

The Attackers: Retroactive Positional Truth: Christ Resurrected by the Power of God & the Holy Spirit; Identification with Christ in His Deaths at Salvation Renders Our Sinful Natures Powerless; Enables the Believer to Walk in Newness of Life, Rom 6:6

**Romans 6:4** - We have been buried together with Him through the baptism of the Holy Spirit into His physical death [ **retroactive positional truth** ], ...

20. Next in the verse is the protasis of comparison introduced by the conjunction **ἵνα (hina)**, translated “in order that.”
21. This is followed by the particle **ὡσπερ (hōsper)**, translated “just as.” *Hōsper* introduces the protasis while the apodosis is introduced later by the demonstrative adverb **οὕτως (houtōs)**, translated “so also.”
22. The subject is Christ and the verb is “raised up,” the aorist passive indicative of the verb **ἐγείρω (egeirō)**. The aorist is culminative and views the resurrection of Christ in its entirety but emphasizes the existing results.
23. The existing result of the Lord’s resurrection is the baptism of the Holy Spirit with emphasis on current positional truth: identification with Him in His resurrection, ascension, and session.
24. The passive voice indicates that Jesus Christ received the action of the verb through two agencies: **(1)** the power of God (**δύναμις [dúnamis]**): Colossians 2:12; 1 Thessalonians 1:10; 1 Peter 1:21 and of **(2)** the Holy Spirit (**ἐνέργεια [enérgeia]**): Romans 1:4; 8:11, 1 Peter 3:18.
25. The indicative mood is declarative which confirms the fact that all believers are identified with Christ in His resurrection thus guaranteeing the reality of their future resurrection bodies.
26. From what the Lord was resurrected is revealed in the propositional phrase: the ablative of separation from the preposition **ἐκ (ek)** plus the plural noun **νεκρός (nekrós)**, translated “from deaths.”

27. To what this phrase refers is determined by examining the etymology of the word *nekrós* which was a noun in the time of Homer (9–8th century B.C.) but an adjective in the time of Pindar (c.522–c.438 B.C.).
28. As a noun it denotes a dead person or if in the plural “dead ones.” As an adjective it means “dead” and refers to both man and animals. In the Septuagint it is used to translate the Hebrew מוֹת (moth) and מוֹתָ (muth) (e.g., Genesis 2:17): “dying you will die.”
29. This tells us that when it is used as a noun it means “deceased” as well as a “dead body.” In the New Testament, *nekrós* is used as a noun meaning “dead” in distinction from the living.
30. If this prepositional phrase – *ek* plus the ablative plural of *nekrós* – had a definite article, then it would mean that Jesus Christ was raised up from “the dead ones.”
31. Since there is no definite article, we go to Pindar instead of Homer and the correct translation is “from deaths”: (1) spiritual death in which all sins were imputed to Him and judged and (2) physical death at which time His human spirit departed the body and went into the care of the Father while His soul did likewise going into the care of the Holy Spirit.
32. This is followed by the phrase “through the glory of the Father,” which emphasizes God’s involvement in the resurrection with emphasis on His omnipotence, just referenced in Colossians 2:12; 1 Thessalonians 1:10; and 1 Peter 1:21.

**Romans 6:4** - We have been buried together with Him through the baptism of the Holy Spirit into His physical death [ **retroactive positional truth** ], in order that as Christ has been raised up from deaths [ **spiritual & physical** ] by the glory of the Father, ...

33. This brings us to the apodosis which is introduced by the adverb οὕτως (*houtōs*) and is translated “so also.”
34. The apodosis is going to inform us about how the information contained in the protasis is applied to the believer’s spiritual life.
35. We each were positionally in Christ when He died on the cross and when He was buried in the tomb of Joseph of Arimathaea.
36. Therefore, since we were identified with Him in His physical death and burial, then our sinful nature has been rendered powerless through faith alone in Christ alone (Romans 6:6).

**Romans 6:6** - Be knowing this, that our old man [ **old sin nature** ] has been crucified together with Him in order that the human body with reference to its sin nature might be rendered powerless.

37. Since this is a fact, then we may draw the following conclusion from the apodosis, “So also we may walk in newness of life.”
38. The verb “walk” is the aorist active subjunctive of περιπατέω (*peripatéō*): to walk, or as we have been translating it for several years now, “behavior patterns, character traits, lifestyle, or wheel-tracks of righteousness.”