



# PITWM VERSE BY VERSE

## ROMANS 6:1-14

### DEAD TO SIN, ALIVE IN CHRIST — April 18, 2021

#### INTRODUCTION:

**Chapter 5:12-16** By one man (*Adam's*) sin entered into the entire human race, and (*the sentence of*) death was passed upon all men in the world and because of sin, all had sinned (5:12). Before the law was given by Moses, sin was in the world meaning people had sinned before the law was given. But sin was not charged against a man where no law existed (5:13). Nevertheless, death reigned in the world from the time of Adam to the time of Moses, even over those who had not sinned in the likeness or similarity of Adam's transgression (*sin*), who is a type of (*Christ*) who was to come. You see Adam brought destruction, but Christ would bring salvation. (5:14). For the free gift is not like the trespass. If by one man's (*Adam's*) offense death came upon many, much more did the grace of God, and the free gift, which is by one man, Jesus Christ, overflowed far more richly upon the many (*who receive Him*) (5:15). (*The result of God's gift is different from the result of Adam's sin*). God's gift cannot be compared to one man's (*Adam's*) sin because judgement followed that first sin, resulting in condemnation, but on the other hand, God's free gift came after many sins, resulting in justification (*many were made righteous*) and no condemnation. He justified them (*release those who believed from sin's penalty*) (5:16).

**Chapter 5:17-21** If death reigned by one man (*Adam's*) offense; then far more shall life reign in those who receive the overflowing fullness of grace and the gift of righteousness by one, Jesus Christ (5:17). Therefore, as the fruit of one offence (trespass/*sin*) there is condemnation for everyone, and even so by the one righteous act, there is life-giving justification for everyone (*who believe*); life for all men (5:18). Through the disobedience of one man, many were made sinners, but through the obedience of one man shall many be made righteous (5:19). So, the law entered, but the Law came to increase and expand [*the awareness of*] the trespass (*sin*) [*by defining and unmasking sin*]. But where sin increased (abounded), [*God's remarkable, gracious gift*] grace [*His unmerited favor*] surpassed sin, and increased all the more (5:20). The very moment sin reigned and brought death, grace also reigned through righteousness to bring eternal life through Jesus Christ our Lord (5:21).

#### LESSON: I. BURIED WITH CHRIST ROMANS 6:1-4

**6:1** What shall we say then? Shall we continue in sin, that grace may abound?— Paul moves from explaining the "doctrine of justification", (*God's work through Christ declaring the believing sinner righteous*), to explaining the "doctrine of sanctification" (*the present work of the Holy Spirit where we are set apart unto God at salvation*), as well as becoming more like Christ daily. God's final work upon our lives is "*glorification*"—*the final removal and presence of sin*. Paul has already concluded that people had sinned before the law was given, but when the law entered, sin increased. So, since grace increased, they want to know if they can continue (*keep on*) sinning if God is going to increase His grace. The word "*continue*" means to practice or to habitually yield to sin. In other words, they question grace. *Does the grace of God give a person a free reign to sin, that grace may flourish? Can a person just go ahead and do what he wants expecting God to forgive him?* <sup>1</sup>God's grace increased because sin

<sup>1</sup> <http://www.easyenglish.info/bible-commentary/romans-lbw.htm>  
<http://www.pitwm.net/pitwm-sunday-school.html>



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increased. So, some people were suggesting that they were giving God honour by continuing in sin. They were providing God with the opportunity to show more of His grace. They argued that if forgiveness is by grace, then is sin not a good thing? It seemed that:

- Grace gave them free reign to sin, and put no restraint upon sin.
- Grace encouraged sin.

No doubt Paul was asked these questions time and time again by the legalists who hounded and fought against him and just did not understand the wonderful grace of God. And no doubt, they thought that God would be given the opportunity to be glorified if they continued to practice sin.

- God's grace does not bring a man to God so that he can be free to sin more.
- God's grace brings a man to God so that he can be free from sin and its guilt and judgment.
- God's Grace does not give license to sin any more than a dead man is able to move about and sin.

**6:2 God forbid. How shall we, that are dead to sin, live any longer therein?**— Paul strongly stated: **God forbid!** (*No*). Paul's answer is the answer of righteous indignation. Away with such a thought! Far be it that we ever think such things as believers. A true believer is to no longer practice sin; nor yield to sin. We know that sin controlled our lives—we who have died to sin, our sinful lives ended when we became Christians. We died to sin (death came) when we were united with Christ in His death. Of course, we will still feel the urge to do wrong because sin is present in the world, and sometimes we will, but we no longer live in sin; we no longer are slaves to our sinful nature. We can now choose to continue to live for Christ! We are like a dead man. And this analogy shows us that:

- It's utterly impossible for a dead man to live any longer in sin.
- A dead man cannot do anything, he cannot eat, drink, or move.

Man now possesses the divine nature; God's very own nature (2Pt.1:4), which makes it utterly impossible for a dead man to live any longer in sin. He is placed and positioned in Christ which means he is dead to self and alive to God. We have to refer back to that everytime. **The point is that when a man turns to God, he turns away from sin.** How dare you think that you can go ahead and sin because God will forgive anyway?—God forbid! Let's go a step further:

1. <sup>2</sup>It won't work. The old clothes just don't fit anymore. You'll sin, but you won't receive any personal satisfaction. "*The prayers of the righteous availeth much*", that means somebody is lifting you up continuously in prayer and you will stop running and give yourself wholeheartedly to God. Change comes through prayer!
2. God will stop you. Change also comes through conviction and those He love, He discipline. He will certainly arrange the circumstances so that your sin turns out to your own disadvantage. If you persist, He may even **allow your life to be taken** prematurely (cf. I Corinthians 11:29-30; Hebrews 10:26-31; I John 5:16-17) if you do not listen.
3. If you persist in sin forever, it demonstrates that you were never truly saved. The operative word is "*forever.*" So, if this is your choice and you never feel the call of God to repent, and you never feel the tug of the Holy Spirit bringing you back to God, your long-term spiritual indifference indicates in all likelihood that you were never saved in the first place.

This shows the immaturity of those who would continue in sin after justification, so that grace may abound.

<sup>2</sup> <http://www.keepbelieving.com/sermon/free-at-last/>  
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**6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?—**

This will not be the only time Paul uses the word "**KNOW**." He really wants their understanding to come alive! Paul provides four reasons why we should not continue in sin."

1. **WE WERE BAPTIZED INTO JESUS CHRIST** (3-4a).

So, positionally, the true believer has died to self and has been placed into Christ to live for Him. The question: Do you not know that all of us who have been **baptized into Christ's** union have been **baptized into His death**? This is the thing Paul wants the Roman believers and us to remember: know your position in Christ. It means that we no longer live "in" sin, "*in the position and place of sin*" when we are baptized into Christ! We are dead to sin and alive to God!

1. The believer has been baptized (*immersed; placed*) into Jesus Christ and proclaim to the world that we are being identified with Christ.
2. The believer has been baptized (*immersed, placed, and identified with*) into Christ in death. Our position is immersed into Christ's death.

**6:4 Therefore we are buried with him by baptism into death:—** The key words: "*we are*" meaning it happens when we became true believers. Therefore, we are buried with Christ by baptism into death.

3. The believer is buried with Christ by baptizing (*immersing, being placed into, and identified with*) into Christ's death. Our position is immersed into death.

Burial with Christ signifies that sin no longer has any jurisdictional hold upon us. This means the old order of a death-controlled life comes to an end and the new order of a Christ-controlled life begins.

**6:4b ...that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.** The Father's glorious power brings all this about. Just as Christ was buried, we were buried with Him. By being in Christ immersed in death, our old man (self) became crucified, and buried with Christ and through death to our old man, life comes. We are now identified with Christ and joined to Him. And just as Christ was raised up from the dead, we were raised up from the dead like Him by the glory of the Father. It is by His might and power that He places and positions us in Christ. Being in Christ is permanent! Reason 2 why we should not continue in sin.

2. **WE CAN NOW WALK IN NEWNESS OF LIFE** (4-5).

Being raised up entirely prohibits the foolish idea of continuing in sin. That's not the purpose, for we were given a wonderful new life to enjoy, and that is, to walk in the newness of life. The word "walk" means to control and order our behavior and our lifestyle. We are proclaiming that we have been raised from death to life.

- We walk soberly
- righteously
- and godly in this present world.

## II. UNITED WITH CHRIST ROMANS 6:5-11

**6:5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.** Being "*planted*" specifies that we are fixed firmly, joined together or united. We are joined to Christ in the likeness of His death. It is in the likeness of His death that we yield our desires and ourselves to continue the process of also being in the likeness of His resurrection spiritually. Baptism teaches the necessity of dying to sin when we are buried with Christ. It will cause us to be raised to a new life and resurrected as Christ was. This meant that His resurrection accomplishes our resurrection, and we have unbroken fellowship. The believer receives a new birth—receives a



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**new heart—becomes a new creature—becomes a new man! God's very purpose for placing us in the resurrected life of Jesus Christ is that we might walk in Christ, walk soberly, righteously, and godly even in this present world as said before.**

**6:6-7 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth, we should not serve sin. 7For he that is dead is freed from sin. Reason 3 why we should not continue in sin.**

### **3. WE ARE NO LONGER SLAVES OF SIN (6-7).**

**When we know that our old man was crucified with Christ, it gives us a good reason to not serve sin; not give in to its desires. Christ took our old man to the cross with Him when He died, that the old body of sin might be destroyed, wiping the slate clean, and knowing that death did its job. We should not go back and serve sin any longer. The example would be a dead man is freed from sin; no longer liable to have charges against him. Sin does not master him in death!**

**6:8-9 Now if we be dead with Christ, we believe that we shall also live with him: 9Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. Reason4 why we should not continue in sin.**

### **4. WE CAN NOW LIVE WITH CHRIST (8-10).**

**When we know that death has no more power over us, it gives us a good reason to not be afraid. Being dead with Christ, we believe we shall live with Him now and forever. We know that Christ has been raised from the dead to die no more. Death's power has no more dominion. Therefore, he lives, we live!**

**6:10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Christ died once, ending His relationship to it, for all to end sin's power, but He lives, He also lives forever in unbroken fellowship with God.**

**6:11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. The word reckon means to count or consider to be true. Therefore, in the same way, we should consider or regard ourselves as dead to the appeal and power of sin, but alive and sensitive to the call of God. The believer is not to continue in sin, but live daily unto the glory of God.**

## **III. YIELDED TO CHRIST ROMANS 6:12-14**

**6:12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. For the people to understand this process of sanctification, Paul firmly tells the people and us to not allow sin to reign in our mortal bodies because...**

- (1) Sin is an offense and a disease in Chapters 1-4. In Chapter 6 it is a master or a ruling power.**
- (2) Sin is still active and can still injure. The believer is to fight against its pull, must resist sin. There must be a continuous attitude and behavior with Christ not alone. Do not obey the wrong desires of your body, which will die (the mortal; human; temporal body).**
- (3) The body is not to be the source of sin. However, man's experience proved that the body is the instrument of sin and corruption—so much that the sensual appetites of the body tend to enslave the soul and lead men to sin, even against his better judgment. Remember that the lust of the eyes, the lust of the flesh, and the pride of life will pull at us, but we are to still resist.**



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**6:13 Neither yield ye your members as instruments of unrighteousness unto sin:—** The word "yield" means to offer, to put at the disposal of; to give; to turn over to. This means the believer is not to yield or offer the members of his body to be instruments or tools of unrighteousness. If he was to do so, then he sins. The "*members of a person's body*" refer to all the parts of the body: the eyes, ears, mouth, tongue, hands, feet, mind, or any of the covered and dressed parts. Paul talked about the evidence against mankind in Romans 3:10-18 concerning their character, mind, heart, speech, feet, and eyes by saying that "*no one was righteous, no not one.*" The tense is present action, so the believer is to constantly be on guard against allowing any member of his body to be yielded to sin. Also the word yield has the idea of struggling. It is a struggle to fight against sin and to control and protect the members of one's body. Paul told us what not to yield to, but he also gives us what we are to yield to.

**6:13b ...but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.**

1. **The believer is to yield unto God**, as those that are alive from the dead. This means as a believer the presentation of his life to God is to be sincere and genuine, making a one-time decision unto God, and a once-for-all dedication of his life to God.
2. **The believer is to yield the members of his body as instruments of righteousness unto God.** This means to turn the parts of your body over to God. All the parts we've just talked about. Every part of the body is to be given over as an instrument or tool to do righteousness; for the purpose of working righteousness.

<sup>3</sup>These verses show how Christians must behave in their new resurrection life. Their whole attitude to sin must change. Every part of the body can sin. *With our eyes, we can look at wrong things. With our ears, we can listen to bad talk. Our mouth can say things that can hurt other people's minds. Our hands can work in bad ways. Our feet can take us to places that we should avoid.* We should not use our bodies as tools to serve sin. Instead, Christians should use their bodies to serve God. They should do what God wants. They should go where God wants them to go.

**6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace.** Therefore, sin should not be the Christian's master. The law orders us to obey God, but God's grace gives us the desire and power to obey Him from a standpoint of love. Sin shall not have dominion for the strong reason of Grace.

1. **The person under law** is always struggling to keep the law, yet he is constantly aware that he fails and comes short of the law. When he fails, he goes through periods of self-accusation, of reproaching, and censoring himself for having failed. He accuses and downs himself, feeling unworthy and undeserving, wretched and vile before God. He is feeling unacceptable to God as though he no longer has the right to approach God; and he often does not approach God for long periods of time, living a defeated life, always bearing the burden of his sin and failure.
2. **The person under grace** does not have God hovering over him to punish him every time he sins; make a mistake, or break a particular law.
  - a. This means that the believer accepts the grace of God demonstrated in Jesus Christ. That is, the believer accepts the righteousness, the sinless perfection of Christ as his own righteousness. The believer identifies his life with Christ, and God takes the believer's

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acceptance of Christ and counts his acceptance as righteousness. This is the position of grace! Well, how can the believer honestly live under grace day by day? How can he live under God's favor all of the time? How can he go about pleasing God and receiving His approval and acceptance?

- b. The genuine believer must constantly keep before his face the glorious truth: he's under God's grace. Keeping an open relationship with the Father—repenting and asking for forgiveness of sin—going to the Word of God and replacing any urges that tempt you; covering yourself with His blood and His Word. Therefore, sin does not dominate nor rule the believer, for he's under grace, and God is always approachable through Christ. God is a gracious and loving Father. He cares and suffers long with growing children. Therefore, when His child falls into sin, God is long-suffering, ever willing to forgive his erring children if they will only come and ask forgiveness and turn from his sin. "*His mercy endureth forever.*"

## SUMMARY:

Sin was already abounding, so Paul asks the question "*shall we continue in sin that grace may abound?*" He answers, "*God forbid.*" We are no longer slaves to our sinful nature. How can this be if you're dead to sin? Many of us that were baptized into Jesus Christ came into union with Him and were baptized into His death. By doing this, the old man (self) becomes crucified, and the old man is buried with Christ by baptism into His death. As the Father raised Christ from the dead by His powerful glory, He lets us know that we also like Christ, will be raised from the dead, and even so, walk in the newness of life **(6:1-4)**.

We are planted (joined) to Christ in the likeness of His death. It is in the likeness of His death that we yield our desires and ourselves to continue the process of also being in the likeness of His resurrection spiritually. Christ took our old man to the cross with Him when He died, that the old body of sin might be destroyed, wiping the slate clean, for he that is dead is freed from sin. Being dead with Christ, we believe we shall live with Him now and forever. We know that Christ has been raised from the dead to die no more. Therefore, death's power has no dominion over Him. Christ died once for all to end sin's power, but in that He also lives forever in unbroken fellowship with God. So, in the same way, we should regard ourselves as dead to the power of sin, but alive unto God through Christ **(6:5-11)**.

Paul says don't allow sin to rule; don't let it dominate your mortal body to sinful desires. Neither yield the parts of your body as tools of unrighteousness to sin. But we are to yield ourselves to God as those who though once dead, now have life. The various parts of our bodies are to be used as tools of righteousness unto God. Sin shall not have dominion for we are not under law for the strong reason of Grace **(6:12-14)**.

