

# ROMANS: Verse by Verse

## Romans 6:1-14

### Romans 6:1-10 NKJV

#### Dead to Sin, Alive to God

1 What shall we say then? Shall we continue in sin that grace may abound? 2 Certainly not! How shall we who died to sin live any longer in it? 3 Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? 4 Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been united together in the likeness of His death, certainly we also shall be *in the likeness* of His resurrection, 6 knowing this, that our old man was crucified with *Him*, that the body of sin might be done away with, that we should no longer be slaves of sin. 7 For he who has died has been freed from sin. 8 Now if we died with Christ, we believe that we shall also live with Him, 9 knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him. 10 For *the death* that He died, He died to sin once for all; but *the life* that He lives, He lives to God.

<sup>1</sup> What shall we say

then?

Shall we continue

in sin

that grace

may abound?

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At the end of chapter 5, Paul has just told us **“where sin abounded, grace abounded much more.” (Romans 5:20)**. So he asks a question that might proceed logically from one not yet mature in the faith, “So, should we sin more so that there is more grace?” The answer comes swiftly, and with it, the reason.

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<sup>2</sup> Certainly not!

How shall we

who died

to sin

live any longer

in it?

<sup>3</sup> Or do you not know

that as many of us

as were baptized

into Christ Jesus

were baptized

into His death?

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Absolutely not! We should never want to increase sin because we have \_\_\_\_\_ to sin. If we have died to sin, how can we live in it? But someone may ask, \_\_\_\_\_ did the believer die to sin?

The answer is – “when we were \_\_\_\_\_, and we gave witness to that when we were \_\_\_\_\_,” because when we were baptized, we were baptized into Christ’s death. This answer would make no sense if we did not know the meaning of the word “baptize.”

All of the recipients of the letter to the Romans knew what the word meant as did Paul and his contemporaries. The Greek word “baptizo” did not carry the multiple meanings that sometimes our modern translations of this word carry. The word meant “to \_\_\_\_\_,” and in fact, was used in an ancient recipe for making \_\_\_\_\_. The vegetable was to be immersed in the vinegar. So baptism did not mean sprinkling, or pouring. Baptism meant immersing.

And only baptism by immersion portrays the meaning of dying with Jesus. When the person being baptized is put under the water, it is a picture of dying and being \_\_\_\_\_.

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<sup>4</sup> Therefore we were buried  
 with Him  
 through baptism  
 into death,  
 that just as Christ  
     was raised  
         from the dead  
         by the glory  
             of the Father,  
 even so we also should walk  
         in newness of life.

<sup>5</sup> For if we have been united together  
 in the likeness  
     of His death,  
 certainly we also shall be  
     *in the likeness*  
     of *His* resurrection,

<sup>6</sup> knowing this,  
     that our old man  
         was crucified  
             with Him,  
         that the body  
             of sin  
 might be done away with,  
     that we should  
         no longer  
         be slaves of sin.

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Just as baptism by immersion gives a visual testimony that the believer has died to the old life of sin and is buried with Jesus in baptism, when the person is raised out of the water after being immersed, it is a picture of Jesus rising from the dead. Jesus came out of the tomb with a new body, a \_\_\_\_\_ body. The believer rises from baptism to live a new life, a resurrection life by the power of God.

Now the Spirit brings Paul back to the answer of why we should not sin more to make grace abound more. The old man was a \_\_\_\_\_ to sin. But when we came to Christ, we were set free. That does not mean that sin has no power to \_\_\_\_\_ us, but it has lost its power to \_\_\_\_\_ over us. Before we were saved, there were temptations we did not have the power to resist. We were slaves to sin. But no more!

**1 Corinthians 10:13** No temptation has overtaken you except such as is common to man; but God *is* faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear *it*.

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<sup>7</sup> For he who has died  
has been freed  
from sin.

<sup>8</sup> Now if we died with Christ,  
we believe  
that we shall  
also live  
with Him,

<sup>9</sup> knowing that Christ,  
having been raised  
from the dead,  
dies no more.

Death no longer has  
dominion  
over Him.

<sup>10</sup> For *the death*  
that He died,  
He died  
to sin  
once for all;

but *the life*  
that He lives,  
He lives  
to God.

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Just as baptism by immersion gives a visual testimony that the believer has died to the old life of sin and is buried with Jesus in baptism, Paul reinforces his point by talking about the \_\_\_\_\_ of death. Dead men don't sin. They do not \_\_\_\_\_ to temptation. They do not hate, murder, gossip, lust, or steal. We who have died should act like dead men regarding sin.

But our resistance to sin comes not only by the death of the old man, but by the new life that we have in Christ Jesus. Verse 10 summarizes this great truth. Our death is to \_\_\_\_\_, but our life is to the life of \_\_\_\_\_. Jesus lives in us. He lives for Father God. So also do we.

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## Romans 6:11-14

<sup>11</sup> Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord. <sup>12</sup> Therefore do not let sin reign in your mortal body, that you should obey it in its lusts. <sup>13</sup> And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God. <sup>14</sup> For sin shall not have dominion over you, for you are not under law but under grace.

<sup>11</sup> Likewise  
you also,

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“Likewise” is like “\_\_\_\_\_.”

It causes you to look at the passage immediately preceding this one. It is saying “in the same way,” you need to \_\_\_\_\_ something. The same way Paul is speaking of here is the way Christ “**died to sin once for all**” and that “**the life that He lives, He lives to God.**” The Spirit says, “Now let’s \_\_\_\_\_ that to your life.”

How do we die to sin and live to God? What more practical question for the born again Christian could there be than this? The battle against sin in the life of the Christian is both an age old and continuing struggle. I still battle with it. Don’t you? Paul certainly did. We will read about his struggle in the very next chapter of Romans.

Every Christian still has to struggle against sin in his or her life. There are those that believe in “perfectionism,” the doctrine that says that the truly saved person will live their redeemed life in perfection, \_\_\_\_\_ sin. Paul certainly did not believe this as evidenced by his own testimony in Romans 7:13-24. He says, “**the evil I will not do, that I \_\_\_\_\_.**” (7:19) The Apostle John certainly did not believe that Christians would be \_\_\_\_\_ after their salvation. The Holy Spirit said through John in 1 John 1:8, “**If we say that we have no sin, we deceive ourselves,**

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and the truth is not in us.” Notice John says “us.” This statement includes him. John says, “If I tell you I never sin, I am a \_\_\_\_\_.”

The doctrine of “\_\_\_\_\_ perfectionism” is as false as the doctrine of “libertinism,” the teaching that it does not \_\_\_\_\_ what a saved person does. The truth of the Scripture lies squarely in \_\_\_\_\_ those two extremes. Just a casual reading of these four verses proves this point. On the one hand the command to **not let sin reign in your mortal body** informs us that some Christians do indeed allow sin to reign, or else there would be no \_\_\_\_\_ for the exhortation. On the other hand, it also tells us that allowing sin to reign in the life of the Christian is not what God desires or expects.

So what is the truth of God’s Word about the presence of sin in the life of a Christian? Before a person is saved, sin \_\_\_\_\_ reign in his or her life. A lost person not only sins but is \_\_\_\_\_ to sin. In Romans 6:17 Paul says, “**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.***” But when a person is saved, he or she is set free from sin’s tyranny. Sin is still an option, but sin is no longer the \_\_\_\_\_. Jesus is Lord! And He came to set the captives free!

reckon yourselves  
to be dead indeed  
to sin,  
but alive  
to God  
in Christ Jesus our  
Lord.

What the Holy Spirit is doing in this passage is instructing us on how to have \_\_\_\_\_ over sin in our new state of liberation, having been set free from sin’s rule in our lives yet aware of its continuing desire to have us. He begins by saying **reckon yourselves to be dead indeed to sin.** Reckon yourself means to \_\_\_\_\_ yourself or to \_\_\_\_\_ yourself to be something. What we are to declare ourselves to be is \_\_\_\_\_, dead to sin.

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How does a dead man respond to the temptation to sin? Does he tell a lie to spare his pride? Does he lust? Is he jealous or envious? Does he lose his temper or his self-control? Of course not. Sin cannot control him anymore. He is dead to sin! When temptation comes, we choose to ignore its lure. When we were lost, we could not; the temptation was stronger than we were. But now, in Christ, He will not allow us to be tempted beyond what we are \_\_\_\_\_ to endure. Therefore we have the power to “be dead” to the attraction of any temptation that comes our way. However, this power to be dead to sin is not an \_\_\_\_\_ system such that no temptation is ever tempting. No, we must reckon ourselves dead to sin. When temptation comes we must say to ourselves, “This temptation to sin is not too \_\_\_\_\_ for me or Jesus would not have allowed me to encounter it. Therefore I can \_\_\_\_\_ to hear its siren call. I can turn away from its sensuous stirrings. I can refuse to listen. I can be dead to this sin.

But we are not to just be dead to sin but we are to also consider ourselves to be **alive to God**. This is the positive side of having victory over sin. Being dead to sin is saying “No.” Being alive to God is saying “\_\_\_\_\_” to God’s alternative.

Therefore (being dead to sin and alive to God), this is the way to prevent sin from gaining \_\_\_\_\_ over us again. Sin has no \_\_\_\_\_ to reign in us. We are no longer slaves to sin. Sin can only reign in us if we \_\_\_\_\_ it to do so. But if we do not consider ourselves dead to sin but allow ourselves to be enticed by its lusts, sin will order our bodies around just as it did when we were slaves. We don’t have to obey, but we can allow ourselves to obey and do some of the same things we did before Christ set us free by our salvation.

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<sup>12</sup> Therefore  
do not let sin reign  
in your mortal body,  
that you should obey it  
in its lusts.

<sup>13</sup> And do not present your members as instruments of

unrighteousness to sin, but present yourselves to God as being alive from the dead,

And (do not present) your members as instruments of righteousness to God.

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When temptation comes, \_\_\_\_\_ to be dead to its lure. Do not allow sin to order you around. Remind yourself that God's power in you is now stronger than sin's power of temptation and you do not have to fulfill the lusts it offers as you did when you were lost.

Paul explains the same truth in a different form. He says, choose how the \_\_\_\_\_ of your body are going to be used. Will they be used as instruments of unrighteousness and \_\_\_\_\_, or will they be used as instruments of righteousness for \_\_\_\_\_?

Where will you let your \_\_\_\_\_ carry you? To places where evil abounds or to places where God is honored or places you can serve the Lord?

What will you allow your \_\_\_\_\_ to do? Will they pen words that lie or numbers that cheat? Or will they write words that glorify God, that offer a witness to others, or that disciple His children?

What will you allow your \_\_\_\_\_ to see? Will you let them gaze at things that generate sensual or materialistic desires? Or will your eyes spend time focusing upon the words of the Bible to provide God's Word a window of entrance into your heart? Will they see the people God has created in His image and who He loves as those we are to love second only to Him?

What will you allow your \_\_\_\_\_ to say? Will your mouth utter foul words, unkind words, unforgiving words, mean words, bitter words? Or will your mouth declare the goodness of the Lord and open often to sing His praises? Will your mouth daily speak words of witness about what Christ has done for you and of the way He can do the same in the life of others?

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And what will you allow your \_\_\_\_\_ to think? Will it be hidden reservoir of thoughts you dare not express in words, dreams of places you would not want to be caught visiting, or fantasies of actions you know you should not do? Or will you let the instrument of your mind be a room into which the Savior is always welcome, a place where every door can be freely opened, and every object examined? Will you choose to have the mind of Christ?

Notice that Paul here instructs us on what to do. If we are to live in victory over sin in our lives, there are things that each of us as Christians have to do. This does not mean that we are relying upon our own \_\_\_\_\_ or power. Before we came to Christ, it did not matter what we did. We could not have victory over sin no matter how hard we tried. We did not have the power.

In Christ, we have the power; but we still must choose to \_\_\_\_\_ the power. When an electrician installs a new light with a switch and powers it up by connecting it to the grid, the room will still remain in darkness unless the switch is turned on. The power is there, even in the dark. But turning on the switch lets the power light the room.

So with the life of the Christian. Before coming to Christ, the power was not \_\_\_\_\_. You could flip the switch all day long and darkness remained. After salvation, flipping the switch repelled the darkness. But if the switch was not turned on, darkness returned as in the days when there was no power.

The biblical concept of the “\_\_\_\_\_ life” is a true and wonderful one. “For me to live is Christ!” “Christ in me!” But nowhere does the Bible picture the exchanged life as a passive life. The idea that a Christian does not need to \_\_\_\_\_, does not need to “do” anything less his salvation become a matter of \_\_\_\_\_ rather than grace is a sad misunderstanding of what “Christ in me” really means.

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<sup>14</sup> For sin shall not have dominion  
over you,  
for you are not  
under law  
but under grace.

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Nowhere does the Bible say “Let go and let God...” The New Testament is full of \_\_\_\_\_ to believers as to what we are to do and how we are to live in this new life that Christ has given us. These words in Romans are really just the beginning point of such instructions. Choosing to be dead to sin and alive to God and yielding our members to righteousness instead of sin are the \_\_\_\_\_ places of a victorious life.

Because, it is not God’s will for sin to be in control of the life of His child. The believer is set free, so God wants him or her to \_\_\_\_\_ free. Because as followers of Christ, we are no longer under the \_\_\_\_\_ that while convicting us of sin and revealing our need for a Savior, had no \_\_\_\_\_ to cleanse or transform us. In Christ, we are under \_\_\_\_\_ through which we are forgiven, made right with our Maker, adopted into the Family of God, given an eternal home, and empowered to live lives that glorify our Lord without being \_\_\_\_\_ by the sin that so freely dominates all of the lost people of the world.

“It was June 18, 1815, the Battle of Waterloo. The French under the command of Napoleon were fighting the Allies (British, Dutch, and Germans) under the command of Wellington. The people of England depended on a system of semaphore signals to find out how the battle was going. One of these signal stations was on the tower of Winchester Cathedral. Late in the day it flashed the signal: "W-E-L-L-I-N-G-T-O-N---D-E-F-E-A-T-E-D-." Just at that moment one of those sudden English fog clouds made it impossible to read the message. The news of defeat quickly spread throughout the city. The whole countryside was sad and gloomy when they heard the news that their country had lost the war.

“Suddenly the fog lifted, and the remainder of the message could be read. The message had four words, not two. The complete message was: "W-E-L-L-I-N-G-T-O-N---D-E-F-E-A-T-E-D---\_\_\_\_\_---\_\_\_\_\_!" It took only a few minutes for the good news to spread. Sorrow was turned into joy, defeat was turned into victory!

“So it was when Jesus was laid in the tomb on the first Good Friday afternoon. Hope had died even in the hearts of Jesus’ most loyal friends. After the frightful crucifixion, the fog of disappointment and misunderstanding had crept in on the friends of Jesus. They had "read" only part of the divine message. "Christ defeated" was all that they knew. But then on the third day--Easter Sunday--the fog of disappointment and misunderstanding lifted, and the world received the complete message: "Christ defeated sin and death!" Defeat was turned into victory; death was turned to life!" --James S. Hewett

So some Christians still live in the fog of confusion over sin in the life of a believer, not knowing that the power of victory has come from the Savior to him, or not knowing that the power to such victory must be used by obeying the clear instructions of Scripture.

God, grant us victory!

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