



## Reading Romans 6:1-4 to a New Life

Bobby Kurnia Putrawan<sup>1</sup>; Alisaid Prawiro Negoro<sup>2</sup>; Daryanto<sup>3</sup>

<sup>1</sup> Sekolah Tinggi Teologi Moriah, Tangerang, Indonesia

<sup>2</sup> Sekolah Tinggi Teologi Indonesia, Jakarta, Indonesia

<sup>3</sup> Sekolah Tinggi Teologi Syalom, Lampung, Indonesia

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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 Live; 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.<sup>1</sup> 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.<sup>2</sup>

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<sup>1</sup> See Footnote Sang-Hoon Kim, and Kyu Seop Kim. "Re-Structuring Romans 6:1-23 and Its Implication A Study in the Duplex Chiasmic Structure and Parallelism 1." *Journal of Korea Evangelical New Testament Studies* Vol.12, No.3 (2013): 577; J. Sidlow Baxter, *Menggali Isi Alkitab Roma S/d Wahyu*. (Jakarta: Yayasan Komunikasi Bina Kasih/OMF,1988), 30.

<sup>2</sup> 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 *νοῦς* ("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.<sup>3</sup> 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.<sup>4</sup> 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 *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 Hendricksen , 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

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

<sup>4</sup> A. Potgieter, Spatial Metaphors As a Means of Persuasion in Romans 5:12-21, *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.<sup>5</sup>

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.<sup>6</sup>

From the composition of the church congregation, it is not surprising, if Paul imagined<sup>7</sup> 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.<sup>8</sup> 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.<sup>9</sup> 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.<sup>10</sup>

<sup>5</sup> J. Sidlow Baxter, 32.

<sup>6</sup> Petrus Maryono. *Diklat 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 Theologiese Studies/Theological Studies*, Vol.73 No.4:1, DOI: doi.org/10.4102/hts.v73i4.4673

<sup>7</sup> 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/actat.v39i2>.

<sup>8</sup> Jeremy Punt:1; Adina Chapman. *Pengantar Perjanjian Baru*. (Bandung: Kalam Hidup, 1980), 55; Teresa Kuo-Yu Tsui: 204-305, 313.

<sup>9</sup> Jeremy Punt, Religion: 2-3; J. Sidlow Baxter, 21; Teresa Kuo-Yu Tsui: 310.

<sup>10</sup> 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.



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.<sup>18</sup>

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 *Τι οὖν εροῦμεν* (*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.<sup>19</sup> The word *οὖν* (*oun*) is a conjunction which means "Then".<sup>20</sup> While the word *εροῦμεν* (*eroumen*) is a future, active, indicative verb, first person plural of words *εἶρω* (*eiro*) which means to say or said.<sup>21</sup> For it has the word future, it means that its action refers to the future and is generally translated "will"<sup>22</sup> Having active thesis means the subject takes action<sup>23</sup> and the first person plural means "we".

Thus *εροῦμεν* (*eroumen*) means: We will say and when combined with *τι οὖν ροῦμεν* (*ti oun roumen*) What shall we say then? In interlinear Paul's question is translated as *What shall we say then?*<sup>24</sup> This verse shows the wrong conclusion, where Paul acknowledges from what he said and wanted to deny before his own understanding of the problem.<sup>25</sup> 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 *ἐπιμενομεν τη αμαρ – τια ινα η Χαριζ πλεοναση* (*epimenomen te hamartia ina e Xaris Pleonase*).

The word *ἐπιμενομεν* (*epimenomen*) is a present, active, subjunctive verb, first person plural of words *μενω* (*meno*) means: stay long, stay continuously.<sup>26</sup> Because it has the word present, then in the present subjunctive mode the types of actions are linear, and that is continuous actions.<sup>27</sup> 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.<sup>28</sup> Thus, the word *ἐπιμενομεν* (*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?<sup>29</sup>

Thus, the word *αμαρτια* (*hamartia*) is a noun, dative which means error, crime, principle or cause of sin, tendency to sin.<sup>30</sup> This is a common sin, all his actions have been really considered.<sup>31</sup>

ethical implications of justification and calling readers to moral transformation, in David J. Downs, Justification, Good Works, and Creation in Clement of Rome's Appropriation of Romans 5–6, *Journal of New Testament Studies*, Cambridge University Press, Vol.59, Issue 3, 2013: 419-420. <https://doi.org/10.1017/S0028688513000040>; Frederick L Godett, *Commentary on Romans*. (Michigan: Kregel Publishing, 1979), 235; David Starling: 23-25.

<sup>18</sup> William Hendricksen, *Exposition of Epistle the Romans*. (Michigan: Baker Book House. 1981), 194.

<sup>19</sup> Ray Summer, *Essentials of New Testament Greek*, (Nashville, TN: B&H Academic, 1995), 142.

<sup>20</sup> Harol K Moulton. *The Analytical Greek Lexicon Revised*. (Michigan: Zondervan Publishing House, 1978), 119.

<sup>21</sup> Harol K Moulton, 119.

<sup>22</sup> Ray Summer, 66; Gerald L. Stevens, *New Testament Greek Primer*, (Eugene, OR: Cascade Books, 2007), 227-228.

<sup>23</sup> Ray Summer, 66 Gerald L. Stevens, 228-230.

<sup>24</sup> George Ricke Berry and James Strong, *Interlinier Greek Englihs New Testament*. (Michigan: Baker Book House, 1982), 559.

<sup>25</sup> CEB Cranfield, 297.

<sup>26</sup> Harol K. Moulton, 158.

<sup>27</sup> Ray Summer, 126; Gerald L. Stevens, 21-23, 315-317.

<sup>28</sup> Ray Summer, 127; Gerald L. Stevens, 315-320.

<sup>29</sup> John Mc Arthur. *Freedom From Sin Roma 6-7*. (Chicago: Moody Press, 1987), 14.

<sup>30</sup> Harol K Moulton, 17.

<sup>31</sup> Herman Cremmer, *Biblico Theological Lexicon*. (Edenburg: T&T Clark, 1954), 100. This is the first time that sin (ἡ ἁμαρτία) appears in chapter 5 and 23 times in Romans 5-8. It is interesting to note that sin appears 5 times in Romans 5 (5:12, 13\*2, 20,

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.<sup>32</sup>

An impulse or passion against God, is the tendency to twist the truth.<sup>33</sup> 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.<sup>34</sup> Whereas Howard Hendricksen 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.<sup>35</sup>

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 *ινα* (*ina*) is a conjunction, meaning: That, for, may.<sup>36</sup> This word is used to refer to goals or objectives.<sup>37</sup> Next with words *Χαριζ* (*Kharis*) is a nominative noun which means happy, cheerful, full of joy.<sup>38</sup> The word *Kharis* in Greek literature means something that brings satisfaction and ensures joy.<sup>39</sup> 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.<sup>40</sup> 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.<sup>41</sup> F. Wilbur interpreted *πλεοναση* (*Pleonase*) is to be a gift that is abundant, plentiful.<sup>42</sup> In the subjunctive mode which has the word aoris, the type of action is the pungtiliar.<sup>43</sup> So, the word *πλεοναση* (*Pleonase*) can be interpreted as: He has given plentiful gifts or he has multiplied gifts. And *επιμενομεν τη αμαρτια ινα η Χαριζ 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 *επιμενομεν* (*epimenomen*), the word *επι* (*epi*) is a preposition, one of which functions when combined

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.

<sup>32</sup> J.H. Thayer, *Greek – English Lexicon*. (Michigan: Baker Book House, 1982), 30

<sup>33</sup> J.I. Paker, *Manusia Baru*. (Jakarta: Persekutuan Pembaca Alkitab, t.t.), 24.

<sup>34</sup> John Wesley Brill, *Dasar Yang Teguh*. (Bandung: Kalam Hidup, t.t.), 197.

<sup>35</sup> Howard Hendricksen, *Pola Hidup Kristen*. (Malang: Gandum Mas, 1989), 789.

<sup>36</sup> Harol K Moulton, 201.

<sup>37</sup> F Willburg Gingrich, *Shorter Lexicon Of Greek NT*. (Chicago: The University Of Chicago Press, 1965), 100; Gerald L. Stevens, 207-220.

<sup>38</sup> Harol K Moulton, 433.

<sup>39</sup> See A. Potgieter: 141-142.

<sup>40</sup> 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, *Scottish Episcopal Institute Journal*, Vol.2, No.3 (2018): 36, 41, 42.

<sup>41</sup> Harol K Moulton, 335.

<sup>42</sup> F Willburg Gingrich, *Shorter Lexicon of Greek NT*. (Chicago: The University of Chicago Press, 1965), 174.

<sup>43</sup> 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.<sup>44</sup>

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<sup>b</sup>, where false thoughts can easily turn away in teachings to continue to live in sin, even though strict denial follows it immediately.<sup>45</sup>

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 γενοιτο* (*me genoito*) □ God forbid and its literal meaning is impossible.<sup>46</sup> The statement is the basis of rejection of the recognition of some inconsistent facts.<sup>47</sup> 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.<sup>48</sup>

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 γενοιτο* (*me genoito*), 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."<sup>49</sup> 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.<sup>50</sup> 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.<sup>51</sup>

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.<sup>52</sup>

<sup>44</sup> Ray Summer, 39; Gerald L. Stevens, 131-150.

<sup>45</sup> CEB Cranfield. *A Critical and Exegetical Commentary On the Epistle to The Romans*. (Edinburg: T&T. Clark Ltd. 1958), 297; Sang-Hoon Kim, and Kyu Seop Kim. "Re-Structuring Romans 6:1-23 and Its Implication A Study in the Duplex Chiastic Structure and Parallelism I: 594, 596.

<sup>46</sup> F Willburg Gingrich. *Shorter Lexicon of Greek NT*. (Chicago: The University of Chicago Press, 1965), 174.

<sup>47</sup> Hendry Alford. *The Greek Testament*. (Chicago: Moody Press, 1958), 366.

<sup>48</sup> CEB Cranfield, 298.

<sup>49</sup> Frederick L Godett. *Comentary on Romans*. (Michigan: Kregel Publishing, 1979), 236.

<sup>50</sup> William Hendricksen, *Exposition of Epistle The Romans*. (Michigan: Baker Book House, 1981), 195.

<sup>51</sup> G. Raymond Carlson, *Surat Roma*. (Malang: Gandum Mas), 57.

<sup>52</sup> William Hendricksen, *Exposition of Epistle The Romans*, 195.

Died to sin in Greek translation is *απεθανομεν τη αμαρτια* (*apethanomen te hamartia*). The word *απεθανομεν* is a verb, periodical aoris, active standing, indicative mode of the plural first person of words *αποθνησκω* (*apothnesko*) which means dead creature, break up.<sup>53</sup>

So, the word *απεθανομεν* 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.<sup>54</sup> In aoris's time, active, indicative first person plural the word *απεθανομεν* can be translated: you have died with Christ. When combined with word *τη αμαρτια* which means sin, *απεθανομεν τη αμαρτια* it can be translated that we have died to sin, or we have died in accordance to sin.<sup>55</sup>

Then Paul goes on to say "How can we still live in it? The word live in it is a translation of the word *ζησομεν εν αυτη* (*zesomen en aute*). The word *ζησομεν* is a future, active, indicative, plural first person of the word *ζωω* (*Zao*) that means life, a working life.<sup>56</sup> And the word *αυτη* is a singular third-person pronoun which means: *nya* (*dosa*) and the word *εν* is a dative preposition meaning in, at, with, about.<sup>57</sup>

From all the explanations above, the words *ζησομεν εν αυτη* can be translated: life functions in sin. Whereas the word *how* is the translation of word: *πωζ* (*pos*) is the adjective as a questioner adverb that means: how, how to, what does it mean.<sup>58</sup> And the word *ετι* (*eti*) is an explanation which means still.<sup>59</sup>

So, the words above when they put together become *πωζ ετι ζησομεν εν αυτη*, 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.<sup>60</sup>

From all the explanations about, haven't we died to sin, how we can still live in. 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.<sup>61</sup> This is clearly impossible. So, it is so obvious that believers cannot live in sin, nor died to 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.

<sup>53</sup> Harol K Moulton, 42.

<sup>54</sup> F Willburg Gingrick, *Shorter Lexicon of Greek New Testament*. (Chicago: The University of Chicago Press, 1965), 23.

<sup>55</sup> H.E Dana & Mantey, *A Manual Grammar of The Greek New Testament*. (Toronto: The Macmillan Company, 1955), 85.

<sup>56</sup> Harol K Moulton, 219; The Analytical Greek Lexicon: Consisting of An Alphabetical Arrangement of Every Occuring Inflection of Every Word Contained in the Greek New Testament Scriptures, with a Grammatical Analysis of each Word and Lexicographical Illustration of the Meaning, 182; William D. Mounce, *The Analytical Lexicon to the Greek New Testament*, (Grand Rapids, Michigan: Zondervan, 1993), 231; Gerald L. Stevens, *New Testament Greek Primer*, 131-150.

<sup>57</sup> Ray Summer, 33; William D. Mounce, *Basics of Biblical Greek Grammar*, (Grand Rapids, Michigan: Zondervan, 2009), 44-48.

<sup>58</sup> Harol K Moulton, 358; William D. Mounce, 65-68.

<sup>59</sup> Harol K Moulton, 171; William D. Mounce, 386.

<sup>60</sup> Robert Hanna, *Grammatical Aid to The Greek New Testament*. Michigan: Baker Book House, 1083, 266.

<sup>61</sup> 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?<sup>62</sup> The statement *or do you not know*, is a translation of the Greek word *αγνοείτε* (*agnoite*), it is a verb, periodically now, has an active diastasis, indicative mode, the second person is plural of words *αγνοεω* (*agnoeo*) which means do you not know, do you not understand.<sup>63</sup> 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.<sup>64</sup>

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.<sup>65</sup>

The phrase "Baptized into Christ" is a translation from the Greek *εβαπτισθημεν εις Χριστον Ιησου* (*ebaptisthemēn eis Khriston Iesoun*). The word *εβαπτισθημεν* is a verb, periodical aoris, passive dyathetic, indicative mode, plural first person from the word *βαπτω* (*bapto*) which means to immerse, to sink or to dive.<sup>66</sup> Periodically aoris means that the action has occurred. And passive diastasis 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 *εβαπτισθημεν* can be translated that we have been drowned or immersed apparently. According to Colin Brown the word *βαπτω* (*bapto*) means to take a shower, to draw from the water. *βαπτίζω* (*baptizo*) is a broader form of *βαπτω* which means to immerse, to save and to cause perished (as to sink the ship); and the word *βαπτω* usually used in the secular Greek term for ritual bathing.<sup>67</sup> The word *εις* is a preposition that means inward.<sup>68</sup> While the word *Χριστον Ιησου* is a masculine noun, singular name of Christ Jesus.<sup>69</sup>

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

<sup>62</sup> See Sorin Sabou, A Note on Romans 6:5: The Presentation (ΟΜΟΙΩΜΑ) of His Death:219-229; Toan Do, Christ Crucified and Raised from the Dead: Paul's Baptismal Theology and Metaphorical Appropriations in Romans 6:3-4, *Journal of Conversation with Biblical World*, Vol.34 (2014): 213-214.

<sup>63</sup> Harol K Moulton, 4; William D. Mounce, 50.

<sup>64</sup> CEB Cranfield, 300.

<sup>65</sup> 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 *βάπτω* indicates that he seems to have favored "submerging into water" to "dipping in water" (Toan Do: 213-214).

<sup>66</sup> Harol K Moulton, 65; William D. Mounce, 112; Gerald L. Stevens, 243-260.

<sup>67</sup> Colin Brown. *New International Dictionary of New Testament Theological*. (Michigan: Zondervan Pub. House. t.t.), 144.

<sup>68</sup> Harol K Moulton, 119; The Analytical Greek Lexicon: Consisting of An Alphabetical Arrangement of Every Occuring Inflexion of Every Word Contained in the Greek New Testament Scriptures, with a Grammatical Analysis of each Word and Lexicographical Illustration of the Meaning, (London and New York: Harper and Brothers, t.t), 119.

<sup>69</sup> Harol K Moulton, 195; The Analytical Greek Lexicon: Consisting of An Alphabetical Arrangement of Every Occuring Inflexion of Every Word Contained in the Greek New Testament Scriptures, with a Grammatical Analysis of each Word and Lexicographical Illustration of the Meaning, 200, 439; William D. Mounce, 165.

(literally in the Name of the Father, Son and Holy Spirit).<sup>70</sup> The Apostle Paul used this simple physical analogy to teach the spiritual life of the fellowship of the faithful with Christ.<sup>71</sup>

Then Paul says: Baptized into Christ, baptized into His death. The word “His death” is a translation from Greek *τον θανατον αυτου* (*ton thanaton autou*). The word *θανατον* is a noun, accusative from the word *θανατος* (*thanatos*) means to die, to deactivate lives.<sup>72</sup> 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.<sup>73</sup> 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.<sup>74</sup>

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 *συνταπτω* (*suntapto*) which is translated as: *buried with ...* In the New Testament it means the symbol of being buried with Christ.<sup>75</sup>

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

<sup>70</sup> R.W. Stott, 35; Stephen Phang and Bobby Kurnia Putrawan, *Roh Kudus Dan Karya-Nya Bagi Gereja*, 1st ed. (Jakarta: Sekolah Tinggi Teologi Indonesia, 2020).

<sup>71</sup> John Mc Arthur, 20.

<sup>72</sup> Harold K Moulton, 195. About this commentary can see Sorin Sabou, *A Note on Romans 6:5: The Presentation (ΟΜΟΙΩΜΑ) of His Death:219-229*; William D. Mounce, 241. Taylor explained that *לואש* 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 *לואש* 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. *לואש* is almost invariably rendered ᾗδης in the LXX, the few exceptions using θάνατος. 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 *לואש* as an underworld, entered by the *מאפר*, the spirits or shades of those who have died (Nicholar Taylor: 13).

<sup>73</sup> 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 in 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).

<sup>74</sup> 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).

<sup>75</sup> Harold 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.<sup>76</sup> 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 deviced 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.<sup>77</sup> 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<sup>b</sup>) in Greek is *ινα ωσπερ ηγερθη Χριστος εκ νε κρον δια της δοξης του πατρος* (*ina osper egerthe Kristus ek nekron dia tes dokses tou patros*). *ινα* is a conjunction that meaning that, may, for.<sup>78</sup> This word is to introduce a statement (what direction that become God's purpose) about the burial in Christ in baptism.<sup>79</sup>

The word *ωσπερ* is an adverb, meaning like, as same.<sup>80</sup> And the word *ηγερθη* are aorist, passive, indicative, third-person singular of the word *εγειρω* 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.<sup>81</sup>

The word *εκ* (*ek*) is a preposition meaning to get out of.<sup>82</sup> And the word *νεκρον* (*nekron*) is an adjective, meaning: fatal, dead, shameful, mortal.<sup>83</sup> Whereas the word *δια* (*dia*) is a preposition, which meaning *through*.<sup>84</sup> The word *δοξης* (*dokses*) is a noun, meaning glory, a glorious concern, a glorious incarnation.<sup>85</sup> And the word *πατρος* (*patros*) is a noun, masculine, singular, genitive that translated as *Father*.<sup>86</sup> 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."<sup>87</sup>

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.<sup>87</sup>

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

<sup>76</sup> CEB Cramfield, 304; Steven Tubagus and Timotius Bakti Saron, "Roh Kudus Dalam Trinitas Dan Komunitas Umat Tuhan (Holy Spirit In The Trinity And Community Of God's People)," *QUAERENS: Journal of Theology and Christianity Studies* 3, no. 1 (June 28, 2021): 85–95, <https://doi.org/10.46362/quaerens.v3i1.30>.

<sup>77</sup> Ray L. Laurin, 193.

<sup>78</sup> Harol K Moulton, 201.

<sup>79</sup> CEB Cranfield, 204.

<sup>80</sup> Harol K Moulton, 444; William D. Mounce, 489.

<sup>81</sup> Do said so that the baptized may be understood as being incorporated? into Christ's death and resurrection?" We should note farther that, in Romans, Paul never talks about baptism outside the immediate context of 6:34, in Toan Do: 207-208; Colin Brown. *New International Dictionary of New Testament Theological*. (Michigan: Zondervan Pub. House. t.t.), 438.

<sup>82</sup> H.E Dana & Mantey. *A Manual Grammar of the Greek New Tetament*. (Toronto: The Macmillan Comp. 1955), 102.

<sup>83</sup> Harol K Moulton, 104; William D. Mounce, 326.

<sup>84</sup> Ray Summer, 65; Gerald L. Stevens, 131-150.

<sup>85</sup> Harol K Moulton, 104; William D. Mounce, 152.

<sup>86</sup> Harol K Moulton, 104; William D. Mounce, 362.

<sup>87</sup> 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<sup>b</sup> 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 *καινοτητι ζωης περιπατησωμεν* (*kainoteti zoes peripatesomen*). The word *καινοτητι* (*kainoteti*) is the dative noun of the word *καινος* (*kainos*) which means, new, new nature/design.<sup>88</sup> The word *καινος* (*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.<sup>89</sup> The word *καινος* (*kainos*), is a new life, which shows a new quality or a new type of life. Not new in chronological form *νεος* (*neos*). The next life policy characterizes believers who are different from their past circumstances, but this will not characterize a new lifestyle.<sup>90</sup>

The word *ζεω* (*zeo*) is a noun, genitive, means life. The supernatural life which had by Jesus Christ the Lord, can also be possessed by a believer.<sup>91</sup> And the word *περιπατησωμεν* (*peripatesomen*) is a verb, periodical aoris, subjunctive, plural first person from the word *παριπατεω* (*paripateo*) which means: walk, just started walking. In Romans 6:4, it means an assurance in preserves behavior and the way of life.<sup>92</sup>

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.

<sup>88</sup> 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.

<sup>89</sup> Herman Cremmer, *Biblico Theological Lexicon*. (Edenburg: T&T Clark, 1954), 322.

<sup>90</sup> John Mc Arthur, 22; William D. Mounce, 327.

<sup>91</sup> Harol K Moulton, 195; William D. Mounce, 232.

<sup>92</sup> 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 *μη γενοιτο (me genotito)* God forbids.

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