

ROMANS 6

NLET

THE FOOLISHNESS

OF PERSISTING WITH THE MORAL FAILURE

1 So then, what shall we say? “We have been persisting¹ with the Moral Failure, in order that the Grace might be more than enough”? 2 May it never come to be! Whoever of us died by means of the Moral Failure – how shall we still live by means of it!

THE RAMIFICATIONS OF HAVING DIED, BURIED, AND RAISED TO LIFE AGAIN WITH AN ANOINTED ONE BY BAPTISM

3 Or, are you ignorant that as many as were baptized in regard to an Anointed One – *namely*, Jesus – in connection with the Death *that is* His you were baptized?

4 So then, we have been buried together with Him by means of the Baptism in connection with the Death, in order that, just as an Anointed One was raised from among dead ones by means of the Glory of the Father, thus also we, *for our parts*, in newness of life might walk.

5 For, if we have lastingly come to be ones united with the likeness of the Death *that is* His, rather also we shall be ones united with the likeness of the Resurrection – 6 knowing this, that the Old Person *that is* ours has been crucified together *with Him*, in order that the body of the Moral Failure might be rendered ineffective, with the result that we no longer keep on slaving away for the Moral Failure. 7 For, the one who has died has been lastingly justified from *the guilt* of the Moral Failure.

8 Now, if we died together with an Anointed One, we believe that also we shall live together with Him, 9 having lastingly known that an Anointed One, having been raised from among dead ones, no longer is dying. Death is no longer lording it over Him. 10 For, what He died, for the Moral Failure He died – once, for all. Now, what He lives, He lives for the God.

11 In the same way also, you, *for your parts*, reckon yourselves, on the one hand, to be dead ones with respect to the Moral Failure; on the other hand, to be

¹ 60% of the Greek manuscripts, including the best line of transmission (f35), have ‘have been persisting’ (an imperfect, indicative verb) here instead of ἐπιμένωμεν (we should persisting’ (a present, subjunctive verb)).

living ones for God with respect to an Anointed One – *namely*, Jesus, the Lord *Who is* ours².

EXHORTATION

TO STOP LETTING THE MORAL FAILURE BE OUR MASTER

12 So then, stop letting the Moral Failure reign in the mortal body *that is* yours to the *end that you* continue to hearken to her in connection with³ the lusts *that accompany* it. 13 Neither, continue presenting the limbs *that are* yours as tools of unrighteousness to the Moral Failure.

EXHORTATION

TO PRESENT OURSELVES AND OUR LIMBS TO GOD

Rather, present yourselves to the God as⁴ ones who are living from among dead ones; and, *present* the limbs *that are* yours as tools of righteousness to the God. 14 For, moral failure shall not be the master of you. For, you are not subject to law; rather, subject to grace!

PAUL DESTROYS THE ARGUMENT

THAT THOSE WHO ARE SUBJECT TO GRACE

MAY CONTINUE TO MORALLY FAIL

15 So then, what? Shall we morally fail⁵, because we are not subject to law; rather, subject to grace? May it never come to be! 16 Do you not know that to whom you are presenting yourselves as slaves *is* to end in a hearkening? You are slaves to whom you are hearkening – either *slaves* of moral failing to end in death, or *slaves* of a hearkening to end in righteousness.

17 Now, thanks to the God that you were slaves of the Moral Failure; but, you have hearkened from *the* heart

² 96.5% of the Greek manuscripts, including the best line of transmission (f35), include the noun phrase ‘the Lord *Who is* ours’ here.

³ 96.5% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘to her in connection with’ here.

⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘as’ here instead of ‘as though’.

⁵ 61% of the Greek manuscripts, including the best line of transmission (f35), have ‘Shall we morally fail’ (an future, indicative verb) here. On the basis of 30% the NU has ‘Might we morally fail’ (a aorist, subjunctive verb).

to an archetype of teaching which you were handed down!

18 Now, having been set free from the Moral Failure, you have been enslaved to the Righteousness.

PAUL IDENTIFIES HIS MANNER OF SPEAKING

WITH THE DISCIPLES IN ROME

19 I speak of things familiar to people because of the weakness of the Flesh *that is* yours.

PAUL TEACHES THE VERY DIFFERENT RESULTS

OF SERVING THESE VERY DIFFERENT MASTERS

For, just as you presented the limbs *that are* yours as slaves to the Uncleaness and to the Lawlessness resulting in the Lawlessness; in the same way now, present the limbs *that are* yours as slaves to the Righteousness resulting in a holiness⁶.

20 For, when you were slaves of the Moral Failure, you were “free ones” with respect to the Righteousness.

21 So then, what fruit did you have then for things *of which* you are now ashamed? For, the end of these things *is* death!

22 Now, presently, being those who have been set free from the Moral Failure and having been enslaved to the God, you have the Fruit *that is* yours resulting in holiness, the end *of which is* life – *that is*, eternal *life*!

23 For, the wages from the Moral Failure *is* death. Now, the Freely-given Gift of the God *is* life – *that is*, eternal *life* – by means of an Anointed One – *namely*, Jesus, the Lord *Who is* ours!

⁶ ‘a holiness’ The Greek word is a member of the ‘holy’ word family, meaning ‘a being set apart for God and His purposes.’ Often this word is translated with a Latin word meaning the same thing – ‘sanctification’.