

ΠΡΟΣ ΡΩΜΑΙΟΥΣ 6  
f35

ROMANS 6  
NLET

THE FOOLISHNESS OF PERSISTING WITH THE MORAL FAILURE

<sup>1</sup> Τί οὖν ἐροῦμεν; **Ἐπιμένουμεν**<sup>1</sup> τῇ Ἀμαρτίᾳ, ἵνα ἡ Χάρις πλεονάσῃ; <sup>2</sup> Μὴ γένοιτο. Οἵτινες ἀπεθάνομεν τῇ Ἀμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ;

<sup>3</sup> Ἡ ἀγνοεῖτε ὅτι ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν εἰς τὸν Θάνατον αὐτοῦ ἐβαπτίσθημεν;

<sup>4</sup> Συνετάφημεν οὖν αὐτῷ διὰ τοῦ Βαπτίσματος εἰς τὸν θάνατον, ἵνα ὥσπερ ἡγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς Δόξης τοῦ Πατρὸς, οὕτως καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν.

<sup>5</sup> Εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ Θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς Ἀναστάσεως ἐσόμεθα· <sup>6</sup> τοῦτο γινώσκοντες ὅτι ὁ Παλαιὸς ἡμῶν Ἄνθρωπος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς Ἀμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ Ἀμαρτίᾳ. <sup>7</sup> Ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς Ἀμαρτίας.

<sup>8</sup> Εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ συζήσομεν αὐτῷ· <sup>9</sup> εἰδότες ὅτι Χριστὸς ἐγέρθει ἐκ νεκρῶν οὐκέτι ἀποθνήσκει. Θάνατος αὐτοῦ οὐκέτι κυριεύει. <sup>10</sup> Ὁ γὰρ ἀπέθανεν, τῇ Ἀμαρτίᾳ ἀπέθανεν ἐφάπαξ. Ὁ δὲ ζῇ, ζῇ τῷ Θεῷ.

<sup>11</sup> Οὕτως καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς **νεκροὺς μὲν εἶναι**<sup>2</sup> τῇ Ἀμαρτίᾳ ζῶντας δὲ τῷ Θεῷ ἐν Χριστῷ Ἰησοῦ **τῷ Κυρίῳ ἡμῶν**<sup>3</sup>.

<sup>1</sup> 60% of the Greek manuscripts, including the best line of transmission (f35), have **Ἐπιμένουμεν** (an imperfect, indicative verb) here instead of **ἐπιμένωμεν** (a present, subjunctive verb).

<sup>2</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have the word order **νεκροὺς μὲν εἶναι** here. On the basis 2% the NU has **εἶναι νεκροὺς μὲν**.

<sup>3</sup> 96.5% of the Greek manuscripts, including the best line of transmission (f35), include the noun phrase **τῷ Κυρίῳ ἡμῶν** here.

<sup>1</sup> So then, what shall we say? “We have been persisting<sup>4</sup> with the Moral Failure, in order that the Grace might be more than enough”? <sup>2</sup> 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

<sup>3</sup> 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?

<sup>4</sup> 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.

<sup>5</sup> 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 – <sup>6</sup> 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. <sup>7</sup> For, the one who has died has been lastingly justified from *the guilt* of the Moral Failure.

<sup>8</sup> Now, if we died together with an Anointed *One*, we believe that also we shall live together with Him, <sup>9</sup> 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. <sup>10</sup> For, what He died, for the Moral Failure He died – once, for all. Now, what He lives, He lives for the God.

<sup>11</sup> 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 living ones for God with respect to an Anointed *One* – *namely*, Jesus, the Lord *Who is* ours<sup>5</sup>.

<sup>4</sup> 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).

<sup>5</sup> 96.5% of the Greek manuscripts, including the best line of transmission (f35), include the noun phrase ‘the Lord *Who is* ours’ here.

## EXHORTATION

## TO STOP LETTING THE MORAL FAILURE BE OUR MASTER

<sup>12</sup> Μὴ οὖν βασιλευέτω ἡ Ἀμαρτία ἐν τῷ  
 θνητῷ ὑμῶν σώματι εἰς τὸ ὑπακούειν αὐτῇ  
 ἐν<sup>6</sup> ταῖς ἐπιθυμίαις αὐτοῦ. <sup>13</sup> Μηδὲ  
 παριστάνετε τὰ μέλη ὑμῶν ὄπλα ἀδικίας τῇ  
 Ἀμαρτία.

Ἀλλὰ παραστήσατε ἑαυτοὺς τῷ Θεῷ ὡς<sup>7</sup> ἐκ  
 νεκρῶν ζῶντας καὶ τὰ μέλη ὑμῶν ὄπλα  
 δικαιοσύνης τῷ Θεῷ. <sup>14</sup> Ἀμαρτία γὰρ ὑμῶν  
 οὐ κυριεύσει. Οὐ γάρ ἐστε ὑπὸ νόμον ἀλλ'<sup>8</sup>  
 ὑπὸ χάριν.

<sup>15</sup> Τί οὖν; Ἀμαρτήσομεν<sup>9</sup> ὅτι οὐκ ἐσμέν  
 ὑπὸ νόμον ἀλλ'<sup>10</sup> ὑπὸ χάριν; Μὴ γένοιτο.

<sup>16</sup> Οὐκ οἶδατε ὅτι ὃ παριστάνετε ἑαυτοὺς  
 δούλους εἰς ὑπακοήν. Δοῦλοί ἐστε ὃ  
 ὑπακούετε, ἤτοι ἀμαρτίας εἰς θάνατον ἢ  
 ὑπακοῆς εἰς δικαιοσύνην.

<sup>17</sup> Χάρις δὲ τῷ Θεῷ ὅτι ἦτε δοῦλοι τῆς  
 Ἀμαρτίας, ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν  
 παρεδόθητε τύπον διδαχῆς.

<sup>18</sup> Ἐλευθερωθέντες δὲ ἀπὸ τῆς Ἀμαρτίας  
 ἐδουλώθητε τῇ Δικαιοσύνῃ.

<sup>6</sup> 96.5% of the Greek manuscripts, including the best line of transmission (f35), include the words αὐτῇ ἐν here.

<sup>7</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have ὡς here instead of ὡσεὶ.

<sup>8</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have the contraction ἀλλ' here instead of ἀλλὰ.

<sup>9</sup> 61% of the Greek manuscripts, including the best line of transmission (f35), have Ἀμαρτήσομεν (an future, indicative verb) here. On the basis of 30% the NU has ἀμαρτήσωμεν (a aorist, subjunctive verb).

<sup>10</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have the contraction ἀλλ' here instead of ἀλλὰ.

<sup>12</sup> 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 with <sup>11</sup> the lusts *that accompany* it. <sup>13</sup> 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 as<sup>12</sup> ones who are living from among dead ones; and, *present* the limbs *that are yours as* tools of righteousness to the God. <sup>14</sup> 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

<sup>15</sup> So then, what? Shall we morally fail<sup>13</sup>, because we are not subject to law; rather, subject to grace? May it never come to be!

<sup>16</sup> 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.

<sup>17</sup> Now, thanks to the God that you were slaves of the Moral Failure; but, you have hearkened from *the* heart to an archetype of teaching which you were handed down!

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

<sup>11</sup> 96.5% of the Greek manuscripts, including the best line of transmission (f35), include the words 'to her in connection with' here.

<sup>12</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have 'as' here instead of 'as though'.

<sup>13</sup> 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).

PAUL IDENTIFIES HIS MANNER OF SPEAKING  
WITH THE DISCIPLES IN ROME

<sup>19</sup> Ἀνθρώπινον λέγω διὰ τὴν ἀσθενεῖαν τῆς σαρκὸς ὑμῶν.

<sup>19</sup> 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

Ὡσπερ γὰρ παρεστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ Ἀκαθαρσίᾳ καὶ τῇ Ἀνομίᾳ εἰς τὴν Ἀνομίαν, οὕτως νῦν παραστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ Δικαιοσύνῃ εἰς ἁγιασμόν.

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 holiness<sup>14</sup>.

<sup>20</sup> Ὅτε γὰρ δοῦλοι ἦτε τῆς Ἀμαρτίας, ἐλεύθεροι ἦτε τῇ Δικαιοσύνῃ. <sup>21</sup> Τίνα οὖν καρπὸν εἶχετε τότε ἐφ' οἷς νῦν ἐπαισχύνεσθε; Τὸ γὰρ τέλος ἐκείνων θάνατος.

<sup>20</sup> For, when you were slaves of the Moral Failure, you were “free ones” with respect to the Righteousness. <sup>21</sup> So then, what fruit did you have then for things *of which* you are now ashamed? For, the end of these things *is* death!

<sup>22</sup> Νυνὶ δέ, ἐλευθερωθέντες ἀπὸ τῆς Ἀμαρτίας δουλωθέντες δὲ τῷ Θεῷ, ἔχετε τὸν Καρπὸν ὑμῶν εἰς ἁγιασμόν, τὸ δὲ τέλος ζωὴν αἰώνιον. <sup>23</sup> Τὰ γὰρ ὀψώνια τῆς Ἀμαρτίας θάνατος, τὸ δὲ Χάρισμα τοῦ Θεοῦ ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

<sup>22</sup> 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! <sup>23</sup> 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!

<sup>14</sup> ‘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’.