin**, you were **free in regard to righteousness**. **What fruit did you have** then in the things of which you are **now ashamed?** For the **end** of those things is **death**. 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**." Romans 6:20-22 NKJV
2. You had no shot at being right in God's eyes when you were happily living in the shackles of sin.
 - a) To add a bit of levity to a dreadful situation, a bleak reality, it could be thought of like this.
 - b) *"Sin releases you from the bondage of righteousness!"*
 - c) When you look back at your old life, the one that used to sport the trademark, "Freed from

Righteousness,” you’d easily recognize that there was no real fruit at all, unless you feel shame and regret are fruits!

- d) Maybe they are fruits, but they are more like poison berries because that type of fruit leads to only one place—a perpetual separation from God.
- e) However, if your new monicker is “Freed from Sin,” then you have something to be truly excited about, right now and into eternity.
- f) Your new shackles fuse you permanently to God and that bears a very different species of fruit.
- g) This harvest is a sanctified life filled with seeds of righteousness, and a permanent place in the presence of God.

(3) We can now end where we began.

(a) Choose this day whom you will serve.

1. *“For the **wages of sin is death**, but the **gift of God is eternal life** in Christ Jesus our Lord.” Romans 6:23*
NKJV

2. The cost of sin is death and the price-tag is infinitely over your pay-grade.

a) Happily, sin no longer dominates you.

- b) And if you make an error, since you can't possibly even cover the tip if you had to pay the tab, thank God that through Jesus Christ, grace covers the bill for every meal you've ever eaten or will ever eat.
 - c) But don't forget, if you continually go back to the food trough filled with all sorts of disobedience, lawlessness, uncleanness and death—sin, that is to what you become a slave.
 - d) Why not instead become a slave who shackles himself to obedience, righteousness, holiness, and life—to God. Choose now your form of slavery.
- (4) Instead of checking off the main points like I usually do at the end of a sermon, I'd like to bring you back to our introduction. It will touch you in a different way now!
- (a) Slavery undoubtedly has an dark aura surrounding it, and it appears instantly, the moment you are asked to consider it. Check your gut right now—did the word itself make you feel warm inside? Not likely! Does it paint a pretty picture on the canvas of your mind? Of course not; it's ugly! In your brain were pictures of chains, and whips, and bars, and oppressive hard labor. You are certainly drawn to envision the modern sex-slave market that has permeated the globe. You are

staring into countless hopeless empty eyes as if death is looking back at you. The victims you imagine are hungry, frail, sick, oppressed, and seem as if they are being digested from the inside. They are disposable beings who appear to have died already, forced to wait impatiently for their beating hearts to catch up to what already occurred in their souls long ago. You have an abundance of these images from world history and current events floating around in your conscience. These historic and present instances of slavery are evil and oppressive. These brands of bondage are frightening, disturbing, and disgusting; they epitomize the exact opposite of what you believe is freedom.

- (b) But what if, for a moment, we redefine freedom. Let's say freedom is having no options. True freedom is when God is the only choice. Then slavery includes all people living in such a way in which they feel at liberty to make choices on their own, contrary to the will of God. Now slavery is extremely far reaching; it envelopes a much more diverse population; it gathers to itself everyday people living life in an ordinary way in an ordinary world, subjects of a kingdom which breeds confusion, as options abound. Two types of slavery

emerge, one in physical chains, the other in bondage to their own sinful desires.

- (c) But wait; there's more! A third type of slave is one who has been brought into bondage to the Lord, a bondservant of God. Slavery under these conditions is anything but oppressive. Rather than chains and confusion, it offers life-giving clarity. The Holy Scriptures enlighten us with this additional perspective on slavery. Sure it is slavery nonetheless, but this is a choice about the type of slavery. And if we circle back to understanding true freedom, then you should not see this as a choice at all! There exists a type of slavery to disobedience, lawlessness, uncleanness and death—a slave of sin. And, there is a form of slavery that embodies obedience, righteousness, holiness and life—a bondservant of God. It's time to draw a mandatory line in the sand—choose your form of slavery. And if you are truly free you will see only one option. “Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves?”

Summary: TWO MASTERS

1. You Can't Serve Two Masters

A. A Love-Hate Relationship

(1) Law and Grace

(a) Under Law

1. See [A White Canvas](#), our teaching on Romans 6:1-14, as we transitioned at the end from Romans 6:14 to 6:15. We elaborated on precisely what Paul means by the phrase “under law.” To summarize:
 - a) It is clear what it means and what it does not mean to be under law.
 - b) **What it does mean:** if you sin and there is no remedy, you die.
 - c) Christians are not under the law because they have a remedy for sin.
 - d) You cannot supply your own remedy.
 - e) God's grace is the only remedy.
 - f) Grace should inspire a reckless abandon, desperate and radical desire to obey God, not a sloppy excuse to violate His Word.
 - g) **What it does not mean:** God's law has become archaic and irrelevant.

(2) Voluntary Slavery

(a) Who is Your Master? To whom do you bow?

1. Whatever it is that you habitually desire to obey, to follow, to emulate, to embrace, to promote, and to represent, it is to those things to which you become a slave.

a) Slavery instantly feels ugly!

1) You picture chains, and whips, and bars, and oppressive hard labor.

2) You envision the modern sex-slave market that has permeated the globe.

3) You are staring into countless hopeless empty eyes as if death is looking back at you.

4) The victims you imagine are hungry, frail, sick, oppressed, and seem as if they are being digested from the inside.

5) They are disposable beings who appear to have died already, forced to wait impatiently for their beating hearts to catch up to what already occurred in their souls.

b) These images come from world history and current events.

1) Slavery is evil and oppressive.

- 2) This type of bondage is frightening, disturbing, and disgusting.
- 3) It epitomizes the exact opposite of what you believe is freedom.

2. What if we redefine freedom?

- a) Let's say freedom is having no options.
- b) True freedom is when God is the only choice.
- c) Then slavery includes all people living in such a way in which they feel at liberty to make choices on their own, contrary to the will of God.

3. When slavery includes all those who choose their own will, slaves become much numerous.

- a) It envelopes a much more diverse population
- b) It gathers to itself everyday people living life in an ordinary way in an ordinary world, subjects of a kingdom which breeds confusion, as options abound.

4. The will of God:

- a) Instructed out of the law:
- b) A renewed mind not conformed to the world:
- c) Pray according to His will, not your own:
- d) Never doubt you will hear His voice:

- e) Who can direct, instruct, and demonstrate like the Lord? We can! We have the mind of Christ:
- f) Delight in, Commit to and trust the Lord:
- g) Seek God with everything you have: Think in Bible
- h) Be holy: flee from sexual immorality; be the master of your own body; don't live like a Gentile:
- i) Choose God's will over your own!

(3) Your Time and God's Will

(a) *"...to whom you present yourselves slaves to obey, you are that one's slaves..." Romans 6:16*

1. Whatever it is that you habitually desire to obey, follow, emulate, embrace, promote, and represent, it is to those things to which you become a slave. And now might I add TIME. Whatever habitually occupies your FREE time is to that in which you are a slave!
2. Apply: True freedom is when God is the only choice.
 - a) Redeem the Time: Slavery includes bondage to all activities, which are contrary to the will of God, that have an involuntary grip on you.
 - 1) Live carefully; don't waste time and energy:
 - 2) Others are watching and listening; don't waste time or words:

3) Others are listening; use your words to impart grace;

b) **Note:** Please utilize the TIME Priority Worksheet at the end of these notes to HELP redeem any wasted time in your weekly schedule!

(4) We are all slaves to something!

(a) Three types of slavery...

1. The Body: physical chains
2. The Soul: bondage to sinful desires.
3. The Spirit: bondage to the Lord, a bondservant of God.

(b) Paul introduced himself as a bondservant.

1. A **Hebrew Bondservant** is a slave who has earned the right to go free, but volunteers to stay in service of his master forever.

a) Where does identifying as a bondservant originate?

2. Point of Reference

a) Each time you see a writer in the New Testament refer to himself as a bondservant, this is his point of reverence.

- 1) Paul also does so to the Philippians and to Titus; Peter does in II Peter, and both James and Jude do so in their letters.

- b) A Hebrew bondservant (slave) was treated like a member of the family and subsequently would be freely released after seven years of service.
 - c) However, if he gained a wife and children during his service, they could not leave with him, so he had to make a one-time binding permanent decision.
 - d) He could leave forever on his own (or with his wife if he was married when he became a slave), or if he loved his master and his family, he could choose to stay forever.
 - e) If he chooses to stay, he is publicly pierced as a sign of his choice, *"I will stay forever because I love my master and my wife!"*
3. This is precisely what Y'shua did in the Garden of Gethsemane when He made His final binding permanent decision to stay?
- a) When did Y'shua **choose to become a bondservant?** When did Y'shua **choose to remain a bondservant?**
 - 1) He became a bondservant when left behind His form of God and came as a man.

- 2) He chose to remain a bondservant when he submitted to death on the cross.
- b) And we are **His bride!**
 - 1) Y'shua received His bride after becoming man (a bondservant).
4. When did Y'shua make is **final binding permanent decision to stay?**
 - a) Y'shua is praying in the Garden on the night He was betrayed...
 - 1) He knew what was coming.
 - 2) He could leave and abandon the mission; He could go free, return to His previous state of existence in the spirit realm, "***being in the form of God***".
 - 3) However, the rule says that because He received His bride (that's you) while a **bondservant**, He would not be able to keep her.
 - 4) He had a choice, leave without His bride (that's you!), or if He loves His Master (His Father) and loved His wife (You, the Church), He could choose to stay forever and get pierced. What did He choose?

- b) In the midst of His betrayal, He affirmed His decision, even though it was clear He had the ability to leave! He went to the cross and stayed on the cross to his death.
 - 1) He chose to stay:
 - 2) He chose to submit as a servant and not fight:
 - 3) He chose to forgive, get pierced, and stay on the cross:
 - 4) He chose to die!
- 5. Your turn! Slavery to God is anything but oppressive.
 - a) The Holy Scriptures enlighten us with this perspective on slavery.
 - b) Rather than chains and confusion, it offers life-giving clarity.
 - c) It is a choice about the type of slavery.
 - d) Reminder: true freedom is when your only option is God.
 - e) Choose your form of slavery. And if you are truly free, you will not see slavery to God as a choice at all. You will see only one option!
 - f) “Do you not know that to whom you present yourselves slaves to obey, you are that one’s slaves?”

6. Freedom is having no other options... is there really a choice? A slave to God or a slave to sin!
7. Characteristics of different types of slavery:
 - a) Slavery to disobedience, lawlessness, uncleanness and death—a slave of sin.
 - b) Slavery that to obedience, righteousness, holiness and life—a bondservant of God.
8. You cannot serve two masters.
 - a) You will inevitably love one and hate the other, be loyal to one and despise the other.
 - b) Pick the master whom you will serve.
 - 1) **Your own lawless behavior:** Leads to death.
 - 2) **Radical obedience to God:** Leads to righteousness.

(5) Choices

- (a) What choice did you make?
 1. Before you came to the Lord you were literally a slave to sin.
 - a) You might think you were free, but in reality you were bound to transgress God's ways.
 - b) No human without the Holy Spirit in their heart can obey God indefinitely.

- c) At the instant of even the smallest transgression, you became a dead-man-walking.
 - d) You might even sit on dead-man's-row for years, as the minutes tick down to your inevitable demise.
- 2. Then something happened in your heart.
 - a) God's grace seeped in and softened a lifetime of scar tissue that was laid down layer-upon-layer, sin-upon-sin.
 - b) And in that moment, the truth of Christ burst in and delivered you from certain death.
 - c) You were literally set free from sin and became a slave of a whole new master—righteousness.

Summary: THREE SLAVES

2. Body, Soul, and Spirit

A. A Temporal Object Lesson with Eternal Ramifications

(1) May I Present....

(a) Let's put this in human terms!

- 1. The contrast in the two versions of you could not be more stark. One thing leads to another...
 - a) This idea of slavery is being used to paint an accurate picture of what you would best comprehend as a human.

- b) If explained using only spiritual concepts, it is not likely you would fully appreciate that magnitude of separation of the two versions of you. So Paul creates a word pictures using slaves that is relevant to humans.
- c) Recognizing both versions of yourself needs to be real to you right now.
- d) Before Christ you were in bondage to everything defiled.
 - 1) You were committed to your rebellion against God, even if you were not aware of it.
 - 2) That death sentence perpetuated and accelerated a life of iniquity. One thing leads to another...
- e) But now, in this new life, you have been transformed into a type of super-human.
 - 1) You are empowered by God's grace to chase after and obey the things of God.
 - 2) That new reality separates you from the world and from sin, if you choose to favor that new version of you. One thing leads to another...

- 3) Unfortunately, you can still opt to feed the old nature, if you wish, but that just fuels more rebellion.

(2) Slaves of God

(a) Fruit

1. You had no shot at being right in God's eyes when you were happily living in the shackles of sin.
 - a) To add a bit of levity to a dreadful situation, a bleak reality, it could be thought of like this.
 - b) *"Sin releases you from the bondage of righteousness!"*
 - c) When you look back at your old life, the one that used to sport the trademark, "Freed from Righteousness," you'd easily recognize that there was no real fruit at all, unless you feel shame and regret are fruits!
 - d) Maybe they are fruits, but they are more like poison berries because that type of fruit leads to only one place—a perpetual separation from God.
 - e) However, if your new monicker is "Freed from Sin," then you have something to be truly excited about, right now and into eternity.

- f) Your new shackles fuse you permanently to God and that bears a very different species of fruit.
- g) This harvest is a sanctified life filled with seeds of righteousness, and a permanent place in the presence of God.

(3) We can now end where we began.

(a) Choose this day whom you will serve.

1. The cost of sin is death and the price-tag is infinitely over your pay-grade.

- a) Happily, sin no longer dominates you.
- b) And if you make an error, since you can't possibly even cover the tip if you had to pay the tab, thank God that through Jesus Christ, grace covers the bill for every meal you've ever eaten or will ever eat.
- c) But don't forget, if you continually go back to the food trough filled with all sorts of disobedience, lawlessness, uncleanness and death—sin, that is to what you become a slave.
- d) Why not instead become a slave who shackles himself to obedience, righteousness, holiness, and life—to God. Choose now your form of slavery.

(4) Instead of checking off the main points like I usually do at the end of a sermon, I'd like to bring you back to our introduction. It will touch you in a different way now!

(a) Slavery undoubtedly has an dark aura surrounding it, and it appears instantly, the moment you are asked to consider it. Check your gut right now—did the word itself make you feel warm inside? Not likely! Does it paint a pretty picture on the canvas of your mind? Of course not; it's ugly! In your brain were pictures of chains, and whips, and bars, and oppressive hard labor. You are certainly drawn to envision the modern sex-slave market that has permeated the globe. You are staring into countless hopeless empty eyes as if death is looking back at you. The victims you imagine are hungry, frail, sick, oppressed, and seem as if they are being digested from the inside. They are disposable beings who appear to have died already, forced to wait impatiently for their beating hearts to catch up to what already occurred in their souls long ago. You have an abundance of these images from world history and current events floating around in your conscience. These historic and present instances of slavery are evil and oppressive. These brands of bondage are

frightening, disturbing, and disgusting; they epitomize the exact opposite of what you believe is freedom.

(b) But what if, for a moment, we redefine freedom. Let's say freedom is having no options. True freedom is when God is the only choice. Then slavery includes all people living in such a way in which they feel at liberty to make choices on their own, contrary to the will of God. Now slavery is extremely far reaching; it envelopes a much more diverse population; it gathers to itself everyday people living life in an ordinary way in an ordinary world, subjects of a kingdom which breeds confusion, as options abound. Two types of slavery emerge, one in physical chains, the other in bondage to their own sinful desires.

(c) But wait; there's more! A third type of slave is one who has been brought into bondage to the Lord, a bondservant of God. Slavery under these conditions is anything but oppressive. Rather than chains and confusion, it offers life-giving clarity. The Holy Scriptures enlighten us with this additional perspective on slavery. Sure it is slavery nonetheless, but this is a choice about the type of slavery. And if we circle back to understanding true freedom, then you should not see

this as a choice at all! There exists a type of slavery to disobedience, lawlessness, uncleanness and death—a slave of sin. And, there is a form of slavery that embodies obedience, righteousness, holiness and life—a bondservant of God. It's time to draw a mandatory line in the sand—choose your form of slavery. And if you are truly free you will see only one option. “Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves?”

QUESTIONS & DISCUSSION

1. According to Romans 6:15 we are not under law but under grace.

- A. What does that mean?
- B. Are Christians released from God's command because they are not under law? Please explain.

2. Romans 6:16 says we are slaves to that which we obey.

- A. Elaborate how Paul's words support this statement:
“Whatever it is that you habitually desire to obey, to follow, to emulate, to embrace, to promote, and to represent, it is to those things to which you become a slave.”

- 3. When slavery includes all those who choose their own will, those who are slaves become much more numerous.**
- A. Write an essay describing God's will using the following passages. (See: Romans 2:17-18; 12:2; 1 John 5:14-15; John 10:27; Isaiah 40:13-14; 1 Corinthians 2:16; Psalms 37:4-5; Psalms 119:10-11; 1 Thessalonians 4:3-5; Luke 22:42)
- 4. Whatever it is that you habitually desire to obey, follow, emulate, embrace, promote, and represent, it is to those things to which you become a slave. And now might I add TIME. Whatever habitually occupies your FREE time is to that in which you are a slave!**
- A. Slavery includes bondage to all activities, which are contrary to the will of God, that have an involuntary grip on you. Use the following passages to elaborate on the importance of using your time wisely. (See: Ephesians 5:15-18; Colossians 4:5-6; Ephesians 4:29)
- B. Please fill out the TIME Priority Worksheet at the end of these notes to HELP redeem any wasted time in your weekly schedule!
- 5. We are all slaves to something! Describe the three types of slavery in detail.**
- A. The Body: physical chains.
- B. The Soul: bondage to sinful desires.

C. The Spirit: bondage to the Lord; a bondservant of God.

6. A Hebrew Bondservant is a slave who has earned the right to go free, but volunteers to stay in service of his master forever.

A. Use Exodus 21:2-6 to explain the rules of the Hebrew Bondservant.

B. How did Y'shua fulfill the role of the Hebrew Bondservant?
(See: Philippians 2:5-8; Ephesians 5:31-32; Luke 22:41-44; Matthew 26:52-54; 27:41-43; Luke 23:34, 39, 43)

7. Slavery to God is anything but oppressive.

A. How can Joshua 24:15 and John 8:31-36 help you choose a life as a bondservant to God?

B. Why must you make a choice? (See Matthew 6:24)

C. How does James 1:14-15, 1 John 3:7 and Romans 6:17-18 describe two different masters?

8. Why does Paul use the human term “slavery” to make the point he makes in Romans 6:15-23? (See Romans 6:19)

A. Describe the stark contrast in the two versions of you from Romans 6:19-22.

9. What is the ultimate choice on Romans 6:23?

A. REMINDER: fill out the TIME Priority Worksheet on the next page to HELP redeem any wasted time in your weekly schedule!



TIME Priority Worksheet

"For where your treasure is, there your heart will be also." Mat. 6:21

"Walk circumspectly, not as fools but as wise, redeeming the time." Eph. 5:15

How many hours and what % of time do you dedicate to...

| Weekly *(Hours / %) | Current | Desired | Plan |
|--|---------|---------|---------------------------|
| Sleep (include rest) | | | |
| Work (include travel) | | | |
| School (include studies and homework) | | | |
| Recreation (include exercise / sports) | | | |
| Entertainment | | | |
| Relationships | | | |
| Activities of Daily Living | | | |
| Other: | | | |
| Other: | | | |
| Discretionary Time | | | |
| Total Hours | 168 | 168 | 168 |
| **Redeeming the Time | 0 | | () 40/hour work weeks |

*% = hours/168 **for every ONE hour per day of wasted time you redeem, you reclaim NINE 40/hour work weeks per year.

What actions will you take starting now?_____
