

Introduction

As a review, we started looking at walking in a worthy manner of our calling a few weeks ago. We have looked at walking humbly, walking patiently, and walking in unity. We saw the importance of being equipped by the five-fold ministry so that we could walk in our calling. Then, we saw how our walk after coming into a relationship with Christ is to be different than it was prior to knowing Christ. There is a transformation that must take place where we put off the old self and put on the new self.

In this transformation process, there is a major battleground that we all fight. Two weeks ago we looked at four stages of this battle. We must prepare or gird our minds for battle. Second, we must learn to clear the land of all the strongholds. Third, we must take every thought captive. Finally, we have to maintain control and dominion on the land that we have conquered. All of this is part of walking a renewed and transformed life.

Today is Easter Sunday. We celebrate the resurrection of Jesus Christ on Easter. Today, as we continue our mini-series on living a renewed life, we are going to look at the significance of Easter. We will look at the significance of the resurrection in our lives. We will look at putting to death the old self and being resurrected to new life. The picture that we have for this is baptism. There are a number of significant things that happen in baptism that are important to our discussion in putting off the old and putting on the new self. These are important in our walk with Christ. Therefore, we are going to look at the significance of Easter this morning, which is the death and resurrection of Christ, which is pictured and celebrated in the sacrament of baptism.

There are two sacraments or rituals that the Protestant church practices: the Lord's Supper and baptism. Right before Christ was crucified, Matthew writes that Jesus shared the Lord's Supper with His disciples. He told them that the bread was His body and that the cup was His blood and the new covenant. Paul shares with us in 1 Corinthians that when we take the Lord's Supper, we remember what Christ has done and proclaim the Lord's death.

(Matthew 26:26-30) "And while they were eating, Jesus took some bread, and after a blessing, He broke it and gave it to the disciples, and said, "Take, eat; this is My body." {27} And when He had taken a cup and given thanks, He gave it to them, saying, "Drink from it, all of you; {28} for this is My blood of the covenant, which is poured out for many for forgiveness of sins. {29} "But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom." {30} And after singing a hymn, they went out to the Mount of Olives."

(1 Corinthians 11:24-26) "and when He had given thanks, He broke it, and said, "This is My body, which is for you; do this in remembrance of Me." {25} In the same way He took the cup also, after supper, saying, "This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me." {26} For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes."

The second sacrament that we have is baptism. Paul gives us a basic understanding of baptism in Romans 6. It is not comprehensive, but it gives us the essentials. This morning we are going to look at baptism and why it is vital for us in living a renewed life.

Our text today is found in Romans 6:1-14.

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

1. **Baptism is how believers identify with Christ.**

Notice that believers are baptized in Christ's death. Paul says that believers are united with Christ in His death. In baptism, we are buried with Him. As we are put into the water, it is a picture of being buried with Him. But, Paul does not stop there. We are also united with Christ in His resurrection. Just as Christ was raised from the dead, we are raised with Him to a new resurrection life. When we come up out of the water, it is a picture of being raised from the dead, and coming out of the grave. As Christ had a new resurrected body, we are to have a new life. Our life is not to be characterized by our old self, but it is to be a new resurrected life, a new self. In baptism, there is a clear identification of believers with Christ in both His death and His resurrection.

a. **Baptism is identifying with Christ's death.**

Paul says that all of us who have been baptized into Christ Jesus have been baptized into His death. Baptism is a picture of us identifying with the death of Christ. As we are buried in the water, we identify with the death and burial of Christ.

In Galatians 5:24 Paul says that those who belong to Christ Jesus have crucified the flesh with its passions and desires. All of us who believe in Christ and have received Him into our lives, all of us who therefore belong to Christ Jesus, have crucified the flesh with its passions and desires. Baptism is the picture of us identifying with the crucifixion of Christ and our old self.

(Galatians 5:24) "Now those who belong to Christ Jesus have crucified the flesh with its passions and desires."

In baptism, our old self and its passions and desires are buried with Christ. The Greek word for baptize is baptizo and the root word is bapto, which means to immerse or dip. When people dyed

material, they immersed it, dipped it, soaked it in the dye. They did not sprinkle a few drops of dye on the material, they soaked the entire piece of cloth so that there was a uniform color. This concept of putting the entire cloth into the dye is conveyed in the word baptizo.

G907. baptizo; from G911; to make whelmed (i.e. fully wet); --baptist, baptize, wash. [G911. baptizo; a prim. verb; to whelm, i.e. cover wholly with a fluid; in the N.T. only in a qualified or spec. sense, i.e. (lit.) to moisten (a part of one's person), or (by impl.) to stain (as with dye):--dip.]

In John 3:23 we find that John the Baptist was baptizing in Aenon, near Salim. The Apostle John tells us that the reason that he was baptizing there was because there was much water there. You do not need much water to sprinkle with. You need lots of water to immerse or bury someone in water.

(John 3:23) "And John also was baptizing in Aenon near Salim, because there was much water there; and they were coming and were being baptized."

In the fall of 1994, Karen and I heard of a tour caddy by the name of Dave Warner that had no where to go during the off season. We heard that he was going to be staying in his small car, probably in Florida, where it is a little warmer. We invited Dave to stay with us in Atlanta. We were always making room for people. After Dave had been with us for a few days, he mentioned at breakfast that he would like to receive Christ. We led Dave through a simple prayer and he received Christ.

On the back of my testimony, I have some follow up steps for people that have made a decision for Christ. I mention baptism, joining a local body, reading the Bible, etc. I went through these things with Dave. After breakfast, we filled up the jacuzzi in our master bedroom, gathered the family together, and baptized Dave. The jacuzzi was deep enough; there was enough water there, to baptize and so we used it.

Karen and I have a small farm outside of Atlanta. We have been asking God to help us sell the property, but it has not sold yet. One of the special things that we found out about the property after we had bought it, was that many of the churches used the property to baptize people. Clark Creek runs through the property. Clark Creek is a nice quiet stream that is ankle to calf deep in most places. However, at the northeast side of the property, the stream gets chest deep in a pool. There is a beach area right beside it for people to gather. It was a perfect place for people to be baptized. According to the reports that I had from people, there were four or five churches that brought their new converts to this site to baptize them. Again, the reason for this place was that there was much water.

The significance of identifying with the death of Christ is that our old self is crucified with Christ, that our body of sin might be done away with. When our body of sin dies, we are set free from our slavery to sin; we are free from sin. Paul goes on to tell us that we are consider ourselves dead to sin. Therefore, we are not to let sin reign in our mortal body.

b. Baptism is identifying with Christ's resurrection.

In Romans chapter five, Paul made a statement "where sin abounded, grace abounded much more." To quickly head off any misinterpretation of what he had said, he teaches about the significance of the death and resurrection of Jesus Christ. He says that just as Christ was raised from the dead, we who have been buried with him will be raised up with him so that we might walk in newness of life.

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In verse five he says that if we have become united with Him in the likeness of His death, certainly we shall be also in the likeness of His resurrection. When you and I become a believer, like the Ethiopian eunuch, we are to be baptized. We are to bury the old self and be resurrected in the new self. Right from the very beginning of our Christian walk, our lives are to be significantly changed. We are to reckon our old self as dead and we are to walk in the resurrected life of Christ.

(Romans 6:5) "For if we have become united with Him in the likeness of His death, certainly we shall be also in the likeness of His resurrection,"

Paul says in Galatians 2:20, "I have been crucified with Christ." How was Paul crucified with Christ? He was crucified with Christ through baptism. He identified with the crucifixion and burial of Christ through baptism. Paul goes on to say that "it is no longer I who live, but Christ who lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me, and delivered Himself up for me. He was no longer living the old life, but he was now living a new life, a life of faith.

(Galatians 2:20) ""I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me, and delivered Himself up for me."

c. Baptism is how believers identify with Christ.

I gave you my testimony a few weeks ago. In it, I mentioned that after the incident with our pastor, I declared myself to be an atheist. I told my parents that they could make me go to church and join the church, but they could not make me become a Christian. And they did make me go to church, and they did make me join the church with the rest of the family. I was required to go through confirmation classes and then get sprinkled. I was sprinkled twice, once as an infant and once at the age of 13 when we joined the church.

Even though I got wet in these first two sprinklings, I do not consider either one of these experiences to be a genuine baptism experience. In Acts 8 we find the story of Philip and the Ethiopian eunuch. An angel of the Lord told Philip to go south to the road that descends from Jerusalem to Gaza. When he did this, he met up with the Ethiopian eunuch. The eunuch was sitting in his chariot reading from the book of Isaiah. Philip asked him if he understood what he was reading and the eunuch answered, "How could I unless someone guides me?" And the eunuch invited Philip to sit with him. Philip then explained the passage and the gospel to him.

(Acts 8:26-35) "But an angel of the Lord spoke to Philip saying, "Arise and go south to the road that descends from Jerusalem to Gaza." (This is a desert road.) {27} And he arose and went; and behold, there was an Ethiopian eunuch, a court official of Candace, queen of the Ethiopians, who was in charge of all her treasure; and he had come to Jerusalem to worship. {28} And he was returning and sitting in his chariot, and was reading the prophet Isaiah. {29} And the Spirit said to Philip, "Go up and join this chariot." {30} And when Philip had run up, he heard him reading Isaiah the prophet, and said, "Do you understand what you are reading?" {31} And he said, "Well, how could I, unless someone guides me?" And he invited Philip to come up and sit with him. {32} Now the passage of Scripture which he was reading was this: "HE WAS LED AS A SHEEP TO SLAUGHTER; AND AS A LAMB BEFORE ITS SHEARER IS SILENT, SO HE

DOES NOT OPEN HIS MOUTH. {33} "IN HUMILIATION HIS JUDGMENT WAS TAKEN AWAY; WHO SHALL RELATE HIS GENERATION? FOR HIS LIFE IS REMOVED FROM THE EARTH." {34} And the eunuch answered Philip and said, "Please tell me, of whom does the prophet say this? Of himself, or of someone else?" {35} And Philip opened his mouth, and beginning from this Scripture he preached Jesus to him.

We pick up the text in Acts 8:36.

(Acts 8:36-39) "And as they went along the road they came to some water; and the eunuch said, "Look! Water! What prevents me from being baptized?" {37} And Philip said, "If you believe with all your heart, you may." And he answered and said, "I believe that Jesus Christ is the Son of God." {38} And he ordered the chariot to stop; and they both went down into the water, Philip as well as the eunuch; and he baptized him. {39} And when they came up out of the water, the Spirit of the Lord snatched Philip away; and the eunuch saw him no more, but went on his way rejoicing."

The eunuch asked an excellent question, "what prevents me from being baptized?" Philip's answer gives us great insight about who baptism is for. Philip answered, "if you believe with all your heart, you may." Since the eunuch replied that he believed, they went down into the water and Philip baptized him. Baptism is for believers. The condition that Philip gave is that you must believe.

When I was a newborn baby, I did not believe and I certainly was not able to talk and confess Jesus Christ as Lord. I was an unbeliever and did not meet the conditions that Philip gave the eunuch. Infant baptism is practiced by many well-meaning churches that simply do not understand that baptism is for believers. The second time that I was sprinkled was when I was made to join the church. Again, I was not a believer. Quite the opposite, I was a professing atheist. In both baptisms or sprinklings, I did not meet the conditions given by Philip. All I got was a little water on my head.

I received Christ just before my sophomore year at TCU and I was baptized in my junior year. Karen and I were going to McKinney Bible Church and I was baptized at a baptismal service at Lake Benbrook, where the Trinity River empties into the lake. This time I was a believer. It was more of an act of obedience. I knew that I was supposed to be baptized, but did not fully understand the significance of it at the time.

When Karen and I moved to Orlando, Florida in 1981, Karen had still not been baptized as a believer. The Holy Spirit convicted her of her need to be water baptized. We were going to First Baptist of Orlando at that time. When she told them that she wanted to be baptized, they would not let her be baptized unless she joined the church. I was not happy about that doctrine at all. I did not see anywhere in the Scripture where the Ethiopian eunuch was forced to join the local church when he was baptized. I do not believe there was a local church on that desert road. The condition that Philip gave was simply that you must be a believer. Nonetheless, Karen was baptized into First Baptist Church of Orlando.

2. **Baptism is how we put on Christ.**

a. **Baptism should be done at birth.**

Paul says that those who have been baptized into Christ Jesus ... are to walk in newness of life. The old life was buried and a new life has begun. Paul could just as easily have said that those who have received Christ are to walk in newness of life, but he didn't. He says those who are baptized into Christ Jesus. Baptism was something that happened immediately upon conversion. It is an act of obedience that was done after believing and receiving, at the time of birth.

(Romans 6:3-4) "Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? {4} Therefore we have been buried with Him through baptism into death, in order that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life."

Some churches and pastors put some other restraints on baptism. I know pastors who will not baptize people immediately. They wait to see evidences of a person's salvation before baptizing. I have seen them wait years before baptizing children who have made a commitment to Christ. What I see in this passage, in the account in Acts of the Ethiopian eunuch, and other passages does not line up with this practice. Philip asked the eunuch if he believed, and when he replied affirmatively, he baptized him. There was no waiting period for a changed life. Scripture tells us that when a person believes, they should be baptized. Baptism is an act of obedience that will actually help someone live a changed life.

Let's look at a couple of passages together. In Mark 16:15-16, Jesus tells us to go and preach the gospel to all creation. Those who have believed and have been baptized shall be saved, but he who has disbelieved shall be condemned. We see that there is a connection between believing and baptizing. Some churches believe that you must be baptized to be saved. There are other passages that clarify that our salvation is based simply on believing and confessing Jesus as Lord. Baptism is simply an act of obedience for those who believe. We see in this verse a very clear connection between believing and being baptized.

(Mark 16:15-16) "And He said to them, "Go into all the world and preach the gospel to all creation. {16} "He who has believed and has been baptized shall be saved; but he who has disbelieved shall be condemned."

Another passage that speaks of the close connection and timing of baptism is in Acts 2. At Pentecost, the Holy Spirit had just come down and filled the believers. Peter preaches to the large crowd that was gathered. Luke tells us that they were pierced to the heart and said to Peter, "Brethren, what shall we do?" Peter tells them to repent and to be baptized. It goes on to say that those who received his word were baptized, and there added that day about three thousand souls. Those who had believed and received Christ were baptized immediately. There was not a waiting period to see if it took. Baptism is something that believers do as soon as possible after receiving Christ.

((Acts 2:37-41) "Now when they heard this, they were pierced to the heart, and said to Peter and the rest of the apostles, "Brethren, what shall we do?" {38} And Peter said to them, "Repent, and let each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you

shall receive the gift of the Holy Spirit. {39} "For the promise is for you and your children, and for all who are far off, as many as the Lord our God shall call to Himself." {40} And with many other words he solemnly testified and kept on exhorting them, saying, "Be saved from this perverse generation!" {41} So then, those who had received his word were baptized; and there were added that day about three thousand souls."

Another passage that shows the connection and immediacy of baptism is also in Acts 8. Philip was preaching the good news, and people were being baptized, men and women alike. It goes on to say that even Simon believed, and after being baptized, continued on with Philip. There is a sense in this passage that he couldn't continue with Philip until he was baptized. There was a priority given to this act of obedience.

(Acts 8:12-13) "But when they believed Philip preaching the good news about the kingdom of God and the name of Jesus Christ, they were being baptized, men and women alike. {13} And even Simon himself believed; and after being baptized, he continued on with Philip; and as he observed signs and great miracles taking place, he was constantly amazed."

Another passage in Acts that shows the link between believing and baptism is in Acts 10. In this case, Peter had preached to the Gentiles and the Holy Spirit had come upon them. Peter and his companions reasoned, "surely no one can refuse the water for these to be baptized who have received the Holy Spirit just as we did, can he?" So, he ordered them to be baptized in the name of Jesus Christ. When people believed, they were baptized. These Gentile believers had the sealing of the Holy Spirit and were clearly believers. Therefore, they were baptized. The baptism did not save them, but it was considered a very important priority.

(Acts 10:47-48) ""Surely no one can refuse the water for these to be baptized who have received the Holy Spirit just as we did, can he?" {48} And he ordered them to be baptized in the name of Jesus Christ. Then they asked him to stay on for a few days."

b. Baptism is how we initially put on Christ.

Ephesians 4 told us to put off the old self and put on the new self. The Greek word for put on is *enduo*, which means to sink into a garment or to invest with clothing, or to put on clothing. We are to remove or put off the old garments and put on the new garments.

(Ephesians 4:22-24) "that, in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit, {23} and that you be renewed in the spirit of your mind, {24} and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth."

G1746. *enduo*, en-doo'-o; from G1722 and G1416 (in the sense of sinking into a garment); to invest with clothing (lit. or fig.):--array, clothe (with), endue, have (put) on.

In Galatians 3, Paul tells us that we who have been baptized into Christ have clothed (*enduo*) ourselves with Christ. The way that we initially put on Christ is through baptism. Though baptism is a one-time experience, we continue to put on our new self every day. Baptism is the beginning of this renewed life that we have been looking at the past few weeks. In baptism, we put off or bury the

old self and put on or clothe ourselves in Christ.

(Galatians 3:27) "For all of you who were baptized into Christ have clothed yourselves with Christ."

c. Baptism is how we begin renewing our minds.

In order to live a new life, we renew our minds. Two weeks ago, we looked at how our minds are battlefields. Each one of us must gird our minds for action. We must destroy speculations and lofty thoughts. We must take every thought captive. It is critical to have our minds renewed.

I gave you a number of ways to renew your minds. One of the things that I did not share with you is how our conscience needs to be cleansed. Peter tells us that baptism is an appeal to God for a good conscience. There is a cleansing of our minds and conscience that happens in baptism. There is a removal of dirt, not from the flesh, but from the mind that happens in baptism. There is a removal of condemnation, guilt, shame, and dirt from our minds that happens in baptism.

(1 Peter 3:21) "And corresponding to that, baptism now saves you-- not the removal of dirt from the flesh, but an appeal to God for a good conscience-- through the resurrection of Jesus Christ,"

It is very difficult to carry around baggage and live a renewed life. An important part of having a renewed mind is to cleanse the mind and conscience of all the sin, hurts, wounds, defilements, bitterness, and pains of the past. Baptism should be done as soon as possible, because it is an appeal to God for a good or clean conscience.

Paul tells us that there is no condemnation for those in Christ Jesus. The law of the Spirit of life in Christ Jesus has set us free from the law of sin and death. You and I have been set free. We need to know, comprehend, and grasp the freedom that we have. Part of that freedom is found in clearing our conscience of all the old stuff. We need to fill our minds with truth, but we also must cleanse our minds of the past.

(Romans 8:1-2) "There is therefore now no condemnation for those who are in Christ Jesus. {2} For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death."

3. Applications

a. Receive Christ (Salvation)

If there is anyone here this morning that has never received Jesus Christ, and would like to become united with Christ, we would love to pray with you. You may have been baptized or sprinkled as a baby, but you have never believed and confessed Jesus Christ as Lord. You may have joined the church as a youngster, but never believed and received Jesus Christ. Let me suggest to you that baptism, according to the Scriptures is for believers, not unbelievers. These sacraments mean nothing apart from trusting in Christ.

In Ephesians 2, we saw that it is by grace that we are saved through faith, not as a result of works. It is a gift of God. There is nothing that we can do to earn our salvation. When we place our faith in

Christ, we are saved. To place our faith in Christ simply means to believe in our hearts that Christ was raised from the dead, and we confess Jesus as Lord of our lives. If you have never done that before, let me encourage you to start this new life in Christ.

(Ephesians 2:8-9) "For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; {9} not as a result of works, that no one should boast."

(Romans 10:9-10) "that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved; {10} for with the heart man believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation."

b. Be baptized.

There may be some of you this morning that have received Christ into your life, but have never followed through with baptism. Or, you may have been baptized as an unbeliever, either as an infant or in joining a church as a youth, but it was not a believer's baptism. The Holy Spirit may have been speaking to you this morning about your need for being baptized.

Some of you may be still struggling with things of the past and it never dawned on you that there is a connection between salvation and baptism. There is a clothing of Christ, a putting on of Christ that happens in baptism. There is a cleansing of the mind that gives a clean start. God wants to give you a fresh and clean start. He wants to cleanse your heart, mind, and conscience. He wants to remove all guilt, shame, and condemnation from your life. We have been set free from these things. God wants to remove them from your life, so that you can walk a renewed life.

If you would like to be baptized, we will find a place of much water. We will find a pool, stream, lake, jacuzzi, baptismal pool, or some other way to baptize you. I have found that other churches have been very hospitable and have been willing to allow other churches to use their baptismal pools. If this is something that the Lord has impressed upon you to do, let me know.

c. Stand firm against sin.

(Romans 6:11-14) "Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus. {12} Therefore do not let sin reign in your mortal body that you should obey its lusts, {13} 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. {14} For sin shall not be master over you, for you are not under law, but under grace."

In our text today, Paul gave several applications for our daily lives. All of these exhortations deal with standing firm against sin. First, he says to reckon or consider our bodies to be dead to sin. In baptism, we have been crucified with Christ. Therefore, our bodies have been united with Christ in His death. Now, we are to live in that reality, and we are to reckon or consider ourselves to be dead to sin.

Second, Paul tells us not to let sin reign in our mortal bodies. We are to stand firm and say no to sin. We are not to allow sin to reign in our bodies. Christ is to reign in our lives. We have been set free

from our slavery to sin. Now, we are free to serve God. We are not to give any room, place, or foothold for sin to reign. We are to make no provision for the flesh in regard to its lusts. We are to set our minds on things above, not on things that are in the world. We are to gird our minds for action, clear the land, and take every thought captive, as we discussed last week. Like Paul, we are to declare that we have been crucified with Christ, and we no longer live in the flesh, but by faith. We must be resolute in our stand against sin.

d. Present ourselves to God.

In Romans 6:13, Paul tells us to present our ourselves to God and our members as instruments of righteousness to God. Our lives and the members of our bodies are to be presented to God.

(Romans 6:13) "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."

Here is how that looks like in my life. Each morning during my prayer time, I make it a point to present myself to God. Romans 12:1-2 tells us to present our bodies as a living and holy sacrifice, acceptable to God, which is our spiritual service us worship. The rest of Romans 12 is about spiritual gifts and how each one of us are a special part of the body. God wants to use each one of us, but our lives must be offered or presented to Him. The second thing that I do is present my members to the Lord as instruments of righteousness. My prayer usually goes like this.

“Father, Karen and I present ourselves to you as living and holy sacrifices. We present the members of our body to You as instruments of righteousness. Here we are; send us. Use us today however You wish. We want to bear much fruit and glorify You today.”

(Romans 12:1) "I urge you therefore, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship."

As a follow-up prayer, usually by myself while driving to work, I commit my work to the Lord. Proverbs tells us to commit our work to the Lord and our plans will be established. Paul tells us in Colossians to do our work heartedly unto the Lord. Therefore, I pray something like this.

“Father, I commit my work to You today. Everything that I do for Murchison Drilling Schools is unto You. Help me to do it with all my heart. Help me give my very best to You through my work. Give me wisdom at work. Give me direction. Father, bless and confirm the work of my hands.”

(Proverbs 16:3) "Commit your works to the LORD, And your plans will be established."

(Colossians 3:23-24) "Whatever you do, do your work heartily, as for the Lord rather than for men; {24} knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve."

It is just a simple prayer, but I am presenting my life to the Lord. Much of my life is my work. We spend the majority of our days working. Since this is a significant part of our lives, we want to make sure that it is pleasing and honoring to the Lord. We want our lives to be instruments of

righteousness. We want our lives to be living and holy sacrifices to God.

We find an account in Isaiah's life where he presented himself to the Lord. In the year of King Uzziah's death, Isaiah had a vision. He saw the Lord sitting on a throne, lofty and exalted. The seraphim stood above Him calling out Holy, Holy, Holy, is the Lord of hosts, the whole earth is full of His glory. Then, Isaiah saw his own condition. He said, Woe is me, for I am ruined. He saw that he was a man of unclean lips. Furthermore, he saw that he lived among a people of unclean lips. Without Christ in our lives, without His forgiveness, without His payment for our sins, we are a ruined people. We are without hope in our lives. We need the provision for our sin that is found in the death of Christ. We need the new life that is found in His resurrection. We need to be touched and cleansed by God. That touch comes through receiving Christ's payment for our sins and identifying with His death and resurrection through baptism.

(Isaiah 6:1-7) "In the year of King Uzziah's death, I saw the Lord sitting on a throne, lofty and exalted, with the train of His robe filling the temple. {2} Seraphim stood above Him, each having six wings; with two he covered his face, and with two he covered his feet, and with two he flew. {3} And one called out to another and said, "Holy, Holy, Holy, is the LORD of hosts, The whole earth is full of His glory." {4} And the foundations of the thresholds trembled at the voice of him who called out, while the temple was filling with smoke. {5} Then I said, "Woe is me, for I am ruined! Because I am a man of unclean lips, And I live among a people of unclean lips; For my eyes have seen the King, the LORD of hosts." {6} Then one of the seraphim flew to me, with a burning coal in his hand which he had taken from the altar with tongs. {7} And he touched my mouth with it and said, "Behold, this has touched your lips; and your iniquity is taken away, and your sin is forgiven."

Isaiah goes on to say that he heard the voice of the Lord saying, "Whom shall I send, and who will go for Us?" God is looking for instruments of righteousness here on earth. He is looking for a people of clean lips to use. He is looking for a people that no longer have guilt, shame, and condemnation. He is looking for a people that have had their consciences cleaned. He is looking for a people that have been set free from their sins. He is looking for a people who have put off the old self and have put on the new self. He is looking for a people that are willing to present their lives as living and holy sacrifices to be used by Him. He is looking for a people that will present their members to Him as instruments of righteousness.

(Isaiah 6:8) "Then I heard the voice of the Lord, saying, "Whom shall I send, and who will go for Us?" Then I said, "Here am I. Send me!"

The question this morning is will you be that people? Will you present your life to Christ this morning? Will you present your life to him this afternoon, tomorrow morning, and each day? Will you answer as Isaiah did, "here am I, send me."

Will you go and share Christ with your neighbor. Will you go and pray for your neighbor to be healed? Will you bring a meal to your neighbor who is in need? Will you commit yourself to this local body of Christ to use your gifts, talents and abilities? Will you be that person?

Let's pray.

Introduction

Two Sacraments

1. Lord's Supper (Matt 26:26-30, 1 Cor 11:24-26)
2. Baptism (Romans 6:1-14)

1. Baptism is how believers _____ with Christ.
 - a. Baptism is identifying with Christ's _____. (Gal 5:24, John 3:23)
 - b. Baptism is identifying with Christ's _____. (Ro 6:5, Gal 2:20)
 - c. Baptism is how believers identify with _____. (Acts 8:26-35, 36-39)
2. Baptism is how we _____ (enduo) Christ.
 - a. Baptism should be done at _____. (Ro 6:3-4, Mk 16:15-16, Ac 2:27-41, 8:12-13, 10:47-48)
 - b. Baptism is how we _____ put on Christ. (Eph 4:22-24, Gal 3:27)
 - c. Baptism is how we begin _____ our minds. (1 Pe 3:21, Ro 8:1-2)
3. Applications
 - a. _____ Christ. (Eph 2:8-9, Ro 10:9-10)
 - b. Be _____.
 - c. _____ against sin. (Ro 6:11-14)
 - d. _____ ourselves to God. (Ro 6:13, Ro 12:1, Pr 16:3, Col 3:23-24, Is 6:1-8)

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