

Romans 5-6 Reader for Beginning Greek Students

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2009

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Romans 5:1-5: A Word-for-Word Rendering and Literal Translation

Key: Line 1: Greek text from *United Bible Societies Greek New Testament 4th Edition (UBS4)*^a

Line 2: A word-for-word rendering, using exact Greek word order

Line 3: A literal translation into English

¹ Δικαιωθέντες οὖν^b ἐκ πίστεως εἰρήνην ἔχωμεν^c πρὸς τὸν θεὸν
 Having been justified, therefore, by means of faith, peace let us have peace with the God
 Therefore, having been justified by means of faith, let us have peace with God

διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ²δι’^d οὗ καὶ τὴν προσαγωγήν ἐσχήκαμεν
 through the Lord of us, Jesus Christ through whom also the access we have obtained
 through our Lord, Jesus Christ, through whom we have also obtained the access

^a The Greek New Testament, edited by Kurt Aland, Matthew Black, Carlo M. Martini, Bruce M. Metzger, and Allen Wikgren, in cooperation with the Institute for New Testament Textual Research, Münster/Westphalia, Fourth Edition (with the same text as the Nestle-Aland 27th Edition of the Greek New Testament). Copyright © 1966, 1968, 1975 by the United Bible Societies (UBS) and 1993, 1994 by Deutsche Bibelgesellschaft (German Bible Society), Stuttgart.

^b Some words, like οὖν (v1), δέ (v3), and γὰρ (v6) are called *postpositive* conjunctions, meaning they never appear first in their clause (though we usually place them at the beginning in English translations).

^c The UBS4 reads ἔχομεν (“we are having peace with God”), listing ἔχωμεν as a variant reading (see the footnote in the NASB). In their comments the USB committee states clearly that ἔχωμεν is the best reading from the earliest and best manuscripts, but go with ἔχομεν because it seems to fit the context so much better than ἔχωμεν. I agree that it reads better at first glance, but we must seek to understand what *God* has said—even if it is inconvenient or difficult to understand. A.T. Robertson quotes Vincent as saying, “It is difficult if not impossible to explain [the reading ἔχομεν].” After wrestling with what the original reading was, I am convinced that ἔχωμεν is correct and that, in the end, it gives even more clarity and power to this great passage. See what you think.

^d This is really the word διὰ, but words like this that end in a vowel sometimes drop the last vowel or “contract” when followed by a vowel. This is similar to what happens in English—“it is” becomes “it’s.”

[τῆ πίστει]^e εἰς τὴν χάριν ταύτην ἐν ᾗ ἐστήκαμεν καὶ καυχώμεθα ἐπ' ἐλπίδι
 [by faith] into the grace, this one, in which we have stood, and we are boasting upon hope
 [by faith] into this grace, in which we have stood, and we are boasting in the hope

τῆς δόξης τοῦ θεοῦ. ³ οὐ μόνον δέ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν, εἰδότες
 of the glory of the God. Not only but, but also we are boasting in the tribulations, knowing
 of the glory of God. But not only this, but also we are boasting in our tribulations, knowing

ὅτι ἡ θλίψις ὑπομονὴν κατεργάζεται, ⁴ ἡ δὲ ὑπομονὴ δοκιμὴν,
 that the tribulation patient endurance is accomplishing; the and patient endurance, proven character;
 that tribulation is accomplishing patient endurance; and that patient endurance, proven character;

ἡ δὲ δοκιμὴ ἐλπίδα. ⁵ ἡ δὲ ἐλπίς οὐ κατασχύνει, ὅτι ἡ ἀγάπη τοῦ θεοῦ
 the and proven character, hope. The and hope not is disappointing, because the love of the God
 and that proven character, hope. And that hope does not disappoint, because the love of God

ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν.
 has been poured out in the hearts of us through Spirit, Holy One, the One given to us.
 has been poured out in our hearts through the Holy Spirit, the One which was given to us.

^e The brackets [] indicate words or phrases that are thought to be authentic by a majority of the editors of the USB4 but are missing from some manuscripts. Such readings are called “variant” readings, and have been faithfully preserved, analyzed, and published for students like you and me to review. Praise God for people who are so diligent and meticulous in their work to preserve the actual words of our God.

Romans 5:6-11: A Word-for-Word Rendering and Literal Translation

⁶ ἔτι γὰρ Χριστὸς ὄντων ἡμῶν ἀσθενῶν^f ἔτι κατὰ καιρὸν ὑπὲρ ἀσεβῶν
 yet for Christ being of us powerless yet according to time for the sake of godless ones
 For Christ—while we were yet powerless—yet at the right time—for the sake of godless people—

ἀπέθανεν.⁷ μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται· ὑπὲρ γὰρ
 He died^g. Scarcely for for the sake of a righteous one someone will die; for the sake of for
 He died. For scarcely for the sake of a righteous person someone will die; for, for the sake of

τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν.⁸ συνίστησιν δὲ τὴν ἑαυτοῦ
 the good one perhaps someone even is daring to die; Is demonstrating but the His own
 the good man, perhaps someone may even dare to die; but God is demonstrating His own

^f This is an example of a *Genitive Absolute*, which are special constructions in Greek (similar to a figure of speech) that consist of a participle and usually a noun or pronoun (both in the genitive case). They are separate from the main sentence, but are used to provide additional information. Notice how the word-for-word reading is meaningless (“being of us powerless”), but the idea is “while we were being powerless.”

^g Do you think this sentence sounds awkward in English? It sounds awkward in Greek too. It seems as though Paul is exploding with emotion as he writes about the work of Christ for the ungodly, which proves the “love” mentioned in v5. Notice two things about this verse: 1) the subject, Χριστὸς, appears before the main verb, ἀπέθανεν (this is not the normal word order, which signals emphasis on the subject); 2) an extra punch of emphasis is added by keeping the verb so far away from the subject—it could not get farther away. When seen together, one thing is clear: Paul is placing a huge spotlight directly on the subject—Christ! May we share his enthusiasm for our great Savior, who has done the unthinkable—given His life for, who of all people, but ungodly folks like us!

ἀγάπην εἰς ἡμᾶς ὁ θεός, ὅτι ἔτι ἁμαρτωλῶν ὄντων ἡμῶν^h
 love towards us the God, because yet sinners being of us
 love towards us because while we were yet sinners,

Χριστὸς ὑπὲρ ἡμῶν ἀπέθανεν. ⁹ πολλῶ οὖν μᾶλλον δικαιοθέντες νῦν
 Christ for the sake of of us He died. Much therefore more having been justified now
 Christ, for our sakes, died. Much more, therefore, having now been justified

ἐν τῷ αἵματι αὐτοῦ σωθησόμεθα δι'ⁱ αὐτοῦ ἀπὸ τῆς^j ὀργῆς. ¹⁰ εἰ γὰρ ἐχθροὶ ὄντες
 in the blood of Him we will be saved through Him from the wrath. If for enemies being
 by His blood, we will be saved through Him from the wrath (of God). For if being enemies

κατηλλάγημεν τῷ θεῷ διὰ τοῦ θανάτου^k τοῦ υἱοῦ αὐτοῦ, πολλῶ μᾶλλον
 we were reconciled to God through the death the Son of Him much more
 we were reconciled to God through the death of His Son, much more,

^h Another Genitive Absolute. See footnote on 5:6.

ⁱ Do you remember why this διὰ became δι'? See note on Romans 5:2.

^j Notice this article (translated “the” in English). We don’t normally use the article this same way in English, but it is very common in Greek. This article is limiting the scope of the word “wrath.” It is answering the question, “Hey, Paul, what wrath are you talking about?” Paul’s answer is this article: “I am talking about the same wrath I have been telling you about since 1:18—that’s the wrath that Christ has saved us from—the very wrath of God Himself!” See Romans 1:18; 2:5, 8; 3:5; 4:15 to see where this article is pointing us back to.

^k This word, θάνατος, and a closely related word, ἀποθνήσκω, are used often in Romans 5-6 and refer to death. Compare the English word *euthanasia* (εὐθανασία), which literally means *good death* (recall that eu- is a prefix that means *good* as in εὐαγγέλιον *good message*).

καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ.^{1 11} οὐ μόνον δέ, ἀλλὰ καὶ^m
 having been reconciled we will be saved by the life of Him; not only but, but also
 having been reconciled, we will be saved by His life; but not only this, but also

καυχώμενοι ἐν τῷ θεῷ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δι' οὗ
 boasting in the God through the Lord of us Jesus Christ through whom
 boasting in the God through our Lord Jesus Christ, through whom

νῦν τὴν καταλλαγὴν ἐλάβομεν.
 now the reconciliation we received.
 we have now received the reconciliation.

¹ Look back very closely at the first part of verse 9. Notice the similarities—especially with the phrase ἐν τῷ αἵματι αὐτοῦ. I think comparing these two phrases is the key to understanding the last part of Romans 4:25.

^m Do you remember seeing this phrase, οὐ μόνον δε, ἀλλὰ καὶ before? Take a look back at 5:3. See any connections between these verses?

Romans 5:12-14: A Word-for-Word Rendering and Literal Translation

Διὰ τοῦτο ὡσπερⁿ δι' ἐνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθεν
 Because of this just as through one man the sin into the world came in
 Therefore, just as sin came into the world through one man

καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος
 and through the sin the death, also in the same way into all men the death
 and death through sin, in the same way also, to all men death

διῆλθεν, ἐφ' ᾧ πάντες ἥμαρτον.¹³ ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ,
 passed through upon which all sinned; until for of Law sin was being in world,
 spread based upon the fact that all sinned; for until Law, sin was^o in the world

ἁμαρτία δὲ οὐκ ἐλλογεῖται μὴ ὄντος νόμου,¹⁴ ἀλλὰ ἐβασίλευσεν ὁ θάνατος
 sin but not is being charged not of being of law,^p however reigned the death
 but sin is not charged when there is no law, however^q death reigned

ⁿ This word “just as” seems to leave Paul’s thought hanging. “Just as sin and death came into the world through one man . . .” We expect him to complete his thought with something like “. . . so through one Man justification and life were delivered.” We get a hint of the rest of his thought in the last part of v14, but really we don’t get the complete thought until v18. In the meantime, Paul chases a holy rabbit by explaining the relationship between the Law, sin, and death.

^o Here is a simple example of how difficult it is sometimes to translate the full idea into English. The idea of the ἦν is “was being,” but we don’t normally speak this way in English. I have translated it as “was,” but the idea would not be overstated if I had said “was alive and well.”

^p Another Genitive Absolute. I will stop pointing them out now.

ἀπὸ Ἀδὰμ μέχρι Μωϋσέως καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι
 from Adam until Moses and upon the ones not sinning upon the likeness
 from Adam until Moses and over the ones who did not sin after the likeness

τῆς παραβάσεως Ἀδὰμ ὅς ἐστιν τύπος^r τοῦ μέλλοντος.
 of the transgression of Adam who is type of the One who is coming.
 of the transgression of Adam, who is a type of the One was to come.^s

^q Don't miss the impact of this ἀλλὰ. This is a huge disjunctive. To really get this across the idea being expressed, we would have to say something like, “*But*, the fact is that death *did* reign . . .”

^r You may not at first recognize this word, but spell it out in capital letters: ΤΥΠΟΣ; now transliterate into English: TYPOS. This is where we get our word “type,” meaning *pattern, example, or prophetic symbol used to prefigure a future person*.

^s I have translated this phrase “was to come” to match our perspective. If we were looking from Adam’s perspective, we would say, “the One who is to come.” I have chosen this translation because the first coming of Christ is in view—not the second as may be assumed if I had kept the literal translation, “who is coming.”

Romans 5:15-21: A Word-for-Word Rendering and Literal Translation

Ἄλλ’^t οὐχ ὡς τὸ παράπτωμα, οὕτως καὶ τὸ χάρισμα.^u εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι^v
 But not as the transgression like this also the gift if for by the of the one transgression
 But the transgression is not like the gift; for if by the transgression of the one

οἱ πολλοὶ ἀπέθανον, πολλῶ μᾶλλον ἢ χάρις τοῦ θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι
 the many died, much more the grace of the God and the gift by grace
 the many died, much more the grace of God and the gift by grace,

τῇ τοῦ ἐνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσεν.
 which of the one man Jesus Christ toward the many abounded.
 which is of the one man Jesus Christ, abound toward the many.

¹⁶ καὶ οὐχ ὡς δι’ ἐνὸς ἀμαρτήσαντος τὸ δῶρημα· τὸ μὲν γὰρ κρίμα
 And not as through one who sinned the gift; the on one hand for judgment
 And the gift is not as *that which was*^w through the one who sinned; for on one hand the judgment

^t This Ἄλλ’ is really ἄλλά. See note on Romans 5:2 on δι’.

^u What word related to “gifts” do you think we get from this word? I will give you a hint . . . it has to do with tongues.

^v At first glance this seems like a weird construction, but it is very vivid and used often in Greek. The τῷ is a definite article, like our “the,” and it modifies παραπτώματι. Sandwiched in between is τοῦ ἐνὸς, “of the one.” This adjectival clause modifies τῷ παραπτώματι and answers the question, “What transgression are you talking about, Paul?” Answer: “The transgression committed by the one (Adam).” A literal translation would be “by the ‘of the one’ transgression.”

^w This is an awkward construction in Greek. To convey the idea in English, I had to add some words, which I have italicized to indicate that they are not being translated directly from words contained in the Greek text. (The NASB helpfully does the same thing).

ἐξ ἑνὸς εἰς κατάκριμα, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων
 from one into condemnation, the but on the other hand gift from many transgressions
 from one^x *resulted* in condemnation, but by contrast the gift from many transgressions *resulted*

εἰς δικαίωμα.¹⁷ εἰ γὰρ τῷ τοῦ ἑνὸς παραπτώματι ὁ θάνατος ἐβασίλευσεν
 into acquittal. If for by of the one transgression the death reigned
 in acquittal. For, if by the transgression of the one, death reigned

διὰ τοῦ ἑνός, πολλῶ μᾶλλον οἱ τὴν περισσείαν τῆς χάριτος καὶ τῆς δωρεᾶς
 through the one, much more the^y the abundance of the grace and of the gift
 through the one, much more the ones who are receiving the abundance of the grace and of the gift

τῆς δικαιοσύνης λαμβάνοντες ἐν ζωῇ βασιλεύσουσιν διὰ τοῦ ἑνός Ἰησοῦ Χριστοῦ.
 of the righteousness are receiving in life they will reign through the one Jesus Christ.
 of righteousness will reign in life^z through the one Jesus Christ.

^x The idea here is “one transgression” rather than “one man.” Notice the parallel structure in between this and the last part of the sentence. ἐξ ἑνός (*out of one*) || ἐκ πολλῶν (*out of many*) (ἐξ is the same word as ἐκ. ἐκ becomes ἐξ when followed by a vowel).

^y The οἱ here is a plural article (“the”) that goes with the participle λαμβάνοντες. Hence the translation “the ones who are receiving.” You may be wondering, “If the word order is so random looking, how do we know how the words are functioning in the sentence?” The answer is that the form of the words shows us what words are acting as the subject, verb, direct object, indirect object, etc. and what articles go with which words.

^z Are you having trouble putting your mind around what Paul is meaning here by “reigning *in life*” (ἐν ζωῇ)? Take a look back at 5:10 and find the word ζωῇ. Does that help? That is deep, but oh how rich! See also verses 18 and 21.

¹⁸ Ἔρα οὖν ὡς δι' ἑνὸς παραπτώματος εἰς πάντας ἀνθρώπους εἰς κατάκριμα,
 So therefore as through one sin into all men into condemnation,
 So, therefore, as through one sin there resulted in^{aa} condemnation to all men,

οὕτως καὶ δι' ἑνὸς δικαιώματος εἰς πάντας ἀνθρώπους εἰς δικαίωσιν ζωῆς·
 in the same way also through one act of justice into all men into justification of life
 in the same way also through one act of just there resulted justification of life^{bb} to all men.

¹⁹ ὡςπερ γὰρ διὰ τῆς παρακοῆς τοῦ ἑνὸς ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί,
 just as for through the disobedience of the one man sinners they were made the many,
 for just as through the disobedience of the one man, the many were made sinners,

οὕτως καὶ διὰ τῆς ὑπακοῆς^{cc} τοῦ ἑνὸς δίκαιοι κατασταθήσονται οἱ πολλοί.
 in the same way also through the obedience of the one righteous they will be made the many.
 in the same way also, through the obedience of the one, the many were made righteous.

^{aa} The reason that I translated “εἰς” (meaning *into*) as “resulted in” is because εἰς literally means *into*, but, as it commonly does, it seems to be carrying the idea of result.

^{bb} Don't forget what we saw in verse 17. See the footnote on that verse for *in life* (ἐν ζωῇ).

^{cc} Do you see any similarity between this word and παρακοῆς used earlier in verse 19? . . . Both have the same root ἀκούω, meaning *I am hearing* or *I am listening*. Disobedience is pictured here as a refusal to listen and obedience is the exact opposite. Notice the parallel structures of and similar words used in the first and last halves of verse 19. Do you see any differences? What does this structure communicate?

²⁰ νόμος δὲ παρεισῆλθεν, ἵνα^{dd} πλεονάσῃ τὸ παράπτωμα· οὐ δὲ
 law but came in in order that it might increase the transgression; where but
 But Law came in order that transgression might increase; but where

ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις,²¹ ἵνα ὥσπερ
 it increased the sin, it overwhelmingly abounded the grace in order that just as
 sin increased, grace overwhelming abounded, in order that just as

ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτως καὶ ἡ χάρις βασιλεύσῃ
 it reigned the sin in the death, in the same way also the grace might reign
 sin reigned in death, in the same way also, grace might reign

διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.
 through righteousness into life eternal through Jesus Christ the Lord of us.
 through righteousness into eternal life through Jesus Christ our Lord.

^{dd} There is debate about whether this ἵνα was meant to communicate the idea of *purpose* or *result*. What do you think? How would a person find out? If God is sovereign and all-knowing, can *purpose* and *result* be divorced from one another?

Romans 6:1-7: A Word-for-Word Rendering and Literal Translation

Τί οὖν ἐροῦμεν; ἐπιμένωμεν τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις
What therefore will we say? Should we be persisting in the sin, in order that the grace
Therefore, what will we say? Should we persist in sin in order that grace

πλεονάσῃ; ² μὴ γένοιτο. οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ;
might increase? Not may it be. Those we died to the sin, how yet will we live in it?
might increase? May it never be! Those who died to sin—how will we yet live in it?

³ ἢ ἀγνοεῖτε ὅτι, ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν,
Or do you not know that, as many as we were immersed into Christ Jesus,
Or do you not know that as many of us^a as were immersed^b into Christ Jesus,

εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν; ⁴ συνετάφημεν οὖν αὐτῷ
into the death of Him we were immersed? We were buried with together therefore with Him
were immersed into His death? Therefore, we were buried together with Him

^a I translated “as many as” as “as many of us as” to communicate the idea expressed by verb ἐβαπτίσθημεν, which has the implied subject of “we” build in to it. “As many as we were baptized” is better stated as “as many of us as were baptized.”

^b There is debate as to how βαπτίζω should be rendered. “Baptism” is a Greek word—not an English word. The idea behind the word is “to immerse” (cf., 2 Kings 5:14). Since the days that βαπτίζω was transliterated into English, it has lost the idea originally conveyed. Now people “baptize” without immersing.

διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον, ἵνα ὡςπερ ἠγέρθη Χριστὸς ἐκ νεκρῶν
 through the immersion into the death, in order that just as He was raised Christ out of death
 through immersion into *His*^c death, in order that just as Christ was raised out of death

διὰ τῆς δόξης τοῦ πατρὸς, οὕτως καὶ ἡμεῖς^d ἐν καινότητι ζωῆς περιπατήσωμεν.
 through the glory of the Father, in the same way also we in newness of life we might walk.
 through the glory of the Father,^e in the same way we too might walk in newness of life.

⁵ εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ,
 If for being united with we have become in the likeness of the death of Him,
 For if we have become united with Him in the likeness of His death,

ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα·
 but also of the resurrection we will be;
then not only this but also we will be *united with Him in the likeness*^f of His resurrection;

^c Notice the definite article τὸν, referring to a specific death, namely *His* death.

^d This “we” is emphatic. The pronoun is not needed because it is “built into” the verb περιπατήσωμεν. English has one type of verb that acts similarly—imperatives (a.k.a. commands). For example, if I look at my son and say, “Please take out the trash,” the subject “you” is implied in the verb. Therefore, by explicitly adding the “we,” Paul is placing emphasis on it. We were united to His death so that just as Jesus was raised from the dead—**we too** might walk in newness of life. His death was ours—and so is His life!

^e Step back from this sentence and try to imagine what is going on in Paul’s heart and mind that leads him to add these words: “through the glory of God the Father.” My guess is that he isn’t falling asleep out of boredom!

^f These words in italics are clearly implied by the parallel structure of the sentence.

⁶ τοῦτο γινώσκοντες ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη,
 this knowing that the old of us man he was crucified with,
 knowing this—that our old man was crucified with *Him*,

ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς
 in order that it might be abolished the body of the sin, of the no longer to be slaves we
 in order that the body of sin might be abolished so that^g we would no longer be slaves

τῇ ἁμαρτίᾳ.⁷ ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας.
 to the sin; the for who has died he has been justified/freed from the sin.
 to sin; for the one who has died has been freed^h from sin.ⁱ

^g The word δουλεύειν is an infinitive, which can carry a variety of ideas. Here it is either carrying the idea of *purpose* or *result* (hence the gloss of *so that*).

^h Notice that δεδικαίωται is a passive form of the verb δικαίωω, which is strongly related to a word you know—δικαιοσύνη. Here, the authorities that I consulted take *justified from sin* to convey the idea of *freed from sin*. See also Acts 13:39 where this word is used twice with ἀπὸ (just like it is here) and is also translated *freed*.

ⁱ Did you notice how long these Greek sentences can be? Verses 5-7 are one sentence. Often times English translations break such sentences up, which makes it more difficult to see what the main thought is.

Romans 6:8-11: A Word-for-Word Rendering and Literal Translation

εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ συζήσομεν αὐτῷ,
 if and we died with Christ we are believing that also we will live with Him,
 And if we died with Christ, we are believing that we will also live with Him,

⁹ εἰδότες ὅτι Χριστὸς ἐγερθεὶς ἐκ νεκρῶν οὐκέτι ἀποθνήσκει,
 knowing that Christ having been raised out of dead ones^j no longer He is dying,
 knowing that Christ, having been raised out of the dead, is no longer dying;

θάνατος αὐτοῦ οὐκέτι κυριεύει.¹⁰ ὃ γὰρ ἀπέθανεν,
 death over Him no longer he is ruling. That which for He died,
 death is no longer ruling over Him. For *the death* which He died,

τῇ ἁμαρτίᾳ^k ἀπέθανεν ἐφάπαξ.¹ ὃ δὲ ζῆ, ζῆ τῷ θεῷ.
 to the sin He died once for all time; which but He is living, He is living to the God.
 He died to sin once for all time; but *the life* which He is living, He is living to God.

^j νεκρῶν is a plural adjective from the word νεκρός, referring to a dead person. Here “the dead” is pictured as the place where dead people are.

^k It is not perfectly clear what exactly Paul means by this little phrase τῇ ἁμαρτίᾳ. Does he mean, “to sin,” “for sin,” “with reference to sin,” etc. Here are some leads that may help: the same phrase is used in 6:2 where the meaning seems more clear. Also compare dying τῷ νόμῳ “to the Law” in 7:4. Notice that in these passages, the Law and sin are personified. In 7:1-4, it is easy to get a picture of what it means to “die to the Law;” does that help in understanding what it means to “die to sin”?

¹ Most English translations have some variation of “once for all.” However, this translation does not tell us whether the idea is “once for all *people*” or “once for all *time*.” The idea behind this word is “one *time* for all *time*.” See Hebrews 7:27; 9:12; 10:10 in context to see the idea of time.

¹¹ οὕτως καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς [εἶναι] νεκροὺς μὲν^m
 In the same way also you be considering yourselves [to be] dead on one hand
 In the same way, you also be considering yourselves to be dead on the one hand

τῇ ἁμαρτίᾳ ζῶντας δὲ τῷ θεῷ ἐν Χριστῷ Ἰησοῦ.
 to the sin being alive but to the God in Christ Jesus.
 to sin but on the other hand alive to God in Christ Jesus.

^m This little word is often left un-translated (see NASB), but when paired with δὲ, as in this sentence, it sets up the idea of a contrast—thus the translation of *on the one hand . . . but on the other hand*.

Romans 6:12-14: A Word-for-Word Rendering and Literal Translation

Μὴ οὖν βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷⁿ ὑμῶν σώματι εἰς τὸ ὑπακούειν
 Not therefore let be king the sin in the mortal of you body into the to obey
 Therefore, do not let sin be king in your mortal body with the result that *you* obey

ταῖς ἐπιθυμίαις αὐτοῦ,¹³ μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὄπλα ἀδικίας
 the desires of it, and not be presenting the body parts of you tools^o of unrighteousness
 its desires, and do not be presenting your body parts as weapons of unrighteousness

τῇ ἁμαρτίᾳ, ἀλλὰ παραστήσατε ἑαυτοὺς τῷ θεῷ ὡσεὶ ἐκ νεκρῶν ζῶντας
 to the sin, but rather present yourselves to the God as out of dead ones being alive
 to sin, but rather present yourselves to God as ones who are out of dead *and* alive^p

καὶ τὰ μέλη ὑμῶν ὄπλα δικαιοσύνης τῷ θεῷ.¹⁴ ἁμαρτία γὰρ
 and the members of you as tools of righteousness to the God. Sin for
 and your members as weapons of righteousness to God. For sin

ⁿ This word is based on a root that you have seen before. Do you remember? See footnote on Romans 5:10. What is it about our bodies that this choice of words reminds us? This is why the promise of Romans 8:11 is so precious. In the resurrection of Jesus Christ, believers have the sure promise from God that ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν (*He will also give life to our mortal bodies*)! See also Romans 8:23. So, can you see the struggle of the Christian life? We are to *live* as those *alive from the dead* in bodies that are still *subject to death* . . . and *sin* (Romans 6:4, 5, 8, 11, 13).

^o The celebrated Greek scholar A. T. Robertson says here, “[ὄπλα is an] old word for tools of any kind for shop or war (Joh 18:3; 2Co 6:7; 10:4; Ro 13:12). Possibly here figure of two armies arrayed against each other (Ga 5:16-24).”

^p I added the *and* here so that the meaning would be clear. We are to serve God as those who have been raised out of the dead—as those who are now alive!

ὑμῶν οὐ κυριεύσει· οὐ γάρ ἐστε ὑπὸ^q νόμον ἀλλὰ ὑπὸ χάριν.
over you not will not rule; not for you are under law but under grace.
will not rule over you; for you are not under law but under grace.

^q Both of the uses of ὑπὸ in the last part of this verse seem to carry the idea of *under* in the sense of *under the rule of*. See Romans 3:9 (*under sin*).

Romans 6:15-19: A Word-for-Word Rendering and Literal Translation

Τί οὖν; ἁμαρτήσωμεν, ὅτι οὐκ ἐσμέν ὑπὸ νόμον ἀλλὰ ὑπὸ χάριν; μὴ γένοιτο.[†]
 What therefore, we should sin because not we are under law but under grace? Not may it be.
 What therefore, should we sin because we are not under law but under grace? May it never be!

¹⁶ οὐκ οἶδατε ὅτι ᾧ παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν,
 not you know that to that which you are presenting yourselves slaves into obedience
 Do you not know that to that which you are presenting yourselves as slaves into obedience,

δοῦλοί ἐστε ᾧ ὑπακούετε, ἥτοι ἁμαρτίας εἰς θάνατον ἢ ὑπακοῆς
 slaves you are to that which you are obeying either of sin into death or of obedience
 slaves you are to the one you are obeying, either of sin resulting in death or of obedience

εἰς δικαιοσύνην;¹⁷ χάρις δὲ τῷ θεῷ ὅτι ἦτε δούλοι τῆς ἁμαρτίας
 into righteousness? Thanks but to the God because you were being^s slaves of the sin
 resulting in righteousness? But thanks be to God because you were being slaves of sin

[†] Remember this little phrase? It was used in 6:2, and it will be used again in 7:7. Notice the pattern in Romans 5:20-7:25: strong, controversial statement in 5:20-21 then in 6:1 there is a clarifying question, an emphatic answer (μὴ γένοιτο) in 6:2a, a short answer (6:2b), and an in-depth answer in 6:3-14. This exact same pattern (question→NO!→short answer→long answer) is repeated in Romans 6:15-7:6 and 7:7-25. See Charles Leiter, *Justification and Regeneration* (Muscle Shoals, AL: HeartCry, 2007), which has a helpful appendix on the structure of Romans 5:20-7:25 and its significance in interpreting Romans 7:14-25.

^s This is an example of the Imperfect tense, which tends to be ongoing action in the past.

ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε τύπον διδαχῆς,[†]
 you obeyed but from heart to which you were delivered type of teaching,
 but you obeyed from the heart to the type of teaching to which you were delivered,

¹⁸ ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας ἐδουλώθητε τῇ δικαιοσύνῃ.
 having been freed and from the sin you were enslaved to the righteousness.
 and having been freed from sin, you were enslaved to righteousness.

¹⁹ ἀνθρώπινον λέγω διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν.
 humanly I am speaking because of the weakness of the flesh of you.
 I am speaking to you in human terms because of the weakness of your flesh.

ὥσπερ γὰρ παρεστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ
 Just as for you presented the members of you slaves to the impurity and to the lawlessness
 For just as you presented your members as slaves to impurity and to lawlessness

[†] The NASB translates this phrase “that form of teaching to which you were committed.” This verse shows the importance of Greek word studies (or at very least consulting multiple translations). The word “committed” could be understood to mean “dedicated” as in “the form of teaching to which you were *loyal* (or *faithful*).” However, that is not the idea here. Here the word “committed” refers to what happens when someone is “handed over” to someone else. For example, “We *committed* Uncle Bob to the asylum.” It is used negatively in places like Mark 14:42 where it is translated “betrays,” and positively in Acts 15:40 (translated, as here, “committed”).

εἰς τὴν ἀνομίαν, οὕτως νῦν παραστήσατε^u τὰ μέλη ὑμῶν δοῦλα
 into the lawlessness, in the same way now present the members of you slaves
 resulting in lawlessness, in the same way now present your members as slaves

τῇ δικαιοσύνῃ εἰς ἁγιασμόν.
 to the righteousness into holiness.
 to righteousness resulting in holiness.

^u Notice there is only one letter difference between this word and a word earlier in the verse. In the first occurrence, the verb is in the *indicative*, stating a fact. Here it is in the *imperative*, stating a command (refer back to “An Introduction to Greek Verbs” to refresh your memory if need be). These words remind us that faithful Bible interpretation is dependent on attention to detail—because one little letter can make a huge difference!

Romans 6:20-23: A Word-for-Word Rendering and Literal Translation

ὅτε γὰρ δοῦλοι ἦτε τῆς ἁμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ.
 When for slaves you were being of the sin, being free you were being to the righteousness.
 For when you were being slaves to sin, you were experiencing freedom to righteousness.

²¹ τίνα οὖν καρπὸν εἶχετε τότε; ἐφ' οἷς νῦν ἐπαισχύνεσθε,
 what therefore fruits you were having then? Upon^v which things now you are being ashamed,
 What fruits therefore were you having at that time? Because of those things you are now ashamed,

τὸ γὰρ τέλος ἐκείνων θάνατος.²² νυνὶ^w δὲ ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας
 the for end of those things death. Now! but having been freed from of the sin
 for the end of those things is death. But now, having been freed from sin

δουλωθέντες δὲ τῷ θεῷ ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν,
 having been enslaved and to the God you are having the fruits of you into holiness,
 and having been enslaved to God, you are having your fruits resulting in holiness,

τὸ δὲ τέλος ζωὴν αἰώνιον.²³ τὰ γὰρ ὀψώνια^x τῆς ἁμαρτίας θάνατος,
 the and end life eternal. The for wages of the sin death,
 and the end is eternal life. For the wages of sin is death,^y

^v The idea behind “upon” here is “on the basis of” or “because of” (see Luke 5:5—“. . . *on the basis* of Your word, I will let down the net”).

^w This is an emphatic form of the word νῦν used in verse 21.

^x This word is a technical term referring to the wages paid to soldiers. See Luke 3:14 and 1 Corinthians 9:7. This word recalls the imagery used in Romans 6:13 where “instruments” could quite accurately be translated “weapons.”

τὸ δὲ χάρισμα τοῦ θεοῦ ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.
the but gift of the God life eternal in Christ Jesus the Lord of us.
but the gift of God is eternal life in Christ Jesus, our Lord.

^y This is a famous verse, but it is often used out of context. Who is paying the “wages” in this verse? Is that the idea that the Romans Road gospel outline portrays?