

Scripture: Romans 6:15-23.

Text: Romans 6:15... "What then? Are we to sin because we are not under law but under grace? By no means!"

Theme: Slaves of righteousness

Proposition: Subjection to sin is unreasonable for men who are free in Christ.

Date written: 18 July 1953.

Dates and places preached:

478w Vesper, 19 July 53

Cleveland, Ohio, Ala.; Feb 28, 54

Wheatland, Wyo, Feb 13, 1955 p.m.

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Introduction:

1. Link's story of soldier in Alaska hearing stories of great Alaskan brown bears and need for ~~xxx~~ caution. Went fishing alone ~~any~~-way. Met bear, lost fish, learned caution.

2. Illustrates, in a sense, Paul's contrast in Scrip. of slavery vs. freedom, servant of sin vs. servant of righteousness. Unless soldier kept rules and heeded warning, if he acted as slave of fancy, he subjected himself to great danger. If he heeded right rules, took precautions, and was free within these limits, he could have had successful fishing trip.

3. Paul points to both sin and to Jesus' brand of righteousness as sources of slavery. However, he illustrates value of slavery to righteousness as opposed to tragic results of slavery to sin.

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I. Slaves of righteousness are not free to sin, even though not under law.

1. v. 15.

2. In days of slavery a slave was personal property, not owned by 2 or more, and not habitually serving more than one master. It is impossible, Paul points out, to be a slave to both sin and righteousness.

3. In slavery days, even in early days of this country, it was possible for a free man to sell himself into slavery, either permanently or for a limited time. Many sold their services for a period of time for transportation to America. Once one yielded to the bargain he became the slave of the buyer. The principle is true in regard to sin (v. 16).

II. Slaves of righteousness are such from original and continuing choice.

1. v. 17.

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a. "obedient from the heart."

b. "Standard of teaching to which you are committed."

2. All through Christian tradition, history, and the present practice there is emphasis that God's grace is free, that power to turn from sin comes only through Christ, but that the individual may choose it or reject it.

III. Slaves of righteousness have turned from a way of tragedy to one of complete and eternal joy.

1. v. 20-23.

2. Sin as tragic:

a. Drinking father in fight left unconscious on railroad, run over, legs amputated, killed.

b. "Love of money is the root of all evil.." (I Timothy 6:10).

c. In "The Well-Adjusted Personality," by Phillip Polatin, M.D., and Ellen C. Philatine, actual life illustrations of how making of money as primary work aim causes neurotic and psycho-

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tic behavior. Lawyer, counsel in small firm, but felt needed in job and liked work. Chance for much more money in much larger firm. Took it, but unhappy in it. Took misery out in various habits, making family miserable. Finally had to forget money aspect and the greater prestige and go back to the smaller position which he knew and liked. Changed back to loving, ~~like~~ calm father.

d. Excessive drinking and love of money not only tragic sins, but illustrate idea.

3. Slaves of righteousness in Christ know happiness now and believe in eternal life.

a. "Miss Anna" (Huntington).

b. Ivanhoe's search for king and attempt to get king back, eventually rewarded (at least in picture version).

c. Even more glorious, above highest imagination, is reward of good slave of righteousness,

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and his reward never ends.

Conclusion:

1. Summary:

a. Slaves of righteousness are not free to sin.

b. Slaves of righteousness are such from original and continuing personal choice.

c. They have a way of complete and eternal joy that leaves the way of sinful tragedy behind.

2. Slavery to sin is, simply, unreasonable for slaves to righteousness.

3. Righteousness can only come through Christ. This whole line of reasoning, as above, is specifically Christian.

4. Subjection to sin is unreasonable for men who are free in Christ.

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