



**Who Rules?
Is Jesus Sovereign, or Sin?
More Regime Change Stuff
Romans 6:11-23**

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Last time we were together, we spent some time talking about sanctification, what that looks like and the goal we all have in front of us to be more like Jesus Christ. After everything He has already done for us on the cross and what He continues to do for while seated at the right hand of the Father making intercession, right now, for you and me; we owe Him everything we are or will be. He has saved us



purchasing our freedom for us on the cross when He paid for our sin by becoming sin for us. As a result, we have been transferred to a new reality, a new regime, a new realm, that of the Spirit.

Paul sums this up for us right here in Romans 6.

Romans 6:11

“So you too, **consider yourselves to be dead to sin, but alive to God in Christ Jesus.**” (NASB 2020)

Paul is preparing to tell us how to do this. Hint, it involves the Holy Spirit doing His work in our life since we cannot do this in our own strength. Only through Christ. Since we are now under new management living in the regime of the Spirit, the realm of eternity where we will reside forever, we are still learning how to allow Him to dominate us and our thinking and that involves saying no to stuff probably more than we thought we would have to.

When Christ died on the cross for us, He set us free from the tyranny of sin. That also means that all those doors we had opened up to the occult and the powers of darkness in our BC days, the Holy Spirit is busy slamming those doors shut too.

As we grow in the Spirit, it is important we do not allow them to open back up. For some, that means they can never again have a drink of any alcoholic beverage. For others, it means learning not to continue to be slaves to our hormones and learning what it means to be pure, sexually. For others, it is a need to fully rely on Him and learning what it means to not worry about anything and really learn how to rest in Him.

There are those who now have serious lifestyle and relationship changes ahead of them as the Spirit begins to do His work. And here is the really tough part of this, we have had a lifetime of listening to the other voice or voices telling us what to do even when we thought better of it. But now, there is new ownership.

For some, you may find yourself having to rethink the reasons why some of the drugs you are taking, were prescribed in the first place.

Not all medication is wrong. This is not a throw away your pills because I am saved now thing. By the way, there are those who teach that, we are not one of them,

Medication can be life-saving. For many people, it stabilizes mood, reduces intensity, and creates enough space to function. It can quiet symptoms that would otherwise overwhelm daily life and prevent collapse. None of this is denied here. But for those who feel internally displaced, (without Jesus) medication often produces a troubling realization. The symptoms are quieter. The struggle remains. Medication is designed to reduce intensity. It dampens anxiety, lifts depression, slows compulsive loops, and blunts emotional extremes. For many, this brings immediate relief. But relief does not equal mastery. A person may feel calmer yet still overridden, more functional yet not more sovereign, less distressed yet no more in control. (For those without Jesus) The problem has been softened, not resolved. (Spring 2025, 54)

But now, in Christ, things are changing. Those who once dealt with panic attacks, may find them taking place less and less. See, the reality is, again, new management. New management that has authority, He is the creator after all.

Paul will put it this way.

Romans 6:12–14

“**Therefore sin is not to reign in your mortal body so that you obey its lusts, and do not go on presenting the parts of your body to sin as instruments of unrighteousness; but present**



yourselves to God as those who are alive from the dead, and your body's parts as instruments of righteousness for God. For sin shall not be master over you, for you are not under the Law but under grace." (NASB 2020)

True regime change has taken place. This is not what some of us tried in the past, like religion, or drugs, or whatever. What we now have in Christ is real. The enemy knows He is real otherwise why would they put up such a fight to keep us away before as well as after coming to Jesus?

The enemy, Satan, is the opposition we have been dealing with for years before we say yes to Jesus. He has enslaved us and acts and treats us as if he is the boss. But when we changed realms, and experienced true regime change, that ended. This is why we need Jesus because here is the bad news for those who do not think He is needed, Satan, per Jackleine Spring, "tolerates self-help, psychology, vague spirituality, and moral ambiguity. He adapts to them easily. They do not threaten hierarchy. They leave authority unchallenged. Across cultures, across histories, across individual experiences, one name produces a different response. Not because of ritual. Not because of volume. Not because of belief strength. But because of authority. The name is Jesus...Jesus does not negotiate with opposition. He does not integrate it, analyze it, or coexist with it. He commands it. And what resists the human will recognizes that command immediately."

And now we see the real impact of what Jesus did for us on the cross and who He truly is. "This is critical. People assume the effectiveness of Jesus depends on belief intensity. It does not. Authority is not generated by the believer. It is inherent. This is why even reluctant, exhausted, skeptical people report the same outcome when they stop asserting themselves and instead appeal to His authority. This conviction points us to the source of power, which does not originate in us. It comes from position." (Spring 2025, 150-153)

And now, because of Jesus, Paul can indeed exhort us, command us actually since it is in the imperative in the Greek, to not let sin reign in our mortal bodies any longer.

Remember, we are dead to sin. Past tense.

Paul could have done this in a more direct fashion. He chose not to. The direct approach, you are dead to sin and alive to Christ, act like it.

And because you are totally dead to sin, it is now a logical fallacy for you to continue to allow something dirty stinky and dead to continue to influence your life in this new realm you live in.

If we could see the old man, the sin nature for what it really is, we would never want to play in that realm ever again. Since we live in a culture of "beautiful" people and are so into appropriate appearances and looking and smelling good. Let me turn this around a bit.

When the old man dies, what if the Lord left the dead body with us. It is dead, and after four days, less here in Florida, you get the same conclusion that those who loved Lazarus had.

John 11:38-39

"So Jesus, again being deeply moved within, came to the tomb. Now it was a cave, and a stone was lying against it. Jesus said, "Remove the stone." Martha, the sister of the deceased, said to Him, "**Lord, by this time there will be a stench, for he has been dead four days.**" (NASB 2020)

Jesus raised Lazarus from the dead ending the stench. But for those of us who have come to Christ, the old man is dead and indeed there is a stench.



Unlike what we experience right now in Christ, if the old man, that old body was left to rot and decay around us, every time we caught a whiff, we would remember what we used to be. We would have no problem staying away from sin, we know what it smells like as it rots and decays in the living room. With that wonderful odor of death and decay fresh on our minds, Paul then commands us.

Romans 6:12–14

“Therefore sin is not to reign in your mortal body so that you obey its lusts, and do not go on presenting the parts of your body to sin as instruments of unrighteousness; but present yourselves to God as those who are alive from the dead, and your body’s parts as instruments of righteousness for God. For sin shall not be master over you, for you are not under the Law but under grace.” (NASB 2020)

Why would we go and keep wanting to stink the place up even further than we already have? Every so often we have a critter come over from the Jonathan Dickinson State Park, come into the yard, and then die. Why do they have to come across the street to do so, I have no idea. But within a few days, the yard begins to have a certain funk to it. Not enough yet to pinpoint, but moving there rapidly as usually 24 hours later, the tang can be tasted in the air, and it is time to find the little dead thing and bury it.

What if that tangy fetid dead thing was our sin? Would we want it around? That would make it so easy to do as Paul says.

But no, we, instead of thinking through what it is Jesus has done and how we are dead to sin, we, many times without thinking, bow and present some part of us to sin again. “This exhortation makes it clear that believers’ death to sin does not mean that they are immune to temptation or incapable of falling into sin. It means that sin’s tyranny has been broken so they are free to choose not to sin, but they must continue to choose not to do so.” (Kruse 2012, 267-268)

There is an old hymn that I love, it is entitled “Love Lifted Me.” The first verse reads “I was sinking deep in sin, far from the peaceful shore, Very deeply stained within, sinking to rise no more, But the Master of the sea heard my despairing cry, From the waters lifted me, now safe am I.” (Rowe 1912)

But some of us would sing that first verse differently. “I was sinking deep in sin...wheeee.” That is exactly the attitude that Paul is attacking here.

When Paul says, “do not go on presenting parts of your body to sin,” he is telling us that we are not to yield to any part of sin at all ever. His wording here also destroys an argument we like to use, “the devil made me do it.” No, I don’t think so.

Yielding to sin is not a passive act that we “fall” into as saved followers of Jesus Christ. It is a decision; it is an act.

James took all the mystery away on this as he began discussing those believers who stand firm versus those who don’t and agreed with Paul on this.

James 1:12–18

“Blessed is the man who remains steadfast under trial, for when he has stood the test he will receive the crown of life, which God has promised to those who love him. Let no one say when he is tempted, ‘I am being tempted by God,’ for God cannot be tempted with evil, and he himself tempts no one. But each person is tempted when he is lured and enticed by his own desire. Then desire when it has conceived gives birth to sin, and sin when it is fully grown brings forth death. Do not be deceived, my beloved brothers. Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shadow due to change. Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures.” (ESV)



We have changed regimes and are now under the authority of the Lord, not the devil. The Christian is God's man or woman, not the world's, not the flesh, and certainly not Satan's. The problem, the sin nature which is still there, as James says in verse 14, desire, lust is the problem.

Do not think sex only when I use that term. Satan knows what makes us tick and what would be an attractive item to present to us thereby presenting us with a decision.

Do I continue to trust in the Lord to meet all my needs to include this thing I am now looking at, listening to, reading of or smelling. You see, in the realm we now live in, "lust" is foreign.

Even Shakespeare called it in his Julius Caesar as Cassius speaks and says, "The fault, dear Brutus, is not in our stars, But in ourselves, that we are underlings." (Shakespeare 1914, 950)

That great philosopher, Pogo, made it clear. "We have met the enemy and he is us." (Kelly 1971)

As members of this new realm, we are told, more than once, that we are engaged in spiritual warfare against the enemy of our souls whose realm we have publicly left. Andrew Comings, a church planter in Brazil, says the following.

Put simply, James here echoes the cartoon possum from the '70s – the true enemy is us. The problem doesn't come from without, it comes from within. Back in chapter one, James made this point when he countered those who would try to blame God for their temptations to sin. The same principle applies when we try to blame the Devil, or even the "other side" of a particular conflict.

To be clear: the Devil might indeed be at work. Other people may indeed be stirring up trouble. But before we look in those directions James tells us we should give our own hearts a thorough examination. (Comings 2022)

Armor is required to effectively stand and do what it is Paul here in Romans is asking us to do. Sin is not to reign, do not go on presenting the parts of your body to sin, but present yourselves to God.

Logical since we no longer are citizens of the earthly realm and are now citizens of the heavenly one. We need to use what He provides.

Ephesians 6:10–17

"Finally, be strong in the Lord and in the strength of His might. **Put on the full armor of God, so that you will be able to stand firm against the schemes of the devil. For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places. Therefore, take up the full armor of God, so that you will be able to resist on the evil day, and having done everything, to stand firm.** Stand firm therefore, HAVING BELTED YOUR WAIST WITH TRUTH, AND HAVING PUT ON THE BREASTPLATE OF RIGHTEOUSNESS, and having STRAPPED ON YOUR FEET THE PREPARATION OF THE GOSPEL OF PEACE; in addition to all, taking up the shield of faith with which you will be able to extinguish all the flaming arrows of the evil one. And take THE HELMET OF SALVATION and the sword of the Spirit, which is the word of God." (NASB 2020)

What Paul is asking in Romans cannot be done in our natural strength and what he is asking here in Ephesians is the same, not doable in us.

We live in this world, but we are not of this world. Jesus made that very clear in His discussion with Pilate.



John 18:36–37

“Jesus answered, **“My kingdom is not of this world. If My kingdom were of this world, My servants would be fighting so that I would not be handed over to the Jews; but as it is, My kingdom is not of this realm.”** Therefore Pilate said to Him, “So You are a king?” Jesus answered, “You say correctly that I am a king. For this purpose I have been born, and for this I have come into the world: to testify to the truth. Everyone who is of the truth listens to My voice.”” (NASB 2020)

Satan will attack anyway that he can and will not rest, ever, from doing so. He loves to exploit strained relations and take advantage of angry feelings between believers and anyone else he can get us to be upset with.

But I thought that Christ defeated the unseen powers on the cross? That He has already triumphed over them?

Colossians 2:15

“When He had disarmed the rulers and authorities, He made a public display of them, having triumphed over them through Him.” (NASB 2020)

Yep, that is indeed very true and yet, He still provides us His armor. But again, “how can disarmed powers still constitute a threat? The answer is that they constitute no threat to those who are united by faith to the victorious Christ and avail themselves of his resources, the resources which are here described metaphorically as “the panoply of God.” But to those who neglect those resources, and especially to **those who are disposed to give them some room in their lives, they continue to present a threat.**” (Bruce 1984, 405)

That would be those who still do not quite understand the change that has taken place and as a result, even though it is totally foreign in this new regime we live in, they continue to play with fire.

This is why we see large churches that are seriously dead, flourishing. The Laodicean church, which we see all around us today, does not teach the full council of God and as such many in it are inadequately prepared to be able to do exactly what it is that Paul is saying here in Romans. That is a serious disconnect between “do not go on presenting the parts of your body to sin” when juxtaposed with “you can have your best life now” and Jesus is nothing more than an idea, not the Lord who wants and deserves all of our obedience and loyalty forever. Paul wants us to be holy, but the mindset of many today, actually calling themselves teachers in the church is very different.

Joel Osteen tells those in his church, “Our attitude should be, I’m getting younger. God is renewing my youth like the eagles. I’m getting stronger, healthier, better looking. I’m going to keep my hair. I’m going to stay in my right mind. I’m going to live a long, productive, faith-filled life. Don’t go around cursing your future. Start blessing your life. Prophesy good things.” (Osteen 2015, 17) Jesus though says this.

John 15:19

“If you were of the world, the world would love you as its own; but because you are not of the world, but I **chose you out of the world, because of this the world hates you.**” (NASB 2020)

Romans 6:12–14

“Therefore **sin is not to reign in your mortal body** so that you obey its lusts, and do not go on presenting the parts of your body to sin as instruments of unrighteousness; but present yourselves to God as those who are alive from the dead, and your body’s parts as instruments of righteousness for God. For sin shall not be master over you, for you are not under the Law but under grace.” (NASB 2020)



This is how we are to live. Life in this new realm we find ourselves in means that this prohibition to sin, remains in force while we are still in this mortal body here on this planet. Meaning, when we have glorified bodies, that is a change I am looking forward to.

Sin is no longer the ruler of us, so why would we consider serving sin acting like it is still sovereign over us. It isn't, Jesus is.

Everything that God has given us, are to be used for His honor and glory and the furtherance of His Kingdom. Everything we are is to be in His service, He is our King after all. We are alive after all, not dead.

There is a great song that DeGarmo and Keye sang that I think nails this, it is called **Boycott Hell**.

We've gotta job to do We're runnin' out of time to do it You've got a gift to use Get out in the world and use it Bury your foolish pride We've gotta unionize Boy, don't you think it's time To boycott hell? (DeGarmo and Key 1989)

There can be no neutral position between service of God and service of sin. By characterizing those whom he commands "as those alive from the dead," Paul reminds us that this presenting of ourselves to God can take place only because of the new state we find ourselves in as a result of our union with Christ in his death and resurrection (see v. 11). (Moo 2018, 409)

Hebrews 12:1

"Therefore, since we also have such a great cloud of witnesses surrounding us, **let's rid ourselves of every obstacle and the sin which so easily entangles us**, and let's run with endurance the race that is set before us," (NASB 2020)

We get it, we see what Paul tells us here and so, we turn to that sin or those sins that seem to have us over a barrel. Here in the NASB they are called entangling sin or in the KJV, besetting sin.

They are sins that recur despite our struggles against them. They are special case sins because they are deeply rooted in our personalities and have a strong capacity to entwine with our feelings of inadequacy, insecurity and emptiness to dominate certain areas of our lives. They tend to create the impression that they are legitimate hungers, feelings or responses to our inner needs. They access our reasoning, claiming that they are natural or inborn, so that we cannot extricate ourselves from them. And unless the reasoning patterns that induce and protect them are uprooted, these sin-cycles remain obsessive and shackling. The devil finds them useful in continuing his battle against our faith. (Chukwuocha 2009, 103)

Why do we allow them to take place? In most cases, it is because we have believed the lie of the enemy and that it is a personality flaw, or the anger is overwhelming, or whatever.

Here is the thing, Paul has already told us the old man is dead. We are now living in a new regime, and sin is antithetical to life in that realm.

So, we are confronted with the decision that Paul refers to, "do not go on presenting parts of your body to sin as instruments of unrighteousness." We have made the decision, we want Jesus to rule and reign no matter what.

1 John 4:4

"You are from God, little children, and have overcome them; because **greater is He who is in you than he who is in the world**." (NASB 2020)



The problem is my problem, not the person who irritates me, it is mine since I let them do so. I am not stubborn because I am German, Dutch, Irish, pick your own.

Tell the Lord the problem and ask Him for help to defeat this. By the way, that is indeed a prayer He answers.

If the issue is depression, stop watching the news already. Stop reading the news too. The old adage, if it bleeds it leads is indeed true.

Literally, start each day telling the Lord what the problem is and asking Him for victory again today. The Holy Spirit is there to change us, He is teaching us all things just as He promises and that means He is teaching us how to have victory.

And you are not the only one.

John 8:34

"Jesus answered them, "Truly, truly I say to you, everyone who commits sin is a slave of sin." (NASB 2020)

We have all been there. Some of us are still there and still working day to day with the Lord to achieve victory.

You and I are now living in a new regime, a new realm, and the rules are different than what we have been living under. "Do not be ashamed; the enslaving principle is Satan's instrument against everyone, but now you can cooperate with Jesus and observe a new you emerge as Christ unties your shackles. Don't give up! Jesus has conquered those entangling sins for you. He is letting you move into freedom progressively, as much as you can handle at a time." (Chukwuocha 2009, 111) And why do we do so, not giving up?

Romans 6:14

"For sin shall not be master over you, for you are not under the Law but under grace." (NASB 2020)

God's grace has provided us a new life in Christ. We have been enslaved to sin all of our life up to that point, He has set us free and is, sanctification again, remember that, setting us free from our old sin nature as the Holy Spirit continues to wander down the hallways of our life and removes artwork, trash, and other things along the way.

And now for the crazy argument again that we saw at the beginning of the chapter. Remember, antinomianism.

Romans 6:15–16

"What then? Are we to sin because we are not under the Law but under grace? Far from it! Do you not know that **the one to whom you present yourselves as slaves for obedience, you are slaves of that same one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness?**" (NASB 2020)

Again, the question, who is it that we are serving. Who are we slaves to? What does a life look like that is governed by the law? Fear. You never know if you have stepped over the line, are you good enough, is there anything I missed today. What if I get hit by a car before I can get the sin forgiven? And on and on. Law = religion.



Why did my Aunt go to confession all of the time? Fear. She was fearful of having done something that would cause her to go into purgatory or even invalidate her salvation.

That is not anything that our new relationship with Jesus Christ in this new life, regime and realm we now live in called the Spirit would engender. But there is a guy who would indeed work towards producing fear and uncertainty, Satan.

When Paul asks the question, again, about sinning because we are under grace. Here is the thing, we are under grace. Grace is God loving us and saving us in spite of us. Grace is love and we love in return.

Because God has saved me, why would I ever want to do anything to cause Him pain or to grieve Him. Remember, we can still grieve the Spirit and I for one, do not want to do so.

That is the answer Paul is looking for here. Since we know we are under grace and not the law, we know that we know that we know God has saved us if we have believed. And as such, we know we are not condemned by Him for our sin meaning that for us under grace, we are motivated not by fear, like under the law or religion, but we are motivated by love and gratitude for the amazing grace we have been lavished by our Lord.

Who have we presented ourselves to as a slave? Who are we obedient to?

I thought Jesus set us free? Yes, He did indeed set us free from the slave market of sin. But now we willingly, instead, are obedient to Him and have made ourselves, just as Paul says more than once, a bondservant or bond slave of the Lord.

What is that? We are going to have to go to the law and see. Keep thinking though about a slave set free and wanting to serve the one who has freed him. Slavery to another Jew was one of those things that some Jews found themselves in due to poverty. They sold themselves to pay the debt or to cover the debt.

Exodus 21:2–6

“When you buy a Hebrew slave, he shall serve six years, and in the seventh he shall go out free, for nothing. If he comes in single, he shall go out single; if he comes in married, then his wife shall go out with him. If his master gives him a wife and she bears him sons or daughters, the wife and her children shall be her master’s, and he shall go out alone. **But if the slave plainly says, ‘I love my master, my wife, and my children; I will not go out free,’ then his master shall bring him to God, and he shall bring him to the door or the doorpost. And his master shall bore his ear through with an awl, and he shall be his slave forever.**” (ESV)

This is a bond slave, a bond servant or in the Greek, a *doulos*. Remember how Paul began Romans? He laid out plainly and clearly where he was positionally in Christ.

Romans 1:1

“Paul, a bond-servant of Christ Jesus, called as an apostle, set apart for the gospel of God,” (NASB 2020)

Matthew 20:26–28

“It shall not be so among you. But whoever would be great among you must be your servant, and **whoever would be first among you must be your slave (*doulos*)**, even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many.” (ESV)

Wuest provides us some additional context of what being a *doulos* means for the follower of Jesus Christ.

It is designated as “one who was in a permanent relationship to his master, which relationship could only be broken by death, one whose will was swallowed up in the will of his master, one who served his



master even to the extent that he disregarded his own interests...It is the word taken over into the N.T., to designate a sinner as a slave (Rom. 6:17). It is also used to speak of a believer as a bondsman of the Lord Jesus (Rom. 1:1). However, in this latter case the servility and abjectness are not included in the meaning of the word, but the fact that the Bible writers used it to describe the Christian, shows that they desired to retain its connotation of humbleness on the part of the slave. As bondsmen of the Lord Jesus, we are to ever remember that we must serve Him in all humility of mind. (Wuest 1997, 117-118)

Romans 6:17–19

“But thanks be to God that *though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were entrusted, and after being freed from sin, you became slaves to righteousness.* I am speaking in human terms because of the weakness of your flesh. *For just as you presented the parts of your body as slaves to impurity and to lawlessness, resulting in further lawlessness, so now present your body’s parts as slaves to righteousness, resulting in sanctification.*” (NASB 2020)

We are liberated from sin and are now, slaves to righteousness. Again, this is speaking to sanctification and our becoming more and more like Jesus.

When we came to Christ, and regime change took place, we no longer wanted to be following the tyrant who had been subjugating us all of our life and making us do what he wanted us to do. We thought we were free, but we were nowhere close to being free, we were slaves to our appetites and to our sin nature.

As a result of coming to Christ, we have been emancipated from the enemy, from Satan. We are no longer of the realm of the flesh.

Now we are bound, for all eternity, to our friend, the one who died on the cross for us, Jesus Christ.

In this verse, however, it is not the teaching that is handed down to believers but the believers who are handed over to the teaching. This unusual way of putting the matter is intentional; Paul wants to make clear that becoming a Christian means being placed under the authority of Christian “teaching,” that expression of God’s will for NT believers. The new convert’s “obedience” to this teaching is the outgrowth of God’s action in “handing us over” to that teaching when we were converted. (Moo 2018, 427)

As we have seen today, there are those who “teach” and are attesting to be a “church” but they are not. For Paul, there was the teaching that some would have received in the synagogue before salvation, but the teaching they are hearing now, is truth they are learning to be obedient to.

The lesson is the same then as for today, we need to be hearing the word and seeking teaching that is true to the word, not adding to it or subtracting from it.

Prior to coming to Christ, we had no choice in the matter, what we did was sin, because we were sinners.

Paul points out that up to our coming to Christ, all we did was add to the lawlessness we already engaged in. We were slaves to it, it ruled us and there was not much of anything we could do to stop it.

But now, we have a choice. Our choice is sanctification, walking away from presenting ourselves to sin as we used to and now instead, becoming more and more like Jesus.

Romans 6:20–23

“For when you were slaves of sin, you were free in relation to righteousness. Therefore what benefit were you then deriving from the things of which you are now ashamed? For the outcome of those things is



death. But now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life. For the wages of sin is death, but the gracious gift of God is eternal life in Christ Jesus our Lord.” (NASB 2020)

Before we came to Christ, we were indeed slaves to sin and from that viewpoint, were free as it pertains to righteousness. We were not interested in it and it had no hold over us at all.

Strange as it sounds, Paul is telling us that slavery is freedom, yet we are still slaves and will never truly be free. What benefit were we getting from all our sin? Other than adding to judgment and in some cases, destroying ourselves physically, not a whole lot. Free, yeah not so much as the truth, which Paul shows here, is it, being answerable to the realm of the flesh and the world, was degrading us overtime.

When we turned to Christ and engaged in the true regime change of the Spirit becoming citizens of a new realm, we are free from that which enslaved us and degraded us in the past.

Now that we are truly free, liberated from sin and the slave market of sin and have shifted , transferred out citizenship to the Spirit, we are pointed towards an eternity with the one who has saved us. The benefit we now see from our life is nto what we saw in the past. Before it was degradation and worse. Now, we are being sanctified. We are growing and becoming more and more like Jesus Christ. John Stott explains this for us.

“The way to assess the rival claims of these two slaveries or freedoms is by evaluating their benefit, literally their ‘fruit’. The negative benefits of slavery to sin and freedom from righteousness are remorse in the present, and in the end death, here surely meaning the eternal death of separation from God in hell, which is called in the final chapters of the book of Revelation ‘the second death’. But now, Paul goes on, the positive benefits of freedom from sin and slavery to God are holiness in the present and in the end eternal life, surely here meaning fellowship with God in heaven. Thus there is a freedom which spells death, and a bondage which spells life.” (Stott 2001, 185-186)

So as we come to the last verse here in chapter 6, the question again, who rules in our life. We are slaves, one unwilling, the other willing, who are we serving? And remember, we were talking about the benefits of sin versus the benefits of righteousness. Here we obtain the ultimate value proposition from the Lord.

Romans 6:23

“For the wages of sin is death, but the gracious gift of God is eternal life in Christ Jesus our Lord.”
(NASB 2020)

Which proposition are you currently subscribed to? What realm are you living in and serving? You can make a decision right now about this.

Romans 3:21–24

“But now God has shown us a way to be made right with him without keeping the requirements of the law, as was promised in the writings of Moses and the prophets long ago. We are made right with God by placing our faith in Jesus Christ. And this is true for everyone who believes, no matter who we are. For everyone has sinned; we all fall short of God’s glorious standard. Yet God, in his grace, freely makes us right in his sight. He did this through Christ Jesus when he freed us from the penalty for our sins.” (NLT)

Romans 10:9–13

“If you openly declare that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For it is by believing in your heart that you are made right with God, and it is by openly declaring your faith that you are saved. As the Scriptures tell us, “Anyone who trusts in him will never be



disgraced." Jew and Gentile are the same in this respect. They have the same Lord, who gives generously to all who call on him. For "Everyone who calls on the name of the LORD will be saved." (NLT)

ABC's of Salvation

- A. Acknowledge that you are a sinner, tell Him that.
- B. Believe that Jesus died on the cross for our sin and that He rose from the dead.
- C. Confess that Jesus is Lord. Tell someone about what you have done.

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