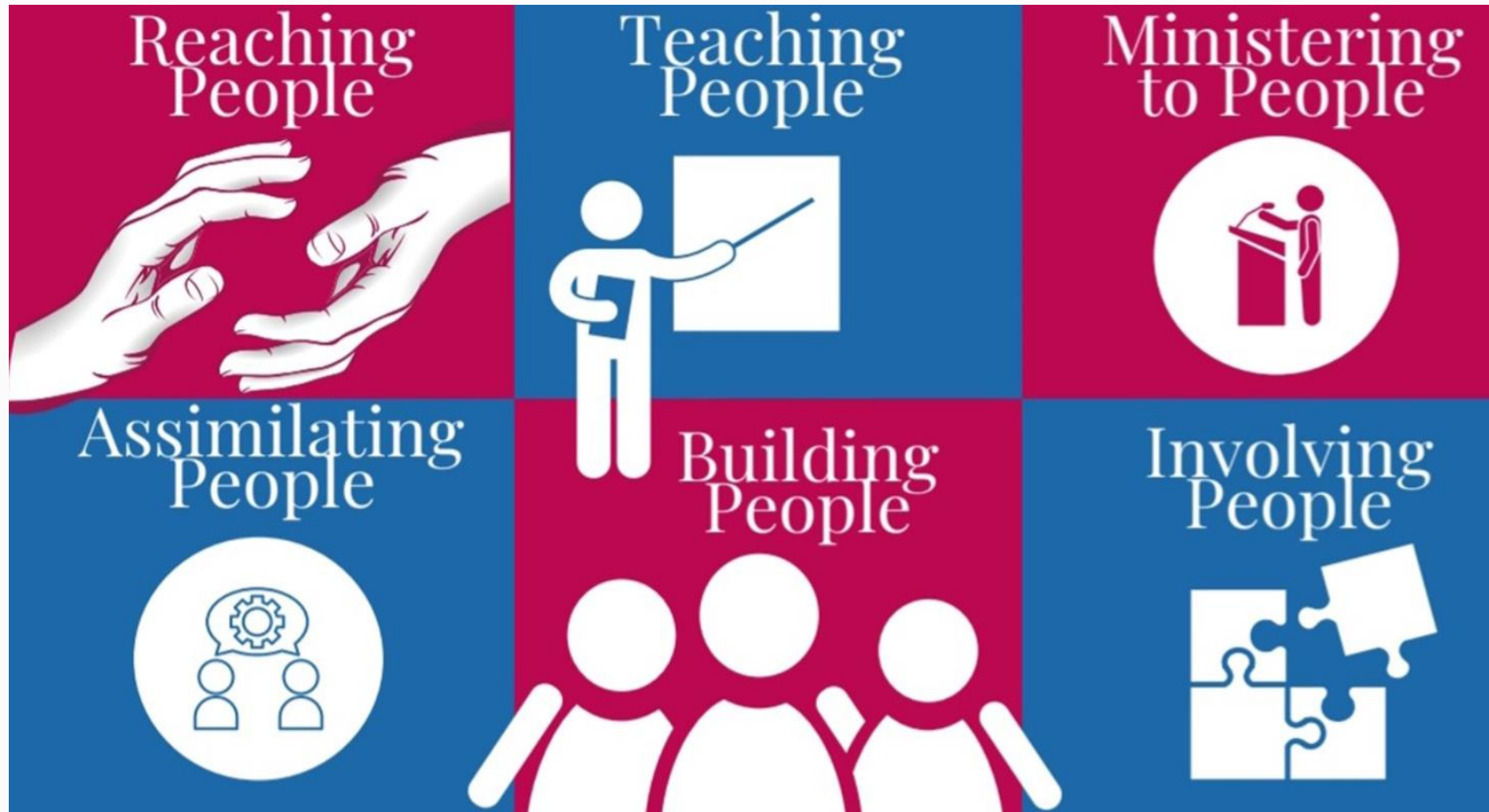




Faith and Love C.O.G.I.C
Sunday School

Lesson 9 August 2, 2026
DEATH BECOMES LIFE

SUNDAY SCHOOL CORE VALUES



SUNDAY SCHOOL RESPONSIVE READING

Superintendent/Teacher: Behold how good and how pleasant it is for brethren to dwell together in unity. **Psalm 133:1**

School/Class: But do not forget to do good and to share, for with such sacrifices God is well pleased. **Hebrews 13:16**

Superintendent/Teacher: All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. **2 Timothy 3:16**

School/Class: Your word is a lamp to my feet and a light to my path. **Psalm 119:105**

SUNDAY SCHOOL RESPONSIVE READING

Superintendent/Teacher: Let each of you look out not only for his own interests, but also for the interests of others. **Philippians 2:4**

School/Class: He who has a generous eye will be blessed, for he gives of his bread to the poor. **Proverbs 22:9**

Superintendent/Teacher: Therefore he says: “When He ascended on high, He led captivity captive and gave gifts to men.” **Ephesians 4:8**

School/Class: As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God. **1 Peter 4:10**

SUNDAY SCHOOL RESPONSIVE READING

Superintendent/Teacher: For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ. **1 Corinthians 12:12**

School/Class: For as we have many members in one body, but all the members do not have the same function. **Romans 12:4**

Superintendent/Teacher: By this all will know that you are My disciples, if you have love for one another. **John 13:35**

School/Class: For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another. **Gal. 5:13**

SUNDAY SCHOOL RESPONSIVE READING

ALL:

But grow in the grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

2 Peter 3:18

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- Bible Basis: Romans 6:1-4, 12-14, 17-23
- Bible Truth: Christ provides freedom from sin and believers can be slaves of righteousness, and thus receive sanctification and eternal life.
- Memory Verse: “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 the newness of life” (Romans 6:4)
- Lesson Aim: By the end of the lesson, we will: RECALL Paul’s explanation that accepting Jesus frees one from sin while it enslaves them to righteousness and gains them eternity; CONNECT being baptized into Christ with giving up sin and renewing creation; and RENEW our baptismal commitments.
- Background Scriptures: [2 Corinthians 5:17-21](#); [Romans 6](#) – Read and incorporate the insights gained from the Background Scriptures into your study of the lesson.

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Romans 6:1-4, 12-14, 17-23 KJV

- 1** What shall we say then? Shall we continue in sin, that grace may abound?
- 2** God forbid. How shall we, that are dead to sin, live any longer therein?
- 3** Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?
- 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.
- 12** Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.
- 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.
- 14** For sin shall not have dominion over you: for ye are not under the law, but under grace.

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Romans 6:1-4, 12-14, 17-23 KJV

17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

18 Being then made free from sin, ye became the servants of righteousness.

19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

20 For when ye were the servants of sin, ye were free from righteousness.

21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

LIGHT ON THE WORD

Baptism. Baptism is cleansing through water immersion. It was the ritual for non-Jews to convert to Judaism. It initiated their life in God by symbolically washing away their Gentile ways and turning their life toward His commandments. This ritual is related to Levitical law, which required cleansing from impurities. John espoused a similar ritual as he preached a baptism of repentance and renewal, and later Jesus did as well, as a command for all those who would become initiated into the Christian faith.

LIGHT ON THE WORD

Slavery. In the Greco-Roman world, slavery was quite common. As much as one-third of the urban population of the Roman empire is thought to have been made up of slaves. Slaves could be acquired through warfare, piracy, kidnapping, seizing infants, and criminal sentencing. Unlike slavery in the antebellum American South, this type of slavery was not based on race. Slaves could buy themselves out of slavery and also be freed through their master's own free will. Nevertheless, while enslaved, the slave was the master's property and was forced to do the master's bidding. It is this picture of slavery that permeates many of Paul's writings, where he refers to himself and other believers as slaves to Jesus Christ.

LIFE NEED FOR TODAY'S LESSON:

AIM: We will understand how people often give in to do
wrong.

INTRODUCTION

Faith, Peace, and Joy!

In Romans, Paul outlines the Gospel that he preached throughout the Roman empire. He clearly shows the need for the Gospel by painting a picture of the sinful Gentile world as well as the equally sinful and hypocritical Jewish world. This picture shows that all are under sin and in need of God's grace. This grace has come to us in Jesus Christ. Paul explains that the Good News is that Christ died for all and everyone can be justified in God's sight through Him.

INTRODUCTION

Faith, Peace, and Joy!

He also explains how the Gospel is for all and must be received by faith. He then shows the effects of the Gospel in the believer's life. As we believe in the person and work of Christ, we have access to God and experience peace and joy, because we are now in Christ and have been freed from the condemnation that came through the sin of Adam. This is all because of grace, not works. Paul now demonstrates that although our salvation is based on grace, the believer must still honor the grace given through Christ by yielding to God and His righteousness, not sin.

BIBLE LEARNING

AIM: We will affirm that in Christ, people can
overcome temptation.

I. BAPTIZED AND RAISED TO THE NEW LIFE

Romans 6:1-4

Paul wants the believers to know that grace does not exempt them from righteous living. He anticipated that some would think continuing to sin would just further the effects of grace. He counters with the truth: if one has experienced the genuine grace of God, they could not do things that displease Him. He further supports this claim by asking a rhetorical question concerning the believer's union with Christ in baptism. This union with Christ in baptism is given as the foundation for the following passage concerning living righteously.

I. BAPTIZED AND RAISED TO THE NEW LIFE

Romans 6:1-4

Baptism is symbolic of the believer's union with Christ and His work; just as Christ was buried, the believers are also "buried" in the water of baptism, and the power of sin is buried with them. Those who are baptized is raised from the water to "walk in the newness of life" (v. 4), They are called to live and walk in a different way than before, outside the influence of sin.

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**I. BAPTIZED AND RAISED TO
THE NEW LIFE**

Romans 6:1-4

1 What shall we say then? Shall we continue in sin, that grace may abound? 2 God forbid.
How shall we, that are dead to sin, live any longer therein?

Here Paul enlists rhetorical questions to lead into the next section of his argument. In Romans 6, he outlines the different position the believer is placed in as a result of God's grace. In the previous chapter, Paul showed how sin magnifies grace, saying that this could be taken as a license to sin. Here he shows that grace – far from being an encouragement to sin – is actually an impediment to sin.

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**I. BAPTIZED AND RAISED TO
THE NEW LIFE**

Romans 6:1-4

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

Christ's death and resurrection in the Gospel are much more than historical facts and the basis for Christian doctrine; they are the personal experiences of all true Christian believers. What does it mean to be baptized into Christ? Many commentators believe that the phrase "baptized into Christ" implies that union with Christ is a direct result of baptism. In [Romans 3-5](#), Paul argues that justification is by faith alone. It is inconceivable that the apostle would now make the work of baptism the means of justification. The context clearly indicates that Paul is evoking the symbolism of baptism rather than the physical act. In this case, the word "into" speaks to the effect, not the cause, of our union with Christ.

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**I. BAPTIZED AND RAISED TO
THE NEW LIFE**

Romans 6:1-4

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

Baptism is a physical act that symbolizes the spiritual reality appropriated by faith. All believers are inwardly (by faith) and outwardly (symbolized by baptism) placed into personal union with Christ, meaning we are united to Christ in both His death and His resurrection. Christ died once for all to cover all sin (see v. 2). The phrase "dead/died to sin" occurs three times in Romans 6; two times referring to believers (vv. 2, 11), and one time to Christ (v. 10). Because of our union with Christ, we died to sin in the same way that Christ died to sin.

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**I. BAPTIZED AND RAISED TO
THE NEW LIFE**

Romans 6:1-4

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

Since Christ did not have a sinful nature, He was never sensitive to sin in the first place; therefore, He could not become insensitive to it. So how did Christ die to sin? Christ died to sin in the sense that He bore the penalty for our sins. Paul soon says that the "wages of sin is death" (v. 23). Jesus paid the penalty for all of our sins. Death has no claims or demands on Christ or our union with Him. The wage has been paid; the account has been settled once and for all.

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**I. BAPTIZED AND RAISED TO
THE NEW LIFE**

Romans 6:1-4

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

We are dead to sin. We generally misunderstand death; it is often equated with the physical effects of death, where the senses cease to operate and the dead person cannot respond to physical stimuli. This concept leads to the false notion that those who are dead to sin are no longer sensitive to temptation and therefore cannot respond to sin. In this view, our "old nature" was somehow actually supernaturally crucified with Christ on the Cross. However, careful observation of the text points out the flaws of this view. When a person dies, the spirit separates from the body. In fact, when the New Testament speaks of death, it generally refers to separation. The spiritually dead are those people separated from God. To be "dead to sin" in this case means to be separated from the penalty of sin.

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**I. BAPTIZED AND RAISED TO
THE NEW LIFE**

Romans 6:1-4

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.

The rite of baptism has changed over the centuries and varies for different Christian traditions, but the symbolism remains the same. When the convert enters the water, it symbolizes that the person is "in Christ." The immersion shows that the person is "buried with him," and his or her emergence from the water demonstrates understanding of being raised up from the dead and walking in the "newness of life."

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**I. BAPTIZED AND RAISED TO
THE NEW LIFE**

Romans 6:1-4

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.

"Newness of life" means that believers are to live their present lives as resurrected creatures. The verb for "walk" (Heb. *peripateo*, **peh-ree-pah-TEH-oh**) is in the subjunctive mood, which implies that our living out the resurrection life is a potentiality and possibility, not an accomplished fact. This is something that the believer must choose to do based on the new reality of being planted in Christ's death and resurrection.

II. FREED FROM SIN'S POWER

Romans 6:12-14

Followers of Christ were once under the reign or control of sin, unable to break free from the lusts that sin produced in their hearts and under the sway of a different master. Sin ruled over their lives, and they could do nothing about it. Now sin no longer reigns over the believers' lives; they do not have to obey its desires. So Paul exhorts them to take this truth and make it reality.

II. FREED FROM SIN'S POWER

Romans 6:12-14

This is coupled with another exhortation to take our body parts and make them instruments or weapons of righteousness instead of unrighteousness. We are to present our bodies to God, which is the same language of Romans 12:1, in which Paul exhorts believers to present their bodies as living sacrifices. Those who believe in Christ are alive, and the old life of sin no longer has sway over their actions.

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II. FREED FROM SIN'S POWER

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

Disobey Sin

Romans 6:12-14

Paul exhorts the believer to not let sin reign (Gk. *basileuo*, **ba-see-LEW-oh**) or to control completely as king. Bodies are described as mortal (Gk. *thnetos*, **thnay-TOSE**), or subject to death. This is indicative of Paul's understanding of the role of the body. It is subject to death and is temporary, the site of sin or righteousness. To let sin control us as king is to obey its lusts (Gk. *epithumia*, **eh-pee-thoo-ME-uh**), inordinate, self-indulgent cravings. These lusts compete with the proper affection for God.

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II. FREED FROM SIN'S POWER

Disobey Sin

Romans 6:12-14

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.

The government analogy is then changed to a warfare analogy. Our "members" refers to our collective body parts. These are to be yielded (Gk. *paristemi*, **pah-REESE-tay-mee**) or presented as instruments (Gk. *hoplon*, **HOP-lon**) of righteousness. "Instruments" is the word used for any tool, but especially a weapon. The picture is of soldiers presenting arms and ready for battle, but this battle is not physical but spiritual. We are to present ourselves to God as those spiritually alive from the dead.

II. FREED FROM SIN'S POWER

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

Disobey Sin

Romans 6:12-14

Sin is not supposed to have dominion (Gk. *kurieuo*, **koo-ree-EW-oh**) or exercise control over the believer as a master. This signals a change in Paul's analogies to that of the servant/master relationship. The basis for this statement lies in the fact that the believer is "not under the law," which refers to the Mosaic Law and all its stipulations. Believers no longer function under the realm of the law which brought condemnation. Now they live within the realm of grace (Gk. **charis**, *KHAH-reese*). This is the unmerited favor of God, and the vehicle for true righteousness through Jesus Christ.

III. MADE A SERVANT OF RIGHTEOUSNESS

Romans 6:17-23

Now Paul points us toward the past. Believers can thank God that they "were servants of sin" (v. 17). The key word is "were," past tense; that occupation is no more because they have obeyed the entire doctrine that was delivered to them, and have become servants of righteousness. In the earlier verses, the picture is one of soldiers presenting themselves for battle as they present their bodies as weapons of righteousness. The current picture is one of slaves presenting themselves as ready for service. They are freed from sin, not to be their own masters, but for their new master: Jesus Christ.

III. MADE A SERVANT OF RIGHTEOUSNESS

Romans 6:17-23

By contrasting their former lives of being "servants to uncleanness and to iniquity," Paul presses further into the example of a servant and puts the argument in terms that they can understand. He states that just as they were servants to sin, now their loyalty and allegiance are to righteousness toward a growing holiness. Serving sin made them free from the obligation to do right, but they did not profit from their sin. Now they look on those things as shameful because the end was death. Because they serve God through righteousness, holiness and eternal life are the fruit of their service. Paul concludes with contrasting the two different lifestyles: The lifestyle of sin only brings about death, while God's gift is eternal life. The old creation life brings us nothing but death and decay, while God's gift of eternal life motivates us to live according to the righteousness of the new creation.

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III. MADE A SERVANT OF RIGHTEOUSNESS

Servants of Righteousness

Romans 6:17-23

17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. 18 Being then made free from sin, ye became the servants of righteousness.

An exclamation of thanksgiving interrupts the flow of thought in these verses. Paul thanks God that the Roman Christians, who were once servants (Gk. *doulos*, **DOO-lohs**) of sin, are no longer obeying sin as their master. The word *doulos* can also be translated "slave," which would bring to the Romans' minds the slavery of those days, where someone was owned by someone else and his or her livelihood and purpose was determined by his or her owner. To be a slave of sin was to be owned by it and do its bidding. Now the Roman believers are obeying the form (Gk. *tupos*, **TOO-pohs**) of doctrine delivered to them. The word "form" is a pattern to imitate. The teaching or doctrine was delivered to them, and now they obey it from the heart (Gk. *kardia*, **kar-DEE-ah**), which is the center and seat of their intellect, emotions, and will. This resulted in being free from sin's power and becoming servants of righteousness.

III. MADE A SERVANT OF RIGHTEOUSNESS

Servants of Righteousness

Romans 6:17-23

19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

Paul has used so many different analogies for salvation, he explains, because of the weakness of the Romans' flesh. Their natural limitations caused him to use word illustrations they could understand, and in verse 19, he continues to drive the point home. He continues and urges them to present themselves as slaves to "righteousness unto holiness." The word "unto" (Gk. *eis*, **ACE**) indicates that presenting themselves as servants of righteousness will lead toward holiness (Gk. *hagiasmos*, **ha-gee-oss-MOSE**), or sanctification. This is quite the opposite of presenting themselves as servants of uncleanness (Gk. *akatharsia*, **ah-ka-thar-SEE-uh**), which can describe any kind of sexual or moral impurity, but especially sexual sins in the New Testament. Another synonym for the word is "filth."

III. MADE A SERVANT OF RIGHTEOUSNESS

Servants of Righteousness

Romans 6:17-23

20 For when ye were the servants of sin, ye were free from righteousness. 21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. 22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. 23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

The things that were done as servants of sin made the Roman Christians ashamed (Gk. *epaischunomai*, **eh-pies-KHOO-no-my**). This is a strengthened form of the normal verb "to be ashamed" and indicates the utter shame the Christians would feel over their past sin. These things produced no fruit (Gk. *karpos*, **kar-POCE**), which metaphorically stands for any benefit or advantage.

III. MADE A SERVANT OF RIGHTEOUSNESS

Servants of Righteousness

Romans 6:17-23

20 For when ye were the servants of sin, ye were free from righteousness. 21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. 22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. 23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

The fruit that comes from being a servant of God leads to holiness and everlasting life. In contrast, the wages (Gk. *opsonion*, **ope-SO-nee-on**) or reward for sin is death. The gift (Gk. *charisma*, **KHAH-reese-ma**), or gracious act, of God is to bestow eternal life on the believer.

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LIGHT ON THE WORD

New Life

Baptism is a symbol of the new creation and life in the Kingdom of God, which is devoid of the effects and influence of sin and radically different from the fallen, old creation.

BIBLE APPLICATION

AIM: We will understand that renewing our commitment to Christ gives us an opportunity to reconnect and strengthen our relationship with Him.

BIBLE APPLICATION

God is often seen as a stern judge sitting on a throne in Heaven. Many imagine Him as looking down on us to see if we have done something wrong so He can zap us. This is far from the truth. Jesus died and rose from the dead so we can have a better picture of God. We are no longer under the expectations of the Law, but called to grace, God's unmerited favor. For the believer, this motivates all of the good that we do for God. We do not need to practice righteousness in order to escape hell and judgment, but because we have already escaped hell and judgment. We yield ourselves to God because Jesus' sacrifice means so much for us.

STUDENT RESPONSES

AIM: We will seek ways to rejoice in knowing that our baptism in Christ is a way to acknowledge that Jesus frees us from sin.

STUDENT RESPONSES

Righteousness is more than just about avoiding bad things; it is also about doing good things. There are not only sins of commission but also omission. On a sheet of paper, write "Slave of Sin" and "Slave of Righteousness" at the top. Next draw a vertical line between them all the way down the middle of the paper. On the side under "Slave of Sin," write sins that you will avoid, and on the "Slave of Righteousness" side, write down positive actions you will do this week to live a righteous life.

Prayer

Thank You God for freeing us from sin.

Your righteousness allows us to choose freedom in You and serve Jesus. Your love and faith are evidence of your kindness for all of Your creation.

In Jesus' Name we pray.

Amen.

Next Sunday
August 9, 2026
Lesson 10
“Safe in God’s Love”
Romans 8:28-39