

## **Romans 6:1b-11<sup>iv</sup>**

Should we continue in sin in order that grace may abound? By no means! How can we who died to sin go on living in it? Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? 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. For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his. We know that our old self was crucified with him so that the body of sin might be destroyed, and we might no longer be enslaved to sin. For whoever has died is freed from sin. But if we have died with Christ, we believe that we will also live with him. We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. The death he died, he died to sin, once for all; but the life he lives, he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

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### **<sup>iv</sup>About Romans 6:1b-11**

Paul defends himself against the charge (3:8; 6:1) that his emphasis upon grace as a free gift not dependent upon works was an encouragement to sin (5:20). He replies by pointing out the fact and nature of the Christian's new relationship to God: in baptism the Christian has died to sin. The waters of baptism identify the believer with Christ, indeed with the very act of redemption-his death and resurrection. By Jesus' act, the penalty for sin-death-has been paid; baptism credits us with that payment.

The Christian has put off, like old clothes, the old "body of sin"-not the physical body as opposed to the soul, but the sinful impulses of both body and mind. In rabbinical understanding, death freed one from the claims of the commandments, "death pays all debts." Thus the Christian is no longer enslaved to sin, for Paul asserts that death in baptism frees one from sin. The Christian has been justified, set right, by being united to Christ. Now

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he or she begins to grow into this reality, although full participation in the resurrection is a future event (6:8). The Christian lives between the already and the not yet, called to “become (in life) what you are (through baptism).”