

Sermon Topic: **A New Life In Christ** by Pr Alan Ang

Sermon Text: **Romans 6: 1 – 14**

Introduction

- On 30 Sep, Pastor Lynette preached on how you can obtain Salvation. She quoted from Romans 10:9-10: If you declare with your mouth, “Jesus is Lord,” and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you profess your faith and are saved.
- Today, progress it further – upholding declaration & challenging us on to greater faith, and above all, believing we are justified & saved.

Romans 6: 1 – 5

¹ What shall we say, then? Shall we go on sinning so that grace may increase? ² By no means! We are those who have died to sin; how can we live in it any longer? ³ Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death? ⁴ We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life. ⁵ For if we have been united with him in a death like his, we will certainly also be united with him in a resurrection like his.

- During the time of Jesus & apostles' ministries, baptism usually followed closely after a convert professed the faith, perhaps because of intense persecution then. Or, could be a calling by the Holy Spirit or a pronouncement by an apostle. Or, in case of John the Baptist, he preached a baptism of repentance.
- Contrast this with usual understanding of baptism, or rites of baptism – application of the sprinkling of water or immersion into water.
- In both cases, the in-filling of the Holy Spirit is always there. The two are distinct from each other: one is visible, the other is invisible; one is a human act that washes the body clean while the other is an act of the Holy Spirit done in the soul.

John Wesley on Baptism:

“The new birth is represented by baptism which is the beginning of a complete restoration to life.”

A New Life in Christ: Three aspects (shown by baptism rites)

- 1) The Christian, i.e. the believer
- 2) The Crucifixion of the Christian/believer
- 3) The Consecration of the Christian/believer

1) THE CHRISTIAN (Romans 6:1-5)

- v. 1-2: Rhetorical question “go on sinning so grace may increase” answered with emphatic “By no means!”
- Paul was writing to a community in Rome who were divided about the degree to which the Old Testament Law should continue to guide believers. Explored the problem of human sin, the solution provided in the cross, and the assurance of the glory that a living relationship with Christ provides.
- Nonsense/illogical for a believer to say: I sin, God forgives, He gets all the glory.
- Christians who have gone through rites of baptism – or, in Wesley's words, believers who have begun a complete restoration to life – identify with Christ.
- Our union with Christ gives us a new identity. Those who have received grace have died to sin. Certificate of death is the believer's baptism.

- All of us have been baptized into Christ, into His death. Being baptized into Christ means that we identify with His cause and His purpose. Baptism marks death of an old way of life.
- 1 Corinthians 10:1-2 – Paul wrote about the identity of Israelites after they left Egypt – all were under the cloud and passed through the sea; all baptized into Moses in the cloud & sea. When they followed God’s directions, they were separated from Egypt & separated on to Moses – from slavery to freedom. Israelites’ baptism was separation from a painful past to identification with a better future. The past of slavery was dead and a new life of freedom became the present reality.
- Baptism not only marks the end of a past life. It also identifies believers with the One who died – buried with Christ, united with Him in death (V. 4)

Summary

- **Conversion – we no longer live in sin**
- **Complete – we are dead to sin; can’t live in it any longer**
- **Christian – when accept Christ, baptized into His death**
- **Character – buried in baptism (a “coming up” out of the water)**
- **Christ-like – share His death and resurrection**

2) THE CRUCIFIXION (v. 6—11)

Romans 6: 6-8

⁶ For we know that our old self was crucified with him so that the body ruled by sin might be done away with, that we should no longer be slaves to sin— ⁷ because anyone who has died has been set free from sin. ⁸ Now if we died with Christ, we believe that we will also live with him. ⁹ For we know that since Christ was raised from the dead, he cannot die again; death no longer has mastery over him. ¹⁰ The death he died, he died to sin once for all; but the life he lives, he lives to God. ¹¹ In the same way, count yourselves dead to sin but alive to God in Christ Jesus.

- Old self/The old man – speaks of our humanity, identifying us by our relationship with the first Adam – natural person we were before our union with Christ. Since Adam & Eve and their Fall in Garden of Eden, humankind suffered spiritual & physical death, both in their bodies and relationship with God.
- In this fallen world, our just & gracious God continues to sustain humankind for all long as they are on earth. Why? All about grace and God’s righteousness and His desire for humankind to be reconciled back to Him.
- But, the glory of our union with Christ is not fully explained when we speak of being united with Him in death. Jesus did not simply die. He rose again.
- Because He rose again, we are united with Him not only in His death but also in His life.
- Death of the old self – not only frees us from the guilt of sin. It also frees us from the control of sin, free from the slavery of fear. The control of sin is NOT the sin itself since each and every one of us will continue to sin.
- How can the old self be not under the control of sin? Dead people do not sin; can’t make a dead person commit wrong things. We are dead, buried with Christ – we may continue to commit sin, but are not under the control of sin.
- Benefit of eternal security is not only in the future with Christ, who grants us temporal ability to live in Him while we are here.
- V. 6 – 10: directed towards giving believers a sense of security in an insecure world. Issues of fear, failures, strained relationships, sickness are prevalent, but eternal security should make us strive, sacrifice and willing to live for Christ today.
- The same power that raised Jesus from the dead now in-dwells and empowers us, i.e. the power of the Holy Spirit in us.
- In our present physical condition, Paul wants us to understand that all believers are spiritually united with the death of Christ. We will yield to temptations, but sin is a choice of our freedom and not a consequence of our slavery.

- By Christ’s resurrection and our living in Him, we are dead to sin and alive in Christ. We carry our cross daily, relying on the Holy Spirit to guide and lead us in the process of sanctification. The work of grace is gradual, progressive, and relates to conflict with and victory over indwelling sin. (ref. Romans 8:10 – 11)
- V. 6-9: Key aspects of the Passionality – identify with Jesus’ crucifixion, death, burial and resurrection. Believers are united with Christ in every of these situations – crucified with Him, died with Him, also live with Him.
- United with Christ, we experience all the events of His passion – shame, pain, mockery, betrayal as He carried the cross for us to Calvary. Our struggles, fears, failures – we die with Christ through His labored death up on the hill on the cross.
- But sin, creating all that shame, struggles and darkness, did not have ultimate control over Christ and did not determine the fate of His people because we are united with the One who rose from the dead and is seated with the Father.
- Jesus is our identity, security, and strength because the old self is dead and Christ’s life is now ours.

Summary

- **Death – Dead to self, means freedom from sin**
- **Delight – Old nature dead, but new life now**
- **Dominion – Death has no power over Christ**
- **Dedication – Dead to sin, alive in Christ**

3) THE CONSECRATION

- Since we are secured and loved in the grace of Christ, why bother to follow Christ and do what God wants?
- For those who are truly united with Christ, our union with Christ gives us a new calling.

Romans 6: 12-14

¹² Therefore do not let sin reign in your mortal body so that you obey its evil desires. ¹³ Do not offer any part of yourself to sin as an instrument of wickedness, but rather offer yourselves to God as those who have been brought from death to life; and offer every part of yourself to him as an instrument of righteousness. ¹⁴ For sin shall no longer be your master, because you are not under the law, but under grace.

- There is no such thing as a life redeemed with no responsibility to the redeemer. We have been redeemed and have a responsibility to the Redeemer.
- Paul’s instructions in 2 ways:
 - a) Negatively: Do not let sin reign in your mortal body; do not offer any part of yourself to sin as an instrument of wickedness. In other words, don’t give sin dominion over your life and don’t contribute to other’s sins or influencing others to sin.
 - b) Positively: Offer every part of yourself to Him as an instrument of righteousness. Believers are no longer under enslavement to sin.
- The incentive to live for God is that sin will have no dominion over us. By these instruments of righteousness, you are turning back the dominion of sin since the dawn of humankind.
- The consecration of your sinful body, buried with Christ... let the Holy Spirit sanctify your body in holy, righteous living, and let God take control of your body. With wonderful power and grace of our union with Christ, we possess security beyond sin, the ability over sin, and the incentive to fight sin. Such grace is not licence to sin, but real power to overcome it.

Summary

- **Sinful Body – Your body belongs to God**
- **Sanctified Body – Give your body to God for righteous and holy living**

Being under grace shouldn't in any way diminish our desire to live a life pleasing to God. In fact, God's grace made available to us should increase our desire to reject a sinful lifestyle for a godly life. This is what the Apostle Paul clarifies in Romans 6:1-14.