

- I. PAUL REVEALS THE IMPLICATIONS OF THE WORK OF CHRIST TOWARDS THE BELIEVER. Vs. 5
- A. The apostle uses a first class condition to state a fact of the believer's co-resurrection with Christ. Rom. 6:5
1. "For" explains the implications of verse 4
 2. "If" is better translated "since" (it is a fact).
 3. "Have been" is from the Greek word ginomai -- which means to come to be (per. Act. ind. Which looks at the act of the process of being united together with Christ in His burial -- which places the believer in God's reckoning at His burial -- and the results that continue)-- emphasis is upon the development cf. Heb. 3:14
 4. "Planted (buried) together" is the Greek word sumputos which emphasis is upon ***the planting of two things together with the result of them growing together.***
 - a) The burial was in the "likeness" -- "***resemblance, such as amounts almost to equality or identity***" -- Joseph Thayer cf. Rom. 8:3 (of Christ being in the resemblance of sinful flesh); Rom. 1:23 (something made to reflect another)
 - b) "In" can be understood to be "in a sphere".
 - c) "Death" is thanatos which looks at the act of His dying. Cf. Phil. 3:10 (the focus of the believer is to allow for transformation together with Christ's death); 2 Co. 4:11 (believers experience a quality of this death so that the life of Jesus might be made manifest);
- B. Paul notes the assurance of the believer's relationship to the Lord's resurrection. Vs. 5
1. Paul uses an idiom alla kai (translated also) which is used elsewhere in Scripture to note "at the same time; that which is in addition to a statement previously made. Cf. Rom. 1:32 (of those approve of unrighteousness); Rom. 4:12 (of those who walk in steps of Abraham); Rom. 4:16 (of those who are not under law included in promise to all seed); 6:5 (of being in the likeness of Christ's resurrection)
 2. "Shall be" is from the Greek word esomai (fut. Act. ind.) which notes a future existence. Cf. 1st John 3:2 (appearance at the rapture); 1st Thess. 4:17 (existence in the future)
 3. "His (the) resurrection" (the articular use of anastasis is used in correlation to the resurrection of Christ from the dead). Cf. Acts 1:22 (part

of the timeline for selecting Judas' replacement); Acts 4:33 (Apostles testified to); Phil. 3:10 (power associated with).

4. Believers are related to Christ's resurrection in two ways.
 - a) We shall be raised physically from the dead. Cf. 1st Co. 15:42-44, 52
 - b) We are raised by imputation.
 - (1) Believers are seen as being raised together with Christ. Eph. 2:6; Col. 3:1
 - (2) The believer co-resurrection is tied to Spirit baptism. Col. 2:12

II. PAUL EXPLAINS THE BASIS FOR THE BELIEVER'S EXPECTATION OF RESURRECTION.

- A. An experiential knowledge of God's provisions makes it possible. Vs. 6
 1. The word "knowing" is from ginosko (pres. Act. part.) which notes to **have an experiential knowledge of a thing; to have an understanding of facts that have been learned but now understood by experience.** Cf. Heb. 10:34 (the Jewish believers had experienced the loss of their possessions); Eph. 5:5 (the Ephesians understood that certain behaviors characterized those who would not inherit the Kingdom of Christ and God)
 2. "This" is the near demonstrative pronoun touto (this thing)
- B. Paul list two things crucial to the Roman's understanding. Vs.6
 1. "Our Old Man" is a combination of two words:
 - a) "Old" is the Greek word palaios notes that which is ancient; or worn out in contrast with that which is a new kind of thing. Cf. 2 Co. 3:14 (Old Covenant versus the New); 1st John 2:7 (Old commandment versus new)
 - b) "Man" is from anthropos which is the common word used for man.
 - c) "Our Old Man" is distinguished from the sin nature.
 - (1) The term "old man" and "sin nature" are used together in the same verse noting they are distinct entities. Cf. Rom. 6:6
 - (2) The crucifixion of the "old man" renders inoperable the sin nature. vs.6
 - (3) "Our Old Man" is contrasted to our "new man" which is our position in Christ. Cf. Eph. 4:22--24 (it was the habit of life before salvation); Col. 3:9 (The possessive pronoun notes it not to be the sin nature, but a person)
 2. "Crucified together with Him" notes this position was from sustauroo (Aor. pass. ind.) cf. Gal. 2:20 (notes a substitutionary crucifixion)