

Romans 6:15-23

***From Slaves of Sin to Slaves of God***

<sup>15</sup> What then? Shall we sin because we are not under law but under grace? Certainly not! <sup>16</sup> 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? <sup>17</sup> 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. <sup>18</sup> And having been set free from sin, you became slaves of righteousness. <sup>19</sup> 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.

<sup>20</sup> For when you were slaves of sin, you were free in regard to righteousness. <sup>21</sup> What fruit did you have then in the things of which you are now ashamed? For the end of those things *is* death. <sup>22</sup> 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. <sup>23</sup> For the wages of sin *is* death, but the gift of God *is* eternal life in Christ Jesus our Lord.

<sup>15</sup> What then?

Shall we sin

because

we are not under law

but

under grace?

Certainly not!

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**What then?** Paul anticipates the argument some might make to his statement in the previous verse that the Christian is not under law but under \_\_\_\_\_. They say in essence, “**Shall we sin because we are not under law but under grace?**” “Paul, since this doctrine of grace you preach says that a man is not saved by his own \_\_\_\_\_, then after he is saved by grace, surely he can \_\_\_\_\_ sin without limit and still be saved.”

Paul's answer is unequivocal. “\_\_\_\_\_!” Before we examine Paul's reason for his answer, let us compare Paul's answer to other passages of Scripture. The Apostle John is equally clear in his answer to that question:

1 John 3:9-10 <sup>9</sup> Whoever has been born of God does not sin, for His seed remains in him; and he cannot sin, because he has been born of God. <sup>10</sup> In this the children of God and the children of the devil are manifest: Whoever does not \_\_\_\_\_ righteousness is not of God, nor *is* he who does not love his brother.

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<sup>16</sup> Do you not know  
 that to whom  
 you present  
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 slaves to obey,  
 you are that one's slaves  
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 whether of sin *leading to*  
 death,  
 or  
 of obedience *leading to*  
 righteousness?

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**Do you not know?** Is another way of saying, “\_\_\_\_\_ knows.” Paul says, “Everybody \_\_\_\_\_ their master.” The person you choose to \_\_\_\_\_, he is the master, and every human being chooses his master. Yes, all men (except for Jesus) are born in sin and born slaves to sin. They have \_\_\_\_\_ a sinful nature from their forefather Adam. About this part they have no choice. However, every person is a \_\_\_\_\_ slave to sin. We are all born in sin, but we also all choose to sin. We cannot escape culpability. We were slaves to sin because we chose to \_\_\_\_\_ the devil and sin.

In a similar way, those who are born again \_\_\_\_\_ Christ. It is not the morality of their choice or even the innate \_\_\_\_\_ of their choice that saves them. They are saved apart from their works by grace. Salvation is offered as a free gift to them. Even their choice or their faith is a gift from God.

**Ephesians 2:8-9** For by grace you have been saved through faith, and that not of yourselves; *it is the gift of God,*<sup>9</sup> not of works, lest anyone should boast.

**John 6:44** No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day.

But God does draw \_\_\_\_\_ who seek Him. (See the notes on Rom. 1:18-20) He gives faith to all who hear the gospel. A person's choice is whether they will \_\_\_\_\_ what God is giving: faith in Christ as Lord and Savior. The “faith choice” is not something we \_\_\_\_\_; it is something we \_\_\_\_\_, provided by our loving Father.

**2 Peter 3:9** The Lord is not slack concerning *His* promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.

We do choose our master, and every person has one, and \_\_\_\_\_ one master. **Matthew 6:24** “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.

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17 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.

The one who formerly was our master was \_\_\_\_\_, and we were sin's slaves. But that changed when we **obeyed from the heart that form of doctrine**. **Obeyed** indicates an exercising of the \_\_\_\_\_, the executing of a choice. But the obedience of a lost person is not merely a matter of the \_\_\_\_\_. Faith is not just mental assent to a set of facts.

**James 2:19 You believe that there is one God. You do well. Even the demons believe—and tremble!**

Saving faith is obedience from the heart, a response from the \_\_\_\_\_ person. Faith means "trust" and it implies "putting your whole \_\_\_\_\_ upon."

This obedience from the heart is to something specific however. It is to **that form of doctrine**. Form literally means "a \_\_\_\_\_," such as a \_\_\_\_\_ for molten metal to give the metal shape when it cools. **Doctrine** simply means \_\_\_\_\_. So **you obeyed from the heart that form of doctrine** means that you responded with your whole life to a particular teaching.

What is that particular teaching that brought about the change of masters? It was and is the \_\_\_\_\_! And the gospel is very specific. The gospel is

Christ \_\_\_\_\_ for our sins and was buried.

He \_\_\_\_\_ on the third day.

He gives \_\_\_\_\_ of sin and eternal life to those who \_\_\_\_\_ Him as Lord and Savior.

This is the doctrine **to which you were delivered**, is probably better rendered "\_\_\_\_\_ **you were delivered**. They were delivered into the good news which when they believed (obeyed in their hearts), saved them and delivered them from slavery to sin.

18 And having been set  
free  
from sin,  
you became  
slaves of  
righteousness.

But the faith transaction is not merely putting aside the old master called sin, it is the \_\_\_\_\_ of a new master named Jesus. **Romans 10:9 that if you confess with your mouth the \_\_\_\_\_ Jesus and believe in your heart that God has raised Him from the dead, you will be saved.** "Lord" means "\_\_\_\_\_." Master Jesus is our righteousness.

<sup>19</sup> 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.

<sup>20</sup> For when you were slaves  
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<sup>21</sup> What fruit did you have then  
in the things  
of which you are  
now ashamed?

For the end of those things  
is death.

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The things we are considering are heavenly things, the wonders of which the \_\_\_\_\_ delight to look upon. Paul recognizes that we are under constraints to try to describe these eternal transactions and says, “Because of our \_\_\_\_\_ limitations, we have to describe these things in human terms.”

**For**, just as when you were a slave to sin you willingly let the members of your body be used for \_\_\_\_\_ intentions and in ways that violated the standards of God, becoming worse and worse each passing day, **now** let the members of your body be \_\_\_\_\_ used for things that are right and \_\_\_\_\_.

Let your mind be yielded to Jesus and have the mind of Christ.

Let your eyes be used to see His handiwork and read His Word.

Let your mouth be used to give God praise and to share the glorious gospel of Christ with those still enslaved to sin.

Let your hands be busy in the Master’s service.

Let your feet carry you throughout your Jerusalem, Judea, Samaria and to the end of the earth as a witness of Jesus and making disciples for Him.

Paul says, “While you were still lost and enslaved to sin, you had no \_\_\_\_\_ to do the works of righteousness.” The fact is you had no \_\_\_\_\_ or ability to do righteousness while you were lost for as the prophet says, **Isaiah 64:6 ...all our righteousnesses are like filthy rags...**

**What fruit did** your life produce in those days of enslavement to sin, those days you did things, the memory of which cause you to be **ashamed**? There was no \_\_\_\_\_ fruit at all, because the **end** result of all that we did in the days that we were slaves to sin was \_\_\_\_\_, separation from God.

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<sup>22</sup> 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.

But **now** that you have changed masters, no longer enslaved to sin but willingly enslaved to God through Christ, your life will produce \_\_\_\_\_ fruit. Notice that Paul says, “you \_\_\_\_\_ your fruit to holiness.” He does not say, “you \_\_\_\_\_ have,” or “you \_\_\_\_\_ to have,” or “\_\_\_\_\_ of you have.” He declares “you have holy fruit.”

An oft missed or perhaps oft ignored truth of the Scriptures is that the truly born again Christian \_\_\_\_\_ produce holy fruit or \_\_\_\_\_ from his or her life. Their salvation is not a result of their works; their works are a \_\_\_\_\_ of their salvation. This is clearly stated in our favorite passage of Ephesians about salvation by grace through faith if we will read verse 10 as well as verses 8 and 9.

**Ephesians 2:8-10** For by grace you have been saved through faith, and that not of yourselves; *it is the gift of God,* <sup>9</sup> not of works, lest anyone should boast. <sup>10</sup> **For we are His \_\_\_\_\_, created in Christ Jesus for \_\_\_\_\_ works, which God prepared beforehand that we should walk in them.**

When a person is genuinely saved, Christ begins working in us and on us. We become His workmanship! He saved us, created us in Christ Jesus, for the very \_\_\_\_\_ of doing good works. In fact, God has already planned and made ready the good works that He wants us to do before we were ever even saved.

This truth is why James can say

**James 2:20** But do you want to know, O foolish man, that faith without works is dead?

Genuine faith in Christ \_\_\_\_\_ results in good works. A person who has been set free from enslavement to sin and been saved through faith in Christ does not \_\_\_\_\_ the same old person he or she once was.

**2 Corinthians 5:17** Therefore, if anyone *is* in Christ, *he is a new creation; old things have passed away; behold, all things have become new.*

This truth offers to us the best \_\_\_\_\_ of whether or not we have really been saved. We should so test ourselves.

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2 Corinthians 13:5 Examine yourselves as to whether you are in the faith. Test yourselves. Do you not know yourselves, that Jesus Christ is in you? ...

We should not be afraid to examine ourselves to see if we are “in the faith,” to test whether or not Jesus Christ is really inside of us. And what is that test? How do we conduct that examination?

Is it a \_\_\_\_\_ test? How much do you remember about when you were saved? Do you remember how you felt? Do you remember what you said? Do you remember what you prayed? Did you pray the sinner’s prayer?

These are tests often applied by Christians and sadly sometimes by preachers. Those are \_\_\_\_\_ the \_\_\_\_\_ tests. Neither our salvation nor our security is based on \_\_\_\_\_ of what happened a year ago or 80 years ago. The Bible does not say we have to remember in order to be saved. Salvation is a \_\_\_\_\_ reality. If Christ came into our life, He still lives in our life. We can check the here and now, not the ancient past.

The biblical test of salvation is the \_\_\_\_\_ life. Are you a \_\_\_\_\_ creation? Is there evidence that you are His workmanship? Are there works of \_\_\_\_\_ being done in places of works of sin? Not are you perfect? Not is there ever any sin that comes back into your life? But are you \_\_\_\_\_? Has Christ changed you?

If the answer to that is \_\_\_\_\_, “I am not yet all I ought to be, but I am not what I used to be, by the working of Christ in my life,” then you are saved. If the answer is \_\_\_\_\_, “I am no different, in fact maybe worse, than on that day that I have counted as my day of salvation,” then my friend, you have not really been saved. A saved person will have both \_\_\_\_\_ fruit and everlasting life. And he will not have the latter without the former.

For the life still in sin receives the wages of sin – death, \_\_\_\_\_ from God. But the one who receives the free gift of God by \_\_\_\_\_ in the Lord Jesus Christ has everlasting life, life with Him forever and forever.

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<sup>23</sup> For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

## ***Freed from the Law***

**7** <sup>1</sup> Or do you not know, brethren (for I speak to those who know the law), that the law has dominion over a man as long as he lives? <sup>2</sup> For the woman who has a husband is bound by the law to *her* husband as long as he lives. But if the husband dies, she is released from the law of *her* husband. <sup>3</sup> So then if, while *her* husband lives, she marries another man, she will be called an adulteress; but if her husband dies, she is free from that law, so that she is no adulteress, though she has married another man. <sup>4</sup> Therefore, my brethren, you also have become dead to the law through the body of Christ, that you may be married to another—to Him who was raised from the dead, that we should bear fruit to God.

<sup>1</sup> Or do you not know, brethren  
 (for I speak  
 to those  
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Paul wrote in **Romans 6:14** **For sin shall not have dominion over you, for you are not under law but under grace.** In 6:15-23, he expounds on the “under \_\_\_\_\_” part. Now he comes back to offer detail about “not under \_\_\_\_.”

We may think that we do not need to dwell on this portion of God’s Word, because we 21<sup>st</sup> century Christians certainly know that we are not under the law. Yet today, I observe much confusion among Christians as to exactly what their \_\_\_\_\_ to the law really is as they live in a state of grace given them by the Lord Jesus. May the Holy Spirit lead us to clearly understand our relationship to the law, using the inspired words of Paul as our guide.

Every Christian who would desire to relate to the law as Christ would have us to do should know \_\_\_\_ things.

### **1. We should \_\_\_\_\_ the law.**

It is sad that some Christians, when they speak of the law, speak of it in a disparaging tone. Such an attitude does not come from Scripture or from Jesus. The law is a part of the \_\_\_\_\_ of God. **2 Timothy 3:16** \_\_\_\_\_ **Scripture is**

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given by \_\_\_\_\_ of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness,

In fact, the law itself is \_\_\_\_\_ more than any other single “part” of Scripture. That is not to say it is better or more important, but to negate any thought that the law of God is of lesser \_\_\_\_\_ than the rest of God’s Word or that somehow it is not as fully \_\_\_\_\_. Consider some of these remarks concerning the law, and remember that they themselves are given by the Holy Spirit.

Deuteronomy 6:1–9 <sup>1</sup> “Now this *is* the commandment, *and these are* the statutes and judgments which the LORD your God has commanded to teach you, that you may observe *them* in the land which you are crossing over to possess, <sup>2</sup> that you may fear the LORD your God, to keep all His statutes and His commandments which I command you, you and your son and your grandson, all the days of your life, and that your days may be prolonged. <sup>3</sup> Therefore hear, O Israel, and be careful to observe *it*, that it may be well with you, and that you may multiply greatly as the LORD God of your fathers has promised you— ‘a land flowing with milk and honey.’ <sup>4</sup> “Hear, O Israel: The LORD our God, the LORD *is* one! <sup>5</sup> You shall love the LORD your God with all your heart, with all your soul, and with all your strength. <sup>6</sup> “And these words which I command you today shall be in your heart. <sup>7</sup> You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. <sup>8</sup> You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. <sup>9</sup> You shall write them on the doorposts of your house and on your gates.

Psalms 19:7–10 <sup>7</sup> The law of the LORD *is* perfect, converting the soul; The testimony of the LORD *is* sure, making wise the simple; <sup>8</sup> The statutes of the LORD *are* right, rejoicing the heart; The commandment of the LORD *is* pure, enlightening the eyes; <sup>9</sup> The fear of the LORD *is* clean, enduring forever; The judgments of the LORD *are* true *and* righteous altogether. <sup>10</sup> More to be desired *are they* than gold, Yea, than much fine gold; Sweeter also than honey and the honeycomb.

Note these inspired descriptions of the law of the Lord: \_\_\_\_\_, sure, right, pure, \_\_\_\_\_, enduring forever, true, righteous, valuable, \_\_\_\_\_.

## 2. There is a difference between “the law” and “the \_\_\_\_\_ of the law.”

The term “the law” in its most general use refers to God’s \_\_\_\_\_ or right and wrong, do’s and don’ts. Thus “the law of the Lord” is called His statutes, precepts, \_\_\_\_\_, ordinances, or simply His Word. The revelation of many of God’s laws came \_\_\_\_\_ the covenant of the law was ever given. For instance, murder was against God’s law from the very beginning. Cain knew it was wrong, and God punished Cain for committing it. Many laws also continue in effect even though God declared that the covenant of the law had been broken. Again, murder is a good example since Jesus



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Himself affirmed the command, “You shall not murder” and expanded its application to include “\_\_\_\_\_ murder.”

The term “the covenant of the law” is also called “the \_\_\_\_\_ covenant” and the “Sinai covenant” since it was first given to Moses on Mt. Sinai.

Exodus 19:5–8 <sup>5</sup> Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth *is* Mine. <sup>6</sup> And you shall be to Me a kingdom of priests and a holy nation.’ These *are* the words which you shall speak to the children of Israel.” <sup>7</sup> So Moses came and called for the elders of the people, and laid before them all these words which the LORD commanded him. <sup>8</sup> Then all the people answered together and said, “All that the LORD has spoken we will do.” So Moses brought back the words of the people to the LORD.

While obedience to the voice of the Lord was certainly to be done by individuals, God’s covenant was actually with the \_\_\_\_\_ as a whole. God’s promise if they obeyed Him was that they (\_\_\_\_\_) would be a special treasure to Him, a kingdom of \_\_\_\_\_, and a holy nation. Unlike the Abrahamic covenant of Gen. 12, this covenant was \_\_\_\_\_ – “if you will indeed obey...then you shall be...”

“The law of the Lord,” meaning His commandments, precepts, etc. that had already been given were included in the covenant of the law under “\_\_\_\_\_ My voice.” He enumerated the most important of these in the Ten Commandments. In addition, God added the \_\_\_\_\_ laws and the \_\_\_\_\_ laws by giving them directly to Moses on Sinai. Keeping all of these laws was a part of the covenant.

### 3. The covenant of the law never offered \_\_\_\_\_.

Salvation has always been by grace through faith as we have already studied in Romans 4 and as is evidenced by the Spirit’s commentary on \_\_\_\_\_ in

Genesis 15:6 And he believed in the LORD, and He accounted it to him for righteousness.

### 4. Due to the disobedience of Israel, God declared the covenant of the law broken during the days of \_\_\_\_\_ the prophet.

Jeremiah 31:31–32 (NKJV) <sup>31</sup> “Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah— <sup>32</sup> not according to the covenant that I made with their fathers in the day *that* I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the LORD.

The covenant of the law has been of no effect since the day God declared it \_\_\_\_\_. Israel remains the “\_\_\_\_\_ people,” not because of the Mosaic covenant, but because of the Abrahamic covenant, which was \_\_\_\_\_.

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**5. Jesus \_\_\_\_\_ the “law of the Lord,” meaning the commandments, precepts etc.**

Matthew 5:17–18 (NKJV) <sup>17</sup> “Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. <sup>18</sup> For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled.

**6. Jesus \_\_\_\_\_ (completed and replaced) all of the sacrificial and ceremonial laws.**

The Book of Hebrews calls Jesus our High Priest and says of Him,

Hebrews 7:26–27 (NKJV) <sup>26</sup> For such a High Priest was fitting for us, *who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens;* <sup>27</sup> who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people’s, for this He did once for all when He offered up Himself.

God showed Peter that all of the \_\_\_\_\_ laws, such as the categorizing of clean and unclean foods had also been removed

Acts 10:9–15 (NKJV) <sup>9</sup> The next day, as they went on their journey and drew near the city, Peter went up on the housetop to pray, about the sixth hour. <sup>10</sup> Then he became very hungry and wanted to eat; but while they made ready, he fell into a trance <sup>11</sup> and saw heaven opened and an object like a great sheet bound at the four corners, descending to him and let down to the earth. <sup>12</sup> In it were all kinds of four-footed animals of the earth, wild beasts, creeping things, and birds of the air. <sup>13</sup> And a voice came to him, “Rise, Peter; kill and eat.” <sup>14</sup> But Peter said, “Not so, Lord! For I have never eaten anything common or unclean.” <sup>15</sup> And a voice *spoke* to him again the second time, “What God has cleansed you must not call common.”

**7. Jesus initiated the \_\_\_\_\_ covenant that God promised in Jer. 31 when He shed His blood for our sins upon the cross.**

Matthew 26:27–28 (NKJV) <sup>27</sup> Then He took the cup, and gave thanks, and gave *it* to them, saying, “Drink from it, all of you. <sup>28</sup> For this is My blood of the new covenant, which is shed for many for the remission of sins.

**Therefore, here is what a Christian should do relative to the law of the Lord:**

- a. He should \_\_\_\_\_ all moral principles set forth in the law, the commandments, the precepts, and ordinances and should even seek to avoid violation of them in his \_\_\_\_\_.
  - b. He should no longer keep the \_\_\_\_\_ law which pointed to the coming of Christ, but should celebrate that Christ is come.
  - c. He should no longer keep the \_\_\_\_\_ law which prefigured Christ’s sacrifice for our sins upon the cross, because Jesus’ sacrifice is once for all.
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<sup>1</sup> Or do you not know, brethren  
 (for I speak  
     to those  
                     who know the law),  
 that the law has dominion  
     over a man  
     as long as he lives?

<sup>2</sup> For the woman  
     who has a husband  
     is bound  
         by the law  
             to *her* husband  
     as long as he lives.

But if the husband dies,  
     she is released from the law  
         of *her* husband.

<sup>3</sup> So then if,  
     while *her* husband lives,  
     she marries another man,  
     she will be called an adulteress;

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d. He should live knowing that he is a part of the family and kingdom of God, not because of his own faithful keeping of the law, but because through faith in Christ he has entered the \_\_\_\_\_ and now...

1 Peter 2:9 (NKJV) <sup>9</sup> But you are a \_\_\_\_\_ generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light;

It is to this culminating point about the law that Romans 7 speaks. When Paul says “for I speak to those who know law,” (the article is omitted in the Greek), he is talking about any law. He is just saying, \_\_\_\_\_ men do not have to obey the law. And he offers a familiar illustration about widows.

A married woman is \_\_\_\_\_ by the law to her husband as long as both of them are alive “until death do you part.” But no one would consider her still bound to her husband after he dies. She is \_\_\_\_\_ of her vow under the law.

Now if she, literally, “becomes another man’s,” while her husband still lives, then she is called an \_\_\_\_\_. But after her husband dies, she can become “another man’s” and nobody considers that adultery because the death of her husband has set her free from that law.

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but if her husband dies,  
 she is free from that law,  
 so that she is no adulteress,  
 though she has married another man.

<sup>4</sup> Therefore, my brethren,  
 you also have become dead  
 to the law  
 through the body of Christ,  
 that you may be married  
 to another—to Him  
 who was raised  
 from the dead,  
 that we should bear fruit  
 to God.

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Therefore, in the same way that a wife is set free from the law of marriage by the death of her husband, so you also have been set free by the death of \_\_\_\_\_. You no longer need to look to a broken covenant of law to make you special to God, The death of Jesus made it possible for you to be a part of the \_\_\_\_\_ of Christ, to be married to the resurrected Savior! This has happened through the new \_\_\_\_\_, and the end result is that we as believers should **bear fruit to God**.

Bearing fruit refers both to the \_\_\_\_\_ actions

John 15:5 (NKJV) <sup>5</sup> "I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing.

and to \_\_\_\_\_ character

Galatians 5:22–23 (NKJV) <sup>22</sup> But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, <sup>23</sup> gentleness, self-control. Against such there is no law.

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