
Baptism In Romans 6

I. Introduction

Today we will be looking at the blessed union a believer has in Jesus Christ, specifically of the baptism into Jesus Christ spoken by Paul in his epistle to the Romans 6th chapter 3rd verse.

- A. There are various views on this particular verse.
1. One view sees the baptism here as a water rite symbolizing the death burial and resurrection of Christ.
 2. Another view states that the baptism into Jesus Christ is Spirit baptism and is the basis of verse 2 and all else spoken of in the context. This is the view I take in this study.
 3. One Brother I know believes that at the moment of water baptism the Spirit baptizes a true believer into Jesus Christ. He sees both concepts in this passage.
- B. Water Baptism is one of the most divisive doctrines in the history of Christendom. The opinions about water baptism are as varied as the groups that hold them. The basis of this study is Gods holy word. I will not appeal to Church history of what other men may say, my only appeal will be for you to consider what I say from the
- C. This study is not positively about water baptism because I do not see water in this context. I will try to keep my comments about water baptism brief for that reason. If anyone would like additional information about water baptism and why it should not be practiced today please contact me.
- D. What is the relationship of Romans five to chapter six?
Chapter 5 lays out the basis of the Christians assurance of final salvation and justification in Jesus Christ. In 5:20 and 21 two questions arise logically from Paul's discussion of salvation by grace in the preceding verses. These two questions will naturally arise when the grace of God in salvation is faithfully preached. If on the other hand justification by works was preached these questions would not be asked.
The two questions are:

- 1st Antinomianism - loose living under the reign of grace
- 2nd The purpose of the law under the reign of grace.

Question # 1 is answered in chapter 6 and # 2 in chapter 7. Chapter 8 continues on from chapter 5; chapter 6 and 7 being a parenthesis to deal with these two pressing questions.

II. Structure of the Passage using the figures of Correspondence and Parallelism

- A. Since I will be referring to the structure of a passage from time to time, a brief comment on the use of structures in bible study might be in order. Exegesis forms the basis of the structure, and therefore comes first. If the structure is developed first without exegesis, it could lead to isogesis which is unbiblical; for it reads your ideas into the text instead of letting the text speak. In the following passages, I generally refer to the structure first with the intent to give a general survey of the context through the structure. I however arrived at the structure only after careful consideration of the context and words used in the context. It is very possible to have a number of structures that support the same context as we shall see below.
- B. **Correspondence - Extended Alternation** (see Bull. F of S. p.363) Definition: The first of the series corresponds with the first of the other; and likewise the second of the former corresponds with the second in the latter.

A1. (v.2) those dead to sin shall not live in sin. NEGATIVE

B1. (v.3) we should know these truths and not be ignorant.

C1. (v3-9) First Reason: We are baptized unto Christ and therefore unto his death.
Therefore those dead to sin shall not live in sin.

D1. (v.4-9) Second Reason: We shall be united together with Christ in his resurrection.
Therefore those dead to sin shall not live in sin.

A2. (v.8) those dead with Christ shall live with him. POSITIVE

B2. (v.9) we should know these truths.

C2. (v.9-10) First Reason: Christ's death. Death has no dominion over him because he rose from the dead for he died unto sin once. Therefore if we be dead with Christ we shall live with him.

D2. (v.9-10) Second Reason: Christ's resurrection - He lives unto God and dies no more.

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Therefore if we died with Christ we shall live with him.

- a) Notice that members A1 and A2 concern the same objects but from different vantage points. One is negative and one is positive.
- b) In members B1 and B2 Paul says, we should know these truths in C and D as being the basis or reason behind member A.
- c) The context rightly reaches back into 5:21 where Paul says that through Jesus Christ grace might reign through righteousness unto eternal life in contrast to sin reigning unto death. His point in 6:1 is that we can't continue in sin (v.1) because we are dead to sin (v.2). We should also point out that those represented by Jesus Christ in 5:15-19 are exactly those that were baptized into him and his death in 6:3. Therefore this cannot refer of ritual baptism, but the Spirit's baptism into Christ at regeneration, which results in the saint being dead unto sin and alive unto God. No candidate in this baptism was wrongly baptized, for they are exactly those that will **reign in life by Jesus Christ** in 5:17.
- d) To further support this structure notice that the discussion of not living in sin is not pointedly picked up again from v.2 until v.11. This is often Paul's style for he often tells you how only after he tells you why.

A1. (v.2) How shall we that are dead to (the) sin live any longer therein?

B1. (v.3-10) The Reason WHY!

A2. (v.11) Likewise reckon ye also yourselves to be dead indeed unto (the) sin, but alive unto God through Jesus Christ our Lord.

B2. (v.12-22) The Manner HOW!

C. **PARALLELISM - Complex: Repeated Alternation.** Definition: The figure parallelism refers to the repetition of similar, synonymous, or opposite thoughts or words in parallel or successive lines. Complex Repeated Alternation refers to the repetition of two parallel subjects in several lines.

A1. (v.4) Union with Christ's Death: Buried with him by baptism unto death

B1. (v.4) The **Present** Result: That like Christ was raised up by the glory of the Father so we should walk in newness of life.

A2. (v.5) Union with Christ's Death: For if we have planted (gk = "united together with" see below) together in the likeness of his death.

B2. (v.5) The **Future** Result: We shall be also in the likeness of his resurrection.

A3. (v.6) Union with Christ's Death: Our old man is crucified with him.

B3. (v.6) The **Present** Result: That henceforth we should not serve sin.

A4. (v.8) Our Union with Christ's Death: If we be dead with Christ.

B4. (v.8) The **Future** Result: We believe we shall also live with him.

- 1. Keeping this parallel in context, Paul is answering how those that are dead to sin should not live any longer therein. This parallelism is Paul's answer to the question raised in v.2.
- 2. From the parallel above we can see two aspects of our baptism unto Jesus Christ.
 - 1st.** Baptism into his death.
 - 2nd.** Our identification with Christ in his resurrection, which is a result of Christ's death and is the basis of our present walk, and future life with Christ.

1st "Baptism into his death"

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- v.3 Baptized into his death =
- v.4 Buried with him by baptism into death =
- v.5 Planted together in the likeness of his death =
- v.6 Old man is crucified with him that the body of sin might be destroyed =
- v.8 Now if we be dead with Christ

- a) Paul in v. 4-8 is merely restating what he means by this baptism into his death in v.3b. He is being redundant so we get the point. Have we? He makes 5 statements regarding our relationship to Christ death. Why would the last 3 refer to our identification with Christ death by the Spirit and the first 2 refer to a water ritual? Context is always the final authority on the meaning of specific words; what justification is there in context that baptism refers to a water ritual? In v.4 Paul uses the word "therefore" in stating a conclusion based upon what he said in v.3. For that reason; to that end we were baptized into his death. This further shows that we **CANNOT separate baptism into Christ as the basis of the holy walk**, for the context links it together by the structure, figures and the words used. You cannot separate the Person of Christ and his work, for if you have the Son you have all that goes with him.

2nd our identification with Christ in his resurrection is indicated by v.4 and following.

- v.4 Present Result: That like as Christ was raised from the dead we also should walk in newness of life.
- v.5 Future Result: We shall be also in his resurrection.
- v.6 Present Result: That henceforth we should not serve sin.
- v.8 Future Result: We believe we shall also live with him.

C. Romans Chapter 6:1-10 - verse by verse

1. Verse 1

- a) "**What shall we say then?**" What shall we say is based upon what Paul finished saying in chapter 5.
- b) "**shall we continue in sin that grace may abound?**" This goes back to verses 20 and 21 of chapter 5 and is the logical question of the carnal man when presented with salvation by grace through Jesus Christ.
- 5:20 Sin reigned (as an absolute monarch * it had no equals) unto death
 - 5:21 Grace reigned through righteousness unto eternal life

2. Verse 2

- a) "**God forbid**" May it never be. It is absolutely unthinkable that man could misunderstand grace reigning through righteousness. Those who do fail to understand the tyranny of sin and the purpose of grace and its reign over those that are saved.
- (1) "How shall we that are dead to sin live any longer therein?"
 - (2) Paul includes himself in these groups that are dead to sin.
 - (3) Paul is asking a question in this verse that he answers in verses 3 - 10. This is a figure of speech called prolepsis and is answering an argument by anticipating it before it is used. (Ex. Matt. 3:9, Rom. 7:7, I Cor. 15:35,36.) **So whatever we say about baptism into Jesus Christ it is the basis and the cause of the holy separated life mentioned in this verse.**
- b) "**Dead to sin**".
- (1) First time this concept is spoken of in Romans
 - (2) "Dead" should be "died" for it's in the aorist tense referring to a complete past historical event with the present result that we are now dead. This is not a process but a single historical event. ONE event, ONE act.
 - (3) Notice this is dead to sin not dead in sin. Dead in sin is the condition of the Adamic carnal man. This is the sad condition of everyone who does not have a saving relationship with the Lord Jesus Christ.
 - (4) Dead to sin is in direct contrast to what Paul mentioned in Chapter 5.
 - (5) 5:12..... Death by sin 5:17.... death reigned. 5:19.... many made sinners.
 - (6) TWO things that happened when Adam sinned
 - (a) **FIRST** The imputation of Adams sin to all his children resulting in Judgement and condemnation 5:12, 16, 18,
 - (b) **SECOND** The inheritance of a sinful nature. 5:19 says made sinners.

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- (c) Before the fall Adam was alive unto God, in other words he was God conscience. When he sinned he lost that fellowship and communion that he had previously experienced in the garden with God.
- (d) Adam and all his posterity are DEAD TO GOD and ALIVE UNTO SIN
- (7) Being dead to sin is the opposite of being dead in sin. Dead to sin is the result of the work of Jesus Christ redemptively applied by the Spirit of God to those Christ died for. They cannot live in sin because they are dead to it and ALIVE unto God through Jesus Christ our Lord. These are the ones spoken of in chapter 5.
- (8) AS WE GO THROUGH part of chapter 5, I want you to notice that Jesus Christ did two primary things for those people he represented.
 - (a) **FIRST:** They were justified before God.
 - (b) **SECOND:** They were at some time made righteous by the application of Christ's work through the Spirit.
 - 5:10 reconciliation in Christ
 - 5:11 received the atonement (reconciliation)
 - 5:15 received the gift by grace
 - 5:17 received abundance of grace, gift of righteousness... shall reign in life by one.
 - 5:18 by the righteousness of one
 - 5:19 made righteous
 - All Of Grace... All Through Jesus Christ
 - Gods grace is not frustrated in the salvation of sinners.
 - Christ accomplished all the Fathers will.
- (9) This is referring to a moment in time when we ceased to be in Adam and began to be in Jesus Christ. At the moment of the new birth we became completely dead to the reign of sin (see Col. 1:13). We being what we are how shall we continue in sin that grace may abound. We who are under the power that destroys sin how can we possibly continue in sin.
- (10) "**Sin**" is used with the article and should be "dead to (THE) sin" referring to the sin nature. Paul also refers to the sin nature in this way in -
 - v. 6 that the body of (the) sin might be destroyed
 - v. 7 for he that is dead is freed (justified) from (the) sin
 - v. 11 reckon yourselves to be dead indeed unto (the) sin
 - v. 17 God be thanked that ye were the servants of (the) sin but ...
 - v. 18 being then made free from (the) sin
- (11) Paul is not saying that that we now have no sin and therefore do not commit sin, for that would be contrary to his whole discussion here. He refers to the sin nature which lost its reigning power when we were miraculously baptized into Jesus Christ and therefore into his death and resurrection. Paul's question: How shall we that are dead to (the) sin live any longer therein? The baptism into Christ answers this question and is the basis for our identification with Christ in all aspects of his work.
- (12) "Shall not live in sin" refers to not continuing to abide and live under the reign of sin. Your relationship to that reign of sin is over for you died to it; you are now under the reign and influence of grace through Jesus Christ through righteousness. Act like you are.

3. Verse 3

- a) In verse 2 Paul makes a comprehensive statement concerning how those that have died to sin cannot live or abide in sin. In verse 3 he establishes that statement or answers the question raised in verse 2
- b) "**Know ye not**" (lit. = are you ignorant or haven't you understood) indicates Paul's mind frame that these are truths the Romans should know. Although Paul has never been in Rome this truth is common knowledge - this doctrine of our union - oneness with Christ. They have experienced the power of these truths in their lives through the indwelling (baptizing) work of the Holy Spirit. Paul uses this similar expression in:
 - v.6 Knowing
 - v.9 Knowing
 - v.16 Know ye not
 - 7:2 Know ye not

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- c) **"That"** points to v.3 as the reason or cause behind v.2, how we that are dead to sin cannot live any longer in sin. **Whatever we say in v.3 it is the basis and cause of v.2 and is therefore THE basis of the holy walk.** The baptism into Christ IS that basis in context and cannot be ritual water baptism for that would make water the cause of the changed life of v.2 and that is heretical.
- d) **"So many of us"** as were baptized into Jesus Christ were baptized into his death.
- (1) The "us" of verse 3 = the we of verse 2 and includes the same group. Again these are those individuals that have received the atonement (5:11), those that have received abundance of grace and shall reign in life by Jesus Christ (5:17) and those that shall be made righteous. This is a very well defined group.
 - (2) He's saying that the subjects that were baptized into Christ are exactly the same subjects that were baptized into his death. This is no mere baptism into the name of Jesus Christ but into the person of Jesus Christ. Water cannot affect that kind of change in a person's life with respect to sin and holiness in v.2 and v.11. The order is significant for if you have been baptized into the person of Christ you have all that goes with Christ including his work. Notice I John 5:12 He that hath the Son hath life; and he that hath not the Son of God hath not life.
- e) **"Baptized into Jesus Christ"**
- (1) It DOES NOT mean baptism with or into water. Paul does not say this is a picture or symbolic representation of water baptism. The baptism Paul writes of here accomplishes something and it leads to our union with Christ. Paul brings up our union in Christ is several other passages Eph. 2:4-6 No mention of water baptism here
 - (2) What sort of baptism is this?
I Cor. 12:12,13 Baptism by the Spirit into one body and hence into Jesus Christ is the basis of our redemptive and vital union in Jesus Christ and the union among body members.
Gal. 2:20 The same identical teaching of union in Christ but no water baptism mentioned. That is because water baptism does not achieve union, does not produce it and cannot represent it.
 - (3) Who are the subjects of this baptism? All who are true Christians are united to Christ by this baptism. You cannot be a Christian without being united to Jesus Christ this is a reality for all Christians. (See Rom. 8:9) We must not interpret this verse in terms of experience that comes later in the chapter. He is dealing with something that has happened to us, something that results from the work of the Holy Spirit in us. The Spirit has taken us out of Adam and placed us into Jesus Christ. Paul is dealing with status, position and condition. There are only two positions. Either you are still in Adam or you are in Jesus Christ by the baptizing work of the Holy Spirit.
 - (4) No one can be baptized into Christ's death who has not first been baptized into the person of Jesus Christ. All that Christ has done and accomplished becomes mine just like all that Adam has done and accomplished becomes mine. This is accomplished through our baptism into Jesus Christ. Therefore baptism into Jesus Christ is the basis of all else (in the context and in our lives) and is intensely spiritual not material.
 - (a) You are not baptized into parts of him or aspects of truth concerning him; we are baptized into the whole of him.
I Cor. 1:30 "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption". Don't divide Christ. You either take him and all he is and has done or you reject him.
Col. 2:10 "We are complete in him". Not will be complete BUT complete now in him. If you are a Christian YOU ARE complete in Christ. If you are in Christ you're not in Adam and what is true of Christ is true of you. You realize and understand it progressively.
 - (b) Our union with Christ is the assurance of our final salvation, redemption and deliverance from every taint of sin. Because I am in Christ, I am in everything that is his.
 - His death
 - His burial
 - His resurrection
 - His life
 - His righteousness
 - His sanctification - everything that is true of Christ becomes true of those united to him.This is a fundamental truth in understanding this chapter and the whole biblical teaching on union with Christ.

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- (c) The Greek word for baptism is "baptizo" and occurs in a variety of contexts.
- (d) It basically means to "place or put into" hence identifying someone through the act (of baptizing) with a (baptizing) medium so that some change takes place whether in the environment or their relationship.
 - (i) What this means is that you have someone who performs the baptism - that person is the baptizing agent.
 - (ii) Then you have those items or individuals that receive the act (verb) of baptism.
 - (iii) You then have the medium that the objects are to be baptized into by the agent and the intended result. This is a very basic overview of the word baptism.

Various Ways Baptizo Is Used

Matt. 3:11 He shall baptize you with Holy Ghost and with fire

Matt. 20:23 and be baptized with the baptism that I am baptized with.

I Cor. 10:2 and were all baptized unto Moses in the cloud and in the sea. (cf. Ex. 14:29)

Four important questions to consider.

- (1) Who is the agent performing the baptism into Jesus Christ?
- (2) Who are those individuals in context receiving the act of baptism?
- (3) What is the medium that those individuals are baptized into?
- (4) What is the intended result of the act of baptism into Jesus Christ?

Jesus Christ is the baptizing medium that we are baptized into (not the medium of water).

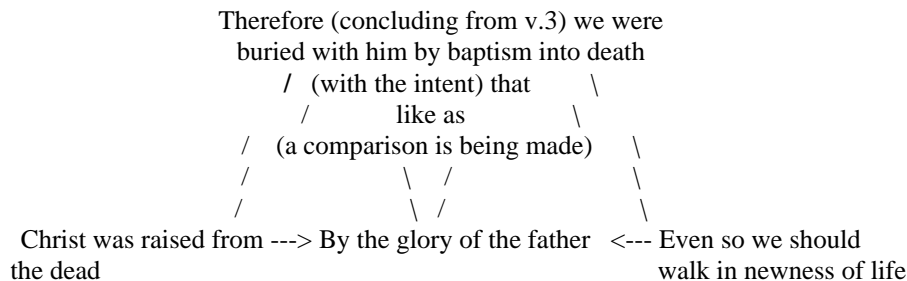
- (5) **"were baptized into his death"**
 - (a) We derive benefits from his death because we are united to him in that death.
 - (b) This is not an act that is going to happen, IT HAS happened. You cannot be a Christian without it happening to you. Because we are joined to him we were baptized and joined in his death.
 - (c) When our Lord died, He died completely and entirely to his relationship to sin. (Read v.10) Christ died unto sin once. This was not sin that was within him for he was a Lamb without spot and blemish. He died to his relationship to sin as a representative and substitute for his people (chap. 5 & 6 go together). Christ died to the realm and reign of sin once forever and so have we if we have been united to him by baptism.
 - (d) Water baptism was never intended by God to symbolize the crucifixion and death of the Lord Jesus Christ.

4. Verse 4

- a) **"Therefore"** Paul is making a concluding remark based upon his statements in verse 3. In this way he ties the context together showing the baptism into Jesus Christ as the basis of all else.
- b) **"We were buried with him"**.
 - (1) Through our baptism into his death we also share in his burial. Burial is an absolute proof of the fact that he died. It was true death. The burial proclaimed that the relationship to this life and to the sin that he bore was completely over. We are buried with him because of our baptism into Jesus Christ.
 - (2) As a man dies and is buried and is entirely finished with the reign and realm of this life
 - (3) When we were **buried with Christ** it was the final proof of the fact that we were entirely done with the reign realm and power of sin. The preposition "sun" (pronounced "soon") is used five times in the context, four times in compound form and one time alone. "Sun" refers to co-extensive union and association. This preposition was not used by Paul arbitrarily but to show the intimate union that the saint has with Christ and his work in the mind of God. Notice how Paul uses the word for "buried with him" is "sunthapto" and is made up of "sun" meaning co-extension and union and the Greek word "thapto" meaning to bury or entomb. Putting the two together we have "bury or entomb with him" or to co-entomb with Christ. The meaning is clear; when Christ was entombed we were viewed in the mind and purpose of God as those people whom Christ represented in Chapter 5:15-19 as actually being buried with Christ when he was buried. This is no reference to a watery grave, it's referring to a hewed out sepulchre probably above ground level where Christ lay after his death.

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- (4) **"In Baptism"** is not the verb as in v. 3 but the noun "baptisma" with the ma ending, indicating the result of the action expressed in the verb.
- (a) The result of our baptism into his death is our co-burial with Christ. Baptism DOES NOT EQUAL the burial for the word "by" (dia with genitive in Gk, = means intermediate agency) before baptism points to baptism rather as the undertaker through which we were entombed with Christ.
 - (b) The one Spirit baptism is meant because it is through the operation of that baptism that we have been identified with the death, burial and resurrection of Jesus Christ.
 - (c) The figure "ELLIPSIS" is used in v.3 and 4. **Definition:** The figure is called ellipsis because some gap is left in the sentence which means that a word or words are left out or omitted. In this particular case its an ellipsis - absolute: of the pronoun where there can be no doubt to whom or to what the noun refers, the pronoun is frequently omitted in the Greeks, and in most cases, is supplied in italic type in the A.V. The omission of the pronoun makes it more emphatic, attention being called more prominently to it.
 - (d) The verse should read with the ellipsis supplied "Therefore we were buried with him by his baptism-unto death [i.e., his burial], in order that just as Christ was raised from among the dead by the glory of the Father, so we also, in newness of life should walk." This is partly supplied from this context in the following way "Know ye not that so many of us as were baptized into Christ Jesus, unto his death we were baptized? Therefore we were buried together with him by the baptism [of him] (i.e., by his baptism) unto death. This is a reference to Christ's death baptism that we share in through the baptism by the Spirit. (see Matt. 20:23; Mk. 10:38,39; Lk. 12:50)
 - (e) Paul uses the word "like" to show a comparison between the Fathers work in Christ and in us. The word "hosper" is an adverb and means - like as, just as i.e. exactly like. Please notice that the word "that" before "like" is the purpose clause "hina" and when used with the subjunctive in the Greek refers to purpose, design or intent. The verb with the subjunctive that the purpose clause is used with is translated "should walk" and points to the intent of our baptism into his death that we should walk in newness of life. If some would like to minimize the use of "hina" please note its use in v.6 where the old man is crucified with him that (hina) the body of sin might be (verb with subjunctive) destroyed... We shall walk in newness of life like our old man (sin nature = body of the sin) was crucified with Christ and is therefore dead.



A comparison is being drawn between the glory of the Father manifested in raising Christ from the dead and in the Father's glory, giving spiritual life so we can walk in newness of life and also to live with Christ in the life to come. Compare Eph. 1:19,20 where the same power to raise Christ from the dead is the same power needed to give us faith. This further answers the question asked in v.2; how shall we that are dead to sin live in sin? **POINT:** The newness of life in verse 4 that we shall walk in finds its basis in our baptism unto Christ for it is linked grammatically back to verse 3 by the words Paul through inspiration choose to use.

Rom. 8:11 The Spirit of Him that raised up Jesus

Eph. 1:19,20 The same power to give us faith is the same power to raise Christ from the dead.

5. Verse 5

- a) "**Planted together**" is the greek word "sumphotos" which means - grown together, closely entwined or united with. It is made up of "sun" and "phuo" which means to germinate or sprout. "Phuo" is used in

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Lk.8:6,8 seeds sown springing up, and in Heb. 12:15 in the root of bitterness springing up. This word occurs only in Rom.6:5 in N.T. but also occurs in Amos 9:13 which is important in considering its meaning. In Amos 9:13, the LXX reads "and all the hills shall be joined together". The Hebrew reads "and all the hills shall melt". When "sun" is used in conjunction with "phuo" it does not mean to plant but to be intimately joined to something or someone. In this passage it means to be joined together with Christ in the likeness of his death and cannot refer to a water ritual.

6. Verse 6

"**Crucified with him**" is the greek word "sustauroo" and is made up of "sun" and "staupoo" which means to crucify. It occurs in; Matt. 27:44 where it refers to the thieves being crucified with Christ and in Gal. 2:20 where Paul says "I have been crucified with Christ" Paul is saying that when Christ was crucified, the old man (whose old man? the old man of those that are dead to sin in v.2) was crucified with him with this result, that the body of sin might be destroyed that we should not serve sin. When Christ was crucified we were viewed in the mind and purpose of God as having been crucified with him. Of course that is not realized until regeneration and faith in Christ, but in Gods mind it was a reality. This is a direct reference to the sin nature and points back in context to "baptism into his death" in v.3 Therefore baptism DOES NOT EQUAL immersion by water but to the Spirits identification of the saint with Christ in his death which results in the sin nature being destroyed (v.6).

7. Verse 7

"For he that is dead is "freed" (or justified) from sin.

8. Verse 8

- a) Dead "with" Christ is the Greek word "sun".
- b) We "**shall also live with**" him is the Greek word "suzao" and is made up of "sun" and "zao" which means to live. The word means to "live with" and shows in this context that our union will grow all that more intimate when we are personally with the Lord because we were baptized into the person of Jesus Christ. The Spirit's work in us through the baptism into Christ is the immediate basis of the holy walk, and is based upon the redemptive work of Jesus Christ.

III. A Comparison of Rom. 6:4 with Col. 2:12 and Rom. 8:11.

Romans 6:4	Col. 2:12	Rom. 8:11
We are co-buried with him by baptism unto death	Co-buried with him in baptism	But is the Spirit of him that raised up Jesus from the dead dwell in you
that like as Christ was raised up from the dead	wherein also ye are co-raised with him	he that raised up Christ from the dead shall also quicken your mortal bodies.
by (dia)	through (dia)	by (dia)
the glory of the Father	the faith of the operation of God	His Spirit that dwells in you
even so we also should walk	who raised him from the dead	in newness of life

- This comparison shows that Rom.6:4 = Col. 2:12 and Rom. 8:11. The baptism in Rom. 6:4 and Col. 2:12 = the indwelling (baptizing) work of the Spirit in Rom. 8:11.
- It further shows that "glory of the Father" ="the faith of the operation of God" = "him that raised up Jesus from the dead" all refer to the same person of the trinity i.e. the Father as the moving cause behind Christ's resurrection and our new life, and the Spirit as the person who effects it.

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IV. Concluding Remarks and an Appeal to Reason

- A. Paul is referring to **spiritual** burial not material burial.
- B. Paul is referring to **spiritual** resurrection not material resurrection.
- C. Water baptism is never put before us as a burial. Holy land graves are often 100 feet above the ground and are never a symbolism of scripture to tell the believer to go down under the water.
- D. Water baptism is not a burial with Christ for:
 - 1. Christ was not buried in a liquid grave but in a rock.
 - 2. Christ was buried when dead. The baptismal candidate is buried as soon as he receives life.
- E. Believers are not to be, but have been baptized as a complete past event.
 - 1. We were baptized into the person of Jesus Christ and not into water or into the name of Jesus Christ.
 - 2. We were buried with him by THE baptism into THE death referring to the death of Christ on the cross when we were crucified with him.
 - 3. When Paul says in I Co. 10:2 that Israel was baptized into Moses he meant that Israel was identified and initiated into the leadership of Moses. Four times it is stated that Israel went over dry ground (see Ex.14:29). It is used in same sense in Matt.20:22 and Col.2:12. Paul uses it here to say we have been identified and put in Christ **NEVER TO BE TAKEN OUT AGAIN**.
- F. **Whatever we say in v.3 it is the basis and cause of v.2 and is therefore THE basis of the holy walk.** The baptism into Christ IS that basis in context and cannot be ritual water baptism for that would make water the cause of the changed life of v.2 and that is heretical.
- G. Baptismal Syllogism for the One Baptism:

All saved persons must be in Christ.

It's baptism which puts them into Christ.

THEREFORE

No un-baptized person can be in Christ