*death* were likewise made ours by our  
introduction into the covenant.

**4.**] A further explanation of the assertion in  
the last verse, proceeding on its concession  
by the reader.—We were buried therefore with him (Chrysostom says, commenting on John iii., “When we bow  
our heads under the water, our old man  
is buried as in a grave, and having been  
immersed below, is wholly and once for all  
put out of sight”) **through our baptism  
into his death** (our baptism into His  
death belongs together, not *we were buried  
into His death*, which would hardly bear  
any sense): **that like as Christ was raised  
from the dead through the glory** (the  
divine **glory** includes all that manifests  
the Creator to the creature: and hence  
also his Almightiness; compare the expression “*the might of his glory*,” Col.  
i, 11) **of the Father, so we also should  
walk in newness of life** (not ‘*a new  
life;’*—nor are such expressions ever  
to be diluted away thus: the abstract  
substantive is used to bring the quality of  
*newness*, which is the point insisted on,  
more into prominence ; comp. 2 Thess. ii.  
11, and note: and 1 Tim. vi. 17, and  
note.—The comparison is not only between our Lord’s *physical* death and resurrection, and our *spiritual*; but reaches  
far deeper: see notes on vv. 10, 11).

**5.**] The Apostle confirms the last  
verse by a necessary sequence, that *those  
who are united to Him in His Death,  
shall also be in His resurrection*.—**For**  
(confirmatory) **if we have become united  
to the likeness of his death** (the rendering of A. V., ‘*planted together*,’ is inadmissible: see note in my Greek Test.  
Observe that, according to the more probable rendering, adopted in the text,  
Christians partake of the *likeness* only  
of Christ’s *death*, but of His *actual* *Resurrection itself*), **surely we shall be  
also to the likeness of his resurrection** (the future is used *perhaps* because of the *inference*, as a logical sequence,—‘If, &c.... A *shall* be equal to  
B:’—but more probably with a deeper  
meaning, because the participation in His  
Resurrection, however partially and in  
the inner spiritual life attained *here*, will  
only then be accomplished in our entire  
being, when we ‘shall wake up after his  
likeness’):

**6.**] **knowing** (recollecting) **this, that our old man** (former self,  
personality before our new birth,— opposed  
to the “*new man*” or “*new creature*.”—see Col. iii, 10; 2 Cor. v. 17; Eph. iv.  
22–21,—not merely the guilt of sin, nor  
the power of sin, but the *man*) **was** (at  
our baptism) **crucified with him** (the great  
key to our text is Gal. ii, 20. As the  
death of the Lord Jesns was by *crucifixion*,  
the Apostle uses the same expression of our  
death to our former sinful self, which is not  
only by virtue of, but also *in the likeness  
of*, Christ’s death,—as signal, as entire,  
as much a death of cutting off and putting  
to shame and pain), **that** (the aim and end  
of the being crucified with Him) **the body  
of sin might be destroyed** (the body of  
sin, i.e. ‘*the body, which belongs to or  
serves sin*,’ in which sin rules or is manifested, expressed by the “*members*,” ver. 13; in which is “*the body of death*,”  
eh. vii. 23,—“*the law of sin*,” 24,—“*the deeds of the body*,” ch. viii. 13,—“*the body of the flesh*,” Col. ii. 11. But  
we must not understand that the body is  
the *seat of sin*, or at all events must not