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# Romans

**For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, Romans 6:5**

This verse details the glory of the resurrection for the believer in Christ.

"For" - As a result of what will be mentioned.

"...if we have been united together in the likeness of His death," This is referring to our state as noted in 6:3 & 4, we were baptized into Christ Jesus and into His death. The word Paul selects for "united" is the Greek word *sumphutoi*. This is the only occurrence of the word in the New Testament. It means "planted." We have been planted as a seed in the same manner as Christ. The word designates a congenital, innate, and implanted characteristic by birth or nature. A good comparison of this is the vine and its branches. Christ is the main portion of the vine and we, through faith in Him, are grafted into His very nature.

Because of this uniting in His death, the explanation of "for" is given - "certainly we also shall be in the likeness of His resurrection."

The word "united" as explained above signifies that we now bear His same nature in our spiritual self, even if not yet in our physical self. It is the absolute assurance of eternal salvation for everyone who believes. We are alive spiritually right now

through Christ and our physical bodies will become eternal bodies in the future as well. John 14:19 clues us into this -

"Because I live, you will live also." John 14:19

The spiritual death which reigned from Adam's fall in all humans is now overcome through Christ. Jesus, being spiritually alive because He didn't inherit Adam's fallen nature, confirmed that through Him those who follow Him will be like Him. This is what Paul is telling us in Romans 6:5. Having been united, or planted, with Him in His death we will have the same likeness of His resurrection.

Jesus was born spiritually alive and yet His physical body died, but He came out of the tomb with an eternal physical body. Paul says we shall bear the same likeness. This is the majestic and glorious promise of eternal life for all who believe. We shall be as was intended at the beginning, a soul/body unity which is spiritually alive and ready to face eternity without the fear of ever dying again.

Life application: Believing family and friends get sick and die and we shall too unless the Lord comes for us at the rapture. There is a difference between the believer and the non-believer. We shall be, 100% guaranteed, raised to life and we shall dwell in the presence of God for all eternity - ever searching out His wisdom and glory. Stand fast in this truth and give God the glory for what He has done and what He shall do.

**...knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin.** Romans 6:6

This verse has to be taken in conjunction with the preceding verse to clearly grasp what Paul is saying - "For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin."

"Knowing this" is a statement of surety. Every person who has called on Christ should in fact bear this in mind with full understanding. "That our old man was crucified with Him." Jesus went to the cross and died for sins He didn't commit, thus becoming our Substitute for God's wrath. He didn't die of a heart attack nor some other quick and normal way. Rather, He was crucified for us. Paul here compares the death of our old man to this. He doesn't say, "that our old man died with Him." Instead he is making a one-to-one comparison of the death of our "old man" with the cross of Christ.

Stated another way, our death to sin is a long, horrifying trial which we all have gone through (and some continue to go through.) It can't be said that we called on Christ and suddenly stopped sinning. No, we carried into our death addictions, perversions, disorders, and unhealthy lives. Calling on Christ sent that wretched state to its crucifixion where the old, corrupt man was slain. Our sin-debt was dealt with immediately, but the sinful life in the old man is treated in an on-going process. When the agony of leaving this old man is behind, the sin nature is dead and a new direction comes in all its splendor. This is why the term "with Him" is used. The verb is tied directly to "crucified." We are crucified just as He was.

This happened so "that the body of sin might be done away with. If we understand our guilt before God which was removed because of Jesus' work, then our hearts should be broken at the sin we have committed and continue to commit. This entire body of sin, the life which is contrary to Christ's work is to be completely removed from our lives.

Christ's passion was one of physical distress, having first been beaten in a horrifying way. After this, He was nailed to the cross. Although not yet dead, the certainty of death came at that moment; the body ceased to freely move. Because it was bound He had to struggle for each breath. His body became weaker and weaker and eventually the life left it. This is the picture that we are to get for our own body of sin, doing away with it for Christ's sake just as He went to the cross for our sake.

The process of doing away with the body of sin is "that we should no longer be slaves of sin." In the coming verses, Paul is going to show us that as people we are either slaves of sin or slaves of righteousness. The magnitude of what Christ did for us demands that we place the highest priority on becoming slaves of righteousness and not living as slaves to sin.

Life application: Whether you've been a Christian for a week or for 20 years, you may be struggling with a sin of the past. The struggle is one which may be agonizing and which weighs your soul down, but remember that Jesus went to a literal cross to pay your sin-debt. The agony which is refining you is not unknown to God, nor does He not empathize with you. He knows your trial and He is with you through it.

**For he who has died has been freed from sin.** Romans 6:7

Care must be taken when evaluating Romans 6:7. We are told that he who has died has been freed from sin. What was it that died? We are still physically alive and in our fallen bodies. We have not yet received the glorified bodies promised to us. One must return to 5:18-5:21 to remember the context. In Adam, man died spiritually - because of one misdeed. In Christ, we are born again spiritually - because of His work. We are also told that the law was introduced that sin might abound "so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord."

This is further explained in Colossians 2:13, 14 -

"And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses, having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross."

Sin came about by the introduction of law (one law for Adam, but still the law). Paul has already explained that through the law is the knowledge of sin and

where there is no law there is no transgression. Christ has taken away the power of sin by taking away "the handwriting of the commandments that was against us." The law is what was nailed to the cross; Jesus is the embodiment of the law. When He was crucified, the power of the law was removed. We have died to this same law through our uniting with Christ. Thus we are free from the law's constraints. This however doesn't mean we have been freed from sin's presence, only its penalty. The law has no jurisdiction over someone who has died.

This is what Paul is explaining today. He is not saying that we can not sin, he is saying that sin and its consequences have no judicial power over us. The teaching which from time to time creeps in that states that we can be sinless in this life is in error. John Gill rightly speaks of our state in Christ -

"...such are "freed from sin"; not from the being of it; nor from the burden of it; nor from a continual war with it; nor from slips and falls into it; no, not even freed from it, in the most solemn services and acts of religion; but they are freed from the dominion of it, from servitude to it, and also from the guilt of it, and from obligation to punishment on account of it."

Those denominations and teachers who lead their flock down the path of assuming they can become perfect in this life have a fundamentally flawed view of the natural man with whom we are, and will continue to be, at war with. The physical body didn't die and our physical body remains fallen until the day when a new one is given. Therefore, to claim that a sinless state can be obtained in this fallen body can only lead to disappointment, disillusionment, and neuroses of the soul who continues to struggle with sin, wondering why they alone have such trials, when in fact all do.

The three "P's" are good to remember when evaluating sin -

- 1) When we die to sin, being reborn through Jesus, we die to sin's Penalty. This is immediate and eternal in nature.

- 2) As we grow in holiness and sanctification, we die to sin's Power. This is ongoing until we die.
- 3) When we are glorified, we will be completely removed from sin's Presence. This will be our eternal state. Only when our fallen bodies are transformed to His likeness will this state be realized in us in its fullness.

Life application: Where there is no law, there is no transgression. Jesus fulfilled the law on our behalf and then He died in fulfillment of that law. It was nailed to the cross. When we receive the work of Christ, we die to that same law, once for all time. Sin no longer has the ability to accuse us because we are dead to the law which gives sin its power. Thanks be to God for the work of Jesus.

**Now if we died with Christ, we believe that we shall also live with Him,**  
Romans 6:8

This verse, taken in context with 6:5 - 6:11 is speaking not so much of the physical resurrection of our bodies, which is yet future, but the right now life which has been granted. It is the spiritual life which was lost at Adam's time. This is certain because sin is what caused the spiritual death (physical death resulted from the spiritual death) and Paul speaks of our death to sin during these seven verses.

"Now" or as a result of what has been said.

"If we died with Christ" is speaking about our death to sin; it being crucified with Him.

"We believe" - it is faith in God's word and actions through Christ that we stand certain of what has been accomplished.

"That we shall also live with Him." - We are positionally in the new state already and our hope and faith stands in the fact that it will be realized in us actually at some future point.

So how can we know that this is "in position" at this time but not yet actually obtained? The answer is that our physical, mortal bodies still die. We all go to funerals of saved loved ones and each of us is heading there too, unless the Lord comes first. If we were actually glorified and sinless, then this wouldn't be the case. The fact that our spiritual life is regenerated the moment we come to Christ is where our hope lies; not in a certainty that we are now sinless. We are clothed in Christ, covered by Him, and awaiting our final state. The surety of the sealing of the Holy Spirit is the surety that we, like Christ, will come forth from our graves to eternal physical life as well as the spiritual life we now possess.

This is the great hope of every believer. We shall not only live forever, but we will do it in a physical body and in a sinless state. Coming some glorious day to a resurrection near you!

Life application: The surety of Christ is the promise of eternal life. Though we will miss our departed loved ones, we know that those who have received Christ are only gone from the body, but not gone forever. They are with Christ awaiting the moment when we shall all be raised together at the sound of the glorious trumpet.