

**Romans Chapter 6**  
**New American Standard Bible®**

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**Romans Chapter 6: 1-14**

**Believers Are Dead to Sin, Alive to God**

**<sup>1</sup>What shall we say then? Are we to continue in sin so that grace may increase? <sup>2</sup>May it never be! How shall we who died to sin still live in it? <sup>3</sup>Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? <sup>4</sup>Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life. <sup>5</sup>For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection, <sup>6</sup>knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin; <sup>7</sup>for he who has died is freed from sin. <sup>8</sup>Now if we have died with Christ, we believe that we shall also live with Him, <sup>9</sup>knowing that Christ, having been raised from the dead, is never to die again; death no longer is master 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. <sup>11</sup>Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus. <sup>12</sup>Therefore do not let sin reign in your mortal body so that you obey its lusts, <sup>13</sup>and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God. <sup>14</sup>For sin shall not be master over you, for you are not under law but under grace.**

Verses 1-11 Concern Dying to Live – Why we do it

Verses 12-14 Concern How we practice the faith

Does “Once Saved, Always Saved” mean we can go on Sinning?

As strange as it seems, or maybe it doesn't, this question comes up at times. People accept Christ as their savior, ask him to come into their lives and then go about leading their lives as if nothing has changed. If they were serious when they asked Jesus to come in, they evidently never considered that his offer “Come unto me” also included his invitation to “Stay with me”.

## Paul's Argument

Paul quickly addresses this question regarding sin in the life of the saved.

**<sup>1</sup>What shall we say then? Are we to continue in sin so that grace may increase? <sup>2</sup>May it never be! How shall we who died to sin still live in it?**

**(How can you do this?)**

I am certain there could be (was) no greater statement of rejection in Paul's vocabulary than the words,

**"May it never be!"**

If there were stronger or more emphatic words, I am certain Paul would have used them. While it is true that the Grace of God forgives our past sins and our present sins and future sin, there is no scripture anywhere that suggests we should continue as we were in the past. We need to understand as we fight with the desire to sin (our old nature) that scripture indicates just the opposite. At salvation, we become new creatures. The past (our old nature) is behind us and we move into the light of life anew.

Having contrasted the old man (Adam) and the new man (Jesus) in Chapter 5, Paul will use Chapter 6 to cover the questions of sin in the believer's life. As a side note, Chapter 7 will cover the questions regarding the Ten Commandments and their relation to our lives. Then in Chapter 8, Paul will return to his discussion of Adam and Jesus Christ.

We should note that Paul's question is stated very logically. **"Should we go on sinning so that grace may increase?"** In other words, If Jesus died for all sin and it was God's will that our sins be covered over through the sacrifice Jesus made, is there any reason to avoid sin? Should we even worry about them?

In no uncertain terms, Paul says "no" to a lifestyle that OKs a practice of everyday, habitual sin. In fact, his response is bluntly stated. The NIV translates him as saying **"By no means!"** The literal Greek translation is, **"May it never be!"** A more general translation might be **"Absolutely not!"** Looking at other translations, the King James Version sounds horrified: **"God forbid!"** The Phillips translation emphatically says, **"What a ghastly thought!"** The New English Bible puts it very simply, **"No, no."**

What is Paul's reasoning behind his opinion?

**"We died to sin; how can we live in it any longer?" (NIV)**

This does not mean that sin is dead within us (that we cannot sin). Death and sin came to us from Adam. Life and deliverance come to us from Christ. In his statement, Paul tells us that through Christ we have died to the death and sin that Adam brought through his disobedience. There is no reason for us to continue living in that death. We have been delivered from it by Christ, who cancelled out what happened in Adam.

The American Standard translation makes it clear what Paul believed:

**"How shall we who died to sin still live in it?"**

Perhaps how we live (what comes out of us) is dependent on what fills us. If we are filled with Christ, then Christ like things will come from us and we will cease to live in sin and live a life of worth. If we are filled with Adam like things, then those things will come from us and we will continue to live a worthless life that is dying to sin. I believe it was CS Lewis who said, **"If I absolutely fill my life with Christ, I find there is no room in it for sin."**

**Can't you remember what happened to you when you were baptized?**

Paul continues, using baptism to enforce his argument. In this, he gives us the wonderful words of assurance used by so many Pastors during the ordinance of baptism:

**<sup>3</sup>Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? <sup>4</sup>Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.**

This is the picture that Baptism (of water and the Holy Spirit) paints. As we are baptized into Christ Jesus, we are baptized into his death. Having died (willingly- to sin) with him and having been buried (symbolically) with him, we then rise (spiritually) with him from the death, so that as Paul writes: “...**we too might walk in newness of life.**”

To me, the new walk we obtain is a walk with the Holy Spirit that we receive when we accept Christ – The baptism of the Holy Spirit that occurs when we allow it to enter into our lives. John the Baptist said exactly this. **“I indeed baptize you with water, but there comes One after me, greater than I, who will baptize you with the Holy Spirit,” (John 1:33 NIV).**

When we receive that greater baptism from Jesus, we walk in the newness of life that Paul mentions. This is what Paul wrote to the church in Corinth:

**“For we were all baptized by one Spirit into one body -- whether Jews or Greeks, slaves or free -- and we were all given the one Spirit to drink,” (1 Corinthians 12:13 NIV).**

We are baptized by one Spirit, into one body – Christ. The first real documented experience of this baptism of the Spirit is recorded in Acts, on the day of Pentecost.

A part of the great mystery of acceptance and salvation is that the moment we ask Christ to come into our lives and become our Lord, we become an actual part of what he did two thousand years ago. We die with him and are buried with him and arise to walk with him in the newness of life.

Can we go on sinning once that has happened? Paul says, “No, no”. How can we be certain?

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

Paul uses a botanical word here to show our union with Christ. He says we ‘become united with Him’ This is the term used for grafting plants and means “to graft a branch onto another”. What Paul indicates is that we are grafted onto Christ “in the likeness of his death” and therefore “certainly we shall also be in the likeness of his resurrection”

In grafting, the life from the trunk flows into the grafted shoot and nurtures it to the point where you can’t tell the graft from the trunk. The life is fully shared. It is the same when we unite with Christ. There is no picking or choosing. We can’t die with Christ and not also be resurrected with him. Once we are united we are in Christ and he is our life from that point on. That is what salvation and Lordship was intended to be, a grafting of ourselves onto Christ.

So, when we die with Christ, we die to sin with him:

**<sup>6</sup>knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin; <sup>7</sup>for he who has died is freed from sin.**

Christ was crucified. We - our old self (the sin of the condemned Adam that is in us) has been crucified, too. Our natural tie to Adam was broken by our death with Christ and in that death our spirit was freed from sin (our body of sin) at that point. As Paul wrote, when we died with Christ, our spiritual self became free from our body of sin and we were slaves to sin no more.

Biblically we are spirit, dwelling in human body. That spirit, the part of us that is eternal, is what becomes free when we die with Christ.

Interesting thoughts from Pastor Ray Stedman regarding our life after salvation:

From here on, we do not have to sin. If we do, it is because we allow it to happen. But we are no longer slaves to sin. The body is the means by which we are tempted to sin. There is nothing inherently sinful about our bodies -- they are perfectly all right -- but somehow an alien power remains in them, and that is where we are tempted all our life long.

When you sit at the table to eat, you are satisfying a very normal appetite that God gave to your body. It needs food; it needs replenishment of energy. There is nothing wrong with eating. But when we get to the table and find plenty of food on it, each one of us has something within us that makes us eat too much. We eat more than we should. We say that we have a weight problem. What we really have is a sin problem. There is this sin within us that wants to take a natural function of the body and push it beyond what it ought to -- and thus it becomes sin. That is why, when we sit at the table, many of us are going to sin by becoming gluttons... We are all tempted this way because sin, as a principle, is still in control of the functions of the body. But our spirit opposes it, and we don't have to give in. That is the point.

The body requires rest from time to time. The body of Jesus grew weary and needed rest. But somehow there is in us a principle that wants to overindulge, and we become lazy, slothful, apathetic. We want other people to work and to serve us while we rest. This is so natural that it is even hard to know when we go over the line.

The mind, that amazing instrument of the body, functions in such a way as to reason and to logically deduce and to produce an amazing variety of inventions and technological advances. Yet the mind, with its ability to think and reason, can easily move beyond what it should into evil thoughts and prideful reactions and attitudes of jealousy and lust. We sin with our minds.

Consider the tongue, that member of the body that is so little, James says, yet can be "set on fire by hell," {James 3:6 NIV}. With our tongues, designed to be that by which we bless God, we curse him instead. The tongue is like the rudder of a ship, that turns the whole life in the wrong direction because of the words that we speak.

Consider the glands and hormones. Physiologists tell us that they are linked somehow with our actions. Just as the brain is linked with the mind, so the glands are linked with emotions. They are responsible for the way we feel, often. They pour out hormones into the bloodstream and affect the body. Some hormones make us over-react. Instead of normal fears that are designed to protect us from evil, we become paranoid, worried, filled with anxiety; we become lustful and indulge in wrongful attitudes. We become angry, so that we hate and feel jealousy. We indulge in what the Bible calls "inordinate affections," {Colossians 3:5 KJV}. Even our loves become twisted. That is sin in the body -- no longer in the spirit, but in the body. I don't have to describe this in terms of our sexual appetites. These are normal, legitimate, valid appetites, made by God to be satisfied; but something within us wants to satisfy them too soon, or with the wrong person, or sometimes in the wrong way.

That is where evil comes from -- the body, not the spirit...The regenerated spirit cannot sin. It is born of God and it cannot sin. It has been set free of sin in order that we may begin to exercise control over the body of sin, so that it may be rendered inactive and we no longer need to be slaves to sin. Not only have we been set free to choose not to sin, but a new power to resist sin has been given to us.

As we die with Him, likewise, we are resurrected with him, to life eternal with him:

**<sup>8</sup>Now if we have died with Christ, we believe that we shall also live with Him, <sup>9</sup>knowing that Christ, having been raised from the dead, is never to die again; death no longer is master 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.**

This new life with Christ is a life we live to God. Once again, from Ray Stedman:

"Once we have reckoned ourselves dead to sin with Christ, there is nothing left but to go on to life. Jesus does not go back into sin; he does not go back into death. Sin and death are over, as far as we are concerned, because that is what is true of Jesus. He lives now, and he lives under the will and by the power of God. Therefore, Paul says, the same thing is true in our lives. Not only do we need to recognize that we died to sin with Christ, but also that his life is in us now. His power is available to us. When we decide not to sin, we have the power to carry it out, because Christ is living in us."

**<sup>11</sup>Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.**

## Paul's first request for anything from his brothers and sisters in Rome

For the first time in his letter to the Church in Rome, Paul asks them (and us) to do something (he gives an exhortation). In fact he asks them to do two things:

**<sup>11</sup>Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.**

1 - Consider yourselves dead to sin.

## 2 - Consider yourselves alive to God in Christ Jesus

When we are tempted, we need to realize we do not have to obey sin. We can refuse it. We can refuse because we have His power within us to allow us to offer our bodies to God for His purposes. That is not to say that there won't be a struggle, because the power of sin is strong, but that which is exercised becomes strong, and as we turn away from sin, our strength to turn grows ever stronger with each trial we endure. We need only remember that God is within us and has more than adequate power for each trial we encounter.

**<sup>12</sup>Therefore do not let sin reign in your mortal body so that you obey its lusts, <sup>13</sup>and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God. <sup>14</sup>For sin shall not be master over you, for you are not under law but under grace.**

What do we do when we encounter a trial (opportunity to turn away from Christ and sin)?

- 1 - "Present yourselves to God as those alive from the dead"
- 2 - Present yourself as an "Instrument of righteousness to God"
- 3 - Realize that "you are not under law, but under grace."

### **This is our Declaration of Independence:**

**<sup>14</sup>For sin shall not be master over you, for you are not under law but under grace.**

The Law produces condemnation. Pastor Ray Comfort writes that the Law was written "to show us our total lostness and hopelessness without Christ." The Law says that unless you live up to this standard, God will not have anything to do with you. We have been so engrained with this that when we sin, even as believers, we think God is angry and upset with us and he doesn't care about us. We think that way about ourselves, and we become discouraged and defeated and depressed. We want to give up. We say. "What's the use?"

But Paul says that is not true. We are not under Law. God does not feel that way about us. We are under grace, and God understands our struggle. He is not upset by it; he is not angry with us. He understands our failure. He knows that there will be a struggle and there will be failures. He also knows that he has made full provision for us to recover immediately, to pick ourselves up, and go right on climbing up the mountain. Therefore we don't need to be discouraged, and shouldn't be.

Sin will not be our master because we are not under law and condemnation, but under grace. We struggle, and we fail, but we have the covenant that pulls us back to God for His forgiveness and there we can see how much He loves us and that he is not angry or upset with us and so we go on from there, in His grace.

Here is what God says to us:

**<sup>14</sup>For sin shall not be master over you, for you are not under law but under grace.**

**Quotes:**

“It is not Mt. Sinai (the Law), but Mt. Calvary (The death of Christ) that makes saints”

“It is not what God will do to you, but what He has done for you.”