

The Christian Walk: “Walking in New Life”

(Romans 6:1-4)

Introduction

➤ As we continue our Summer Sermon Series on “The Christian Walk” – where we are studying verses or passages in Scripture that identify a specific aspect of what it means to live the Christian life – we come this morning to the topic of “Walking in New Life.” The Christian life is referred to as a new life several times in the Bible. For example:

2 Cor 5:17 ~ “Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come.”

Gal 6:15 ~ “For neither circumcision counts for anything, nor uncircumcision, but a new creation.”

Eph 4:22-24 ~ “to put off your old self, which belongs to your former manner of life and is corrupt through deceitful desires,²³ and to be renewed in the spirit of your minds,²⁴ and to put on the new self, created after the likeness of God in true righteousness and holiness.”

Col 3:9-10 ~ “Do not lie to one another, seeing that you have put off the old self with its practices¹⁰ and have put on the new self, which is being renewed in knowledge after the image of its creator.”

Ezek 36:26-27 ~ “And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh.²⁷ And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules.”

- When a person truly becomes a Christian he/she is essentially a new person. That is, while they may look the same, every fundamental thing about them has changed – attitudes, affections, perspectives, knowledge/wisdom, desires, ambitions, worship, and destiny – from “*children of [God’s] wrath*” (Eph.2:3) to “*children of God*” (1Jn.3:1), from “*dead in ... sins*” (Eph.2:1) to “*alive ... with Christ*” (Eph.2:5), from “*[children] of disobedience*” (Eph.2:2) to “*obedient children*” (1Pet.1:14), from “*haters of God*” (Rom.1:30; Jms.4:4) to “*lovers of God*” (2Tim.3:4), from “*slaves of sin*” (Rom.6:17) to “*slaves of righteousness*” (Rom.6:18), from “*condemned*” (Jn.3:18) to “*not condemned*” (Jn.3:18).
- The person who professes to be a Christian but remains in unrepentant sin – who does not live a new life in Christ – is often called a “Carnal Christian” (or “Nominal Christian”, Antinomianism) today but, in reality (biblically), is a non-Christian (1Jn.3:4-10). While not perfect, the true Christian life is marked by a new (changed) life.
- One of the best biblical examples of partial obedience (which is disobedience), and of false repentance, is found in the story of king Saul. In 1 Samuel 15 we read that God commanded Samuel to anoint Saul as king of Israel, and for Samuel to give Saul these instructions:

1 Sam 15:2-3 ~ “Thus says the LORD of hosts, ‘I have noted what Amalek did to Israel in opposing them on the way when they came up out of Egypt.³ Now go and strike Amalek and devote to destruction all that they have. Do not spare them, but kill both man and woman, child and infant, ox and sheep, camel and donkey.’”

God gave Saul and the Israelites victory over the Amalekites, but Saul refused to totally destroy them as God had commanded.

1 Sam 15:7-9 ~ “And Saul defeated the Amalekites from Havilah as far as Shur, which is east of Egypt.⁸ And he took Agag the king of the Amalekites alive and devoted to destruction all the people with the edge of the sword.⁹ But Saul and the people spared Agag and the best of the sheep and of the oxen and

of the fattened calves and the lambs, and all that was good, and would not utterly destroy them. All that was despised and worthless they devoted to destruction.”

Motivated by pride, and compelled by greed, Saul kept the best possessions for himself, and he spared Agag, the king of the Amalekites, as a trophy of his victory in war. With no remorse for his sins against God, Saul woke up the next morning to build a monument for himself (vs.12). Samuel confronted Saul at Gilgal to inform him that, because of his unrepentant sin, his reign as king had come to an end (vs.10, 26).

Saul lied ...

1 Sam 15:12-14 ~ “And Samuel rose early to meet Saul in the morning. And it was told Samuel, ‘Saul came to Carmel, and behold, he set up a monument for himself and turned and passed on and went down to Gilgal.’ ¹³And Samuel came to Saul, and Saul said to him, ‘Blessed be you to the LORD. I have performed the commandment of the LORD.’ ¹⁴And Samuel said, ‘What then is this bleating of the sheep in my ears and the lowing of the oxen that I hear?’”

Saul rationalized ...

1 Sam 15:15 ~ “Saul said, ‘They have brought them from the Amalekites, for the people spared the best of the sheep and of the oxen to sacrifice to the LORD your God, and the rest we have devoted to destruction.’”

Saul blamed ...

1 Sam 15:20-21 ~ “And Saul said to Samuel, ‘I have obeyed the voice of the LORD. I have gone on the mission on which the LORD sent me. I have brought Agag the king of Amalek, and I have devoted the Amalekites to destruction. ²¹But the people took of the spoil, sheep and oxen, the best of the things devoted to destruction, to sacrifice to the LORD your God in Gilgal.’”

Saul’s false repentance (wanting only to escape the consequences of his sin) ...

1 Sam 15:24-25, 30 ~ “Saul said to Samuel, ‘I have sinned, for I have transgressed the commandment of the LORD and your words, because I feared the people and obeyed their voice. ²⁵Now therefore, please pardon my sin and return with me that I may worship the LORD.’ ...

³⁰Then he said, ‘I have sinned; yet honor me now before the elders of my people and before Israel, and return with me, that I may bow before the LORD your God.’”

➤ After Samuel confronted Saul for his sin and informed him that his reign was over (vs.23-28), Saul begged that God might reconsider ... but He would not. Then Samuel called for Agag.

Many cringe when they read such graphic and severe accounts of God’s judgment. It seems as though Saul did too. God commanded Saul to utterly wipe the Amalekites off the planet – including their children and animals. No hostages. No prisoners. No mercy.

Why did God demand that Saul, as king of Israel, destroy the Amalekites? As descendants of Esau (Ge.36:12), the Amalekites were vicious, ruthless and relentless enemies of God’s chosen people of Israel. After God delivered Israel from slavery of Pharaoh and the Egyptians, the Amalekites cowardly attacked Israel from behind, mercilessly massacring many of God’s people who were “weary” and “lagging behind” from their journey (see Ex.17:8-13; Deut.25:17-18). If it were not for God’s supernatural intervention – “*Whenever Moses held up his hand, Israel prevailed, and whenever he lowered his hand, Amalek prevailed*” (Ex.17:11) – Israel would have suffered catastrophic losses if not outright extinction.

After that battle, God pronounced to Moses: “*Write this as a memorial in a book and recite it in the ears of Joshua, that I will utterly blot out the memory of Amalek from under heaven*” (Ex.17:14; see Deut.27:17-19). The Amalekites were enemies of God, and wanted to destroy God’s people. They were an affront to God’s holiness, and a constant threat to Israel’s faithfulness. Therefore, God wanted

to Saul to forever exterminate the Amalekites so that Israel could be free from their ungodly presence. But Saul only partially obeyed the Lord; which amounts to complete disobedience. God gave Saul and the Israelites victory over the Amalekites, but Saul refused to totally destroy them as God had commanded.

- This graphic story is an appropriate illustration of sin, and a sobering yet necessary reminder of what God thinks of sin. Because Saul refused to obey God and dismissed God's commands, God refused Saul and dismissed him as king of Israel (1Sam.15:23, 26-28). Sin is an affront to God's holiness, and a constant threat to the believer's faithfulness. Sin is pervasive and insidious. It spreads like cancer in the spiritual life of a believer. It must be eradicated completely from our lives, or it will remain a constant obstacle in our faithfulness to God. Sin is like a fire that grows more dangerous and destructive the more we feed it or fan its flames. It must be extinguished, leaving no flickering flame or smoldering ember, or it will continue to burn with sinful passions and desires.

✓ Illust: In his great work on the mortification of sin (i.e., the killing of sin; Rom.8:13; Col.3:5), John Owen, the great Puritan of the seventeenth century, said these famous words:

"Do you mortify [sin]? Do you make it your daily work? You must always be at it while you live; do not take a day off from this work; always be killing sin or it will be killing you" (John Owen,

The Mortification of Sin (abridged by Richard Rushing); © 2004; p.5).

- We must strive, in the power of God, to kill all sin in our lives – leaving no remnant of sin alive, silencing even the faintest sound of the "bleating" of sin. This is the very issue the apostle Paul wrote about in the book of Romans.

Rom 6:1-4 ~ "What shall we say then? Are we to continue in sin that grace may abound? ²By no means! How can we who died to sin still live in it? ³Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? ⁴We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life."

- This passage can be outlined by highlighting three truths that are true for every (true) Christian.

1. Christians have died to sin (vs.1-2)

- It is important to note here that the chapter/verse numbers were not part of the original writings of Scripture (they were added as "references" or "addresses" to help us find verses more quickly and easily). Romans chapter six does not begin a new thought or teaching. When we read "*What shall we say then? Are we to continue in sin that grace may abound?*" (vs.1), we must look at the preceding verses:

Rom 5:20-21 ~ "Now the law came in to increase [*pleonazō*] the trespass, but where sin increased [*pleonazō*], grace abounded all the more [*hyperperisseuō*], ²¹so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord."

2 Cor 7:4 ~ "I am acting with great boldness toward you; I have great pride in you; I am filled with comfort. In all our affliction, I am overflowing [*hyperperisseuō*] with joy."

- In Romans 6:1, Paul is asking a rhetorical question. A question that may naturally come to mind when we hear (read) of God's amazing grace. For the sinful mind desires to use God's grace as a reason to sin – "if God's grace covers all sin, then I will just keep on sinning!"

To be sure, the saving grace of God is truly amazing. No one can out sin God's grace – not in quantity or severity. God's grace is never insufficient or impotent to save – where sin abounds God's grace superabounds!

✓ Illust: "Grace Greater Than Our Sin" written by Julia H. Johnston in 1910:

Marvelous grace of our loving Lord, grace that exceeds our sin and our guilt,
yonder on Calvary's mount out-poured, there where the blood of the Lamb was spilt.

Grace, grace, God's grace, grace that will pardon and cleanse within;

Grace, grace, God's grace, grace that is greater than all our sin.

- True Christians do not view God's grace as a license to sin (or salvation as their "get out of hell free card"). Since they have God's Holy Spirit in them, and have been given a new mind and a new heart by God, they no longer desire to live in sin. This Paul makes abundantly clear in the answer to his own rhetorical question: *"What shall we say then? Are we to continue [epimenō] in sin that grace may abound? ²By no means! How can we who died to sin still live in it?"* (vs.1-2).

The phrase *"by no means"* (vs.2; *mē ginomai*) is the strongest negative expression in the Greek language (the original language of the New Testament). This emotionally charged "negation of abhorrence" is used fifteen times in the New Testament, with ten of those occurrences being in the book of Romans (e.g., Rom.3:3-4, 31; 6:15; 7:7; 9:14). It can literally be translated *"May it never be!"* (NASB/LSB). Other viable translations are *"Absolutely not!"* (NET/HCSB), *"God forbid!"* (KJV), and *"Certainly not!"* (NKJV).

Rom 6:15-19 ~ "What then? Are we to sin because we are not under law but under grace? By no means! [*mē ginomai*] ¹⁶Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? ¹⁷But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed, ¹⁸and, having been set free from sin, have become slaves of righteousness."

- Paul explained why true Christians cannot live in sin: *"How can we who died to sin still live in it?"* (vs.2). Logically, a person who has truly died to sin cannot continue to live in sin. To continually (unrepentantly) live in sin indicates that you have not truly died to sin. The professing Christian who lives in sin is a walking contradiction, and a liar (i.e., a false believer).
- ✓ Illust: "Paul is saying it is impossible for a Christian to remain in a constant state of sinfulness" (John MacArthur; *The MacArthur New Testament Commentary: Romans*; 6:2).

Rom 6:6-7 ~ "We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. ⁷For one who has died has been set free from sin."

- True freedom in Christ is not the freedom to do whatever we want, but the freedom to do whatever Christ wants (see Rom.13:12-14; Gal.5:1, 13; 1Pet.2:16). This freedom occurs at the moment of true conversion. For all who are unsaved are enslaved to sin, and unable to please God (Rom.6:17-18; 8:7-8). This glorious freedom in Christ can be expressed with three salvific words:

Justification – to be freed from the penalty of sin

In justification, the believer is made righteous by God through the imputed righteousness of Jesus Christ. That is, since Christ bore the full penalty of all our sins on the cross, we stand before God free from any consequence or condemnation from our sin. Sound too good to be true? It certainly does. But is it true, nonetheless. Scripture assures us that *"For our sake [God] made [Christ] to be sin who knew no sin, so that in Him we might become the righteousness of God"* (2Cor.5:21). Though completely sinless, Jesus Christ died as if He lived our unrighteous lives, and in Him we stand before God as if we lived His righteous life (apart from any work of righteousness on our own; see Eph.2:1-10). Christ was punished for our sins, so that we could receive His righteousness. Some have defined justification as "just as if you never sinned." While this definition is simplistic, it does well to capture the essence of the believer's justification in Christ. Namely, those who have truly received Jesus Christ as their Lord and Savior have been forgiven by God of all their sins, and stand before God in the righteousness of Jesus Christ – completely and eternally free from the penalty of any sin.

Sanctification – to be freed from the power of sin

The word sanctified means “to be holy or set apart as holy.” In the Bible, Christians are called “saints” or “holy ones.” This is because those who have been justified by Christ are also sanctified by God’s Holy Spirit. In fact, it is only because we have been justified by Christ that we can be holy. God has called us to be holy to reflect His holiness (1Pet.1:15-16). But we cannot become holy in and of ourselves, for apart from the justifying work of Christ we are enslaved to sin (Tit.3:3) and unable to obey God’s law or please Him in any way (Rom.8:7-8). Sanctification is God’s work in us to make us (practically) into what He has already declared us to be (positionally): righteous. When we put our faith in Christ Jesus, we are freed, for the very first time, from the power of sin – free to be as holy as God has called us to be. *“Do you not know that the unrighteous will not inherit the kingdom of God? ... And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God”* (1Cor.6.9-11).

Glorification – to be freed from the presence of sin

Glorification is the culmination of the believer’s salvation, the time when believers will be transformed in order to be in the presence of God’s glory for all eternity (1Cor.15:53; 2Cor.3:18; Phil.3:20-21; 1Jn.3:2). *“And those whom He predestined He also called, and those whom He called He also justified, and those whom He justified He also glorified”* (Rom.8:30). Notice that in this verse the word “glorified” is speaking of a future event in the past tense. That is because our glorification is assured, even though it is not yet realized. Because God’s promises are always true, our hope of salvation is not some wishful thinking but rather a concrete assurance that one day we will be with God – freed from the presence of sin – forevermore.

- One of the marks of a true Christian is the desire to not sin – the hatred of sin (Rom.7:15). For those who are truly saved by God are also being sanctified by God. They have God’s Holy Spirit dwelling within them – leading and guiding them to walk in Christ. Whereas the unbeliever cannot not sin, the believer cannot remain in sin.

Rom 8:5-8 ~ “For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. ⁶For to set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. ⁷For the mind that is set on the flesh is hostile to God, for it does not submit to God’s law; indeed, it cannot. ⁸Those who are in the flesh cannot please God.”

1 John 3:8-10 ~ “Whoever makes a practice of sinning is of the devil, for the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the works of the devil. ⁹No one born of God makes a practice of sinning, for God’s seed abides in him, and he cannot keep on sinning because he has been born of God. ¹⁰By this it is evident who are the children of God, and who are the children of the devil: whoever does not practice righteousness is not of God, nor is the one who does not love his brother.”

2. Christians have been buried with Christ (vs.3-4)

- Christians are those who have truly died to sin. Consequently, they are those who have been buried with Christ. In verse three we read another rhetorical question: *“Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death?”* (vs.3). To be “baptized” (vs.3^{2x}; *baptizō*) means to be immersed. This is the same word used to describe the Christian’s baptism in water (Acts 2:38, 41). Water baptism is an outward testimony of an inward transformation. It is a physical declaration from the one being baptized that he/she has died to sin, been buried with Christ, and raised to walk in Christ.

Here, in Romans 6:3, Paul is using this word metaphorically. While every Christian should be baptized in water, following the example and commands of Christ (Matt.3:16; 28:19), Paul is referring to the spiritual reality that baptism illustrates. While a person can be physically baptized and not truly saved, a person cannot be spiritually baptized and not truly saved.

- To be *“baptized into Christ Jesus”* (vs.3) is to be *“baptized into his death”* (vs.3). As Paul immediately explained: *“We were buried therefore with him by baptism into death”* (vs.4). This is not merely a physical illustration but a spiritual reality. True Christians are no longer controlled or condemned by sin. That “old life” is dead and buried. They are freed from the penalty and power of sin.

Gal 3:26-29 ~ “for in Christ Jesus you are all sons of God, through faith. ²⁷For as many of you as were baptized into Christ have put on Christ. ²⁸There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. ²⁹And if you are Christ’s, then you are Abraham’s offspring, heirs according to promise.”

- The imagery of the burial of baptism is graphic and intense. When a person truly becomes a Christian, their old life is a corpse, and the burial (baptism) is the graveside service. It is the loss of everything that was you apart from Christ – your sinful behaviors and desires, your worldly perspectives and ambitions, your carnal attitudes and affections.
 - ✓ Illust: “The reason burial is an important step even beyond death is that burial puts the deceased person out of this world permanently. A corpse is dead to life. But there is a sense in which it can still be said to be in life, as long as it is around. When it is buried, when it is placed in the ground and covered with earth, it is removed from the sphere of this life permanently. It is gone. That is why Paul, who wanted to emphasize the finality of our being removed from the rule of sin and death to the rule of Christ, emphasizes it. He is repeating but also intensifying what he has already said about our death to sin. ‘You have not only died to it,’ he says. ‘You have been buried to it.’ To go back to sin once you have been joined to Christ is like digging up a dead body” (James Montgomery Boice; *Romans: The Reign of Grace*; 6:3-4).
- Furthermore, to be buried with Christ is to identify with His sacrificial and substitutionary death. It is the reality that salvation comes by God’s grace alone, through faith alone, in Christ alone. It is the humble recognition that without the crucifixion of Jesus Christ – the incarnate Son of God – there is no salvation.

3. Christians have been raised with Christ (vs.4)

- Just as there cannot be a resurrection without a death, so too we cannot truly be resurrected in Christ until we have died to sin. To humbly receive Jesus as our Lord and Savior is to die to ourselves in order to live for Him (see Mk.8:34-38). This spiritual “resurrection” depicts the transformation that occurs when someone truly receives Christ as their Lord and Savior. Through the miracle of spiritual rebirth, every believer now stands completely and perfectly new (forgiven and righteous) in Christ (see Jn.3:1-8).
- Jesus lived so that He could die; He died so that He could be buried; He was buried so that He could rise from the dead. This sequence is illustrated in the act of baptism: life, death, burial, resurrection. This progression is spiritually true for every Christian: we died to sin, were buried with Christ, and raised with Christ. *“We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life”* (vs.4).

Rom 4:24-25 ~ “... It will be counted to us who believe in him who raised from the dead Jesus our Lord, ²⁵who was delivered up for our trespasses and raised for our justification.”

Rom 6:5-7 ~ “For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. ⁶We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. ⁷For one who has died has been set free from sin.”

Rom 6:8-14 ~ “Now if we have died with Christ, we believe that we will also live with him. ⁹We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. ¹⁰For the death he died he died to sin, once for all, but the life he lives he lives to God. ¹¹So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

¹²Let not sin therefore reign in your mortal body, to make you obey its passions. ¹³Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness. ¹⁴For sin will have no dominion over you, since you are not under law but under grace.”

➤ It is a ghastly mistake to think that a person can die to sin and continue to live in (unrepentant) sin. As Christians, we have died to sin and been raised with Christ *“in order that ... we too might walk in newness of life”* (vs.4). Clearly, the purpose of our resurrection in Christ is to walk a new life in Christ (not to go back to our old sinful life apart from Christ).

This *“newness”* (*kainotēs*) specifically refers to that which is new quality or essence (only 2x, as a noun, in the New Testament; see Rom.7:6). Again, when a person truly receives Jesus Christ as Lord and Savior he/she is spiritually a brand-new person. As Christians, we seek to live in reality what we are spiritually – to practice what we are positionally – which is, in Christ.

Col 2:12-15 ~ having been buried with him in baptism, in which you were also raised with him through faith in the powerful working of God, who raised him from the dead. ¹³And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, ¹⁴by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross.” (see Jn.1:13; 3:3-8; Eph.2:5)

Col 3:1-17 ~ “If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. ²Set your minds on things that are above, not on things that are on earth. ³For you have died, and your life is hidden with Christ in God. ⁴When Christ who is your life appears, then you also will appear with him in glory.

⁵Put to death therefore what is earthly in you: sexual immorality, impurity, passion, evil desire, and covetousness, which is idolatry. ⁶On account of these the wrath of God is coming. ⁷In these you too once walked, when you were living in them. ⁸But now you must put them all away: anger, wrath, malice, slander, and obscene talk from your mouth. ⁹Do not lie to one another, seeing that you have put off the old self with its practices ¹⁰and have put on the new self, which is being renewed in knowledge after the image of its creator. ¹¹Here there is not Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free; but Christ is all, and in all.

¹²Put on then, as God’s chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, and patience, ¹³bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. ¹⁴And above all these put on love, which binds everything together in perfect harmony. ¹⁵And let the peace of Christ rule in your hearts, to which indeed you were called in one body. And be thankful. ¹⁶Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God. ¹⁷And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.” (see Eph.4:17-32)

➤ Notice that Jesus Christ was raised *“by [dia; or through] the glory of the Father”* (vs.4). It was the glory of God – the radiance of His divine essence and nature – that raised Jesus from the dead. And it is that same glory that enables (and compels) us to *“walk in newness of life”* (Rom.6:4). Which means, among other things, that we are to live for the glory of the Father.

1 Cor 10:31 ~ “So, whether you eat or drink, or whatever you do, do all to the glory of God.”

Gal 2:20 ~ “I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.”

Conclusion

- In conclusion, let us turn our attention back to 1 Samuel 15. After Samuel confronted Saul for his sin and informed him that his reign was over (vs.23-28) – and after Saul ignored, lied about, and rationalized his sin – Saul begged that God might reconsider ... but He would not.

Then Samuel called for Agag.

1 Sam 15:32-33 ~ “Then Samuel said, ‘Bring here to me Agag the king of the Amalekites.’ And Agag came to him cheerfully. Agag said, ‘Surely the bitterness of death is past.’ ³³And Samuel said, ‘As your sword has made women childless, so shall your mother be childless among women.’ And Samuel hacked Agag to pieces before the LORD in Gilgal.”

- Agag thought he would escape execution, but he would not. Samuel was not deceived not amused by Agag’s “cheerfulness.” Samuel did to Agag what Saul should have done in the first place: he obeyed the command of the Lord by executing Agag for the good of God’s people and for the glory of God. Agag and the Amalekites are a perfect illustration of the pervasive evils of sin, and the drastic actions that Christians must take in order to kill sin in their lives. As Christians, we have died to sin, we have been buried with Christ, and we have been raised with Christ.
- “Always be killing sin, or it will be killing you.” We dare not have a playful attitude toward sin. Nor must we allow even the “smallest” sin grow and fester in our lives. We must fully obey the commands of the Lord by putting to death anything and everything that is sinful in our lives – hacking it to pieces in order that sin has no pulse, no life, no hold on our lives.

This is what it means to walk in new life.