

## Notes on the Greek New Testament Week 97 – Romans 5:6-6:14

### Day 481: Romans 5:6-11

#### Verse 6

ἔτι γὰρ Χριστὸς ὄντων ἡμῶν ἀσθενῶν ἔτι κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανεν.

ἔτι still, yet, moreover  
ἀσθενεω see 4:19

Many MSS omit the second ἔτι. The initial ἔτι γὰρ also suffers a number of variants with various combinations of εἰ instead of ἔτι and δε instead of γὰρ. Many of these readings would seem to be attempts to improve the text by avoiding the awkward repetition.

κατὰ καιρὸν 'at the appointed time', i.e. here, at the time of man's helplessness and need. Cf. Gal 4:4.

ἀσεβῆς, ἐς godless, impious

Cf. 4:5. "Sending his Son to die for people who refused to worship him (the basic connotation of 'ungodly') reveals the magnitude of God's love for us" Moo.

ἀπέθανεν Verb, aor act indic, 3s  
ἀποθνήσκω die

#### Verse 7

μόλις γὰρ ὑπὲρ δικαίου τις ἀποθάνειται· ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν·

μόλις adv hardly, scarcely  
ἀποθάνειται Verb, fut midd dep indic, 3 s  
ἀποθνήσκω  
ἀγαθος, η, ον good  
τάχα adv perhaps, possibly  
τολμᾷ Verb, pres act indic, 3 s τολμαω  
dare, be brave

"Though the issue is disputed, a difference between a 'good man' and 'a righteous man' seems to be the key to the interpretation. A 'righteous' person is one we might respect, but a 'good' person is one we might love. Rarely will a person give his or her life for someone they merely respect; but occasionally a person dies for the sake of someone they love – a soldier for his buddies, a parent for her children. The awesome quality of God's love for us is seen in that Christ died for us while we were 'still sinners' – hating God, in rebellion against him (v.8)." Moo. Wright suggests that "The conventional, and perhaps safest, approach is to suggest that 'the good man' refers to someone's benefactor."

#### Verse 8

συνίστησιν δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ θεὸς ὅτι ἔτι ἁμαρτωλῶν ὄντων ἡμῶν Χριστὸς ὑπὲρ ἡμῶν ἀπέθανεν.

συνίστησιν Verb, pres act indic, 3 s  
συνιστημι commend, demonstrate  
ἔτι see v.6  
ἁμαρτωλος, ον sinful, sinner  
ἀπέθανεν see v.6

#### Verses 9-10

The parallelism in vv 9-10 between 'justified' (v.9) and 'reconciled' (v.10) indicates not that the two are the same, but that they are different aspects of the one act of God. "The love of God seen in action in the death of the Messiah is then the basis for a standard type of argument, the 'how much more': if God had done the difficult thing, how much more will the easy thing now be done. God has already done the unthinkable; how much more will God do something relatively obvious! Paul opens up this thought in two stages, first (v.9) offering a conclusion in terms of justification and salvation, and then (v. 10) explaining it in terms of God's reconciling love. This too, like so much in the present paragraph, is picked up at the end of the section (8:32)." Wright.

#### Verse 9

πολλῶ οὖν μᾶλλον δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ σωθησόμεθα διὰ αὐτοῦ ἀπὸ τῆς ὀργῆς.

πολυς, πολλη, πολυ gen πολλου, ης, ου  
much

μαλλον adv more; more than that  
δικαιωθέντες Verb, aor pass ptc, m nom pl  
δικαιω justify, acquit

Murray believes that the phrase here echoes Is 53:11.

αἷμα, ατος f blood

Cf 3:25.

σωθησόμεθα Verb, fut pass indic, 1 pl  
σωζω save

The reference here is to final salvation – final destiny, cf. 13:11; 1 Cor 3:15; 5:5; Phil 2:12.

ὀργη, ης f wrath, anger

God's wrath in the day of judgement. There is no wrath left for the justified (cf. 8:1). Judgment day has become history for those in Christ, for it occurred at the cross.

**Verse 10**

εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν τῷ θεῷ  
διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῶ  
μᾶλλον καταλλαγέμεθα σωθησόμεθα ἐν τῇ  
ζωῇ αὐτοῦ·

ἐχθρος, α, ον enemy, one hated

Refers not to our active enmity against God but to God's hostility towards and alienation from us. "God's settled and sorrowful opposition to all that is evil included enmity against sinners. The fact that God's rescuing love has found a way of deliverance and reconciliation is part of the wonder of the gospel." Wright.

κατηλλάγημεν Verb, aor pass indic, 1 pl  
καταλλάσσω reconcile  
θανάτος, ου m death

It is God who brings about reconciliation by dealing with that which alienates a holy God from sinful man; he provided an atonement for sin through the death of his Son. This reconciliation provided by God is the basis of gospel preaching which includes the exhortation, 'be reconciled to God' (cf. 2 Cor 5:18-20).

καταλλαγέμεθα Verb, aor pass ptc, m nom  
pl καταλλάσσω  
σωθησόμεθα see v.9  
ζωη, ης f life

Christ's resurrection life and presence now in glory on our behalf is the guarantee that we also shall have a place with him (cf. 8:34f).

**Verse 11**

οὐ μόνον δέ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ  
θεῷ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,  
δι• οὐ νῦν τὴν καταλλαγὴν ἐλάβομεν.

καυχασομαι boast, boast about, celebrate

Cf. 3:27-30. The participle here does not obviously belong with a particular main verb. Wright comments, "Those who believe in Jesus the Messiah are the true people of the creator God, the God of Abraham. That is what it means to 'boast in God,' to celebrate the reconciliation between the creator and those who bear the creator's image."

καταλλαγη, ης f reconciliation, being put  
into fellowship with God  
ἐλάβομεν Verb, aor act indic, 1 pl  
λαμβάνω

The focus here shifts from God's objective accomplishing of reconciliation through Christ's death to its personal application to the believer.

**Day 482: Romans 5:12-17****Verses 12-21**

Paul is seeking to show that Jews and Gentiles have access to God in one and the same way – only through Christ. Previously he has shown that the promise of God to Abraham encompasses Gentiles as well as Jews and that it is possessed by faith and not through the law. Now he turns his attention even further back in the Genesis story, all the way back to Adam. Adam is viewed as the head of humankind (his name is more than a play on words). Jew and Gentile share a common headship in Adam and because of him are subject to sin, condemnation and death. Jesus is the head of a new humanity, a people who receive from him justification, righteousness and life. The primary focus of Paul's thought is upon the inescapable effect of the act of the one man upon all who are connected with him. He argues from the obvious – the effect of Adam's sin on all mankind (for this was indeed obvious to the Jew, cf. 1:18-25) to the point he now wishes to assert: Christ's act of redemption is effective for all who have a part in him.

Wright comments concerning 5:11-21, "The Messiah is set in parallel, and also in sharp contrast, with Adam. Adam, of course, was the one to whom, in Scripture, the whole creation was given as his inheritance. His 'glory' consisted not least in his rule over the rest of God's world. The result of the fall was that the inheritance and the glory were lost; this is the picture Paul drew in 1:18-32, and summed up in 3:23. Now, in the Messiah, inheritance and glory are given back to the human race. They are to become truly human at last. Romans 5:12-21 functions as a programmatic statement, awaiting the fuller explanation of 8:12-30... In Christ the human project, begun in Adam but never completed, has been brought to its intended goal.. Christ has done what Israel was called to do."

Wright suggests that 5:12-21 has the following structure:

5:12 opening statement, awaiting completion:  
just as sin entered and brought death  
5:13-14: first explanatory 'aside': sin  
and death between Adam and Moses  
5:15-17: second explanatory 'aside': the  
imbalances between sin and grace  
5:18: initial completion of opening statement:  
just as the trespass, so the act of  
righteousness

5:19: explanation and filling out of v. 18: disobedience and obedience  
 5:20: where the Law belongs on this map: intensifying the problem, but grace deals with this too

5:21: triumphant conclusion: the kingdom of grace triumphs over the kingdom of sin.

Wright adds, "Within this, Paul introduces a theme almost unique in his writings, but very important within early Christianity: the clash of the kingdoms. Five out of the nine occurrences in his writings of βασιλεύω (*basileuo*, 'to rule as a king,' 'to reign') come in these verses; one of the others, picking up this passage, is at 6:12. Paul does not speak here of the kingdom of Satan, but instead personifies 'sin' and 'death,' speaking of each as 'reigning' (5:14, 17a, 21a). He does not speak here, either, of the reign of God, or even of Jesus; rather, as in the admittedly ironic 1 Cor 4:8, he speaks of believers as reigning (5:17b), and then finally of the reign of grace itself (5:21b). The last, clearly, is a personification, a periphrasis for God. This theme of kingly rule, coming so soon after the grand statement of justice, peace, and lordship (5:1), cannot but be seen as a further indication of Paul's overall mission: to announce the kingdom of God in the face of all the principalities and powers of the world, not least those of Rome itself (cf. 8:38-39 and the pregnant conclusion of Acts 28:30-31)."

### Verse 12

Διὰ τοῦτο ὡςπερ δι• ἐνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθεν καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διήλθεν, ἐφ• ᾧ πάντες ἥμαρτον -

διὰ τουτο 'therefore' seems here to be a loose connection rather than a logical connection with what precedes. Paul may be gathering up the arguments of the letter thus far and beginning a new section. But Moo thinks that there is a link with vv 1-11. "This argument functions naturally as the *basis* for what Paul has said in verses 1-11: Our hope of sharing God's glory is certain because we are in Christ, who has guaranteed life for us. This appears to be the best reading of the sequence of thoughts in chapter 5. We can therefore paraphrase the opening words of verse 12: 'in order to accomplish what I have just taught [e.g., the certainty of salvation]...'"

ὡςπερ as, even as, just as

The ὡςπερ points forward to the later οὕτως – though the thought is not really completed until the comparison is resumed in v.15 and completed in vv 18-19.

εἰς, μια, ἐν gen ἐνος, μιας, ἐνος one ἁμαρτία, ας f sin εἰσερχομαι enter, come in

Sin is viewed almost as a *power*.

θάνατος, ου m death

A reference to Adam's sin and its consequences, cf. Gen 2:17; 3:19.

οὕτως thus, in this way

Some MSS omit the second ὁ θάνατος but the weight of evidence is for its inclusion.

Wright comments, "In terms of his underlying new-exodus story, sin and death play the role of Pharaoh: Paul imagines them as alien powers, given access to God's world through the action of Adam. Once in, they have come to stay; staying, they seized royal power. Linked together as cause and effect, they now stride through their usurped domain, wreaking misery, decay, and corruption wherever they go. No one is exempt from their commanding authority."

διερχομαι pass through, pass on

ἐφ• ᾧ because, inasmuch as

ἁμαρτανω sin, commit sin

πάντες ἥμαρτον This phrase is the subject of much debate. There are three basic interpretations:

- i) The individual sins of each person are the reason for the death of each. In this case ἥμαρτον is treated as a 'gnomic' aorist – expressing a timeless truth.
- ii) Death has passed to every person as an inheritance along with the corrupt nature that we have inherited from Adam.
- iii) Paul views the sin of Adam (the head of all mankind), as a sin which belongs to all. All mankind is made guilty because of that sin and all are subject to its penalty.

The first of these interpretations fails in the face of the death of the unborn. The second fails to take account of the analogy between Adam and Christ which is the theme of this passage.

"The meaning of this much discussed pronouncement, if one takes into consideration the whole context of Romans 5, in our opinion cannot be in doubt. One man has given sin access into the world; he has, as it were, opened the gate of the world to sin. So sin has entered in, here represented as a personified power (cf. e.g. v.21); through and with sin death has come in as the inseparable follower and companion of sin. The words then follow 'and so [i.e. along with this way opened by the one man] death passed unto all men, for the reason that all sinned.' The final words give a further explanation as to how death, through one man, has passed and could pass to all men. This happened because 'all sinned,' namely, on account of their connection with the one man; therefore Adam's sin was the sin of all, and in that sense it can hold for them that they all sinned. This union of all with him and in the one is the governing idea of this perichope, and it is in that idea that Paul indicates the typical significance of Adam with respect to the 'Coming One.'" Ridderbos, *Paul*.

#### Verses 13-14

Murray says that, "Verses 13-14 are meant as a demonstration or exemplification of the truth of v.12 that death came to all men, not by reason of their own natural transgression or individual sins, but because of their solidarity with Adam in his sin." But Moo thinks rather that, "Paul is *reinforcing* his teaching about the universality of death. Many Jews believed that there could be no sin or death apart from the law. They may have thought that Paul's claim in verse 12 that all people had sinned and died does not make sense. Thus, Paul affirms that, indeed, sin existed before the Mosaic law was given, and that people were condemned for their sin. The presence of positive law turns sin into 'transgression' (παραβασις, the word Paul uses in v.14 and which NIV translates 'by breaking a command'; see notes on 4:15). Sin may not be charged to one's individual account (v.13b) apart from the law. But sin is still sin and brings God's condemnation and wrath." Wright adds, "This is important for what it implies as well as what it denies. It denies that the generations between Adam and Moses, being lawless, were also sinless. But it also implies that those who come after Moses, and who do have Torah, do in fact imitate Adam. This will be further stated in 5:20, echoed in 6:14-15, and will become a major theme in chap. 7."

#### Verse 13

ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ,  
ἁμαρτία δὲ οὐκ ἐλλογείται μὴ ὄντος  
νόμου·

ἄχρι prep with gen until

ἁμαρτία ἦν ἐν κόσμῳ cf. v.12

ἐλλογεω and ἐλλογαω charge to one's  
account, keep record of

#### Verse 14

ἀλλὰ ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδάμ  
μέχρι Μωϋσέως καὶ ἐπὶ τοὺς μὴ  
ἁμαρτήσαντας ἐπὶ τῷ ὁμοιωματι τῆς  
παραβάσεως Ἀδάμ, ὅς ἐστιν τύπος τοῦ  
μέλλοντος.

βασιλευω rule, reign

μεχρι and μεχρις prep with gen until, to  
ἁμαρτήσαντας Verb, aor act ptc, m acc pl  
ἁμαρτανω

ὁμοιωμα, τος n likeness

παραβασις, εως f transgression, sin

This is not the statement of an unexplained anomaly (Barrett) but proof supplied by Paul that Adam's sin brings death to all: it is not necessary first for them to sin in the same way that Adam did – i.e. transgression of an explicit commandment of God.

τυπος, ου m pattern, example, type

Cf. 1 Cor 10:6, 11. Adam prefigured Christ in certain respects. "Sinning 'according to the likeness of the trespass of Adam' is balanced by God's plan to bring Christians 'to conform to the image of his son' (8:29)." Wright.

μελλω ptc. coming, future

Cf. 1 Cor 15:21f also Matt 11:3; Lk 7:19.

#### Verse 15

Ἄλλ• οὐχ ὡς τὸ παράπτωμα, οὕτως καὶ τὸ  
χάρισμα· εἰ γὰρ τῷ τοῦ ἐνός  
παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῷ  
μᾶλλον ἢ χάρις τοῦ θεοῦ καὶ ἡ δωρεὰ ἐν  
χάριτι τῇ τοῦ ἐνός ἀνθρώπου Ἰησοῦ  
Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσεν.

παραπτωμα, τος n sin, wrongdoing

χαρισμα, τος n gift (from God)

ἐνός see v.12

ἀπέθανον Verb, aor act indic, 1s & 3pl

ἀποθνησκω die

πολλῷ μᾶλλον how much more

It is not a simple analogy, it is also a contrast; grace not only matches sin, it utterly overbalances it, cf. vv. 20,21. "The two sequences are ... out of all proportion to each other: in the one case, sin bred death because that is what sin does; in the other, the gift of grace is nothing short of a new creation, creation not merely out of nothing but out of anti-creation, out of death itself." Wright.

χαρις, ιτος f grace  
 δωρεα, ας f gift  
 χάριτι Noun, dat s χαρις  
 περισσευω abound, excel

"The main point is that, like Adam, Christ is the progenitor of a race; only the blessings which the members of the new race derive from their Father are far greater than the curse which Adam handed down to his children." Barrett.

### Verse 16

καὶ οὐχ ὡς δι• ἑνὸς ἀμαρτήσαντος τὸ δωρημα· τὸ μὲν γὰρ κρίμα ἐξ ἑνὸς εἰς κατάκριμα, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα.

ἀμαρτανω sin, commit sin  
 δωρημα, τος n gift  
 κριμα, τος n judgement, condemnation  
 κατακριμα, τος n condemnation  
 χαρισμα see v.15  
 παραπτωμα, τος n sin, wrongdoing  
 δικαιομα, τος n righteous deed,  
 acquittal

"That one single misdeed should be answered by judgment, this is perfectly understandable: that the accumulated sins and guilt of all the ages should be answered by God's free gift, this is the miracle of miracles, utterly beyond human comprehension." Cranfield.

### Verse 17

εἰ γὰρ τῷ τοῦ ἑνὸς παραπτωματι ὁ θάνατος ἐβασίλευσεν διὰ τοῦ ἑνός, πολλῶ μάλλον οἱ τὴν περισσεῖαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες ἐν ζωῇ βασιλεύουσιν διὰ τοῦ ἑνός Ἰησοῦ Χριστοῦ.

βασιλευω see v.14  
 πολλῶ μαλλον see v.14  
 περισσεια, ας abundance  
 δωρεα see v.15  
 δικαιοσυνη, ης f righteousness  
 ζωη, ης f life

Those who were reigned over (enslaved) shall themselves reign. The theme of Adam's place in creation is implicit here. Adam and Eve, and therefore humankind, were created to reign over the creation under God. Through the entrance of sin, we have become subject to the vanity that typifies all of fallen creation. The Lord Jesus Christ has regained this kingly reign over all creation for man and he shares this reign with all who belong to him. See particularly Barrett, *From First Adam to Last*. To 'reign in life' is to reign in God's kingdom (cf 1 Cor 4:8). "This refers, we assume, both to the resurrection state in which their final rule will take place and to the 'life' of the age to come, over which they will exercise dominion. Paul seems to have got from apocalyptic tradition the belief that God's final rule would be exercised through God's people. When the Ancient of Days takes the throne, the sovereignty is given to 'the people of the saints of the Most High' (Dan 7:27). Here, as throughout the passage, Paul is thinking in terms of the promised blessings that Israel hoped for in the age to come being achieved by the Messiah and shared with his people. (This, of course, is what makes 9:1-5 so poignant.)" Wright.

### Day 483: Romans 5:18-21

#### Verse 18

Ἄρα οὖν ὡς δι• ἑνὸς παραπτωματος εἰς πάντας ἄνθρωπους εἰς κατάκριμα, οὕτως καὶ δι• ἑνὸς δικαιοματος εἰς πάντας ἄνθρωπους εἰς δικαίωσιν ζωῆς·

Paul now takes up the thought started but broken off in v. 12.

ἀρα οὖν so then  
 παραπτωμα, τος n sin, wrongdoing  
 κατακριμα, τος n condemnation

I.e. eschatological or final judgment (cf. 2:5-11 and 8:1).

οὕτως adv. thus, in this way  
 δικαιομα see v.16

δικαιωματος to what does this refer? Murray thinks justification (as per v.16). But this does not seem to fit the context which, by way of contrast with Adam's transgression, would seem to require δικαιομα here to mean that righteous act by which Christ secured our justification, namely, his death on the cross. Wright comments, "Paul again draws on the thought of 3:21-26 and 5:9-10. Christ's *dikaioma* in the middle of history leads to God's *dikaiosis* on the last day. What was accomplished on the cross will be effective at the final judgment."

δικαιωσις, εως f putting into a right relationship (with God), acquittal

The construction here is elliptical, lacking a main verb. Moo speaks of Paul getting 'tangled up in his syntax' and not finishing his sentences. Wright comments, "There may be good theology behind this odd grammar: Paul is talking about an entire story over which he sets the creator God presiding. His non-use of subjects and verbs may have an air of reverence, as well as a positively Tacitean density."

#### Verse 19

ὡςπερ γὰρ διὰ τῆς παρακοῆς τοῦ ἐνὸς ἀνθρώπου ἁμαρτωλοὶ καταστάθησαν οἱ πολλοί, οὕτως καὶ διὰ τῆς ὑπακοῆς τοῦ ἐνὸς δίκαιοι κατασταθήσονται οἱ πολλοί.

ὡςπερ see v.12

παρακοη, ης f disobedience  
ἁμαρτωλος, ον sinful, sinner  
κατεστάθησαν Verb, aor pass indic, 3 pl  
καθιστημι make (someone to be something)

Suggests appointment to a certain condition, 'constitute', confer a particular status upon.

ὑπακοη, ης f obedience

The NT lays particular emphasis on Jesus' obedience to the Father in his submission to the cross, cf. Jn 6:3,8,39; 10:17,18; 17:4,5; Gal 4:5; Phil 2:7,8; Heb 2:10; 5:8,9.

Wright speaks of the "audible overtones of Is 53:11" in this verse. "The Isaianic servant, to whom reference is being made, was obedient to the saving purposes of YHWH, the plan marked out for Israel from the beginning but that, through Israel's disobedience, only the servant, as an individual, can now accomplish. The 'obedience' of the Messiah in 5:19 therefore corresponds closely to the 'faithfulness' of the Messiah in 3:22. It refers to his obedience to God's commission (as in 3:2), to the plan to bring salvation to the world, rather than his amassing a treasury of merit through Torah obedience."

δικαιος, α, ον righteous, just, conforming to the standard  
κατασταθήσονται Verb, fut pass indic, 3 pl  
καθιστημι

"Adam's disobedience meant that men were born into a race which had separated itself from God. Similarly Christ's obedience meant that in Christ, men are related to the Father." Barrett. The emphasis is not on universality but upon efficacy of result: it is all *who are in Adam* who die and all *who are in Christ* who are given life.

#### Verse 20

νόμος δὲ παρεισήληθεν ἵνα πλεονάσῃ τὸ παράπτωμα· οὗ δὲ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερπερίσσευσεν ἡ χάρις,

παρεισερχομαι come in, slip in

Cf. Gal 2:4; 3:19. In the face of Jewish claims, Paul, in a bold and 'offensive' move (Moo, in the sense of launching an attack), claims that God intended the Mosaic law to have a *negative* role in salvation history. Paul anticipates the argument of 7:7-25.

πλεοναζω increase, grow

παράπτωμα, τος n sin, wrongdoing

Cf. 3:19-20. Adam's sin has been writ large in the story of Israel.

ἁμαρτια, ας f sin

ὑπερπερίσσευω increase much more

Wright comments, "Grace has superabounded where sin abounded – that is, in Israel itself, where the full effects of Torah's magnification of Adam's sin were felt. The superabundance of grace in Israel is presumably a further reference to the messianic work, and particularly the messianic death, in which Jesus offered to Israel's God the faithful obedience that Israel had not. In Christ, God has come to where the Torah has magnified sin, and has dealt with it. This points ahead to 8:3-4."

**Verse 21**

ἵνα ὡσπερ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτως καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.

βασιλευω rule, reign  
 θανατος, ου m death  
 δικαιοσυνη, ης f righteousness  
 αιωνιος, ον eternal, everlasting

Cf. the phrase at the end of v.18. This verse is Paul's conclusion to the whole argument. The kingdom of grace has triumphed over the kingdom of sin. "Grace (the sovereign, loving purpose of God) is ruling through covenant faithfulness (God's accomplishment in Christ of that which had been promised to Abraham), and the result is the ushering in of the age to come, 'eternal life,' or, better, the life of the coming age. And all has happened, of course, 'through Jesus the Messiah, our Lord.' The outstretched arms of the crucified one, embodying the love of the creator God, provide the ultimate balance of the paragraph, the place where the kingdom of sin did its worst and the kingdom of grace its triumph best." Wright.

**Day 484: Romans 6:1-7****Romans 6**

Wright introduces Romans 6 as follows: "The question Paul now faces is, Where do Christians live on the map of 5:12-21? "This is quite not the same question as theologians and commentators have been eager to discover at this point, namely: granted justification by grace through faith, what is the place of ethics, and of moral effort, in the Christian life? This latter question is, in fact, contained within the former, but we must not, in our eagerness for relevance, ignore Paul's actual argument... Verse 1 is primarily about *status*, not behaviour, as is apparent from the argument about status that follows in 6:2-11 (behaviour is included as well, as is highlighted in 6:12-14, but it is not the primary focus)... "Paul's question is this: Do Christians find themselves now in the Adam solidarity or in the Christ solidarity? Do they still live under the reign of sin and death, or do they live under the reign of grace and righteousness?"

Wright argues that Paul views Christian salvation in terms of a new exodus – *the* new exodus looked for by first century Judaism and announced by John the Baptist. Christ has rescued his people from enslavement and is bringing them into their promised inheritance. Baptism is *both* a dramatic symbol of the new exodus, a replaying of the dramatic and final escape from the power of Egypt that occurred with the crossing of the 'Red Sea' (cf. 1 Cor 10:2) *and* a sign of Jesus' death (cf. Col 1:13-14 which equally pictures Jesus' work in new exodus terms). It is against this background that Paul reiterates the Christian's break with the law, a surprising twist on the new exodus theme. Baptism creates a new people of God; one new family, embracing both Jew and Gentile, a family created and defined by Christ, particularly by his death and resurrection.

**Verse 1**

Τί οὖν ἐροῦμεν; ἐπιμένωμεν τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις πλεονάσῃ;

ἐροῦμεν Verb, fut act indic, 1 pl λεγω  
 ἐπιμενω remain, persist in  
 πλεοναζω increase, grow

Looks back to 5:20-21. Wright (contra NIV), says that this verse is primarily about status rather than behaviour; "The Greek has the definite emphasis of remaining in a place, in a status."

**Verse 2**

μὴ γένοιτο· οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ;

γένειτο Verb, aor opt, 3s γινομαι  
 οἵτινες Pronoun, m nom pl ὅστις, ἡτις, ὁ  
 τι who, whoever  
 ἀπεθανομεν Verb, aor act indic, 1 pl  
 ἀποθνησκω die, face death, be mortal

The aorist, 'we died to sin' is the subject of debate on two counts:

- i) In what sense have believers died to sin? Haldane argues that it is death to the guilt of sin. Lloyd-Jones and Murray argue that it includes death to the power of sin. The developing argument of Romans 6 would seem to suggest that 'sin' no longer has a *rightful claim* on the Christian. The Christian no longer lives under sin's dominion.

ii) When did this event happen? Some have argued that it is a continuous process (Sanday & Headlam), but the aorist suggests a single event (so Barrett). Is this event Christ's death or is it the conversion or baptism of the believer? The answer to this latter question is that it is probably both: this 'death to sin' was accomplished by Christ in his death, paying the penalty of sin, and by his resurrection, defeating its power. All of this is appropriated by the believer through faith and baptism (viewed as a single act). The Christian has died to sin with Christ and in Christ: for such a person, continuance in sin, while not a moral impossibility, is a moral incongruity (a phrase used by Donald McLeod).

πως how?

ἔτι still, yet, moreover

ζαω live, be alive

### Verse 3

ἢ ἀγνοεῖτε ὅτι ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν;

ἀγνοεω not know, fail to understand

ἐβαπτίσθημεν εἰς Χριστὸν 'Baptised *into union with Christ*.' "Some interpreters think that Paul uses the language here in a metaphorical way. *Baptizo*, the Greek verb, means basically 'immerse in' (see e.g., Mark 10:38-39 and parallels, and particularly 1 Cor. 10:2), so Paul may simply be saying, in a vivid way, that believers have been 'immersed' in Christ. Other interpreters think Paul may be referring to 'baptism in the Spirit.' But Paul usually uses the verb *baptizo* to refer to Christian water baptism (1 Cor. 1:13-17; 12:13 [though debated]; 15:29; Gal 3:27). Moreover, the noun 'baptised' (Gk. *baptisma*) in verse 4 almost always has this meaning.

"With the great majority of commentators, then, we think Paul here refers to water baptism as the point in time at which people become joined with Christ." Moo.

ὅσος, η, ον as much as, whoever; pl. as many as, all

θανατος, ου m death

To be baptised into Christ is to be united with him in his death (to sin).

### Verse 4

συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον, ἵνα ὡσπερ ἠγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ πατρὸς, οὕτως καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν.

συνετάφημεν Verb, aor pass dep indic, 1 pl  
συνθαπτομαι be buried together with

"Paul makes use of the picture suggested by the practice of baptism by immersion." Barrett. This view is contested by Murray and Moo but acknowledged by Wright.

ὡσπερ as, even as, just as

ἠγέρθη Verb, perf pass indic, 3 s ἐγειρω  
raise

νεκρος, α, ον dead

δοξα, ης f glory

That Christ was raised 'through the glory of the Father' is to be linked with the goal of 'glory' or 'glorification' which God had planned for him and for us (cf. Rom 8:18,30).

οὕτως thus, in this way

καινοτης, ητος f newness; κ. ζωης new life

περιπατεω walk, walk about, live

"Baptism stands for our whole conversion experience. By it, we have been brought into union with Christ and the powerful events of his redemptive work. The effects of these events are therefore at work in us. That means we now have the ability to 'live a new life.'" Moo.

"The Messiah's resurrection means that those who are 'in the Messiah' now stand, and must walk, on resurrection ground." Wright. We are called to live the life of the age to come because we have already entered into the life of that age.

### Verse 5

εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιωματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα·

σύμφυτος, ον sharing in, united with, at one with

γεγόναμεν Verb, perf act indic, 1 pl  
γινομαι

ὁμοιωμα, τος n likeness

ἀναστασις, εως f resurrection, raising up

"The underlying thought is again the inseparable conjunction of Christ's death and resurrection, and the inference drawn from this conjunction is that if we are united with Christ in his death we must be also in his resurrection. Disjunction in our case is as impossible as disjunction in his." Murray.

The future here indicates that "While we do indeed now enjoy new life, our 'being raised with Christ' [or at least its fulness] awaits his Parousia." Moo. Cf. Phil 3:20,21. Wright, however, argues that "We must ... take the second half of v. 5 as indicating present status and behaviour, not simply the future resurrection."

### Verse 6

τοῦτο γινωσκοντες, ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρωθῆ, ἵνα καταργηθῆ τὸ σῶμα τῆς ἁμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ·

παλαιος, α, ον old, former

Barrett considers the 'old man' is Adam, or rather ourselves in union with Adam, and that the 'new man' is Christ, or rather ourselves in union with Christ (cf. Eph 4:22-25). See also Donald MacLeod, "Paul's Use of the Term Old Man," *Banner of Truth Magazine*. Moo comments, "What I suggest is that 'old self' is a relational and corporate concept. It does not refer to a part of us or to a nature within us. Rather, it is Paul's way of describing our sinful condition as children of Adam. What is crucified, then, is that relationship. Our tie to Adam is dissolved; he and the sin and death he represents no longer dictate terms to us. Moreover, if the 'old self' is Adam as corporate head of the human race, then the 'new self' is Christ, corporate head of the church... Progress in the Christian life will come as we learn to live out the new relationship God has put us in. We belong to a new corporate structure or regime, dominated by Christ and not by Adam. That new relationship provides, in principle, for all the power we need to stop sinning and to live to God's glory." Wright similarly comments, "In baptism the whole person leaves the Adam-world for good, leaves it by death, a final one-way journey."

συσταυροομαι be crucified together (with someone else)

Cf. Gal 2:19.

καταργηθῆ Verb, aor pass subj, 3 s  
καταργεω render ineffective, cancel,  
do away with  
σῶμα, τος n body

τὸ σῶμα τῆς ἁμαρτίας means not simply 'sinful body' but body sold under sin, characterised by sin.

μηκετι no longer

Wright comments, "We are still within the world of 5:21, the world of the two realms, sin and grace. Paul underlines the location of Christians on that map, emphasising which of the two countries they now live in and (more to the point) which of the two overlords now rightfully claims their allegiance."

Moo writes, "Since sin's power over us has been broken, we should reflect that new freedom in the way we live. Sin should no longer characterise us."

### Verse 7

ὁ γὰρ ἀποθανων δεδικαίωται ἀπὸ τῆς ἁμαρτίας.

ἀποθανων Verb, aor act ptc, m nom s

ἀποθνησκω die

δεδικαίωται Verb, perf pass indic, 3 s

δικαιωω justify

Christ's death paid the penalty of sin. We who have died in him are therefore justified from sin. Some think that Paul is here quoting a common proverb but Cranfield and Wright consider this unlikely. Wright comments, "We may compare Gal 2:19-20: 'I through the law died to the law.' Why, then, 'justified,' rather than 'freed'? The answer must be that, unlike most of his recent readers, Paul is able to keep the lawcourt metaphor still running in his mind even while expounding baptism and the Christian's solidarity in Christ. The Christian's freedom from sin comes through God's judicial decision. And this judicial decision is embodied in baptism."

## Day 485: Romans 6:8-14

### Verse 8

εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ συζήσομεν αὐτῷ·

ἀποθνησκω die, face death, be mortal

συζαω live with, live together

The future tense looks to the Parousia but also encompasses the present life of the Christian which is a life co-lived with the risen Christ.

### Verse 9

εἰδότες ὅτι Χριστὸς ἐγερθεὶς ἐκ νεκρῶν οὐκέτι ἀποθνήσκει, θάνατος αὐτοῦ οὐκέτι κυριεύει.

εἰδότες Verb, perf act ptc, m nom pl οἶδα

ἐγειρω raise

νεκρος, α, ον dead

οὐκετι adv no longer, no more

"Jesus' resurrection was not a mere resuscitation, like those of Jairus's daughter, the widow's son at Nain, or Lazarus (Mark 5:21-34 and par.; Luke 7:11-17; John 11:1-44)... What happened at Easter involved the *transformation*, not merely the revival or resuscitation, of Jesus' body, so that it entered upon a new mode of physical existence, which Paul saw as the beginning and sign of the renewal of all creation (see particularly 1 Cor 15:50-57; Phil 3:20-21)." Wright.

θανατος, ου m see v.3

κυριευω have power over, rule over

He has conquered death and broken its reign.

### Verse 10

ὁ γὰρ ἀπέθανεν, τῇ ἁμαρτίᾳ ἀπέθανεν  
ἐφάπαξ· ὁ δὲ ζῆ, ζῆ τῷ θεῷ.

ἀπέθανεν Verb, aor act indic, 3s

ἀποθνήσκω

In what sense did Christ die to sin? Many see it as a reference to Christ's atoning work but Moo, drawing the parallelism with v.2, argues that it is a reference to sin's *power*.

ἐφάπαξ adv. once for all time, at one time

Wright says, "Paul's meaning is that the Messiah came under the rule, the sovereignty, of sin and death; not that he himself sinned, but he came, as Paul says in 8:3, 'in the likeness of sinful flesh.' 'To die to sin' meant, for the Messiah, that he died under its weight, but that in doing so he came out from its domain. And this happened ἐφάπαξ (*ephapax*), once and for all. There is no room here for the idea that the Messiah, or more especially his people, still live with a foot in both camps, or with one foot in the grave and the other by the empty tomb. Jesus, the Messiah, died once and once only, and was thereafter finished with death."

ζῆ Verb, pres act indic, 3s ζαω live

### Verse 11

οὕτως καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς [εἶναι]  
νεκροὺς μὲν τῇ ἁμαρτίᾳ ζῶντας δὲ τῷ θεῷ  
ἐν Χριστῷ Ἰησοῦ.

οὕτως thus, in this way

λογίζομαι reckon, count

Implies the existence of the thing being 'reckoned'; the indicative leads to an imperative. "Only by constantly (the Greek verb is in the present tense) looking at ourselves as people who really have died to sin and been made alive to Christ will we be able to live out the new status God has given us." Moo. Wright comments, "The 'reckoning' in question is to take place in the believing thought-processes of the Christian."

εἶναι Verb, pres infin εἶμι

Omitted by p<sup>46</sup> A D G

ζῶντας Verb, aor act ptc, m acc pl ζαω

What is true of Christ (v.10) is true of the Christian as one 'in him'. Hence any continuing in sin is contrary to the essence of the Christian – it is a 'moral incongruity'.

Some MSS ad τῷ κυρίῳ ἡμῶν after ἐν Χριστῷ Ἰησοῦ. Metzger suggests this longer reading is a liturgical expansion, derived perhaps from 2:3.

**6:1-11 Concluding Summary**

Wright concludes this section as follows: "The point is this: on the map of 5:21, the Christian belongs in the second half, the kingdom of grace and righteousness, not in the first half, the kingdom of sin and death. Paul is well aware that sin remains powerful and attractive for the most well-trained Christian, and that physical death awaits all except those for whom the Lord's return comes first (see 1 Cor 9:26-7; 15:51-52). He is speaking of a different level of reality. If someone challenged him and said that sin and death were just as powerful to them as they had been before their coming to faith, he would reply that they had not yet considered the seriousness of their baptism; just as if someone claimed that, now they had been baptised, evil had no attraction whatever for them, he would no doubt reply that they had not yet considered the seriousness of sin. From his whole corpus of writings, we know that Paul was a realist, about himself, about his fellow Christians, about suffering, pain, depression, fear and death itself. These were not enemies he took lightly. But his entire argument in this chapter so far, which anticipates that of 8:31-39, is that the Christian, facing these enemies, stands already on resurrection ground. This is ultimately a truth about the Christian's Lord, the Messiah, but because of baptism it becomes a truth about the Christian himself or herself. 'Reckon yourselves,' calculate yourselves, count yourselves, 'dead to sin and alive to God in the Messiah, Jesus.' This is the full answer to the question of v.1."

**Verses 12-14**

These verses form a bridge between one half of the chapter and the other.

**Verse 12**

Μὴ οὖν βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σωματι εἰς τὸ ὑπακούειν ταῖς ἐπιθυμίαις αὐτοῦ,

βασιλευω rule, reign

θνητος, η, ον mortal

σωμα, τος η see v.6.

ὑπακουω obey, be subject to

ἐπιθυμια, ας f desire, longing

Some MSS read ἀντὶ instead of ταῖς ἐπιθυμίαις αὐτοῦ. The TR has a conflate reading.

"The victory over sin that God has won for us in Christ is a victory that must be appropriated. Putting away those sins that plague us will be no automatic process, something that will happen without our cooperation. No, Paul insists, a determination of our own will is called for to turn what has happened in principle into actuality." Moo.

Wright comments, "If it is asked, as well it might be, what chance sin has got to rule, if the Christian has died to it, Paul's implicit answer here has to do with the sphere over which sin, though no longer enthroned, can exercise powerful attraction: the 'mortal body.' The Christian still possesses a body – that is, a whole person – which will die and, in terms of ethics, must be 'put to death' (8:13), since it still has desires which must not be obeyed. This 'mortal body' is not far from what Paul means by 'the flesh,' ... it is one of his ways of indicating the continuing ambiguity of the life of the Christian, an ambiguity that in no way takes back the trenchant and definitive statements made in vv. 2-11."

**Verse 13**

μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὄπλα ἀδικίας τῇ ἁμαρτίᾳ, ἀλλὰ παραστήσατε ἑαυτοὺς τῷ θεῷ ὡσεὶ ἐκ νεκρῶν ζῶντας καὶ τὰ μέλη ὑμῶν ὄπλα δικαιοσύνης τῷ θεῷ.

μηδε nor, and not

παριστημι and παριστανω present

As a servant presenting himself to a master for his use.

μέλη Noun, nom/acc pl μελος, ους η member, bodily part

ὄπλον, ου η weapon, tool

ἀδικια, ας f wrongdoing, evil, sin

ὡσει like, as

ὡσει can mean 'as if', i.e. pretending to be something that you really are not, but here it bears its other sense, 'as if (because that is what you really are)'.

νεκρος, α, ον see v.9

ζῶντας see v.11

δικαιοσυνη, ης f righteousness

The point is that you belong to God to serve him and not to serve sin – hence yield service to the one who is your Lord.

**Verse 14**

ἁμαρτία γὰρ ὑμῶν οὐ κυριεύσει, οὐ γὰρ ἔστε ὑπὸ νόμον ἀλλὰ ὑπὸ χάριν.

κυριευω see v.9

Note the future tense. In the future it is certain because it is already accomplished 'in Christ'; in the present it is therefore to be actualised.

οὐ γάρ ἐστε ὑπὸ νόμον ἀλλὰ ὑπὸ χάριν.  
Murray thinks that it is primarily the impotence of the law that is here in view. You are no longer subject to the broken power of the law whose dominion brought death. You live under Christ's reign of grace which gives life, cf. Jn 1:17.

Wright, however, argues that Paul's point here is consistent with his previous statement concerning the law in 3:21, 28; 4:15 and 5:20. "in the present context Paul's point is plain: those who belong to Christ, who have died and been raised in baptism, do not live in the Adam solidarity, *and hence do not live under the law*. This is exactly what we find in Gal 2:19: 'I through the law died to the law, that I might live to God.' The implication is striking. When we set the theological explanation of 6:14b alongside 6:14a, Paul is saying that, if one did live under the law, sin *would* indeed have dominion. That will take all of chap. 7 to explain."