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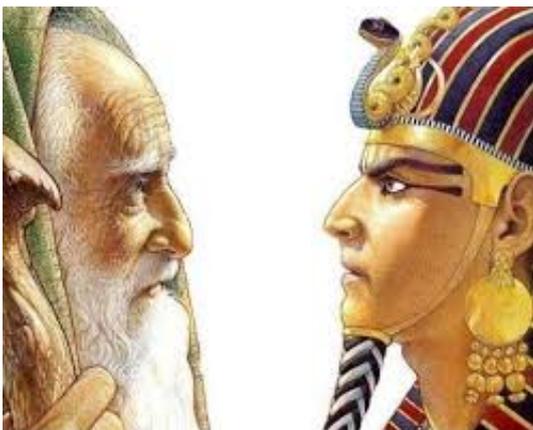
## The New Master in Messiah

### 6: 15-16

The new master in Messiah DIG: How is the question in verse 15 another attempt to distort Paul's teaching on grace? Compare Paul's analogy of death (6:1-14) with this one about slavery. What is similar and different in the points he makes in each case? What is the cost and benefit of each type of slavery here? How is slavery to Messiah freedom from sin?

REFLECT: We are slaves to the one we obey. How would seeing yourself as a slave to Messiah make a difference in your actions and attitudes this past week? Sin wants to be our master and finds a foothold in the old [sin nature]. How does submission to Yeshua lead to freedom? What one thing can you say "No!" to the old [sin nature] this next week?

**Believers have been set free from the slavery of the old [sin nature], to become bond-slaves and to serve a new Master in Yeshua Messiah.**



**Paul** now introduces a new analogy to **slavery**. Image of the Passover Haggadah is "we were all **slaves**," but now we are no longer serving Pharaoh, we are serving **Yeshua Messiah**. In **Exodus 21**, after serving seven years, every **slave** was to be set free. But if he loved his **master**, he could stay with him, choosing to be a **bond-slave** for life. The door post was the place of redemption, where the blood of the

lamb was smeared. **The bond-slave** made a public statement that his **master** had been so good to him that, even though he didn't have to stay, he wanted to stay. That is the analogy here. He was still a **slave**, but had a loving **Master**.<sup>162</sup>

**The antagonist (6:15a):** In **verses 2-14 (to see link click [Bu - The New Freedom in Messiah](#))**, **Paul** answered the listener's question regarding the proposed habitual yieldedness of the believer to the **[sin nature]**, by showing that obedience to **it** can be broken by the divine nature at the moment of salvation. But the listener comes back with another question. He says in effect, "Well then, since we are **under grace**, and **grace** covers all **sins**, aren't believers perfectly free to do as they please? **What conclusion should we reach? "Let's go on sinning, because we're not under legalism** (Greek: *upo nomon*, meaning *under something that is not the Torah but a perversion of it, specifically, a perversion that tries to turn it into a set of rules that one can supposedly go through the motions, with neither faith nor love for either **God**, yet earn a right standing with **ADONAI**)*, but **under grace"** (6:15a)? The doctrine of **grace** has always been subject to that false charge, which **Paul** first answered in **6:2**. But because the misunderstanding was so common and the issue so critical, **he** gives the answer again from a slightly different perspective. In **6:1**, the present tense is used; but here the aorist tense (Greek past tense) is used. The emphasis here is that just because the believer is **no longer under legalism** it doesn't mean that he has the liberty to **sin**. There is a new compelling deterrent to **sin**, divine love, produced in the believer's being which causes him to hate **sin** and obey **the Word of God (Galatians 5:13; John 14:21-24)**.

**The answer (6:15b):** **Paul** gives the same forceful denial he gave in **6:2**. **Heaven forbid** (Hebrew: *chalilah*, meaning *that's a contradiction, it makes no sense*). No way Moshe (**6:15b**)! The idea is, "No, no, a thousand times no!" The mere suggestion that **God's grace** is a license to **sin** *makes no sense*. The very purpose of **God's grace** is to free mankind from **sin**. How, then, could **grace** possibly justify committing periodic acts of **sin**? **Grace** not only justifies, but also transforms the life that is saved. A life that gives no evidence of moral or spiritual transformation gives no evidence of salvation.<sup>163</sup> **Faith without actions is dead (James 2:14-26)**.

**The axiom (6:16):** **Paul** answers the question by showing that the believer has changed **masters**. **Don't you know that if you present yourselves to someone as obedient slaves** (Greek: *doulos*), **then, of the one whom you are obeying, you are slaves - whether of sin, which leads to death, or of**

**obedience, which leads to being made righteous (6:16)?** The believer was a **slave** of Satan before salvation, but since he has been saved, he is a **slave** of **Yeshua Messiah**. He is a **bond-slave** (see the commentary on **Deuteronomy Cz - The Hebrew Slave**), because he has willingly chosen to follow **the Lord**. He has changed **masters** because he has a new nature, a divine nature, and the evil nature which compelled him to serve the devil has had its power over him broken.<sup>164</sup>

Throughout this chapter, the **[sin nature]** is presented as some alien entity that can bring us ultimately to despair (**7:24**) if we chose to allow **it** to do so. **A similar personification of our [sin nature] can also be found in Jewish sources. For example, “Rabbi Yitzchak said, ‘At first our [sin nature] is like an occasional visitor, then like a guest who stays a while, and finally like the master of the house’ (Genesis Rabbah 22:6; the same thing is attributed to Raba in the Talmud, Sukkah 52b, also compare to James 1:14-15).**<sup>165</sup>

The popular notion that a person can **master** his own life and destiny is a delusion that Satan has inflicted upon mankind ever since the Fall. It was by that lie, in fact, that Adam and Eve were drawn into the first **sin**. Warning against false teachers in the first century who were spreading that lie, **Peter** declared: **Mouthing grandiosities of nothingness, they play on the desires of the old [sin nature], in order to seduce with debaucheries, people who have just begun to escape from those whose way of life is wrong. They promise them freedom, but they themselves are slaves of corruption; for a person is a slave to whatever has defeated him (Second Peter 2:18-19).** If we look at things honestly, we can see that we are not independent creatures. We are not, and cannot be free in the sense in which the world defines and values freedom.

Many people resist the claims of **Messiah** because they are afraid of having to give up their cherished freedoms. But in reality, they have no freedoms to lose. The unsaved person is not free to do good or evil as he chooses. He is bound and enslaved to **sin**, and the only thing he can do is **sin**. His only choices have to do with when, how, why and to what degree he will **sin**. It should be just as self-evident that no one can be the **slave** of **two** different **masters**. As **Yeshua** said: **No one can be slave to two masters; for he will either hate the first and love the second, or scorn the second and be loyal to the first (Matthew 6:24a).**

The Bible is crystal clear about how you benefit when you fully surrender your life to **God**. First you experience **peace**, next you experience **freedom**, and then you experience **ADONAI's** power in your life. Stubborn temptations and overwhelming

problems can be defeated by **Messiah** when given to **Him**.

As **Joshua** approached the biggest battle of **his** life, **he** encountered **the Commander of ADONAI's army**, the preincarnate **Messiah (Joshua 5:14-15)**. Joshua fell in worship before **Him** and surrendered his plans. That surrender led to a stunning victory at **Jericho**. This is the paradox: victory comes through surrender. Surrender doesn't weaken you; it strengthens you. When you surrender to **YHVH**, you don't have fear or surrender to anything else.

Surrendered people are the ones **God** uses. **Ha'Shem** chose **Mary** to be the mother of **Yeshua**, not because she was the most talented or wealthy or beautiful, but because she was totally surrendered to **Him**. When **the angel Gabriel** explained **God's** improbable plan, **she** calmly responded: **I am the servant (Greek: *doulos*) of ADONAI. May it happen to me as you have said (Luke 1:38a CJB)**. There is nothing more powerful than a surrendered life in the hands of **the LORD**.

Everybody eventually surrenders to something or someone. If not to **YHVH**, you will surrender to the opinions or expectations of others, to money, to resentment, to fear, or to your own pride, lusts, and ego. You were designed to worship **God** – and if you fail to worship **Him**, you will create other things (idols) to give your life to. You are free to choose what you surrender to, but you are not free from the consequences of that choice. If you don't surrender to **Messiah**, you surrender to chaos.

Therefore, surrender is not the best way to live; it's the only way to live. Nothing else works. All other paths lead to frustration, disappointment, and self-destruction. The Bible says that surrender **is the most sensible way to serve God (Romans 12:1 CEV)**. So, surrendering your life is not a foolish emotional impulse, but a rational, intelligent act, the most **sensible** thing you can do with your life. Your wisest moments will be when you say yes to **God**.<sup>166</sup>

*Dear Great Heavenly **Father**, How wonderful and wise **You** are! Knowing that **You** know always and always want the best for **Your children (John 1:12)** is a huge encouragement. It is a joy to love and to follow **You**! Having **You** as my **Father** is such a comfort and it brings great peace that **You** are also my **Master** to whom I gladly submit my life. I consider myself so fortunate to have **You** controlling my life. I love thinking about how great **You** are. **You** are omniscient and always know how best to handle any problem I might face. **You** are omnipotent, all powerful, and*

**You** power is always greater than whatever may be happening in my life and in the world.

It brings me peace to remember **You** are always in control. When wrong has triumphed in a situation, the wrong was not more powerful than **You**, nor was it sneakier nor did it deceive **You**. **You** are always in control. **You** may be using **trials** as a polishing tool for **Your child (First Peter 1:7)**. Sometimes it may look like Satan won, as when **Messiah** was crucified, but **God** was the one who won big, for it had been **God's** plan all along to have the **Messiah** die as payment for our sins and then rise in victory from the dead on the third day-conquering death! **You** are such a wise and loving master who **never leaves** me (**Hebrew 13:5**) I am so glad to submit to **You** for **You** always want the very best for **Your children**. I love **You!** In **Your** holy **Son's** name and power of **His** resurrection. Amen