Reading Romans 6:1-4 to a New Life

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Abstract

In Christ Jesus God, salvation is certain. Safety is not hopefully or hopefully or God willing. This certainty will be owned by everyone who has lived a new life, because he died for sin. Sin is the main obstacle to God’s salvation, because the wages of sin is death. But salvation is God’s free gift, not because of the kindness of those who receive it to God. Baptism was used by Paul to explain the death of sin and life for God. Believers are baptized into Christ, are baptized in His death, which means believers are drowned in Christ, into the death of Him. And by the resurrection of Christ, those who die in Christ will also experience a resurrection with Christ. From this resurrection with Christ, this is the faithful person who has a new life and starts walking in that new life. And it is in this new life that believers have a quality life knowing God who is new and full of wisdom. And a new life here is a very different life from a long life, where a long life tends to sin, but a life that tends to be old is a wise life.

Keywords: New Life; Sin; Romans; God, Jesus; Paul

Introduction

To study and to comprehend the whole of Romans is very substantial, for Romans is very important and a greatest work of Paul.¹ In Romans, the Apostle Paul outlines the complete and perfect of principal teaching on the Gospel of Christ and this letter has determined the way of the Christian mind.²

² Tsui explain that this mental effort is reminiscent of “the renewal of the mind” in 12:2, with which Paul urges them to be transformed. Thus, this will consider 12:2 in relation to Romans 6 and based on the affirmation that the process of transformation in the present is undergone by way of the νους (“mind”). This transformed mind of believers is related to their transformed life. Teresa Kuo-Yu Tsui, Reconsidering Pauline Juxtaposition of Indicative and Imperative (Romans 6:1-14) in Light of Pauline Apocalypticism, Journal of The Catholic Biblical Quarterly, Vol.75 (2013): 300 Sang-Hoon Kim, and Kyu Seop Kim: 581; J. Sidlow Baxter. Menggali Isi Alkitab Roma s/d Wahyu, 30.
And this letter of Romans gives the most complete statement about the doctrines in the New Testament.\(^3\) For it is a form of very important letter, then it needs to be studied and comprehended which is then used as a basis for serving for every believer (a Christian). Thus, this is the first basic importance of studying Romans as a whole.

The second reason to study Romans 6:1-4 is, because Romans 6:1-4 is a part of the entire of very important Romans itself. And in Romans 6:1-4 the Apostle Paul gives the basic doctrine for a Biblical Christian life about sin, baptism and new life. A new life will come true, because believers have died to sin and have been baptized into Christ. Sin must no longer have a place in the lives of believers.\(^4\) And no longer deserved for believers who have been saved and received grace from God, they still always committed sin. Continuous to sin Paul said emphatically in verse 2, Paul says once no! The word he uses is \textit{μη γενέτο} (me geneito). Once no! God forbids!

Realizing the importance of Romans to the lives of believers (Christians), the first purpose of studying the entire book of Romans is to obtain principal teaching that are related to chapter 6, or to study the teachings contained in this chapter 6 must be learned thoroughly from this Romans. It's not enough to just studying, then the second goal is to understand, to analyze and to apply the teachings contained in Romans 6:1-4, because the main points of the teachings contained herein, is not only an important teaching, but must be also a personal experience for the life of every Christian. The real fact that cannot be denied from the past until now is still sinning, despite already believed in Jesus, have received Jesus as Lord and Savior. This is where Paul opposes that behavior and gives a solution.

**Methods**

This article is a review of the theoretical literature focusing on biblical studies with exegetical approaches with use methods as like grammatical, historical background, and semantic. I also take some literature resources to support and riching this article, as commentary books (J. Sidlow Baxter, G. Raymond Carlson, Wilham Hendrickson, Martin Luther, William Barclay, CEB Cranfield, Frederick L Godett, and John Mac Arthur), journals, and lexicons. In last discussion, i take a synthesis of each materials of discussion and give a conclusion.

**Discussion**

When Paul wrote a letter that would be sent to the church in Rome, he had never been to Rome. This can be seen from his statement in Romans 1:13 which says that his intention to go to Rome is always hindered. But after sending this letter, he wanted to go there immediately to preach the gospel there. This was captured from his statement in Romans 1:15 which revealed that he wanted to go to Rome to preach the gospel there, both to the church and to everyone who lives in Rome.

In this letter Paul is pleased with the faith of the Romans that he has heard and that has spread throughout the world. It is clear, in Romans 1:18 that Paul was delighted by the faith of the Roman church, so he thanked God in Christ Jesus. Then, it was clear that at the time Paul wrote this letter in

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\(^3\) Paul wrote Romans 6 as the context of doctrine of justification and proposes a pneumatological understanding of this dialectical tension. G. Raymond Carlson. \textit{Surat Roma}, (Malang: Gandum Mas), 19; Teresa Kuo-Yu Tsui: 299.

\(^4\) A. Potgieter, Spatial Metaphors As a Means of Persuasion in Romans 5:12-21, \textit{Journal of Acta Theologica}, Vol.39 No.2 (2019):132. DOI: http://dx.doi. org/10.18820/23099089/ actat.v39i2. Tsui wrote as has been generally recognized, Rom 6:1-14 receives its structure from the linking of the indicative (6:2-10) and the imperative (6:11-14). The question arises as to why the indicative is followed by the imperative. As quote Tsui of Günther Bomkamm observes, the joining of the indicative and the imperative, characteristic of the Pauline proclamation, seems contradictory: the believers are declared to have separated from sin in Rom 6:2, yet later they are admonished to separate themselves from sin (Rom 6:12-13), in Teresa Kuo-Yu Tsui: 297.
Rome there were Christians and the Gospel was preached there. But all of that was less clear who started God's work in Rome, so that there was formed a Christian church in the city of Rome.

The book of Acts chapter two gives a clear picture of the origins to arise and to develop the Roman church. In this matter, J. Sidlow Baxter explained that among the pious people who listened to Peter's preaching at Pentecost in Jerusalem, there were also immigrants from Rome, both Jews and adheres to religion of Jews. Among them were people who repented and truly wanted to preach their beliefs. Moreover, the traffic which is always busy between the city of Rome and other provinces, certainly brought many Christians to the capital, not only from Judea, but also from other regions.5

From the explanation above, it shows that the members of the church are not only Roman people. It is obvious the Roman church consists of various national groups and languages, as Peter Maryono explained, that the composition of the Roman church consisted of Jews and most are from gentiles.6

From the composition of the church congregation, it is not surprising, if Paul imagined7 that in the body of the Roman church there would be many problems and questions relating to this new teaching, because they are certainly still influenced by their old backgrounds. Besides, the situation of the city of Rome at that time will also have a lot of influence on the development of their faith.

Rome in the days of Paul was known as the center of world civilization, but its civilization has declined. Crimes are rampant and moral status is very low, people live freely everywhere.8 Through this letter, Paul explains the truth of the gospel to strengthen their faith and at the same time to encourage them to be more mature and more advanced in the faith and to improve some of their beliefs that may not be in accordance with the gospel. And similarly, to prevent and to keep against the danger of contamination and misappropriation of the teachings of the gospel. Then to prevent confusion in the congregation that may arise because of ideas or false ideas and false teachings about faith and belief in the gospel.

The problem that will arise in the body of the Roman church is the widespread new belief that teaches the sinners can obtain forgiveness because of grace of God and calls faith into existence.9 From this problem then arises various questions, including "If God treats people on the basis of grace and does not obey the correct law, won't ethics be disappear? And does this doctrine not to encourage people to sin, so that God's gifts abound."10

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5 J. Sidlow Baxter, 32.
6 Petrus Maryono. Diktat Eksposisi Roma. t.k., t.t., 2. Compare which Punt explained that the reason for Paul’s letter to the Romans is variously explained, but seeing it as a document intent on galvanising support for Paul’s intended expansion of his missionary activities to the West, and simultaneously serving as a letter recommending Paul, is most convincing. Jeremy Punt, Religion, Sex, and Politics: Scripting Connections in Romans 1:18-32 and Wisdom 14:12-14, Journal of HTS Teologie Studies/Theological Studies, Vol.73 No.4:1, DOI: doi.org/10.4102/hts.v73i4.4673
7 As Potgieter said that he will posit that spatial metaphors heighten the argument in Romans 5:12-21, drawing on the container metaphor as a heuristic tool to help elucidate Paul’s argument and reimagine the imagery Paul initially intended in order to captivate his audience. First, he define spatial metaphors, provide a brief overview of the argument of Romans 5:12-21, and highlight metaphors in the argument. He then conclude with remarks on the container metaphor proffered. See A. Potgieter, Spatial Metaphors As a Means of Persuasion in Romans 5:12-21, Journal of Acta Theologica, Vol.39 No.2 (2019):130-146. DOI: http://dx.doi.org/10.18820/23099089/ acta.v39i2.
10 Starling said that Paul frames the cross, not by the problem of God’s wrath, but by the demonstration of God’s righteousness/justice through covenant faithfulness. And he also said “Penal substitution … frames the cross of Christ by this question of the wrath of God, so that the divine-wrath-propitiating cross of Christ is the logical answer to this question: How can sinful humanity under diving wrath be saved? By contrast, Paul frames the cross, not by the problem of God’s wrath, but by the demonstration of God’s righteousness/justice through covenant faithfulness”. David Starling, Some Thoughts in Response to Darrin Snyder Belousek's Atonement, Justice, and Peace, Pacific Journal of Baptist Research, Vol.10, No.1, (2015): 23-24; J. Sidlow Baxter, 21.
In this letter, Paul in chapter 3:8 has learned that in the Roman church there are people who have perverted the teachings of the gospel, they slandered by saying "Come on doing evil, so that the good arises over it.” There are certain people who turn the teachings of grace into permits to live amorally.\(^\text{11}\)

In this matter G. Raymond Carlson explains that Romans 5:20 says where sin increased, there grace multiplied all the more. Many people use this verse and other verses to prove that justification gives an opportunity to sin. They say, if someone sins, the guilty is declared simply true by faith and not by any kindness, then let us do evil, so that good arises over it.\(^\text{12}\)

Paul’s purpose is certainly not so, but to make Christians aware that they do not persevere in sin, but live in holiness.\(^\text{13}\) For this problem does not spread and get bigger, to prevent and to overcome it, Paul then needs to explain the problems that thought to come and even already come in the Roman church. In this chapter 6, Paul gives an argument in his debate against the opponents he imagined.\(^\text{14}\)

Paul says there are some who describe chapter 5:20, if you sin more and more, grace multiplied all the more. And Paul seriously opposes that.\(^\text{15}\) Sin is often mentioned in chapter 5, but more often mentioned in chapter 6. Even so between chapters 5 and 6 there is a close relationship. Chapter 5 clarified that there is a problem, then chapter 6 is an analysis that explains that problem. Sin is great, but God’s grace is even greater.

This does not mean that if you sin more you will get the more grace from God, or also means more grace encourages to keep on sinning, but that grace should encourage believers to uplift praise to God and sin no longer has a place in the Christian life. To explain that problem, Paul then in chapter 6 specifically verses 1-4 explains the problem by introducing a question in the first verse, then Paul makes the answer in the second verse. In outlining the answer, he uses the baptismal events in verses 3 and 4 to explain died to sin and new life.

Died to Sin

As Paul explained in other chapters, he often uses questions to introduce the problems that he will discuss. For example: In chapters 3:1; 3:9, chapters 6:15; 7:7 and chapter 9:30. Paul uses the questions to explain the problem that he is going to discuss. The same question in Greek is \(\text{τί οὖν}\). Then the statement he answered was a description of the problem.

In this chapter 6, Paul uses the questions proposed to the reader of his letter which he later answers by himself. The answer is in verses 2-4 which is the doctrine of sin, baptism and new life. In the first verse, Paul begins to write his letter with questions: "What shall we say then?" Then proceed with the next question: "Can we persevere in sin, so that grace will increase?"

The question is an introduction to the problem of the difficulties and objections that raised in his earlier argument which refers to Romans 5:20.\(^\text{16}\) The question of the Apostle Paul is to refuse a wrong conclusion only, which can be concluded by a person who still unfamiliar with justification by faith.\(^\text{17}\)


\(^{12}\) Starling explained God’s justice involves more than the punishment of sins and the settling of scores; God’s saving righteousness has implications for the individual believer that involve more than the verdict of justification; God’s peace, announced and established in the gospel, offers and accomplishes more than the inward tranquillity of the soul (David Starling: 28); G. Raymond Carlson, *Surat Roma,* (Malang: Gandum Mas), 58.

\(^{13}\) Martin Luther, *Comentary On the Epistle to The Romans.* (Michigan: Zondervan Publising House, 1954), 127


\(^{17}\) Downs explained feature the language and logic of justification by faith (Rom 5:21; cf. 5:1: ‘Therefore, since we are justified by faith…’); it’s raise rhetorical questions related to the possibility that justification by God’s grace might provide a license for ethical laxity, either sin (Rom 6:1) or failing to do good and emphatically reject the logic of antinomianism by pointing out the
And this question reminds us again that in chapter 3:8 Paul directly opposes the perversion of the teachings of grace and in chapter 6 this opposition is made in detail.18

For more details, it needs to be studied and investigated from the Greek, that is, the language of the Bible in the New Testament. The question in the first verse "What shall we say then?" This question is a translation from Ti oun eroumen (ti oun eroumen).

The word τι (Ti) is the a pronoun (with acute accent), neutral, used to introduce direct or indirect questions which means what.19 The word oun (oun) is a conjunction which means "Then".20 While the word eroumen (eroumen) is a future, active, indicative verb, first person plural of words εἰρω (eiro) which means to say or said.21 For it has the word future, it means that its action refers to the future and is generally translated "will".22 Having active thesis means the subject takes action 23 and the first person plural means "we".

Thus eroumen (eroumen) means: We will say and when combined with τι oun ρουμέν (ti oun roumen) What shall we say then? In interlinear Paul's question is translated as What shall we say then?24 This verse shows the wrong conclusion, where Paul acknowledges from what he said and wanted to deny before his own understanding of the problem.25 This question will be clearly when related to the next question, that is, may we persevere in sin, so that grace will increase? And this question is a translation from Greek επιμένομεν τη αμαρ – τα ινα η Χαρις πλεοναση (epimenomen te hamartia ina e Xaris Pleonase).

The word επιμένομεν (epimenomen) is a present, active, subjunctive verb, first person plural of words μένω (meno) means: stay long, stay continuously.26 Because it has the word present, then in the present subjunctive mode the types of actions are linear, and that is continuous actions.27 And in the subjunctive mode which has plural first person is hortataric subjunctive, this mode is to encourage others to join (participate) in their actions.28 Thus, the word επιμένομεν (epimenomen) can be translated as: "Let us continue to stay."

In explaining Romans 6:1, John Mc Arthur says that what Paul really says is whether those of us who are saved will keep continuing the relationship with the sin that we owned before we are saved? Are we going to continue living in sin?29

Thus, the word ἁμαρτία (hamartia) is a noun, dative which means error, crime, principle or cause of sin, tendency to sin.30 This is a common sin, all his actions have been really considered.31
Hamartia is a failure regarding goals, narrative of a mistake, an evil action. In the New Testament it means a sin whether it happened by mistake or an action with thoughts and feelings in speaking and behave.32

An impulse or passion against God, is the tendency to twist the truth.33 And according to John Wesley Brill the word sin (hamartia) is a common word for sin. In the Old Testament and the New Testament, it means that they did not hit the target. These words are not only about sinning, but also in the condition of the human conscience and evil thoughts. Humans are in situation deceived, disobeying God's law, violating God's law in terms of deeds, thoughts and circumstances.34 Whereas Howard Hendrickson in explaining the word sin (hamartia) used in the New Testament means not targeting. The unattainable goal is God, even though our sins may involve others. But the real sin is against God. The theological definition is not adjusting to God's will.35

From the opinions, views and understandings of the theologians above it can be concluded that sin (hamartia) is an evil behavior that deviates from God's will, whether through deeds or actions that originate from the mind, conscience and feeling. Even if the action was done to humans, but basically sinful is still to God. A concrete example of David's decision to take Betseba, Uriah's wife, in fact David remained sinful to God.

The word ἰνα (ina) is a conjunction, meaning: That, for, may.36 This word is used to refer to goals or objectives.37 Next with words Χαρις (Kharis) is a nominative noun which means happy, cheerful, full of joy.38 The word Kharis in Greek literature means something that brings satisfaction and ensures joy.39 In the New Testament that word means: joy, satisfaction and gracious (Luke 4:22, Ephesians 4:29), good deeds, sympathy and grace (Luke 1-3, I Corinthians 7: 10-46; 11:23). God reveals His love without due to kindness (Romans 11:6; 2 Corinthians 4:15), blessings derived from the grace of salvation in Christ.40 So Kharis means the blessing of salvation that comes from the Lord Jesus Christ as a gift that can be form as joy, love, kindness and satisfaction that is given free by God not because of the kindness of the recipient.

The word πλεοναση (Pleonase) is an aoris, active, subjunctive verb of the word πολυς (polus) which means: Great in greatness or quality, many, large.41 F. Wilbur interpreted πλεοναση (Pleonase) is to be a gift that is abundant, plentiful.42 In the subjunctive mode which has the word aoris, the type of action is the punctiliar.43 So, the word πλεοναση (Pleonase) can be interpreted as: He has given plentiful gifts or he has multiplied gifts. And επιμενωμεν τη αμαρτια ινα η Χαρις πλεοναση (epimenomen te Hamartia ina e Kharis Pleonase) can be translated as: "Let us continually abide by the evil deeds that deviate from God so that the gift becomes abundant or plentiful". But the word επιμενωμεν (epimenomen), the word επι (epi) is a preposition, one of which functions when combined

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21); 8 times in Romans 6 (6:1, 2, 6, 10, 11, 12, 13, 14), and 10 times in Romans 7 (7:7, 8*2, 9, 11, 13*3, 17, 20). The word does not occur in Romans 8.

33 J.I. Paker, Manusa Baru. (Jakarta: Persekutuan Pembara Alkitab, t.t.), 24.
34 John Wesley Brill, Dusar Yang Teguh. (Bandung: Kalam Hidup, t.t.), 197.
35 Howard Hendrickson, Pola Hidup Kristen. (Malang: Gandum Mas, 1989), 789.
36 Harol K Moulton, 201.
37 F Willburg Gingrick, Shorter Lexicon Of Greek NT. (Chicago: The University Of Chicago Press, 1965), 100; Gerald L. Stevens, 207-220.
38 Harol K Moulton, 433.
39 See A. Potgieter: 141-142.
41 Harol K Moulton, 335.
43 Ray Summer, 126; Gerald L. Stevens, 243-260.
with the verb, the preposition will give accentuation to the verb, so that the verb will be changed to various nuances of meaning.\textsuperscript{44}

From the explanation above, then the word επιμενομεν (epimenomen) means: "Let us continue to commit." The word commit is more firmly and has more meaning than the word: stay. So, altogether can be translated, let us continue to sin, so that the prizes multiply or plentiful. In his critical exegesis, CEB Cranfield explained that in chapter 5:20\textsuperscript{45}, where false thoughts can easily turn away in teachings to continue to live in sin, even though strict denial follows it immediately.

From all of the above explanation, in this first verse Paul introduces the perversion of grace which is considered as an encouragement to continue to do evil deviates from God. In verse two Paul denies this. He firmly said no! The word in the original is μη γενοίτο (me genoitō), God forbid and its literal meaning is impossible.\textsuperscript{46} The statement is the basis of rejection of the recognition of some inconsistent facts.\textsuperscript{47} And this relative sentence is placed at the beginning of the sentence, so that it gives a firmer and clearer emphasis on the thought contained in the answer to the wrong conclusion.\textsuperscript{48}

And after all, with the brief explanation above it can be concluded that Paul imagined what the church in Rome would do, related to his writings in chapter 5:20 continuous to do evil, deviating from God will get a lot or plentiful of gifts. Given the Roman church at that time faced the Roman city of civilization which experienced a moral decline and the background of the Roman church which majority as gentiles. And Paul gives a firm answer to the problem imagined comes in the Roman church by saying μη γενοίτο (me genoitō), God forbids. To explain his denial, then Paul says: "Aren't we have died to sin, how can we live in it? Like a dead person, he will not rise and continue his previous work or can no longer carry out any activities.\textsuperscript{49} Then it is impossible for a believer to sin, because he is dead. In this case it does not mean that believers cannot commit to sin, but it is possible that the believers commit to sin again.\textsuperscript{50} It could happen or it could be intentional, because the believers were in Christ and no one seized it from His hand, unless he left Him.\textsuperscript{51}

It is like a puzzle that the writer often asks to his friends when playing guessing. The puzzle is why the dead are bathed? There are various answers from his friends. There are those who answer to be clean, there is another as a final tribute, … All that is not wrong, but not quite right. The writer's answer is that the dead cannot bathe themselves. Thus, should a believer who has died to sin no longer committed to sin because he is already dead. During his lifetime everyone liked to bathe, but when he dead he would not bathe, even if there is water, he will not do anything else even if he used to do. So it is with a believer before believing in Jesus he likes to commit to sin, but once he has faith in the Lord Jesus he died to sin which means he will no longer to commit to sin again, because he is dead. Died to sin means to abandon his loyalty to the bondage of sin and all the allure and enticement of sin.\textsuperscript{52}

\textsuperscript{44} Ray Summer, 39; Gerald L. Stevens, 131-150.
\textsuperscript{48} CEB Cranfield, 298.
\textsuperscript{49} Frederick L Godett, Comentary on Romans. (Michigan: Kregel Publishing, 1979), 236.
\textsuperscript{51} G. Raymond Carlson, Surat Roma. (Malang: Gandum Mas), 57.
\textsuperscript{52} William Hendrickson, Exposition of Epistle The Romans, 195.
Died to sin in Greek translation is ἀπεθάνομεν τῇ ἁμαρτίᾳ (apethanomen te hamartia). The word ἀπεθάνομεν is a verb, periodical aoris, active standing, indicative mode of the plural first person of words ἀποθνῄσκω (apothnesko) which means dead creature, break up.\(^{53}\)

So, the word ἀπεθάνομεν can be translated: we have deactivated or separated. Because the indicative mode of this action is so real. Believers are truly deactivated. F. Wellbur translated it as losing eternal life, its figurative meaning is dying with Christ.\(^{54}\) In aoris's time, active, indicative first person plural the word ἀπεθάνομεν can be translated: you have died with Christ. When combined with word τῇ ἁμαρτίᾳ which means sin, ἀπεθάνομεν τῇ ἁμαρτίᾳ it can be translated that we have died to sin, or we have died in accordance to sin.\(^{55}\)

Then Paul goes on to say "How can we still live in it? The word live in it is a translation of the word: ᾧ, (Grand Rapids, Michigan: Zondervan, 2009), 44. And we have died to sin. Death and life are different and contradictory and impossible between death and life existed at one time or at the same time. This has the understanding that believers are prohibited from sinning or living in sin, because he has died to sin. Then Paul goes on to say "How can we still live in it? How might you still be alive working in sin? In this case Robert Hanna translates as: how could you still be alive.\(^{60}\)

From all the explanations above, the words ἐν αὐτῇ can be translated: life functions in sin. Whereas the word how is the translation of word: πῶς (pos) is the adjective as a questioner adverb that means: how, how to, what does it mean.\(^{58}\) And the word ἐτι (eti) is an explanation which means still.\(^{59}\)

So, the words above when they put together become πῶς ἐτι ἐν αὐτῇ can be translated: how might you still be alive working in sin? In this case Robert Hanna translates as: how could you still be alive.\(^{60}\)

From all the explanations about, haven't we died to sin, how we can still live in it? It can be concluded that believers who have died to sin cannot possibly still alive working in sin. That is impossible. With a simple reason between death and life can not occur together. This has the understanding that believers are prohibited from sinning or living in sin, because he has died to sin. Death and life are different and contradictory and impossible between death and life existed at one time or at the same time.\(^{61}\) This is clearly impossible. So, it is so obvious that believers cannot live in sin, nor diedto sin together. If a believer still to commit to sin that means he is not a believer who has never left his circumstances which consisten to disclaim. For more details about died to sin, Paul explains it through baptism in verses 3-4.

\(^{53}\) Harol K Moulton, 42.


\(^{58}\) Harol K Moulton, 358; William D. Mounce, 65-68.

\(^{59}\) Harol K Moulton, 171; William D. Mounce, 386.


\(^{61}\) Sorin Sabou, A Note on Romans 6:5: The Presentation (ΟΜΟΙΩΜΑ) of His Death, Journal of Tyndalle Bulletin, Vol.55 No.2 (2004): 219. Potgieter said that death is also a cosmic force (Rom. 8:38; 5:14; 17; 7:5; 1 Cor. 15, 21, 22, 26; 15:54; 2 Cor. 4:12, and especially 1 Cor. 3:22). Death is the manifestation of God’s wrath (Rom. 2:5, 8; 3:5; 5:9; Eph. 5:6; Col. 3:6; 1 Thess. 1:10; 5:9).
Baptized into Christ

In verse 3 Paul says: or do you not know that as many as were baptized into Christ, been baptized into Christ Jesus were baptized into His death? The statement or do you not know, is a translation of the Greek word ἁγνοῖτε (agnoeite), it is a verb, periodically now, has an active diastesis, indicative mode, the second person is plural of words ἁγνοεῖ (agnoeo) which means do you not know, do you not understand. In the second person plural means do you know, do you all not understand?

This question shows that Paul thought of the Romans at least in lack of their faith which is stated in the rest of this verse, maybe also some of the teachings that he conveyed in subsequent verses.

Being baptized into Christ is a simple physical analogy. This is what Paul uses to teach the spiritual life of a believer, respecting his fellowship with Christ.

The phrase "Baptized into Christ" is a translation from the Greek ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν (ebaptisthemen eis Christon Iesoun). The word ἐβαπτίσθημεν is a verb, periodical aorist, passive dyathetic, indicative mode, plural first person from the word βαπτίζω ( baptizo) which means to immerse, to sink or to dive. Periodically aorist means that the action has occurred. And passive dyathesis means that the subject suffers or accepts the action, then indicative mode shows the action was real, plural first person means us. So, the word ἐβαπτίσθημεν can be translated that we have been drowned or immersed apparently. According to Colin Brown the word βαπτίζω (baptizo) means to take a shower, to draw from the water. βαπτιζόω (baptizo) is a broader form of βαπτίζω which means to immerse, to save and to cause perished (as to sink the ship); and the word βαπτίζω usually used in the secular Greek term for ritual bathing. The word εἰς is a preposition that means inward. While the word Χριστὸν Ἰησοῦν is a masculine noun, singular name of Christ Jesus.

From the above description, according to the theologians' opinions, those terms can be united into an understanding that the believers who are baptized into Christ Jesus are drowned in Christ Jesus until they perish. Drowned here means not in the water, instead drowned into Christ so that it perished (died). In this case, it means that believers who have been baptized into Christ were in Christ, united with Christ.

Baptized in Christ, R.W Stott explained that in the New Testament the prepositions associated with the verb baptize are not in, instead into (enter into) His great work. God says that we are baptized

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63 Harol K Moulton, 4; William D. Mounce, 50.
64 CEB Cranfield, 300.
65 John Mc Arthur, Free Don from Sin Roma 6-7. (Chicago: Moody Press, 1987), 20; Do written in this baptism into Christ’s death, the widespread practice of ritual washing—whether through βάπτω “dipping in water” or by means of βαπτίζω “submerging into water”—etymologically means the same. The two verbs were widely used in ancient Greco-Roman world to refer to various kinds of ritual washing. However, the fact that Paul never employs the verb βαπτίζω indicates that he seems to have favored “submerging into water” to “dipping in water” (Toan Do: 213-214).
66 Harol K Moulton, 65; William D. Mounce, 112; Gerald L. Stevens, 243-260.
(literally in the Name of the Father, Son and Holy Spirit). The Apostle Paul used this simple physical analogy to teach the spiritual life of the fellowship of the faithful with Christ.

Then Paul says: Baptized into Christ, baptized into His death. The word “His death” is a translation from Greek τον θανατον αυτου (ton thanathon autou). The word θανατον is a noun, accusative from the word θανατος (thanatos) means to die, to deactivate lives. In the Gospels, most of them refer to death of Christ which is the center of salvation history. It is very closely related to the resurrection and justification of the new life of believers. Romans 6:3 means the language of mystery which is the main basis in correlation to the meaning of baptism. Baptism has an identification with death through the confession of faith. If the Lord Jesus died, even believers also died. Because Christ died to sin, the believers also died to sin. So spiritually, every believer died for the sin charges by they have themselves. Spiritually every believer died because of their consequence of sin. Christ destroyed not only the penalty of past sins, but also to destroy the power of sin in the present. Therefore, every believer knows this, then at least know the main reasons why people who have faith in Christ will not and need to continue to live in sin.

So being baptized into His death means that believers are drowned in the death of Christ, and the death of Christ is the historical center point of salvation. This means that believers were in Christ, were in His salvation. And this understanding has to make the sinners no longer commit to sin by hoping to get a lot of gifts from God.

After Paul said he was baptized by His death, he then said: In this way, we have been buried with Him by baptism in death. The word has been buried is a translation from Greek συνεταφημεν (sunetaphimen). This word is a verb, periodical aoris, passiveathetic, indicative mode, plural first person, derived from the word συνταφθαι (suntapto) which is translated as: buried with … In the New Testament it means the symbol of being buried with Christ.

This burial is a configuration of fact authentication about death. It happens when human relations and fellowship leave their bodies or their corpses which buried and returned homes without carried them

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72 Harol K Moulton, 195. About this commentary can see Sorin Sabou, A Note on Romans 6:5: The Presentation (ΟΜΟΛΩΜΑ) of His Death:219-229; William D. Mounce, 241. Taylor explained that θανατος is located “at the opposite theological extreme to Yahweh”, and is conceived primarily in terms of separation from God. It has also been argued that θανατος was conceived as the gathering place of the violently killed awaiting judgement, rather than the abode of ancestors and the honourable dead. Sheol is not associated with the peaceful and timely rest of the righteous. θανατος is almost invariably rendered δομος in the LXX, the few exceptions using θανατος. The use of the name of a Greek underworld deity may or may not have been conscious, but the identification with the location and nature of the territory of that deity is surely more significant. In common with other ancient societies, ancient Israel conceived θανατος as an underworld, entered by the δομος, the spirits or shades of those who have died (Nicholar Taylor: 13).
73 Colin Brown. New International Dictionary of New Testament Theological, 435; Starling explain justification has important ramifications for the way in which we are to understand Paul’s language about the righteousness of believers. “Justification,” for Paul, is a fundamentally forensic metaphor, referring to a declarative event. But “righteousness” language, as Paul employs it, can refer to realities that take place before, during and after the metaphorical law-court in which the verdict of justification is pronounced. And for Paul, the righteousness of the life that is transformed by obedient faith and participates in the manifestation of God’s righteousness on earth is not just the evidence of our salvation but the purpose of it, or at least a crucial dimension of that purpose. Our salvation is not only from wrath (Rom 5:9) but also from sin (Rom 6:22), and the purpose of that salvation was “in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life” (Rom 6:4)—a life which we are summoned to offer every part of ourselves to God as “instruments [or ‘weapons’] of righteousness” (Rom 6:13). (David Starling: 26-27).
74 Ray L. Laurin, Roman Where Life Pagan. (Finlay: Dunham Pub, Co, 1957), 193. Comp. Potgeiter said that a similar case that spatial metaphors heighten the argument can be made in Romans 5:12-21 as the human body becomes the place that can be dominated by either sin or Christ. This leads to either death or life, thus depicting a clear picture to believers as to whom they should be obedient (A. Potgeiter: 132).
75 Harol K Moulton, 390; Nicholas Taylor: 20–21, 26.
on. These facts have been proved and could not be denied and were not subtle anymore, then become the fact which its authenticity can not be doubted. Burial symbolizes the funeral of evil and all the fruits of sin. Not sin, nor the crime of Christ, since He died for the death of every believer symbolically devised by burial. To be buried with Him means to remove and release the fruits of sin and its consequences. In this case the believers no longer have a strong reason to show the fruits of sin in their life. So being buried with Him implies the mark of faithful believers in Christ and was in the point of salvation.

As the purpose of being baptized into Christ, being baptized into His death is for believers will also be baptized in His resurrection. That statement is in (verse 4) in Greek is ἵνα ὁμολογήσῃ Χριστός καὶ νεκρόν διὰ τῆς δοξῆς τοῦ πατρὸς (ina osper egerthe Kristos ek nekron dia tes dokses tou patros). ἵνα is a conjunction that meaning that, may, for. This word is to introduce a statement (what direction that become God's purpose) about the burial in Christ in baptism.

The word ὁμολογήσῃ is an adverb, meaning like, as same. And the word ηγερθή are aorist, passive, indicative, third-person singular of the word εγείρω which means coming out or leaving, reviving the dead, resurrecting, awakening. In the words of aorist, passive, indicative, third-person singular can be translated he has been raised, resurrected from the dead. Baptism in Christ is to gain life after the death of Christ to sin and rise to glory. Believers which are buried with Him through baptism then they can walk in a new life.

The word εκ (ek) is a preposition meaning to get out of. And the word νεκρόν (nekron) is an adjective, meaning: fatal, dead, shameful, mortal. Whereas the word διὰ (dia) is a preposition, which meaning through. The word δοξῆς (dokses) is a noun, meaning glory, a glorious concern, a glorious incarnation. And the word πατρὸς (patros) is a noun, masculine, singular, genitive that translated as Father. When the words above are put together, it can be translated "So that just as Christ was raised from the dead through the glory of the Father.”

As Christ was resurrected, so does everyone who have faith. For His resurrection comes from death and leads into new life experiences. God always uses His power in glory that used to raise people as a very clear manifestation of His glory.

All the descriptions above explain briefly that believers are baptized into Christ means immersed or drowned into Christ. This causes the believer to be in Christ, die with the death of Christ which automatically and practically they unite with Christ. Then being baptized into Christ means being baptized into His death. This shows that believers after united with Christ, now they are immersed in the

77 Ray L. Laurin, 193.
78 Harold K Moulton, 201.
79 CEB Cranfield, 204.
80 Harold K Moulton, 444; William D. Mounce, 489.
81 Harold K Moulton, 444; William D. Mounce, 326.
82 Ray Summer, 65; Gerald L. Stevens, 131-150.
83 Harold K Moulton, 104; William D. Mounce, 152.
84 Harold K Moulton, 104; William D. Mounce, 362.
85 Harold K Moulton, 104; William D. Mounce, 362.
86 CEB Cranfield, 304. In this context, Do explain Paul makes a direct link between baptism, death, and resurrection from the dead in 6:4: “Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life” (6:4). In Romans, Paul employs the βαπτίζω word-group only three times; they all occur in 6:34 (Toan Do: 208).
death of Christ that caused the believers were in salvation. Because the death of Christ is the salvation of every believer. After being baptized into His death, then being buried with Him is a confirmation or a sealing of death which also means as an authentication of salvation in Christ. After being buried, and then by the power of God the Father, believers are raised from the dead as Christ was raised by the glory of the Father. And this resurrection is the beginning of a new life for believers. Only those who have dead to sin are raised by God. But Christians who have never dead to sin and who else continuous to sin will never experience a new life.

A New Life

In verse 4 Paul said: So, we too may live a new life. New life is the consequence of the resurrection from the dead, that is, the resurrection with Christ. The statement of life in a new life is a translation of the words καίνοτητί ζωής περιπατησομέν (kainoteti zoes peripatesomen). The word καίνοτητι (kainoteti) is the dative noun of the word καινός (kainos) which means, new, new nature/design. The word καινός (kainos), or new, in Romans 6:4 means the nature or design that prominent from the quality of life that differ between the lives that have been saved and the previous life. The word καινός (kainos), is a new life, which shows a new quality or a new type of life. Not new in chronological form νέος (neos). The next life policy characterizes believers who are different from their past circumstances, but this will not characterize a new lifestyle.

The word ζωή (zoe) is a noun, genitive, means life. The supernatural life which had by Jesus Christ the Lord, can also be possessed by a believer. And the word περιπατησομέν (peripatesomen) is a verb, periodical aorist, subjunctive, plural first person from the word περιπατέω (paripateo) which means: walk, just started walking. In Romans 6:4, it means an assurance in preserves behavior and the way of life.

If the words above are put together in one sentence, it becomes: We have begun to walk in the assurance of maintaining a new way of life and a new behavior. Walking in a new life shows a daily spiritual condition that are in accordance with all of God's Word. When a person becomes faithful in the Lord Jesus, while the direction of his previous life is crime, then a quality of his new life is live in completely wise. Wisdom is a new quality of life that had by believers.

This is what Paul means by being baptized into Christ. If a believer understands and truly comprehends the meaning of those, then he will not commit to sin intentionally again and will expect greater grace from God.

Conclusion

In sum, new life according to Romans 6:1-4 is a life as consequence of the resurrection from the death, is the resurrection with Jesus Christ the Lord, where the life of Christ lives in the life of every believer. This gives every believer a new view of life, goals and ideals, pleasures and experiences and a wide and new horizon of life. So does have a new understanding of God and a new appreciation of God's work.

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88 Harol K Moulton, 208; William D. Mounce, 259; See more about nature/design in Nicholas Taylor, Baptism, Death, and Funeral Rites: Paul's Teaching on Baptism in Romans 6: 3-4 in Light of Contemporary Funereal Customs and Beliefs about Death; 35, 40.
89 Herman Cremmer, Biblico Theological Lexicon. (Edenburg: T&T Clark, 1954), 322.
90 John Mc Arthur, 22; William D. Mounce, 327.
91 Harol K Moulton, 195; William D. Mounce, 232.
92 Harol K Moulton, 320; William D. Mounce, 359; Gerald L. Stevens, 243-260.
New life means life that qualified, which undaunted to be different in terms of daily spiritual life which in accordance with the Word of God entirely. If a person becomes a Christian and believes in Christ, the direction of his life before to be Christian is wicked, but then the quality of the new life is wise.

A new life is a life that can show a new quality or type, the nature and design of the new life which is very different from the old life. Wisdom and being wise have to be a characteristic for every believer.

This new life is the life that results from believers who died to sin. Without died to sin, there is no new life in human life. This new life is a supernatural life that is only possessed by God and people who has faith in Jesus Christ the Lord.

Believers must undaunted to say no now and again or God forbids when the temptation comes to overthrow it. Or when the devil inspires you to continue sinning God will forgive you, then it must be answered μὴ γενοῖτο (me genotito) God forbids.

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