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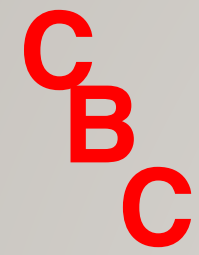
Min. Marossa Davis



Sunday Church School

APRIL 18, 2021

“Dead to Sin, Alive in Christ”
Romans 6: 1-14



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Romans 6: 1-14

v. 1 “What shall we say then? Shall we continue in sin, that grace may abound?”

v. 2 God forbid. How shall we, that are dead to sin, live any longer therein?

v. 3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

v. 4 Therefore we are buried with him by baptism into death: 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.

v. 5 For if we have been planted together in the likeness of his death , we shall be also in the likeness of his resurrection:

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“Dead to Sin, Alive in Christ” Romans 6: 1-14

v. 6 “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.

v. 7 For he that is dead is freed from sin.

v. 8 Now if we be dead with Christ, we believe that we shall also live with him:

v. 9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

v. 10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.”

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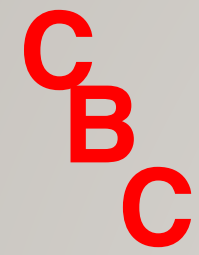
Romans 6: 1-14

v. 11 “Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

v. 12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

v. 13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

v. 14 For sin shall not have dominion over you: for ye are not under the law, but under grace.”



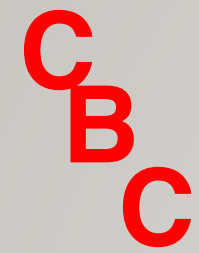
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The Apostle Paul’s critics thought they had found a weak spot in his teaching on justification. He taught that justification is a gift of God’s grace received by faith. No matter how great a person’s sin is, **God’s grace is greater**; if sin increases, grace abounds all the more. The apostle’s critics countered that since grace is given to the repentant sinner, then it seems logical that the more one sins, the more **grace** that person receives. To them that proved that justification by faith alone **encouraged** sin.

Paul addressed this argument by asking, “ Shall we continue in sin, that grace may abound? He then quickly answered this absurd idea with an emotional reply: God forbid”. A fuller response follows:” How shall we that are dead to sin, live any longer therein ? ”

Our lesson reminds us that even the most faithful believers fall short of God’s sinless glory in this life (Rom 3:23) , we still need to die to sin every day.



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TODAY’S AIM

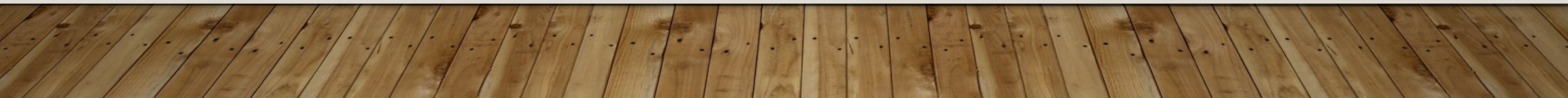
FACTS: to study Paul’s teaching that Christians are to be dead to sin and alive to righteousness.

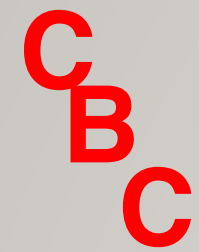
PRINCIPLE: to understand that Christ delivers us from the **power** of sin in our lives.

APPLICATION: to live free from the **bondage** of sin in active obedience to God.

LESSON OUTLINE

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|------------------------|-----------------|
| I. BURIED WITH CHRIST | Romans 6: 1-4 |
| II. UNITED WITH CHRIST | Romans 6 : 5-11 |
| III. YIELDED TO CHRIST | Romans 6: 12-14 |





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Christians must share the Gospel with a balance of Grace and truth. There are many people who emphasize God’s grace over His righteousness, and there are others who stress a perfect towing of the line, even though they believe they have been saved by grace. But God is perfectly balanced in His attributes

I. BURIED WITH CHRIST

ROMANS 6: 1-4

Since we are “justified freely” by His grace through the redemption that is in Christ Jesus” (Romans 3:24), we can see how the concept of salvation by grace can be distorted. As is true today, Paul had to confront various corruptions of the gospel. One such aberration was the Judaizing controversy. These false teachers wanted to force Gentiles to keep the Mosaic Law, demanding circumcision as a means of salvation (Acts 15:1). These legalists were saying

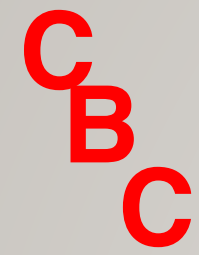
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that grace was insufficient; works had to be added to what Christ had done to save.

Another group, antinomians (literally “anti- law” proponents), wanted to cast aside all moral restraints. In contrast to the legalists mentioned earlier, these people were libertines, teaching that Christians could do anything they pleased. They took the view that the more a person sinned, the more grace he or she would receive. Therefore, the way to receive a lot of God’s grace was to sin more. It seems obvious however, that this view would be **counterproductive** to living a godly life. Paul rejected such an understanding of the Christian faith with a thundering “ God forbid (Romans 6: 2)!

Christians are “ dead to sin,” or in other words “ have died to sin (reflecting the reality that there was a point in the past when this occurred,

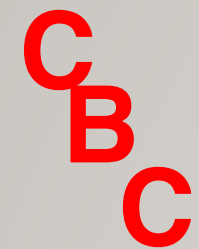


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namely, when the sinner **repented** and came to Christ). Being “dead to sin” does not mean that the believer cannot or will not sin. Our goal should be to **resist temptation** and live above temptation and live above sin, viewing Christ as our perfect example. As we all know, we frequently fall short of perfection, but that does not excuse a lackadaisical attitude toward sin. Such an approach will not lead us to live a better life, but only set us up for failure (I Cor. 10: 12-13; Titus 2: 11-12; Hebrews 12:15).

Paul illustrates the absurdity of a Christian living in sin by reminding his readers of their conversion, symbolized in **Christian baptism**. Although Paul had never visited the Church at Rome, he knew they were baptized believers, since baptism was commanded by Christ in the Great Commission (Matt 28: 19-20; Mark 16: 15-16). Theological debates around aspects of baptism have



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occurred all throughout Church history. Yet, baptism is not something to be argued about; rather it is a command to be obeyed after sinners repent and believe the gospel (Mark 1: 15). Since our Heavenly Father was pleased when Jesus was baptized (vs. 9-11) He is pleased when we follow this example of our Lord.

There are several baptisms mentioned in the New Testament: John’s baptism (Matt 3: 1-6) ; baptism of the Spirit (v. 11) ; baptism in fire (vs. 10-12); baptism in suffering (20: 22-23) ; and the baptism of the Great Commission (28: 19) , which , like John’s baptism was baptism in water (Acts 8: 35-38).

Because of Paul’s emphasis elsewhere that “ by one Spirit are we all baptized into one body” (I Cor. 12:13) , many think that the focus here is on

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our **spiritual union with Christ** in His body, which is the Church (Eph. 4: 4-6; Col. 1: 24). But since water baptism mirrors this, we cannot rule out that Paul had this too in mind.

Water baptism was the immediate response of those receiving Christ in Acts (2: 41; 8: 12; 35-39; 9: 17-18). It reflected the spiritual reality of repentance and faith, along with the arrival of the Holy Spirit and the converts inclusion into the Church of Jesus Christ (2:47; 5:14; 11:24).

Note that Paul says believers were “ baptized into Jesus Christ ” (Romans 6:3) . By faith, we are brought into Christ’s body when we turn from sin and put our trust in Him and His saving work of redemption. **Without repentance** (Acts 2: 38; **faith** (8: 12); **and a profession of that faith** (8: 37); baptism is a meaningless ritual.

When true believers are baptized, it reflects the fact that something has

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occurred in the heart and life of the convert, that they have come to Christ and have experienced an **inward change** brought about by the power of God’s Spirit.

The symbolic value of water baptism is twofold: First, it pictures what happened to Christ: He **died** on the Cross, was **buried** in the tomb, and **arose** on the third day. Second, it pictures what happened to us: we died to sin, were “buried with him by baptism into death,” and were raised to “walk in newness of life.” Baptism, therefore, portrays what the Holy Spirit performs in a believer’s life.

To suggest that Christians should indulge in sin so they can experience more of God’s grace is a repudiation of the truth that they are **born again** to a new life. Sin has not been totally eliminated in the believer, but “if any man sin, we have an advocate with the Father, Jesus Christ the

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righteous” (I John 2:1). As we confess our sins, God forgives and cleanses us (I John 1:9) But this should not lead us to **presume** on God’s grace. That is a **distortion of grace** and a denial of our spiritual rebirth.

In Colossians, Paul also speaks of being “ buried with [Christ] in baptism “ (2:12) and goes on to emphasize that those who are risen with Him are to seek heavenly things, not “ things on the earth” (3:1-2). In short, those of us who profess faith in Christ must seek to **live a life of faith**, avoiding sin at all cost and reflecting the “newness of life” we now possess (Romans 6:4).

II. UNITED WITH CHRIST

ROMANS 6: 5-11

The phrase “planted together” represents a single word in Greek and could be rendered “united.” The original word means “ to make to grow together” or “ grown along with, united with” (Vine Expository Dictionary)

Paul is stressing the fact that because of our **union with Christ** in His

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death, we are **guaranteed** a union with Him in His resurrection. While this could refer to the believer’s resurrection to a new spiritual life (Rom 6:4), it is more likely that Paul is looking ahead to the future **bodily resurrection**. Because of Christ’s sacrificial death, we have pardon from sin. Because of His resurrection, we have the hope of eternal life. As Jesus said, “ Because I live, ye shall live also” (John 14:19).

While Christian living has benefits in the here and now, the greatest blessing are yet to come. Many questions concerning the nature of the resurrected body cannot be answered definitively. But we do know that our new bodies will be something similar to Jesus’ resurrected body (cf. 1 Cor. 15: 35-44; I John 3:2).

The “ old man” Paul alludes to here is the old self, our former fallen identity in Adam, which was buried with Christ (v. 4) . This same old man was crucified with Christ. A similar thought is found in Galatians 2:20 where Paul writes “ I am crucified with Christ: nevertheless I live; yet not I , but Christ liveth

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in me ...” The purpose of the old self being crucified with Christ was so that **sin** might be **destroyed**, that is **rendered powerless**, in our lives.

Receiving Christ as Savior and Lord not only deals with past sins committed, but also provides the spiritual resources needed to deal with future sin so that “ henceforth we should not serve sin” (v. 6)

The one who is dead to sin is also freed from sin (v. 7). Elsewhere this word is translated “justified” , meaning “ to be declared not guilty” or “ to be made righteous.” We should not conclude however, that this means that believers are incapable of committing sin.

In verse 8, the phrase “we shall also live with him” reiterates what Paul has already stated about the future resurrection, “ for the dead in Christ shall rise” (1 Thess. 4:16) when Jesus returns for His saints. At that time living saints will be caught up to be with the Lord forever (v. 17). The bodies of those resurrected will be changed “ in a moment, in the twinkling of an eye” (1 Cor. 15:52). But we cannot hope to live with Christ in heaven if we have not first

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sought to live for Him on earth.

Christ arose, never to die again. His resurrection conquered the power of death forever. (Rev. 1:18) He alone has “ the keys of hell and of death.” Just as “ death has no more dominion over [Christ]” (Rom 6:9) , so it is with us. True, we will suffer physical death unless we remain alive until Jesus returns, but death has **no power** over us, for death has been defeated (Heb. 2: 14-15) . If we have been born twice, we will only die once; if we have only been born once, we will die twice (Rev. 20:14-15) .

III. YIELDED TO CHRIST

ROMANS 6: 12-14

For those who thought Christian liberty permitted them to indulge their sinful nature, Paul told them otherwise. The phrase “ let not sin

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therefore **reign**” could be rendered “ let not sin continue to reign “ as it did once (Robertson, Word Pictures in the New Testament, Broadman)

Verse 13 tells us that our bodies are not to be used as “ instruments of unrighteousness” . “ Instruments” is an old word for tools of any kind for shop , or war (Robertson). Members refers to parts of our body, such as eyes, feet and hands.

Raised by Christ’s power to a new life, our bodies are to be used as “ instruments of righteousness, “ yielded to Him. Our bodies are in fact the temple of the Spirit (I Cor 6:19) . We are to now live our new lives in active obedience to Christ and rest in our liberation from sin by God’s grace.

In conclusion, No matter how badly a person has sinned, the grace of God can cover those sins. However, abundant grace should not lead

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to an abundance of sin. Rather, in gratitude for God’s abundant grace, we should grow in abundant righteousness.

Being dead to sin , we should no longer serve sin in our lives. There is a difference between committing a sinful action and serving sin as a way of life. Being dead to sin means we are no longer controlled by our old sinful impulses. Being alive to God implies that He is at work in our lives to make us **holy as He is holy**. God works in us the desire to do His will (Phil. 2:13). Christians can choose to live righteously in the power of the Holy Spirit, who lives in us (John 14:16). Victory over sin is available, but it is not always instantaneous. We must make a conscious effort to dethrone the sin in our lives. Through God’s grace, we can learn how to live godly lives (I Tim 4:7).

God’s grace is there for us regardless of what we do. We can not

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make God love us more, and we can do nothing to make God love us less. His love is always there and it is consistent, but we must not abuse His grace.

We are to consider ourselves dead to sin because God has declared this to be true. We are not bound to sin, not even to our unhealthy addictions. Many times, God will use others, whether it be counselors or a support group to help us, but we have the **assurance** that we can **overcome sin**.

God showed grace by sending His Son Jesus Christ to die for our sins so that we might be justified and given eternal life. This is something the Law could never do for us , no matter how hard we tried to obey it. The **Law** only condemns our sin; **grace** frees us from our sin.

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Practical Points

1. Since Jesus died for our sins, believing in Him frees us from bondage to sin (Romans 6: 1-2).
2. We have new life through Christ’s resurrection (vs. 3-4).
3. Believers are free from sin’s domination through sharing in Christ’s death (vs. 5-6).
4. The death of our old nature allows us to live free from sin (v. 7).
5. Sin has no power over those who choose life in Christ Jesus (vs. 8-9).
6. The grace of God gives us access to eternal life through Jesus (vs. 10-14).

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For Further Discussion

1. How do we maintain a life that is dead to sin in a sinful environment?
2. Discuss what means God uses to help us rise above sin and continue in new life with Christ (Romans 6: 4-5).
3. What does the life of an instrument of God’s righteousness look like?
4. In what essential way does the law differ from God’s grace?

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