

# Romans 6

written and compiled by Gary Kukis

**Romans 6:1–23**

**From Retroactive Positional Truth to Current Positional Truth**

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

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These exegetical studies are *not* designed for you to read each and every word. For instance, the Greek exegesis is put into lightly colored tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Greek tables to sort it all out. These tables provide all of the words their meanings and morphology for each and every verse. The intent is to make this particular study the most complete and most accurate examination of Romans 6 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their armies as they move across the landscape of the Land of Promise. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although the bulk of this chapter is based upon narrative from the book of Romans, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

**Preface:** We can remain as unbelievers and controlled by the sin nature. The end result of that is death. However, if we believe in Christ Jesus, then we are placed into Him. This gives us the opportunity to think with the mind of Christ (after many years of study under a well-qualified pastor-teacher); and the ability to produce divine good. That is rewardable, but primarily what is in view in this chapter is the reward of eternal life.

*Bible Summary: We were baptised into Christ's death. So consider yourselves dead to sin and alive to God. Offer yourselves to God for righteousness.<sup>1</sup>*

This should be the most extensive examination of Romans 6 available, where you will be able to examine in depth every word of the original text.

**Brief Overview:<sup>2</sup>**

Date	Events	Historical Events	Rome
57 AD	Paul wrote 2Corinthians (from Macedonia); Romans (from Corinth) End of his 3 <sup>rd</sup> Missionary Journey Acts 20:1–21:14	Felix was the procurator of Judæa until A.D. 59, when Festus replaces him	Nero (54–68 A.D.)
Paul wrote the book of Romans.			

**Quotations:**

**Outline of Chapter 6:**

**Preface  
Introduction**

v. 1–  
v.  
v.  
v.  
v.  
v.  
v.  
v.  
v.  
v.  
v.

**Chapter Summary  
Addendum**

<sup>1</sup> From <https://biblesummary.info/romans> accessed March 21, 2024.

<sup>2</sup> Light of World chart, from <https://www.lightofword.org/images/stories/teachings/Acts/timeline4.pdf>





Addendum **Word Cloud from Exegesis of Romans 6**

<b>Chapter Outline</b>	<b>Charts, Graphics and Short Doctrines</b>	
<b>Beginning of Document</b>	<b>Verse Navigation</b>	<b>Introduction and Text</b>
<b>First Verse</b>	<b>Chapter Summary</b>	<b>Addendum</b>
<b>www.kukis.org</b>	<b>Exegetical Studies in Romans</b>	

<b>Doctrines Covered or Alluded To</b>			

<b>Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter</b>			
<b>Acts 2</b>	<b>Acts 8</b>	<b>Acts 10</b>	<b>Acts 19</b>

Many who read and study this chapter are 1<sup>st</sup> or 2<sup>nd</sup> generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also included are various technical terms from Christian theology along with a few new terms and concepts which I have developed.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

The links allow you to go back and forth between the definition and the first occurrence of this word. So, in some documents, where going back and forth is not as straightforward, here it is easy. One-click to get to the definition; and one click to get back where you were in the exegetical study.

In the book of Romans, this tends to be a long list.

### **Definition of Terms**

<b>Rebound (Restoration to fellowship with God)</b>	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The <b>Doctrine of Rebound</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ).
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Some of these definitions are taken from  
<https://www.gotquestions.org/>  
<http://rickhughesministries.org/content/Biblical-Terms.pdf>  
<http://www.gbible.org/index.php?proc=d4d>  
<http://www.wordoftruthministries.org/terms-and-definitions/>  
<http://www.theopedia.com/>

<b>Chapter Outline</b>	<b>Charts, Graphics and Short Doctrines</b>
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**Introduction:** Romans 6 very much deals with retroactive positional truth and current positional truth. For that reason, I have included those doctrines in the Addendum (along with their basic definitions repeated throughout this document). Paul argues various points using these doctrines as his starting point.

What seems to be key in this chapter is the question, *okay, we have been saved, what next?* The first question in the realm is, since God gives us great grace for our great sins, should we sin more in order to increase God's grace?

There are two sets of questions asked for this chapter. The first is Romans 6:1 **What shall we say then? Are we to continue in sin that grace may abound?** (ESV) This question is answered in vv. 2–14, which passage focuses on retroactive positional truth, current positional truth; and the control of the sin nature as over against the control of the spiritual life.

The second question is Romans 6:15 **What then? Are we to sin because we are not under law but under grace? By no means!** (ESV) The rest of the chapter answers these questions.

Most of the references to sin in this chapter are not to a set of particular sins nor are they about carrying on a sinful lifestyle. These are references to the sin nature, for the most part, and the production of the sin nature (which can include human good).

Romans 7 will be similarly arranged—two sets of questions followed by a lot of explanation.

I do not think that these are necessarily questions which have come out of the Roman church. I believe Paul has a general idea of the points that he is going to make, and he anticipates questions or objections, then states them and deals with them.

A title or one or two sentences which describe Romans 6.

**Titles and/or Brief Descriptions of Romans 6 (by Various Commentators)**

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

**Brief, but insightful observations of Romans 6 (various commentators)**

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

### Fundamental Questions About Romans 6

Some of these questions may not make sense unless you have read Romans 6. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

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It is important to understand what has gone before.

### The Prequel to Romans 6

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know who the people are who populate this chapter.

### The Principals of Romans 6

**Characters**

**Biographical Material**

Characters	Biographical Material

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know where this chapter takes place. I may need to eliminate this one.

### The Places of Romans 6

**Place**

**Description**

Place	Description

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[Charts, Graphics and Short Doctrines](#)

### By the Numbers

**Item**

**Date; duration; size; number**

Item	Date; duration; size; number

[Chapter Outline](#)

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At this point, we begin to gather up more details on this chapter.

### A Synopsis of Romans 6


[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The ESV (capitalized) is used below:

### Outlines and Summaries of Romans 6 (Various Commentators)


[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

The text of the verses was added in, using the ESV (capitalized).



## A Synopsis of Romans 6 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Romans 6 (edited).

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[Charts, Graphics and Short Doctrines](#)

It is helpful to see what came before and what follows in a brief summary.

### The Big Picture (Romans 1–24)

Scripture	Text/Commentary
Romans 1	
Romans 2	
Romans 3A	
Romans 3B	
Romans 4A	
Romans 4B	
Romans 5A	
Romans 5B	

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#### Changes—additions and subtractions:

I began to include Benjamin Brodie's original expanded translation. Also, R. B. Thieme, Jr. did pretty much a complete corrected translation for the book of Romans, so that is included as well. These two translations could have been placed in the very literal category or in the expanded translation category (most Bible translations fall under more than one category).

I have begun to include two translations from doctrinal teachers: James Allen and Bill Puryear (when such are available).

I came across an odd translation called the *Revised Standard Version New Testament, Electronic Text Center, University of Virginia Library; Blue Line Bolded Text expanded corrected translations according to Col. R. B. Thieme Jr. or R. B. Thieme III.*<sup>3</sup> I took my translation by R. B. Thieme, Jr. directly from his series on Romans. What editor Dr. Frank P. Ferraro appears to have done is, simply replaced certain words and phrases in the RSV with words or phrases that Bob would have used. So, instead of *called*, Ferraro inserts the words *called or appointed and privileged*. He ends up with a translation which sounds very much like R. B. Thieme, Jr., but not something that R. B. Thieme, Jr. actually produced. I simply call this R. B. Thieme, Jr. trans2.

I continue to avoid using corrections or clarifications in the literal translation, preferring instead to insert words which are not there in order to coincide with good English sense. So, instead of *they came to...*, I might instead

<sup>3</sup> Link <https://www.angelfire.com/pa5/afg/Files/NTRSV.pdf>

write, *[Paul and Silas] came to...* In the past, I would have written, *they [that is, Paul and Silas] came to...* I believe that this provides a better flow for the reader.

I continue to place my nearly literal translation at the end of each verse and at the end of each passage. My paraphrase will also be placed at the end of every passage.

I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to write and assemble this document.

## Chapter Outline

## Charts, Graphics and Short Doctrines

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal translation:

**What therefore will we say? Should we continue in the sin that the grace may superabound? May it not be. We who have died to the sin, how yet will we live in her?**

Romans  
6:1–2

Kukis mostly literal translation:

**What therefore will we say? Should we continue in sin that grace may superabound [as a result]? May it never be! We who have [positionally] died to sin, how yet will we live in it?**

Kukis paraphrase

**Therefore, to what conclusion are we forced? Should we keep on sinning so that more grace will keep on coming to us as a result? Absolutely not! We have positionally died to sin; how does it make sense for us to continue to live in it?**

Here is how others have translated this verse:

### Ancient texts:

I will use the Westcott-Hort Greek text as the basis for my English translation. I use that text primarily because e-sword has a nice module by Rob Wolfram which has the interlinear English text, Strong's #'s, and the Greek morphology. The e-sword tab is IWH+P. I do not use their English text for my translation. Also, throughout, I take in consideration alternate readings.

As a young Christian, I was quite interested in the alternative readings. After many decades of study, I have found that, as with the Hebrew text, disputed readings rarely have any affect on the interpretation of a text (apart from perhaps a half-dozen fairly well-known alternate readings, like the end of the book of Mark).

I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation<sup>4</sup> and George Lamsa's

<sup>4</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).

translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The Septuagint and the Dead Sea Scrolls are irrelevant, as they preceded the writing of the New Testament by over 200 years.

Underlined words indicate differences in the text.

### Ancient texts:

Westcott-Hort Text (Greek)	What therefore will we say? Should we continue in the sin that the grace may superabound? May it not be. We who have died to the sin, how yet will we live in her?
Complete Apostles' Bible	What shall we say then? Shall we continue in sin that grace may abound? Certainly not! We died to sin--How shall we live any longer in it?
Douay-Rheims 1899 (Amer.)	What shall we say, then? Shall we continue in sin, that grace may abound? God forbid! For we that are dead to sin, how shall we live any longer therein?
Holy Aramaic Scriptures <sup>5</sup>	.
Original Aramaic NT <sup>6</sup>	What shall we say, therefore? Shall we remain in sin that grace may abound? God forbid! For those of us who have died to sin, how shall we live in it again?
Lamsa Peshitta (Syriac)	.

Significant differences:

### English Translations:

I have included translations which I disagree with and footnotes that I do not necessarily agree with. If I believe that the author is too far from the truth, I may even address that at the footnote. However, nearly all of the correct commentary will be found following the Greek text box and the translation of each phrase.

### Limited Vocabulary Translations:

Bible in Basic English	What may we say, then? are we to go on in sin so that there may be more grace? In no way. How may we, who are dead to sin, be living in it any longer?
Bible in Worldwide English	What shall we say then? Shall we keep on doing wrong things so that God will be more kind to us? No, surely not! We died to our wrong ways and no longer live in them.
Easy English	.
Easy-to-Read Version–2008	So do you think we should continue sinning so that God will give us more and more grace? Of course not! Our old sinful life ended. It's dead. So how can we continue living in sin?
God's Word™	What should we say then? Should we continue to sin so that God's kindness will increase? That's unthinkable! As far as sin is concerned, we have died. So how can we still live under sin's influence?
Good News Bible (TEV)	What shall we say, then? Should we continue to live in sin so that God's grace will increase? Certainly not! We have died to sin---how then can we go on living in it?

<sup>5</sup> From <https://theholycaramaicscriptures.weebly.com/>

<sup>6</sup> The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

J. B. Phillips .  
*The Message* .  
 NIRV .  
 New Life Version .  
 Radiant New Testament .  
 New Simplified Bible .

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible<sup>7</sup> .  
 Contemporary English V. *What should we say? Should we keep on sinning, so that God's wonderful kindness will show up even better? No, we should not! If we are dead to sin, how can we go on sinning?*

Goodspeed New Testament .  
 The Living Bible .  
 New Berkeley Version .  
 New Living Translation .  
 The Passion Translation *So what do we do, then? Do we persist in sin so that God's kindness and grace will increase? What a terrible thought! We have died to sin once and for all, as a dead man passes away from this life. So how could we live under sin's rule a moment longer?*

Plain English Version<sup>8</sup> .  
 UnfoldingWord Simplified T. *Someone might say in reply to what I have written that since God has acted kindly toward us, perhaps we should continue to sin in order that his kindness would be the greater. No, certainly not! We are like people who have died, who can no longer do anything evil. So we should not continue to sin.*

Williams' New Testament<sup>9</sup> *What is our conclusion then? Are we to continue to sin for His unmerited favor to multiply? Not at all! Since we have ended our relation to sin, how can we live in it any longer?*

### Partially literal and partially paraphrased translations:

American English Bible .  
 Beck's American Translation .  
 Breakthrough Version *So what will we state? Should we stay over in the sin so that the generosity might increase? It could not happen. How will we, some who died to the sin, still live in it?*

Common English Bible .  
 Len Gane Paraphrase<sup>10</sup> *What shall we say then? Should we persist in sin, so grace may increase? Absolutely not! How can we who are dead to sin, live in that any longer?*

A. Campbell's Living Oracles *What do we say, then? Shall we continue in sin, that favor may abound? By no means. How shall we, who have died to sin, continue to live in it?.*

New Advent (Knox) Bible .  
 NT for Everyone .  
 20<sup>th</sup> Century New Testament *What are we to say, then? Are we to continue to sin, in order that God's loving-kindness may be multiplied? Heaven forbid! We became dead to sin, and how can we go on living in it?*

### Mostly literal renderings (with some occasional paraphrasing):

<sup>7</sup> The Casual English Bible is found here: <https://www.casualenglishbible.com/>

<sup>8</sup> From <https://www.bible.com/versions/2530-PEV-plain-english-version>

<sup>9</sup> William's New Testament - 1937 by Charles B. Williams.

<sup>10</sup> Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus. Aka the Welcome Bible.

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton <sup>11</sup>	.
Free Bible Version <sup>12</sup>	What then shall we say? Do we continue in sin so that grace may abound? Far from it! How shall we who have died to sin go on living in it?
International Standard V	<b>No Longer Sin's Slaves, but God's Slaves</b> What should we say, then? Should we go on sinning so that grace may increase? Of course not! How can we who died as far as sin is concerned go on living in it?
Lexham Bible	<b>Formerly Dead to Sin, Now Alive in Christ</b> What therefore shall we say? Shall we continue in sin, in order that grace may increase? May it never be! How can we who died to sin still live in it?
Montgomery NT	What then shall we say? Shall we continue to abound in sin, in order that grace may come to abound? No indeed; how shall we who have died to sin still go on living in it any longer?
NIV, ©2011	.
Riverside New Testament	WHAT shall we say then? Shall we remain in sin so that grace may be great? Never. How shall we who died to sin still live in it?
Leicester A. Sawyer's NT	.
The Spoken English NT <sup>13</sup>	<b>Does God's Grace Give Us a License to Sin?</b> So, what shall we say? Shall we stay in sin, so that grace will go even further? Never! We've died to sin. How can we still live in it?
UnfoldingWord Literal Text	.
Urim-Thummim Version	What will we say then? Will we continue in sin so that Grace may abound? Elohim forbid. How will we that are dead to sin, live any longer in it?
Weymouth New Testament	To what conclusion, then, shall we come? Are we to persist in sinning in order that the grace extended to us may be the greater? No, indeed; how shall we who have died to sin, live in it any longer?
Wikipedia Bible Project	How should we respond? Should we go on sinning so we can have more and more grace? Of course not! Since we have already died to sin, how can we live in sin any longer?
Worsley's New Testament	. God forbid

### Catholic Bibles (those having the imprimatur):<sup>14</sup>

Christian Community (1988) <sup>15</sup>	.
The Heritage Bible	.
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible–1989	.

### Jewish/Hebrew Names Bibles:

<sup>11</sup> From <https://bazinta.com/index.php?t=RF>

<sup>12</sup> From [www.freebibleversion.org](http://www.freebibleversion.org) Copyright © 2011, Free Bible Ministry.

<sup>13</sup> The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

<sup>14</sup> Much as I have problems with many Catholic doctrines, over the past 30 or more years, they have given the imprimatur to many excellent Bible translations. Also, bear in mind, some people are in Catholic churches.

<sup>15</sup> From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

Complete Jewish Bible	.
Hebraic Roots Bible <sup>16</sup>	.
Holy New Covenant Trans.	What should our answer be? Should we continue in sin so that God's help in time of need will overflow? Never! How could we live in sin anymore? We died to it!
The Scriptures 2009	What, then, shall we say? Shall we continue in sin, to let favour increase? Let it not be! How shall we who died to sin <sup>a</sup> still live in it?
Tree of Life Version	<sup>a</sup> See Romans 8:13, Colossians 3:3, 1Peter 2:24.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament <sup>17</sup>	...what? so [We] will say [We] may continue [in] the offense that The Favor may increase not [It] may become Who* [We] die [to] the offense how? still [We] will live in her...
Alpha & Omega Bible	WHAT SHALL WE SAY THEN? ARE WE TO CONTINUE IN SIN SO THAT GRACE MAY INCREASE? MAY IT NEVER BE! HOW SHALL WE WHO DIED TO SIN STILL LIVE IN IT? †(See verse 15) <i>(Many people try to claim that because we are no longer "under the law, but under grace" that we are permitted to freely sin, and commit such abominations as homosexuality, and observe ancient pagan Islamic holidays such as Christmas &amp; Easter and to partake in other satanic holidays such as Halloween. But the truth is, the Blood of Jesus and the New Covenant does not permit us to live wickedly &amp; compromise with the devil &amp; deception.)</i> [Kukis note: The translator of the A&O Bible tends toward legalism.
Awful Scroll Bible	What will we say then? Will we continue-in missing-the-mark, in order that Grace may increase? Would it not come about! How that we, which-certain died-away to misses-of-the-mark, will we live still from-within it?
Concordant Literal Version	What, then, shall we declare? That we may be persisting in sin that grace should be increasing? May it not be coming to that! We, who died to sin, how shall we still be living in it?
exeGeses companion Bible	<b><u>DEAD TO SIN, ALIVE IN THE MESSIAH</u></b> So what say we? Abide we in sin that charism superabound? So be it not! We who died to sin, how live we still therein?
God's Truth (Tyndale)	.
Orthodox Jewish Bible	What then shall we say? Are we to persist in Chet (sin) in order that the unmerited Chen v'Chesed Hashem might increase? Chas v'shalom! Vi-bahlt (since) we have died to Chet, how can we still live in it?
Rotherham's Emphasized B.	What, then, shall we say? Are we still to continue in sin, that [favour] may abound? Far be it! <We who have died unto sin> how [any longer] shall we live therein?

### Expanded/Embellished Bibles:

*The Amplified Bible* .

<sup>16</sup> There are two slightly different versions of the HRB. The basic text can be found as a [module](#) for the e-sword Bible. [Online](#), there is nearly the same text, but with the addition of many footnotes.

<sup>17</sup> The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. [www.lookhigher.com](http://www.lookhigher.com)

An Understandable Version	What shall we say, then? Should we continue sinning so that more of God's unearned favor will <i>[have to]</i> be shown? Certainly not! How can we, who died to sin <i>[i.e., stopped living under its power]</i> , go on living in it <i>[i.e., practicing it]</i> any longer?
Benjamin Brodie's trans. <sup>18</sup>	What, then, shall we conclude? Shall we continue to embrace a lifestyle of sin so that grace may abound? May it never happen! Since we have died to the sin nature <i>[positionally]</i> , how can we still keep on living in it <i>[experientially]</i> ?
The Expanded Bible Jonathan Mitchell NT	. What, then (or: consequently), shall we continue saying (or: declaring)? Should we continue prolonging our remaining (or: May we stay longer, remain on, habitually abide or persist) in the Sin (with the failure; by the missing of the target; centered in the error; in relation to the deviation from the goal), to the end that the Grace and Favor may increase to be more than enough? Certainly not (May it not come to be; May it not happen)! We, the very ones who once died by the Sin (or: died with the Sin; die in deviation; died with reference to missing the target; died to failure; die in error), how shall we <i>[other MSS: could we]</i> still (or: yet) continue living within it, centered in it, or in union with it?
P. Kretzmann Commentary Syndein/Thieme Translation for Translators The Voice	. . . .

### Bible Translations with Many Footnotes:

Lexham Bible	.
NET Bible®	.
New American Bible (2011)	.
The Passion Translation	.
Rotherham's Emphasized B.	.
The Spoken English NT <sup>19</sup>	.
Wilbur Pickering's New T.	<b>Newness of life</b> So what shall we say? Shall we continue in the sin so that the grace may abound? Of course not! How can we who died to sin keep on living in it?
WEB — Messianic Edition	.

### Literal, almost word-for-word, renderings:

A Faithful Version	.
Analytical-Literal Translation	.
Berean Literal Bible	.
Bill Puryear translation <sup>20</sup>	Therefore, what are we to conclude? Are we to continue in <i>[the sovereignty of]</i> the sin nature, in order that grace might increase? Emphatically not! We who have died to the sin nature, how shall we still live with it?
C. Thomson updated NT Charles Thomson NT	. What shall we say then? Shall we continue in sin that favour may abound? No, by no means. With respect to us who have died to sin, how can we any more live therein?
Context Group Version	What shall we say then? Shall we continue in disgrace, that favor may abound? Absolutely not. We who died to disgrace, how shall we any longer live in it?

<sup>18</sup> From [https://www.versebyverse.com/uploads/1/0/1/0/101034580/new\\_testament\\_translation\\_-\\_2022.pdf](https://www.versebyverse.com/uploads/1/0/1/0/101034580/new_testament_translation_-_2022.pdf)

<sup>19</sup> The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

<sup>20</sup> From <http://www.amadorbiblestudies.org/Translations/index.html>

English Standard Version	.
Far Above All Translation <sup>21</sup>	.
Green's Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Therefore what will we say? Are we remaining in sin, in-order-that grace {Or: favor; and so elsewhere in the letters to the congregations} may increase? Let it not happen! We who died to sin, how will we still be living in it?
New American Standard B.	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	Therefore what are we to conclude? Are we to continue in the sovereignty of the sin nature in order that the grace of God might increase? Emphatically not! We who have died to the sin nature, how shall we still live in it?
R. B. Thieme, Jr. trans <sup>22</sup>	Therefore to what conclusion are we forced? Are we to continue under the sphere of the sovereignty of Adam's Sinful Trend the Old Sin Nature in rulership of Human Life through Spiritual Death, in order that the grace of God might be increase? Definitely or Emphatically NOT, or Hell NO, it is wrong and I will prove it! For we, the very one's, who have, under retroactive positional truth from the Baptism of God the Holy Spirit, died to the sovereignty of the Old Sin Nature over Human Life, how shall we, believers, still continue to live in the power of it?
Revised Geneva Translation	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	. he who died
Webster's Translation	.
World English Bible	.
Worrell New Testament	.

**The gist of this passage:**

1-2

**Romans 6:1a**

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ti (τί) [pronounced tee]	who, what [one], which, how; whether, why	neuter singular interrogative pronoun; nominative case	Strong's #5101
oun (οὖν) [pronounced oon]	so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so	adverbial particle	Strong's #3767
eréō (ἐρέω) [pronounced eh-REH-oh]	to say, to speak, to utter, to declare	1 <sup>st</sup> person plural, future active indicative	Strong's #2046

**Translation:** What therefore will we say?<sup>21</sup> Online: <http://www.faraboveall.com/> by Graham Thomason.<sup>22</sup> From <https://www.angelfire.com/pa5/afg/Files/NTRSV.pdf>



Literally, this reads, *what will we say therefore?* But the idea is, Paul has made some statements in the previous chapter, and he is saying, *do we come to this conclusion? Or, to what conclusion are we forced?*

Romans 6:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epiménō (ἐπιμένω) [pronounced ep-ee-MEHN-oh]	<i>to continue; to stay (over), to remain, to abide</i>	1 <sup>st</sup> person plural, present active subjunctive	Strong's #1961
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
hamartia (ἁμαρτία, ας, ῆ) [pronounced hahm-ahr-TEE-ah]	<i>sin, transgression, [intentional] failure, aberration [from the truth, or from a law or duty]; wrong, error, mistake, offense, violation [of a divine law]; sin nature; practice of sin; proneness to sin; imputation, guilt or consequences of sin</i>	feminine singular noun, dative, locative or instrumental case	Strong's #266
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
charis (χάρις) [pronounced KHAHR-iç]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; accusative case	Strong's #5485
pleonázō (πλεονάζω) [pronounced pleh-on-AHD-zo]	<i>to superabound; to exist in abundance; to increase; to be augmented; to make to increase; to grow</i>	3 <sup>rd</sup> person singular, aorist active subjunctive	Strong's #4121

**Translation:** *Should we continue in sin that grace may superabound [as a result]?*

Many of the believers in the Roman church have come from very hedonistic backgrounds (obviously, not the Jews). There was alcohol and there was chasing. Could we draw a conclusion that people who are involved in such hedonistic activity should just keep on doing that because grace will abound all the more?

You see, Paul knows what he has said and he understands how it might be misapplied. Paul just wrote, in the previous two verses: *Now the law came in to increase the trespass, but where sin increased, grace abounded all the more, so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord.* (Romans 5:20–21; ESV) A person might take these words and conclude, "If grace keeps on abounding in greater amounts due to the committing of sins, shouldn't I keep on sinning in order that God produce more grace? Even though that idea seems absurd to many of us, could not one draw that conclusion? Certainly. So Paul is going to head them off at the pass.

Romans 6:1 **What therefore will we say? Should we continue in sin that grace may superabound [as a result]?**  
(Kukis mostly literal translation)

Paul is drawing a faulty conclusion based upon what he just said.

Romans 6:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
gínomai ( γίνομαι) [pronounced GHIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle/passive optative	Strong's #1096

These two words are variously translated: *by no means, let it not happen, let it not be, may it never be; may it not be so, no by no means, absolutely not, never, no; in no way; not at all; no it does not mean that; never may it be; God forbid; certainly not; it could not happen, no indeed; of course not, that would be unthinkable; be it not so, no indeed.* Most of these are presented as stand alone sentences followed by an exclamation point. These examples were taken from Romans 3:4, but they are not exhaustive. The ones at the beginning were found three or more times.

**Translation:** **May it never be!**

I believe that we should understand this as a very strong negative response, even to the point of the idiom, *hell, no!* I do not like the rendering *God forbid*, as that seems to take God's name in a trivial way (which is a sin).

Romans 6:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoitines (οἵτινες) [pronounced HOIT-eeen-ehs]	<i>which, whoever, whatever, who; those who, such ones who</i>	masculine plural, relative pronoun; nominative case	Strong's #3748
apothnêskô (ἀποθνήσκω) [pronounced op-ohth-NACE-koh]	<i>to die [naturally or violently], to perish; used of temporal death, eternal death and the death of plants and animals</i>	1 <sup>st</sup> person plural, aorist active indicative	Strong's #599
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588

## Romans 6:2b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hamartia (ἁμαρτία, ας, ῆ) [pronounced <i>hahm-ahr-TEE-ah</i> ]	<i>sin, transgression, [intentional] failure, aberration [from the truth, or from a law or duty]; wrong, error, mistake, offense, violation [of a divine law]; sin nature; practice of sin; proneness to sin; imputation, guilt or consequences of sin</i>	feminine singular noun, dative, locative or instrumental case	Strong's #266

**Translation:** *We who have [positionally] died to sin,...*

Paul now teaches retroactive positional truth and current positional truth. Retroactive positional truth is, we, having believed in Jesus Christ, identify with Him in His death and burial. That is, He died for our sins; and therefore, we should die to sin. Sins are obviously bad; we are here in this mess because of sin. How many of us have screwed up our own lives based upon the committing of sins?

There are many mentions of retroactive positional truth in this chapter. Therefore, I have included in the [Addendum](#), the [Doctrine of Retroactive Positional Truth](#) (by R. B. Thieme, Jr.).

Even though Paul does not begin to delve into current positional truth yet, he will. Therefore, allow me to include my notes from [The Doctrine of Current Positional Truth](#) (by R. B. Thieme, Jr.).

## Romans 6:2c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pōs (πῶς) [pronounced <i>pohç</i> ]	<i>how, in what manner, in what way</i>	interrogative particle	Strong's #4459
éti (ἔτι) [pronounced <i>EH-tee</i> ]	<i>yet, still; even; now; any more</i>	adverb	Strong's #2089
zaō (ζάω) [pronounced <i>DZAH-oh</i> ]	<i>to live, to be alive; to enjoy life; to breathe, to have soul life</i>	1 <sup>st</sup> person plural, future active indicative	Strong's #2198
en (ἐν) [pronounced <i>en</i> ]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
autê (αὐτῆ) [pronounced <i>ow-TAY</i> ]	<i>her, it; to her, for her, by her, with her; same</i>	3 <sup>rd</sup> person feminine singular, pronoun; locative, dative or instrumental case	Strong's #846

**Translation:** *...how yet will we live in it?* (Kukis mostly literal translation)

Paul asks, *how yet will we live in sin?* He is not specifying any sort of sin in particular. These can be sins in your thinking, sins that you express in speech, or sins which you commit.

Romans 6:2 **May it never be!** *We who have [positionally] died to sin, how yet will we live in it?* (Kukis mostly literal translation)

It makes no sense for a person who has died to sin (positionally speaking) to then continue living a life of sin. That is irrational and illogical.

Romans 6:1–2 **What therefore will we say? Should we continue in sin that grace may superabound [as a result]? May it never be! We who have [positionally] died to sin, how yet will we live in it?** (Kukis mostly literal translation)

Let's approach this a different way. Positionally, when we believe, we are placed into union with Jesus Christ, spoken of throughout the epistles as being *in Christ*. Paul uses this exact phrase over 80 times in his own writings (and there are additional instances where he writes *in Him*). What sense does it make to be positionally in Christ but then to live a life of sin?

Let me point out that all believers sin after salvation. God has provided us a way to get back into fellowship with Him by naming those sins or acknowledging those sins (this process is often given the name *rebound*). Paul is referencing a lifestyle of sin or a continuation of sin, remaining out of fellowship for long periods of time.

Let me also point out the following: for Paul to warn the believers in Rome against doing that, would suggest logically that there are believers in some places who have done this or who would do this. If no believer would even engage in a lifestyle of sin, why bother warning the Romans against doing that?

Romans 6:1–2 **Therefore, to what conclusion are we forced? Should we keep on sinning so that more grace will keep on coming to us as a result? Absolutely not! We have positionally died to sin; how does it make sense for us to continue to live in it?** (Kukis paraphrase)

**Or are you [all] ignorant that as many [of us who] were baptized into Christ Jesus, into the death of Him we were baptized. We were buried, therefore, in Him through the baptism to the death, so that, just as was awakened Christ out from deaths through the glory of the Father, thus, even we, in newness of life, might walk.**

Romans  
6:3–4

**Or, are you [all] ignorant that as many [of us who] were baptized into Christ Jesus, we were [also] baptized into His death. Accordingly, we were buried with Him through the baptism to death, so that, just as Christ was resurrected out from deaths (through the glorious [power] of the Father), so that we might walk in newness of life.**

**Do you not realize that, when we were baptized into Christ Jesus and that we were baptized into His death? Accordingly, we were buried with Him, positionally, in this baptism of death. Therefore, when Christ was resurrected from deaths, through God the Father's glorios power, we were also resurrected with Him so that we might walk in newness of life.**

Here is how others have translated this passage:

#### **Ancient texts:**

Westcott-Hort Text (Greek)	Or are you [all] ignorant that as many [of us who] were baptized into Christ Jesus, into the death of Him we were baptized. We were buried, therefore, in Him through the baptism to the death, so that, just as was awakened Christ out from deaths through the glory of the Father, thus, even we, in newness of life, might walk.
Complete Apostles Bible	Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death?

Therefore we were buried with Him through baptism into death, so that just as Christ was raised from the dead through the glory of the Father, so we also should walk in newness of life.

Douay-Rheims 1899 (Amer.) Know you not that all we who are baptized in Christ Jesus are baptized in his death? For we are buried together with him by baptism into death: that, as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life.

Holy Aramaic Scriptures  
Original Aramaic NT

.  
Or do you not know that those of us who were baptized into Yeshua The Messiah were baptized into his death?

We were buried with him in baptism into death, for as Yeshua The Messiah arose from among the dead in the glory of his Father, in this way also we shall walk in a new life.

Lamsa Peshitta (Syriac)

.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English

Or are you without the knowledge that all we who had baptism into Christ Jesus, had baptism into his death?

We have been placed with him among the dead through baptism into death: so that as Christ came again from the dead by the glory of the Father, we, in the same way, might be living in new life.

Bible in Worldwide English

All of us have been baptised in water. This means we are joined to Christ Jesus. We were baptised into his death. Do you know that?

We were buried when he was buried because we were baptised into his death. Christ was raised from death by the wonderful power of the Father. So we also must live a new life.

Easy English

Easy-to-Read Version–2008

.  
Did you forget that all of us became part of Christ Jesus when we were baptized? In our baptism we shared in his death. So when we were baptized, we were buried with Christ and took part in his death. And just as Christ was raised from death by the wonderful power of the Father, so we can now live a new life.

God's Word™

Don't you know that all of us who were baptized into Christ Jesus were baptized into his death? When we were baptized into his death, we were placed into the tomb with him. As Christ was brought back from death to life by the glorious power of the Father, so we, too, should live a new kind of life.

Good News Bible (TEV)

For surely you know that when we were baptized into union with Christ Jesus, we were baptized into union with his death. By our baptism, then, we were buried with him and shared his death, in order that, just as Christ was raised from death by the glorious power of the Father, so also we might live a new life.

J. B. Phillips

*The Message*

NIRV

New Life Version

Radiant New Testament

New Simplified Bible

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### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version

Contemporary English V.

.  
Don't you know that all who share in Christ Jesus by being baptized also share in his death? When we were baptized, we died and were buried with Christ. We were

baptized, so that we would live a new life, as Christ was raised to life by the glory of God the Father.

Goodspeed New Testament .  
 The Living Bible .  
 New Berkeley Version .  
 New Living Translation .  
 The Passion Translation .

Or have you forgotten that all of us who were immersed into union with Jesus, the Anointed One, were immersed into union with his death? Sharing in his death by our baptism means that we were co-buried and entombed with him, so that when the Father's glory raised Christ from the dead, we were also raised with him. We have been co-resurrected with him so that we could be empowered to walk in the freshness of new life.

Plain English Version .  
 UnfoldingWord Simplified T.

When we were baptized in union with the Messiah Jesus, God viewed us as dying with the Messiah on his cross. Do you not know this? So, when we were baptized, God viewed us also as being with the Messiah in his tomb. God the Father used his power to raise the Messiah from the dead; in the same way, he made it possible for us to live life in a new way.

Williams' New Testament

Or, do you not know that all of us who have been baptized into union with Christ Jesus have been baptized into His death? So through baptism we have been buried with Him in death, so that just as Christ was raised from the dead by the Father's glorious power, so we too should live an entirely new life.

### Partially literal and partially paraphrased translations:

American English Bible .  
 Beck's American Translation .  
 Breakthrough Version .

Or are you unaware that as many of us as were submerged into the Anointed King Jesus, were submerged into His death? So we were buried together with Him through the submersion into the death so that even as the Anointed King got up from the dead through the Father's magnificence, so also we might traipse around in newness of life.

Common English Bible .  
 Len Gane Paraphrase .

Don't you know that all who were baptized into Jesus Christ were baptized into his death? Therefore we were buried with him by baptism into death, so that just as Christ was raised from the dead by the Father's glory, even so we should also walk in newness of life.

A. Campbell's Living Oracles

Do you not know, that as many as have been immersed into Jesus Christ, have been immersed into his death? We have been buried, then, together with him, by the immersion into death: that like as Christ was raised from the dead by the glory of the Father; so we also shall walk in newness of life.

New Advent (Knox) Bible .  
 NT for Everyone .  
 20<sup>th</sup> Century New Testament

Or can it be that you do not know that all of us, who were baptized into union with Christ Jesus, in our baptism shared his death? Consequently, through sharing his death in our baptism, we were buried with him; that, just as Christ was raised from the dead by a manifestation of the Father's power, so we also may live a new Life.

### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .  
 Berean Study Bible .  
 Christian Standard Bible .  
 Conservapedia Translation .

Revised Ferrar-Fenton Bible	.
Free Bible Version	Don't you know that all of us who were baptized into Christ Jesus were baptized into his death? Through baptism we were buried with him in death so that just as Christ was raised from the dead through the glory of the Father we too can live a new life.
International Standard V	Or don't you know that all of us who were baptized into union with the Messiah [Or Christ] Jesus were baptized into his death? Therefore, through baptism we were buried with him into his death so that, just as the Messiah [Or Christ] was raised from the dead by the Father's glory, we too may live an entirely new life.
Lexham Bible	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	And do you not know that all of us who have been baptized into Christ Jesus were baptized into His death? Well, then, we by our baptism were buried with Him in death, in order that, just as Christ was raised from among the dead by the Father's glorious power, we also should live an entirely new life.
Wikipedia Bible Project	Do you not realize that every one of us who was baptized into Christ Jesus was baptized into his death? Just as through baptism we were buried with him in death, so too we are raised from the dead like Christ through the glory of the Father, so that we can live a brand-new life.
Worsley's New Testament	.

#### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible–1989	.

#### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	.
Hebraic Roots Bible	Or are you ignorant that all who were baptized into Messiah Yahshua were baptized into His death? Therefore, we were buried with Him through baptism into death that as Messiah was raised up from the dead by the glory of the Father, so also we should walk in newness of life.
Holy New Covenant Trans.	You know that all of us were immersed into Christ Jesus. Don't you know that we were immersed into his death? So through immersion, we were buried with him into death. Christ was raised from death through the glory of the Father. In the same way we will live a new life.
The Scriptures 2009	Or do you not know that as many of us as were immersed into Messiah עשוהי were immersed into His death? We were therefore buried with Him through immersion into death, that as Messiah was raised from the dead by the esteem of the Father, so also we should walk in newness of life.
Tree of Life Version	Or do you not know that all of us who were immersed into Messiah Yeshua were immersed into His death? Therefore we were buried together with Him through

immersion into death—in order that just as Messiah was raised from the dead by the glory of the Father, so we too might walk in newness of life.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...or [You*] (not) understand for Who* [We] are washed to christ jesus to the death [of] him are washed [We] are buried (together) so [with] him through the washing to the death that as is raised Christ from [men] dead through the recognition [of] the father so and We in newness [of] life may walk...
Alpha & Omega Bible	OR DO YOU NOT KNOW THAT ALL OF US WHO HAVE BEEN IMMersed/BAPTIZED INTO CHRIST JESUS HAVE BEEN IMMersed/BAPTIZED INTO HIS DEATH? THEREFORE WE HAVE BEEN BURIED WITH HIM THROUGH IMMERSION/BAPTISM INTO DEATH, SO THAT AS CHRIST WAS RAISED FROM THE DEAD THROUGH THE GLORY OF THE FATHER, SO WE TOO MIGHT WALK IN NEWNESS OF LIFE.
Awful Scroll Bible	Or understand yous not that, as many as are being baptized into Jesus the Anointed One, are being baptized into His death? Therefore, we were being buried-with Him through baptism into death, in order that, wholly-as the Anointed One, is being risen up out of the dead by the Splendor of the Father, the same-as-this, we also may walk-about from-within Newness of Life.
Concordant Literal Version	Or are you ignorant that whoever are baptized into Christ Jesus, are baptized into His death? We, then, were entombed together with Him through baptism into death, that, even as Christ was roused from among the dead through the glory of the Father, thus we also should be walking in newness of life."
exeGeses companion Bible	Or Know you not, as many of us as are baptized into Yah Shua Messiah are baptized to his death? So we are co-buried with him through baptism into death: so that, exactly as Messiah rose from the dead through the glory of the Father, even thus we also walk in newness of life.
God's Truth (Tyndale) Orthodox Jewish Bible	. Or do you lack da'as that all we who were given a mikveh mayim tevilah into Rebbe, Melech HaMoshiach Yehoshua were given a tevilah into Moshiach's histalkus, into his mavet (death)? So then we were co-buried, buried together with KIVRO (Moshiach's kever, YESHAYAH 53:9) through a tevilah into mavet, in order that, just as Rebbe Melech HaMoshiach was given the Techiyah (Resurrection) from HaMesim (the Dead ones) through the Kavod HaAv, so we also should have a halakhah (walk [lifnei Hashem]) in hitkhdshut (renewal, regeneration), in Chayyim Chadashim (New Life).
Rotherham's Emphasized B. .	.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. Or, do you not know that all of us who were immersed into Christ Jesus were immersed into His death? Therefore, we were buried with Him through [our] immersion [in water] into [a relationship with] His death, so that, just like Christ was raised up from the dead through the glorious power of the Father, so we also can [be raised up from the water to] live a new life.
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Brodie's Expanded Trans.	<p>Don't you understand that as many as were placed into vital union with Christ Jesus [elect in Him in eternity past] were placed into vital union with His spiritual death [His sheep were united with Him on the cross]?</p> <p>Therefore, we [the elect] have been buried with Him through the vital union [baptism of the Spirit] into His physical death, so that just as Christ was raised from deaths [both spiritual &amp; physical] by the glory of the Father, in the same manner also, we might walk in newness of life .</p>
The Expanded Bible Jonathan Mitchell NT	<p>.</p> <p>Or are you continuing to be ignorant (are you remaining without experiential knowledge; do you continue not knowing) that as many of we who are immersed (or: were at one point baptized) into Christ Jesus are immersed (or: were then baptized) into His death?</p> <p>We, then (or: consequently), were buried together (entombed together with funeral rites) in Him (or: by Him; with Him), through the immersion (baptism) into the death, to the end that just as (or: in the same manner as) Christ was roused and raised forth from out of the midst of dead folks THROUGH (through means of) THE GLORY (the glorious manifestation of splendor which calls forth praise; the notion; the renown; the reputation; the imagination) of The Father (or: which is the Father), thus also we can walk around (or: we also should likewise conduct ourselves and order our behavior) within newness of life (in union with life characterized by being new in kind and quality, and different from that which was former).</p>
P. Kretzmann Commentary Syndein/Thieme Translation for Translators The Voice	<p>.</p> <p>.</p> <p>.</p> <p>.</p>

### Bible Translations with Many Footnotes:

Lexham Bible	<p>Or do you not know that as many as were baptized into Christ Jesus were baptized into his death? Therefore we have been buried with him through baptism into death, in order that just as Christ was raised from the dead through the glory of the Father, so also we may live a new way of life [Literally "in newness of life"]</p>
NET Bible® New American Bible (2011) The Passion Translation Rotherham's Emphasized B.	<p>.</p> <p>.</p> <p>.</p> <p>Or know ye not, that   we, as many as were immersed<sup>f</sup> into Christ {Jesus}  <sup>g</sup>  into his death  were immersed?</p> <p>We were, therefore, buried together with him,<sup>h</sup> through our immersion into his death,</p> <p style="padding-left: 40px;">In order that—</p> <p>&lt;Just as Christ was raised' from among the dead through the glory of the Father&gt;</p> <p style="padding-left: 40px;">  So     we also    in newness of life  should walk.</p> <p><sup>f</sup> Ap: "Immersion." <sup>g</sup> Gal. iii. 27. <sup>h</sup> Col. ii. 12.</p>
The Spoken English NT Wilbur Pickering's New T.	<p>.</p> <p>Or are you unaware that as many of us as were baptized into Christ Jesus were baptized into His death?<sup>1</sup> Therefore, we were buried with Him by means of that baptism into that death, so that just as Christ was raised from the dead by means of the Father's glory, we also should walk in newness of life.</p> <p>(1) In Paul's day (at least) there were those who thought that the physical rite of circumcision was a passport to heaven. We have already seen in 2:25-29 that Paul rejects that notion—God looks on the heart. In our day there are those who think that the physical rite of water baptism is a similar passport, but we probably all know</p>

individuals who had their 'bath' and are now living for Satan—God looks on the heart. 1Corinthians 12:12-13 explains that it is the Holy Spirit who baptizes us into Christ: “. . . so also is Christ. For by one Spirit we were all baptized into one body.” If we become part of Christ’s body, then whatever happens to that body happens to us. If that body died, we did. If it was buried, so were we. If it was raised from the dead, we will be too. Correction—we already have new life in Christ, and are to live on that basis.

WEB — Messianic Edition .

### Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation . Or do you<sub>p</sub> fail to understand that we, as many as were baptized [or, immersed] into Christ Jesus, were baptized into His death? Therefore, we were buried together with Him through the baptism [or, immersion] into death, so that even as Christ was raised up from [the] dead through the glory of the Father, so also we should walk about [fig., conduct ourselves] in newness of life.

Berean Literal Bible .

Bill Puryear translation .

Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His [spiritual] death? Therefore, we have been buried together with Him through baptism into His death, in order that as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.

C. Thomson updated NT .

Charles Thomson NT .

Context Group Version .

Or are you (pl) ignorant that as many of us as were immersed into the Anointed Jesus were immersed into his death? We were buried therefore with him through immersion into death: that like the Anointed was raised from the dead through the public honor of the Father, in the same way we also might walk in newness of life.

English Standard Version .

Far Above All Translation .

Green’s Literal Translation .

James Allen translation .

Legacy Standard Bible .

Literal New Testament .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020 .

Or are you<sup>o</sup> ignorant that as many as were immersed\* into Christ Jesus were immersed\* into his death? Therefore we were buried together-with him through the immersion\* into *his* death; in-order-that just-like Christ was raised up from the dead through the glory of the Father, so we might also walk in newness of life.

New American Standard .

New European Version .

New King James Version .

New Matthew Bible .

NT (Variant Readings) .

Niobi Study Bible .

R. B. Thieme, Jr. translation .

Or are you ignorant that all of us who have been baptized into Christ Jesus, into His spiritual death have been baptized? Therefore, we have been buried together with Him [Christ] through baptism of the Spirit into His [physical] death: in order that as Christ has been raised up from deaths [spiritual & physical] to the glory of God the Father, so also we might [potentially] walk in newness of life.

R. B. Thieme, Jr. trans2

For are you so ignorant or do you not know, that all of us who have been baptized into Christ Jesus, we have been baptized therefore into his spiritual death (Identified with the Forgiveness of Sin and REJECTION OF GOOD AND EVIL) Therefore, in conclusion, we have been united and buried together with him, Jesus of Nazareth, The Christ, through the Baptism of God the Holy Spirit into his physical death resulting in retroactive positional truth in order that just as Christ has been raised up or resurrected from deaths through the glory of all the attributes of God the Father, so also we believers might have balance, coordination, orientation and purpose to walk in astonishing or extraordinary life free from the rule of the Old Sin Nature (Modus Operandi of the Divine Dynasphere, Spiritual Advance is NOT POSSIBLE WITH GOOD AND EVIL TAGGING ALONG).

Revised Geneva Translation .

Updated Bible Version 2.17 .

A Voice in the Wilderness .

Webster's Translation .

World English Bible .

Worrell New Testament .

**The gist of this passage:**

3-4

**Romans 6:3**

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save, except; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
agnoeō (ἀγνοέω) [pronounced ag-noh-EH-oh]	<i>to be ignorant, not to know (through lack of information or intelligence); not to understand, unknown; to err or sin through mistake, to be wrong; by implication, to ignore</i>	2 <sup>nd</sup> person plural, present active indicative	Strong's #50
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
hosos (ὅσος) [pronounced HOS-os]	<i>as great as, as far as, as much [many, long] as; all that; inasmuch as; how much, how many, whoever</i>	masculine plural, correlative pronoun; nominative case	Strong's #3745
baptizō (βαπτίζω) [pronounced bap-TEED-zoh]	<i>to baptize, to wash, to immerse; to do a ceremonial ablution, especially (technically) of the ordinance of Christian baptism; a baptism identifies, associates or relates one thing to another</i>	1 <sup>st</sup> person plural, aorist passive indicative	Strong's #907

This is the first mention of baptism in the book of Romans. I mention this simply because many believers are concerned about baptism.

eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
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Romans 6:3			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; accusative case	Strong's #5547
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, accusative case	Strong's #2424
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
thanatos (θάνατος) [pronounced THAH-nah-toss]	<i>death [natural, a penalty, real, figurative, danger, threat, manner of]; physical death; spiritual death; eternal death</i>	masculine singular noun; accusative case	Strong's #2288
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846
baptizô (βαπτίζω) [pronounced bap-TEED-zoh]	<i>to baptize, to wash, to immerse; to do a ceremonial ablution, especially (technically) of the ordinance of Christian baptism; a baptism identifies, associates or relates one thing to another</i>	1 <sup>st</sup> person plural, aorist passive indicative	Strong's #907

**Translation:** Or, are you [all] ignorant that as many [of us who] were baptized into Christ Jesus, we were [also] baptized into His death.

Baptism, at its heart, means *immersion* on the one hand; it also means *complete and total identification* on the other. If you focus on the first understanding but not the second, then you really miss out on the meaning and the application.

Furthermore, baptism is not confined to a ritual involving a baptismal, lake or river. There are at least seven kinds of baptisms in Scripture. If you are focused on water baptism right now, then you are not getting this passage. First of all, being immersed does not mean that you have been baptized. In the baptism of Moses, found in 1Corinthians 10:1–2, the children of Israel are identified with Moses (they were baptized into Moses) as they pass through the Sea of Reeds. The army of pharaoh was immersed in the waters of the Sea of Reeds, so they all died. The baptism of fire, wherein all unbelievers are removed from the earth at the end of the Tribulation involves no water whatsoever. And here, although one might want to understand this to refer to water baptism (which is okay, as long as you understand what it represents); this is actually Spirit baptism, where we are all baptized into Christ (1Corinthians 12:13 Galatians 3 Colossians 2:12 Ephesians 4:5). At the moment of salvation, every believer is placed into Jesus Christ.

In the book of Acts, this is sometimes presented as separate from salvation, because, there were many people in Acts who believed in the Revealed God or even believed in Jesus Christ, but had not yet been baptized into Christ because Christ was not yet risen when they believed. So, when Peter spoke on the day of Pentecost in Acts 2, those who believed right then and there also received the Holy Spirit right then and there and also were baptized into Christ right then and there. There may have been some people there listening to Peter who already believed in the Revealed God or already believed in Jesus. However, when they heard Peter, they were given the Holy Spirit as well (something similar to this took place several times in the book of Acts). See **Acts 2** ([HTML](#)) ([PDF](#)) ([WPD](#)); **Acts 8** ([HTML](#)) ([PDF](#)) ([WPD](#)); **Acts 10** ([HTML](#)) ([PDF](#)) ([WPD](#)); **Acts 19** ([HTML](#)) ([PDF](#)) ([WPD](#)).

For more information, see the [Seven Baptisms in Scripture](#) (by R. B. Thieme, Jr.) in the [Addendum](#).

Romans 6:3 **Or, are you [all] ignorant that as many [of us who] were baptized into Christ Jesus, we were [also] baptized into His death.** (Kukis mostly literal translation)

At salvation, we were all baptized into Christ. This was the work of the Holy Spirit. This means that we are initially identified with Christ in his death. We are speaking logically, as everything that takes place at salvation takes place simultaneously.

When we are water baptized (which is not necessarily a ritual that is perpetuated into the post-canon era of the Church Age), we are placed under the water. This identifies us with Christ in His death and burial, which is known as retroactive positional truth.

Romans 6:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
suntháptō (συνθάπτω) [pronounced soon-THAP-toe]	<i>to bury (together) with, to inter in company with, (figuratively) to assimilate spiritually (to Christ by a sepulture as to sin)</i>	1 <sup>st</sup> person plural, aorist passive indicative	Strong's #4916
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
autō (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
diá (διὰ) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
baptisma (βάπτισμα) [pronounced BAP-tis-mah]	<i>baptism (real or figurative); immersion; identification, association, relation</i>	neuter singular noun; genitive/ablative case	Strong's #908

Romans 6:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
thanatos (θάνατος) [pronounced THAH-nah-toss]	<i>death [natural, a penalty, real, figurative, danger, threat, manner of]; physical death; spiritual death; eternal death</i>	masculine singular noun; accusative case	Strong's #2288

**Translation:** Accordingly, we were buried with Him through the baptism to death,...

At salvation, we die with Jesus Christ and we are buried with Him (that is, we are identified with Him when the Holy Spirit baptizes us *into Christ*).

Romans 6:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
hōsper (ὡσπερ) [pronounced HOE-sper]	<i>wholly as, just as, exactly like</i>	adverb	Strong's #5618
egeirō (ἐγείρω) [pronounced ehg-ī-row]	<i>to waken (transitively or intransitively), to wake [rouse] [up] (literally from sleep, from sitting or lying, from disease, from death; or figuratively from obscurity, inactivity, ruins, nonexistence): to awaken, to lift (up), to raise (again, up), to rear up, to (a-) rise (again, up), to stand, to take up</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #1453
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; nominative case	Strong's #5547
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
nekroi (νεκροί) [pronounced nehk-ROY]	<i>deaths, dead ones (actually or spiritually), deceased ones; corpses</i>	masculine plural adjective; genitive/ablative case	Strong's #3498

Romans 6:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
doxa (δόξα) [pronounced DOHX-ah]	<i>glory, dignity, glorious, honour, praise, worship</i>	feminine singular noun; genitive/ablative case	Strong's #1391
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
patêr (πατήρ) [pronounced pat-AYR]	<i>father, parent; forefather, ancestor; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; genitive/ablative case	Strong's #3962

**Translation:** ...so that, just as Christ was resurrected out from deaths (through the glorious [power] of the Father),...

Jesus is resurrected out from deaths (Jesus died twice on the cross; first spiritually—dying for our sins; and then when this had been finished, He died physically).

Jesus is said to be raised by the glory of the Father. This glory represents all the God is; and this includes His omnipotence, which includes His ability (of power) to raise Jesus up from the dead.

As an aside, by raising Jesus up from the dead, God is giving His approval for what Jesus did on our behalf on the cross.

Romans 6:4c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
houtô (οὕτω) [pronounced HOO-toh]; also houtôs (οὕτως) [pronounced HOO-tohc]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532

Romans 6:4c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hêmeis (ἡμεῖς) [pronounced hay- MICE]	<i>us, we [ourselves]; we [as an emphatic]</i>	1 <sup>st</sup> person plural pronoun; nominative case	Strong's #2249 (nominative plural of #1473)
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
kainótēs (καινότης) [pronounced kahee- NOHT-ace]	<i>newness, renewal; unusual, astonishing, extraordinary; reference to the new life in the Spirit</i>	feminine singular noun; dative, locative or instrumental case	Strong's #2538
zôê (ζωή) [pronounced dzoh-AY]	<i>life; living, state of being</i>	feminine singular noun, genitive/ablative case	Strong's #2222
peripateô (περιπατέω) [pronounced per-ee- paht-EH-oh]	<i>to walk [around, to and fro, all over, about]; metaphorically used to mean to conduct oneself [typically, consistently in life]; to live, to pass through life, to function [in life]</i>	1 <sup>st</sup> person plural, aorist active subjunctive	Strong's #4043

**Translation:** ...so that we might walk in newness of life. (Kukis mostly literal translation)

*Walking* in the Christian life simply refers to one's living the Christian life; one's active participation in the Christian life. This means that we grow by means of taking in Bible doctrine, that we are filled with the Holy Spirit through rebound, and we move toward spiritual maturity through these two power options in the Christian life.

See [James Rickard's Doctrine of Walking](#), which has been placed in the [Addendum](#).

Romans 6:4 Accordingly, we were buried with Him through the baptism to death, so that, just as Christ was resurrected out from deaths (through the glorious [power] of the Father), so that we might walk in newness of life. (Kukis mostly literal translation)

When we are baptized into Christ, we are identified with Him in His death and burial (retroactive positional truth) and we are identified with His resurrection, ascension and session (which is known as current positional truth). Our truth in the Christian life, post salvation, is the Christian walk.

Romans 6:3–4 Or, are you [all] ignorant that as many [of us who] were baptized into Christ Jesus, we were [also] baptized into His death. Accordingly, we were buried with Him through the baptism to death, so that, just as Christ was resurrected out from deaths (through the glorious [power] of the Father), so that we might walk in newness of life. (Kukis mostly literal translation)

Romans 6:3–4 Do you not realize that, when we were baptized into Christ Jesus and that we were baptized into His death? Accordingly, we were buried with Him, positionally, in this baptism of death. Therefore, when Christ was resurrected from deaths, through God the Father's glorios power, we were also resurrected with Him so that we might walk in newness of life. (Kukis paraphrase)



I struggled with the translation of this, particularly in vv. 6b-7, carefully observing what others have done (I don't know that I could have put together the full translation apart from that). I believe that my paraphrase is the correct interpretation, but there were some words in the genitive/ablative case which I treated more as if in the dative, locative or instrumental case. Also in v. 7, I added the words *to sin* and was unsure of how to translate the verb in v. 7 (it is found both ways in the various translations). I made that selection based upon how I perceived Paul's overall argument/logic of vv. 5-7.

After comparing my translation to its interpretation (the commentary), I believe that I have the essentials of this passage correctly rendered. The interpretation fits very neatly with what has come before and what will follow.

**For if born together we have become in the likeness of the death of Him, but even of the standing again we will be. This knowing that the old man of us was crucified that might be made useless the body of the sin of [Him], not any more to keep on serving us in sin. For the dying (one) had made righteous away from the sin.**

Romans  
6:5-7

**For, if we had become united with [Him] in the likeness of His death, but also will we be [united with Him] by the resurrection. Knowing this, that our old man was crucified [with Him], that this body of sin of the [death] might be deprived of [its] power [over us], [so that] we no longer in bondage to sin; for the (one) who has died has been made righteous away from the sin [or, *has been made free of the sin*].**

**For, if we had been united with Him in the likeness of His death, so also will be united with Him in His resurrection. Knowing this, therefore, that our old man was crucified with him, and that this body of sin from Adam's spiritual death might be deprived of its power over us, so that we are no longer in bondage to sin, for the one who has died to sin has been set free from sin.**

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek)	For if born together we have become in the likeness of the death of Him, but even of the standing again we will be. This knowing that the old man of us was crucified that might be made useless the body of the sin of [Him], not any more to keep on serving us in sin. For the dying (one) had made righteous away from the sin.
Complete Apostles Bible	For if we have been united together in the likeness of His death, certainly we shall be in the likeness of His resurrection; knowing this, that our old man was crucified with Him, so that the body of sin may be done away with, that we should no longer serve sin. For he who has died has been justified from sin.
Douay-Rheims 1899 (Amer.)	For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin may be destroyed, to the end that we may serve sin no longer. For he that is dead is justified from sin.
Holy Aramaic Scriptures Original Aramaic NT	. For if we have been planted as one with him in the likeness of his death, in this way also we shall be in his resurrection. For we know that our old person was crucified with him, that the body of sin would be destroyed, that we shall not again serve sin. For whoever is dead has been freed from sin.
Lamsa Peshitta (Syriac)	.

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	For, if we have been made like him in his death, we will, in the same way, be like him in his coming to life again; Being conscious that our old man was put to death on the cross with him, so that the body of sin might be put away, and we might no longer be servants to sin. Because he who is dead is free from sin.
Bible in Worldwide English	Have we shared with Christ and died as he died? Then we shall share with him by rising from death as he arose. We know this is true. The old person we used to be was nailed to the cross with him, so that our bodies which do wrong things would die. Then we will no longer be like slaves to the wrong things we used to do. Anyone who has died no longer does wrong things.
Easy English Easy-to-Read Version–2008	. Christ died, and we have been joined with him by dying too. So we will also be joined with him by rising from death as he did. We know that our old life was put to death on the cross with Christ. This happened so that our sinful selves would have no power over us. Then we would not be slaves to sin. Anyone who has died is made free from sin's control.
God's Word™	If we've become united with him in a death like his, certainly we will also be united with him when we come back to life as he did. We know that the person we used to be was crucified with him to put an end to sin in our bodies. Because of this we are no longer slaves to sin. The person who has died has been freed from sin.
Good News Bible (TEV)	For since we have become one with him in dying as he did, in the same way we shall be one with him by being raised to life as he was. And we know that our old being has been put to death with Christ on his cross, in order that the power of the sinful self might be destroyed, so that we should no longer be the slaves of sin. For when we die, we are set free from the power of sin.
J. B. Phillips <i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Version	.
Contemporary English V.	If we shared in Jesus' death by being baptized, we will be raised to life with him. We know that the persons we used to be were nailed to the cross with Jesus. This was done, so that our sinful bodies would no longer be the slaves of sin. We know that sin doesn't have power over dead people.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	For since we are permanently grafted into him to experience a death like his, then we are permanently grafted into him to experience a resurrection like his and the new life that it imparts. Could it be any clearer that our former identity is now and forever deprived of its power? For we were co-crucified with him to dismantle the stronghold of sin within us, so that we would not continue to live one moment longer submitted to sin's power. Obviously, a dead person is incapable of sinning.
Plain English Version	.

UnfoldingWord Simplified T.	Since God views us as joining with the Messiah when he died, he will also make us rise with him from the dead. God views us sinners as having died on the cross with the Messiah, in order to put an end to our sinful nature. As a result, we no longer have to sin. For whoever has died no longer has to sin.
Williams' New Testament	For if we have grown into fellowship with Him by sharing a death like His, surely we shall share a resurrection life like His, for we know that our former self was crucified with Him, to make our body that is liable to sin inactive, so that we might not a moment longer continue to be slaves to sin. For when a man is dead, he is freed from the claims of sin.

### Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	You see, if we have become integrated into the likeness of His death, still we will also be <i>integrated into the likeness of His</i> return back to life, knowing this, that our former person was nailed to a cross together with <i>Him</i> so that the body of the sin might be rendered useless, of the "no longer for us to be a slave to the sin" <i>kind</i> ; for the <i>one</i> who died has been shown to be right out of the sin.
Common English Bible	.
Len Gane Paraphrase	For if we have been united in the likeness of his death, even more so we will be [in the likeness] of his resurrection. We know that our old nature is crucified with him, so that the body of sin would be destroyed, this [happened] so we would no longer serve sin. Indeed the one who has died is freed from sin.
A. Campbell's Living Oracles	For if we have been planted together in the likeness of his death; we shall then, also, certainly be in the likeness of his resurrection. Knowing this, that our old man has been crucified with him, that the body of sin might be destroyed, that we should not any longer serve sin: for he that has died is released from sin.
New Advent (Knox) Bible	.
NT for Everyone	.
20 <sup>th</sup> Century New Testament	If we have become united with him by the act symbolic of his death, surely we shall also become united with him by the act symbolic of his resurrection. We recognize the truth that our old self was crucified with Christ, in order that the body, the stronghold of Sin, might be rendered powerless, so that we should no longer be slaves to Sin. For the man who has so died has been pronounced righteous and released from Sin.

### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	If we've become one with him in dying like he did, then we'll be raised like him too. We know that our old self was crucified with him to dispose of the dead body of sin so that we wouldn't be enslaved by sin any longer. Anyone who has died has been set free from sin.
International Standard V	For if we have become united with him in a death like his, we will certainly also be united with him in a resurrection like his. We know that our old natures were crucified with him so that our sin-laden bodies might be rendered powerless and we might no longer be slaves to sin. For the person who has died has been freed from sin.
Lexham Bible	.

Montgomery NT NIV, ©2011 Riverside New Testament	. . For if we have grown into union with him by the likeness of his death, surely we shall be united with him by the likeness of his resurrection. For we know this, that our old-time humanity was crucified with him, in order that the sinful body might be made powerless, that we might no longer be slaves of sin. For one who has died has been pronounced righteous and free from sin.
Leicester A. Sawyer's NT The Spoken English NT UnfoldingWord Literal Text Urim-Thummim Version	. . . with respect Because if we have appeared in history together in the likeness of his death, we will also appear in history in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed so that from then on we should not serve sin. For he that is dead is freed from sin.
Weymouth New Testament	For since we have become one with Him by sharing in His death, we shall also be one with Him by sharing in His resurrection. This we know--that our old self was nailed to the cross with Him, in order that our sinful nature might be deprived of its power, so that we should no longer be the slaves of sin; for he who has paid the penalty of death stands absolved from his sin.
Wikipedia Bible Project Worsley's New Testament	. . resemblance

#### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible–1989	.

#### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	.
Hebraic Roots Bible	.
Holy New Covenant Trans.	Because if we have been planted with Christ, dying as he died, we will also be raised to life with him. We know that our sinful selves were nailed to the cross with Christ so that the body of sin would lose its power, so that sin will no longer be used to make us slaves to sin. A person who dies has been set free from sin.
The Scriptures 2009	.
Tree of Life Version	.

#### **Weird English, ©18t English, Anachronistic English Translations:**

Accurate New Testament	...if for Grown (Together) [We] have become [in] the appearance [of] the death [of] him but and {in it} [of] the standing (up) [We] will be this Knowing for The Old [of] us Man is crucified (together) that may be released The Body [of] the offense the+ no more to serve us the offense The [Man] for Dying has been justified from the offense...
Alpha & Omega Bible Awful Scroll Bible	. For, if we have become grown-together in the likeness of His death, we will be all the same also in the rising-up;

	<p>coming to understand the same-as-this, certainly-of-which our old aspects-of-man is being impaled-with Him, in order that, the body of misses-of-the-mark, shall be rendered-accordingly-idle, yet- are we -not to enslave to misses-of-the-mark. For he dying-away, has been made righteous away from missing-the-mark.</p>
Concordant Literal Version	<p>For if we have become planted together in the likeness of His death, nevertheless we shall be of the resurrection also, knowing this, that our old humanity was crucified together with Him, that the body of Sin may be nullified, for us by no means to be still slaving for Sin, for one who dies has been justified from Sin.</p>
exeGesés companion Bible	<p>For if we become co-planted in the likeness of his death, thus we also become rather of his resurrection: Knowing this, that our old humanity is co-staked to inactivate the body of sin so that we no longer serve sin. For whoever dies is justified from the sin.</p>
God's Truth (Tyndale)	.
Orthodox Jewish Bible	<p>For if we have become grown together with the very likeness of his histalkus, his mavet (death), we shall certainly also be grown together with the very likeness of his Techiyah from HaMesim (Resurrection). Having da'as of this, that, with Moshiach, our old humanity (in Adam) has been put to death on Moshiach's Etz (Tree [the Etz HaKelelat Hashem, the Tree of the Curse of G-d--DEVARIM 21:23]) in order that the etsem HaAdam HaChet (the essence of the sinful human condition) might be done away with, so that we might no longer serve Chet (sin) [cf.Ro 6:23]. For he who has died is declared niftar (freed, deceased) from Chet.</p>
Rotherham's Emphasized B.	.
<b>Expanded/Embellished Bibles:</b>	
<i>The Amplified Bible</i>	.
An Understandable Version	<p>For, if we have become united with Christ in an act similar to His death [<i>i.e., by being buried in water</i>], we will also be [<i>united with Him</i>] in an act similar to His resurrection from the dead [<i>i.e., our rising from the water to live a new life</i>]. We know that our old self was [<i>figuratively</i>] crucified with Christ, in order that the body of sin [<i>i.e., our whole life of sin</i>] might be destroyed [<i>i.e., become powerless to control our actions and thoughts</i>], so that we should not be enslaved to the practice of sin any longer. For a dead person is freed from [<i>the control of</i>] sin.</p>
Brodie's Expanded Trans.	<p>For if we have become <i>intimately united to the likeness of His</i> spiritual death, then we shall also be intimately united to the likeness of His resurrection. Understand this: Our old man has been crucified together with <i>Him</i>, so that the human body of sin might be rendered powerless, so that we might stop slavishly serving our sin nature. Consequently, the one who has died <i>to the old man</i> has been set free [<i>positional sanctification</i>] from the power of the sin nature .</p>
The Expanded Bible	.
Jonathan Mitchell NT	<p>For since (or: You see, if) we have been birthed (have become; have come to be) folks engrafted and produced together (or: planted and made to grow together; brought forth together; congenital) in, by, to and with the result of the likeness of (or: effect of the similar manner from) His death, then certainly we shall also continue existing [<i>in the effects of the likeness</i>] of The Resurrection (or: which is the resurrection; or: from, and with qualities of, the resurrection),</p>

while constantly knowing this by intimate experience, that our old, former humanity is crucified together (or: was simultaneously and jointly impaled and put to death on an execution stake) with [Him], to the end that the body of the Sin (the body belonging to the failure; the corporal manifestation that pertains to the deviation; the group of people [Adam] who missed the target) could and would be rendered useless and inoperative (idled-down to be unproductive; made null, inactive and unemployed), for us to no longer continually be a slave to the Sin (or: perform as a slave in the failure, for the Sin, or by deviating and thus missing the goal), for you see, the One at one point dying (or: the one at some point suffering death) has been rightwised away from the Sin (or: set in the Way pointed out, away from the Failure; turned in the right direction, away from the deviation and missing of the target; placed into equity and right relationships, away from error; = has been moved away from The Sin, and has been brought into participation in covenant relationship).

P. Kretzmann Commentary .  
 Syndein/Thieme .  
 Translation for Translators .  
 The Voice .

### Bible Translations with Many Footnotes:

- Lexham Bible For if we have become identified with him in the likeness of his death, certainly also we will be identified with him in the likeness [The elliptical phrase “identified with him in the likeness” has been supplied in the translation for clarity] of his resurrection, knowing this, that our old man was crucified together with him , in order that the body of sin may be done away with, that we may no longer be enslaved to sin. For the one who has died has been freed from sin.
- NET Bible® .  
 New American Bible (2011) .  
 The Passion Translation .  
 Rotherham’s Emphasized B. For <if we have come to be |grown together| in<sup>i</sup> the likeness of his death> Certainly ||in<sup>j</sup> that of his resurrection also|| shall we be.  
 [Of this] taking note—  
 That ||our old’ man||<sup>k</sup> was crucified together with him,  
 In order that the sinful’ body<sup>l</sup> might be made powerless,  
 That we should ||no longer|| be in servitude to sin;  
 For ||he that hath died|| hath become righteously acquitted from his sin.  
<sup>i</sup> Or: “by.”  
<sup>j</sup> See previous.  
<sup>k</sup> Eph. iv. 22.  
<sup>l</sup> Ml: “the body of the sin.”
- The Spoken English NT After all, haven’t we become united with him by sharing in a death like his? If so, then we will surely also be united with him in his resurrection. We know that our old person was hung on a cross with him. That way our sinful body was cancelled out, so that we won’t serve as sin’s slaves any more. Because when a person dies, they’re cleared from sin.<sup>a</sup>  
 a. In other words, they’re considered to have paid off the penalty for their sin (see Rom\_6:23).
- Wilbur Pickering’s New T. Now if we have become united with Him in His death, we will certainly be in His resurrection as well; knowing this, that our old self<sup>2</sup> was crucified with Him in order that the body of the sin<sup>3</sup> might be set aside, so that we no longer be enslaved to that sin—because he who has died has been released from that sin.<sup>4</sup>  
 (2) Literally ‘man’. The reference is to the old, or fallen, nature, with which we are all born. Only those who are regenerated by the Holy Spirit acquire a new one.

(3) That is, the body that resulted from 'the sin' (Adam's); that is, a fallen body, whose natural inclination is not toward holiness.

(4) Presumably a dead person doesn't do much sinning.

WEB — Messianic Edition .

### Literal, almost word-for-word, renderings:

A Faithful Version	For if we have been conjoined together <i>in the likeness</i> of His death, so also shall we be in the likeness of His resurrection. Knowing this, that our old man was co-crucified with <i>Him</i> in order that the body of sin might be destroyed, so that we might no longer be enslaved to sin; Because the one who has died <i>to sin</i> has been justified from sin.
Analytical-Literal Translation	For if we have become planted together [fig., united] [with Him] in the likeness of His death, certainly we also will be [in the likeness] of the resurrection; knowing this, that our former person was crucified together [with Him], so that the body of sin shall be made useless [or, pass away], [so that] we [are] no longer to be serving as a slave to sin. For the one having died has been justified [or, set free] from sin.
Bill Puryear translation	For if we have become united with [Him] in the likeness of His death [and we have], certainly we shall also be [united with Him in the likeness] of His resurrection. Be knowing this that our old self has been crucified together with [Him], in order that the body of sin may be rendered powerless, so that we should no longer be slaves to the sin nature. For he who has died has been set free from the sin nature.
C. Thomson updated NT Charles Thomson NT	. For if we are grafts, we are made so by the similitude of his death, but by that of his resurrection we shall actually be so. This we know, that our old man was crucified with him that the body of sin may be stopped from operating, in order that we may no longer be slaves to sin. For he who is dead, is delivered from sin.
Context Group Version	For if we have become united with [him] in the likeness of his death, we shall be also [in the likeness] of his resurrection; knowing this, that our old man was crucified with [him], that the body of disgrace might be done away, it no longer to serve us as slaves to disgrace; for he who has died is vindicated from disgrace.
English Standard Version	For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. For one who has died has been set free from sin.
Far Above All Translation	For if we have been made of a joint nature <i>in the likeness</i> of his death, then we shall also be in the likeness of his resurrection, knowing this, that our old man was jointly crucified, in order that the body of sin might be put out of action, so that we should no longer serve sin. For he <i>who has</i> died has been cleared of sin.
Green's Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	IF FOR CONJOINED WE HAVE BECOME IN THE LIKENESS OF DEATH, HIS SO ALSO OF HIS RESURRECTION WE SHALL BE; THIS KNOWING, THAT OLD OUR MAN WAS CRUCIFIED WITH [HIM], THAT MIGHT BE ANNULLED THE BODY OF SIN, THAT NO LONGER BE SUBSERVIENT WE TO SIN. HE THAT FOR DIED HAS BEEN JUSTIFIED FROM SIN.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	For* if we have become unified together-with <i>him</i> in the likeness of his death, but also, we will be <i>unified with him in the likeness</i> of the resurrection.

Knowing this, that our old man was crucified together-with *him*, in-order-that the body of sin might be done-away, no longer for us to be enslaved to sin; for\* he who died has been made righteous away from sin.

- New American Standard .
- New European Version .
- New King James Version .
- New Matthew Bible .
- NT (Variant Readings) .
- Niobi Study Bible .
- Numeric New Testament .

For if we have become like-natured with him in the likeness of his: death, we shall yet be also in the likeness of the resurrection; knowing this, that our old: man was crucified with him, that the body of: sin be done away, that we no longer be in bondage to: sin; for who hath died is justified from: sin.

R. B. Thieme, Jr. translation

For if we have become intimately united to the likeness of his death [and we have through retroactive positional truth], not only this, but also we shall be intimately united to the likeness of his resurrection [current positional truth].

Be knowing this, that our old man [OSN] has been co-crucified together with him, in order that the human body with reference to its sin nature might be rendered powerless [inoperative], that we should no longer be slaves to the old sin nature. For he who has died [baptism of the Spirit and resultant retroactive positional truth] has been acquitted [positional deliverance] from the power of the sin nature.

R. B. Thieme, Jr. trans2

For if we have become intimately united to the likeness or copy of the Unique Jesus of Nazareth, The Christ in Hypostatic Union, in unique Substitutionary Spiritual Death, and it is true we have, and not only this but also will we be intimately united with him to the likeness of his resurrection. Intelligently knowing and comprehending, having come to know and to learn again and again from reflection and concentration on the doctrine of positional truth, this that our old man the Old Sin Nature has been crucified together with him, Jesus of Nazareth, The Christ, at Salvation Adjustment to the Justice of God through the Baptism of God the Holy Spirit, in order that the Old Sin Nature at home in the human body might be rendered useless, inoperative, powerless, in order that we should no longer be enslaved to the Old Sin Nature. For you see, it is obvious and you should understand, he who has died, in retroactive identification with Jesus of Nazareth, The Christ in his death, burial, resurrection, ascension and session because of the Baptism of God the Holy Spirit; has been acquitted from the power of the Old Sin Nature.

- Revised Geneva Translation .
- Updated Bible Version 2.17 .
- A Voice in the Wilderness .
- Webster's Translation .
- World English Bible .
- Worrell New Testament .

**The gist of this passage:**

5-7

**Romans 6:5a**

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced /]	<i>if; whether; that; though; suppose; when</i>	conditional conjunction	Strong's #1487



## Romans 6:5a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
Is there a specific meaning for these two particles together? Hebrews 8:7 9:13			
sumphutos (σύμφυτος) [pronounced SOOM-foo-toss]	<i>born together with, of joint origin; connate, congenital, innate, implanted by birth or nature; grown together, united with; kindred; identified with, united with something, growing together with something, intimately united</i>	masculine plural adjective; nominative case	Strong's #4854 hapax legomenon
gínomai ( γίνομαι) [pronounced GHIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	1 <sup>st</sup> person plural, perfect active indicative	Strong's #1096
tō (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
homoiōma (ὁμοίωμα) [pronounced hom-OY-oh-mah]	<i>likeness; a figure, image, representation</i>	masculine singular noun; dative, locative or instrumental case	Strong's #3667
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
thanatos (θάνατος) [pronounced THAH-nah-toss]	<i>death [natural, a penalty, real, figurative, danger, threat, manner of]; physical death; spiritual death; eternal death</i>	masculine singular noun; genitive/ablative case	Strong's #2288
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846

**Translation:** For, if we had become united with [Him] in the likeness of His death,...

Paul continues to consider retroactive positional truth and current positional truth. In retroactive positional truth, we are united with Jesus in similitude of His death. Obviously, we do not physically die; nor do we have anything near the suffering of His death in our lives. Nevertheless, there is some sort of unity that we have with Jesus in His death.

For the first century, for those who were baptized, when they went under the water, they were identifying with the Lord's death and burial. We are recognizing His death and burial; and we are, by God's grace, intimately united with our Lord in His death and burial.

The word *homoíōma* (ὁμοίωμα) [pronounced *hom-OY-oh-mah*] is used because we do not physically die at the point of salvation; and we certainly do not suffer as our Lord suffered. But there is a unity which we have with the likeness of His death.

Romans 6:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i> ]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
tês (τῆς) [pronounced <i>tayc</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
anastasia (ἀνάστασις) [pronounced <i>an-AS-tas-is</i> ]	<i>a standing up again, that is, a resurrection from death; or (figuratively) a (moral) recovery (of spiritual truth); raised to life again, a resurrection, a rise from the dead, that should rise, rising again</i>	feminine singular noun; genitive/ablative case	Strong's #386
esomai (ἔσομαι) [pronounced <i>EHS-om-ahēe</i> ]	<i>future tense of "to be"</i>	1 <sup>st</sup> person plural, future indicative	Strong's #2071 (a form of #1510)

**Translation:** ...but also will we be [united with Him] by the resurrection.

Just as we have died with the Lord or identified with His death and burial; we are also united with Him in the resurrection. That is, we are also raised with Him. This is current positional truth. We have a life after salvation; and this life is intimately united with Him in His resurrection.

Romans 6:5 For, if we had become united with [Him] in the likeness of His death, but also will we be [united with Him] by the resurrection. (Kukis mostly literal translation)

The first half of v. 5 is retroactive positional truth; and the second half of v. 5 is current positional truth.

Romans 6:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
τούτο (τούτο) [pronounced <i>TOO-toh</i> ]	<i>this [thing], that (thing), this one; that (thing)</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #\3778)

Romans 6:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ginōskō (γινώσκω) [pronounced <i>gih-NOH-skoh</i> ]	<i>knowing, learning to know, coming to know, getting a knowledge of; perceiving, feeling; becoming known; understanding, having knowledge of; understanding</i>	masculine plural, present active participle, nominative case	Strong's #1097
hóti (ὅτι) [pronounced <i>HOH-tee</i> ]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
ho (ὁ) [pronounced <i>hoh</i> ]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
palaios (παλαιός) [pronounced <i>pal-ah-YOSS</i> ]	<i>old, ancient, antique; no longer new, worn [out, by use], the worse for wear</i>	masculine singular adjective; nominative case	Strong's #3820
hēmōn (ἡμῶν) [pronounced <i>hay-MOHN</i> ]	<i>us, of us, from us, our, ours</i>	1 <sup>st</sup> person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
anthrōpos (ἄνθρωπος) [pronounced <i>ANTH-row-poss</i> ]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; nominative case	Strong's #444
sustaurōō (συσταυρώω) [pronounced <i>soos-tow-RO-oh</i> ]	<i>to crucify with, to impale in company with (literally or figuratively)</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #4957

**Translation:** *Knowing this, that our old man was crucified [with Him],...*

The Paul specifies that it is our old man that is crucified with the Lord (our sin nature). It is our sin nature which is connected to the Lord's death and burial.

Now, remember the overall context of what Paul is saying. He is talking about sin, and sin in the life of the believer. Recall his original question, *should we just keep on sinning so that there will be more grace as a result?* Well, of course not; and now he looks at this is a different way, using retroactive positional truth and current positional truth to explain.

Just died for all of our sins. We produce sins out from our sin nature (which we still possess), and all of the sins that we have committed and will commit come out from the control of the sin nature. Paul is saying, *your sin nature died with the Lord in the crucifixion*. It is because of the Lord paying for our sins that we will be raised up sinless and without a sin nature; but there is also some application of these truths to our life right now.

*Your sin nature was crucified with the Lord*, is what Paul is saying. What does he mean by this? V. 6b begins to answer that question.

Please see [the Doctrine of the Old Sin Nature](#) (by R. B. Thieme, Jr.), which is in the [Addendum](#).

Romans 6:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
katargeō (καταργέω) [pronounced kaht-ahrg-EH-oh]	<i>to be idle, to render inactive, to be useless, ineffective, to make inoperative; to deprive of power</i>	3 <sup>rd</sup> person singular, aorist passive subjunctive	Strong's #2673
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
sōma (σῶμα) [pronounced SOH-mah]	<i>body, both of man and animals, living or dead; of the planets and other heavenly bodies; group of men, family</i>	neuter singular noun, nominative case	Strong's #4983
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
hamartia (ἁμαρτία, ἡ) [pronounced hahm-ahr-TEE-ah]	<i>sin, transgression, [intentional] failure, aberration [from the truth, or from a law or duty]; wrong, error, mistake, offense, violation [of a divine law]; sin nature; practice of sin; proneness to sin; imputation, guilt or consequences of sin</i>	feminine singular noun, genitive/ablative case	Strong's #266
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588

I believe that this definite article refers back to *of death, from death, by death* from v. 5a.

**Translation:** ...that this body of sin of the [death] might be deprived of [its] power [over us],...

Because the sin nature was crucified with the Lord, this body of sin of death (that is, the sin nature) is not deprived of its power over us.

Do you see how Paul has gone from retroactive positional truth in v. 6a to current positional truth in v. 6b? He did the same thing in v. 5.

Current positional truth, that we are identified with the Lord in His resurrection, ascension and session means that we have a position with Him, and that the sin nature does not have complete power over us as it did prior to salvation.

Romans 6:6c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mêketi (μηκέτι) [pronounced may- KEHT-ee]	<i>any longer, (not) henceforth, hereafter, no henceforward (longer, more, soon), not any more</i>	adverb	Strong's #3371
douleúō (δουλεύω) [pronounced dool- YOO-oh]	<i>to serve, to act as a servant, to be a slave, to be in bondage to</i>	present active infinitive	Strong's #1398
hêmas (ἡμᾶς) [pronounced hay- MASS]	<i>us, to us</i>	1 <sup>st</sup> person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
hamartia (ἁμαρτία, ας, ῆ) [pronounced hahm- ahr-TEE-ah]	<i>sin, transgression, [intentional] failure, aberration [from the truth, or from a law or duty]; wrong, error, mistake, offense, violation [of a divine law]; sin nature; practice of sin; proneness to sin; imputation, guilt or consequences of sin</i>	feminine singular noun, dative, locative or instrumental case	Strong's #266

**Translation:** ...[so that] we no longer in bondage to sin;...

The end result is, we are no longer in bondage to sin (we continue in current positional truth). It is our life on earth which corresponds to current positional truth; and we are not in bondage to sin in this life.

Romans 6:6 **Knowing this, that our old man was crucified [with Him], that this body of sin of the [death] might be deprived of [its] power [over us], [so that] we no longer in bondage to sin;...** (Kukis mostly literal translation)

The sin nature was crucified with Jesus (retroactive positional truth) with the result that our sin nature is deprived of its power over us so that we are no longer in bondage to sin (current positional truth).

Romans 6:7			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063

Romans 6:7			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apothnêskô (ἀποθνήσκω) [pronounced <i>op-ohth-NACE-koh</i> ]	<i>dying [naturally or violently], perishing; used of temporal death, eternal death and the death of plants and animals</i>	masculine singular, aorist active participle, nominative case	Strong's #599
dikaiôô (δικαιῴω) [pronounced <i>dik-ah-YOH-oh</i> ]	<i>to render (declare, determine, acknowledge, make, show or regard as, vindicate as) righteous (just or innocent); to be free, to justify, to be righteous, to show (do) justice; to validate</i>	3 <sup>rd</sup> person singular, perfect passive indicative	Strong's #1344
This verb shows up 14x in the book of Romans.			
apó (ἀπό) [pronounced <i>aw-PO</i> ]; spelled ἄφ' before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
tês (τῆς) [pronounced <i>tayc</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
hamartia (ἁμαρτία, ας, ῆ) [pronounced <i>hahm-ahr-TEE-ah</i> ]	<i>sin, transgression, [intentional] failure, aberration [from the truth, or from a law or duty]; wrong, error, mistake, offense, violation [of a divine law]; sin nature; practice of sin; proneness to sin; imputation, guilt or consequences of sin</i>	feminine singular noun, genitive/ablative case	Strong's #266

**Translation:** ...for the (one) who has died has been made righteous away from the sin [or, has been made free of the sin]. (Kukis mostly literal translation)

In v. 7, we speak of the one who has died who has either been made righteous away from sin; or has been made free from sin. Paul is speaking of us here (not of Jesus) as Jesus does not need to be made righteous away from sin nor does Jesus need to be made free of sin. So, Paul is talking about us; and we are the ones who have died. How on earth have we died? We died with Him in the Lord's crucifixion, death and burial. We are united with Jesus in His death and burial (retroactive positional truth). So this is us that Paul is talking about.

In life, we have been made free from the sin (*sin* in the singular often refers to the sin nature).

Romans 6:7 ...for the (one) who has died has been made righteous away from the sin [or, has been made free of the sin]. (Kukis mostly literal translation)

Romans 6:6–7 Knowing this, that our old man was crucified [with Him], that this body of sin of the [death] might be deprived of [its] power [over us], [so that] we no longer in bondage to sin; for the (one) who has died has been made righteous away from the sin [or, has been made free of the sin]. (Kukis mostly literal translation)

As Paul has done throughout, he reasons from retroactive positional truth to current positional truth. Our old man, the sin nature, has been crucified with Jesus Christ (retroactive positional truth) and we have, as a result, been raised with Christ (current positional truth).

Romans 6:5–7 For, if we had become united with [Him] in the likeness of His death, but also will we be [united with Him] by the resurrection. Knowing this, that our old man was crucified [with Him], that this body of sin of the [death] might be deprived of [its] power [over us], [so that] we no longer in bondage to sin; for the (one) who has died has been made righteous away from the sin [or, *has been made free of the sin*]. (Kukis mostly literal translation)

Romans 6:5–7 For, if we had been united with Him in the likeness of His death, so also will be united with Him in His resurrection. Knowing this, therefore, that our old man was crucified with him, and that this body of sin from Adam's spiritual death might be deprived of its power over us, so that we are no longer in bondage to sin, for the one who has died to sin has been set free from sin. (Kukis paraphrase)

Now, if we died with Christ, we keep on believing that even we will live together with Him. Knowing that Christ, having stood up from deaths, no more will He die, a death of Him no more has dominion [over Him]. For whomever has died to the sin (nature), He has died once (for all), Who now keeps on living. He keeps on living in the God.

Romans  
6:8–10

Now, if we have died with Christ, we keep on believing that we also will live with Him. Knowing that Christ, having been raised from deaths, will never (again) die, [for] death no more has dominion over Him. For He Who died in the [realm of] sin, He died once for all. Now whoever keeps on living, keeps on living by means of [or *for the benefit of*] the God.

Now, if we have positionally died with Christ, then we keep on having faith that we will also live with Him forever. Knowing that Christ, having been raised from deaths, will never again die, for death no longer has dominion over Him. For the One Who died enduring the penalty of sin, died once for all. Therefore, whoever keeps on living on this earth as a believer keeps on living by means of God and for the benefit of God.

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek) Now, if we died with Christ, we keep on believing that even we will live together with Him. Knowing that Christ, having stood up from deaths, no more will He die, a death of Him no more has dominion [over Him]. For whomever has died to the sin (nature), He has died once (for all), Who now keeps on living. He keeps on living in the God.

Complete Apostles Bible But if we died with Christ, we believe that also we should live together with Him, knowing that Christ, having been raised from the dead, no longer dies. Death is no longer master over Him. For what death He died, He died to sin once for all; but what life He lives, He lives to God..

Douay-Rheims 1899 (Amer.) Now, if we be dead with Christ, we believe that we shall live also together with Christ. Knowing that Christ, rising again from the dead, dieth now no more. Death shall no more have dominion over him.

Holy Aramaic Scriptures Original Aramaic NT	For in that he died to sin, he died once: but in that he liveth, he liveth unto God. . If therefore we are dead with The Messiah, let us believe that we shall live with The Messiah.* For we know that The Messiah arose from the place of the dead and he shall not die again, and death has no authority over him. For he who died to sin, died one time, and because he lives, he is living to God. .
Lamsa Peshitta (Syriac)	.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	But if we are dead with Christ, we have faith that we will be living with him; Having knowledge that because Christ has come back from the dead, he will never again go down to the dead; death has no more power over him. For his death was a death to sin, but his life now is a life which he is living to God.
Bible in Worldwide English	If we have died with Christ, we believe that we will also live with him. We know that Christ was raised from death and will not die again. Death has no power over him any more. He died. And he died once for all time, so that people would stop their wrong ways. But now he lives. And he lives for God.
Easy English Easy-to-Read Version–2008	. If we died with Christ, we know that we will also live with him. Christ was raised from death. And we know that he cannot die again. Death has no power over him now. Yes, when Christ died, he died to defeat the power of sin one time--enough for all time. He now has a new life, and his new life is with God.
God's Word™	When he died, he died once and for all to sin's power. But now he lives, and he lives for God. So consider yourselves dead to sin's power but living for God in the power Christ Jesus gives you. Therefore, never let sin rule your physical body so that you obey its desires.
Good News Bible (TEV)	Since we have died with Christ, we believe that we will also live with him. For we know that Christ has been raised from death and will never die again---death will no longer rule over him. And so, because he died, sin has no power over him; and now he lives his life in fellowship with God.
J. B. Phillips <i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version Contemporary English V.	. As surely as we died with Christ, we believe we will also live with him. We know that death no longer has any power over Christ. He died and was raised to life, never again to die. When Christ died, he died for sin once and for all. But now he is alive, and he lives only for God.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.



The Passion Translation	And if we were co-crucified with the Anointed One, we know that we will also share in the fullness of his life. And we know that since the Anointed One has been raised from the dead to die no more, his resurrection life has vanquished death and its power over him is finished. For by his sacrifice he died to sin's power once and for all, but he now lives continuously for the Father's pleasure.
Plain English Version UnfoldingWord Simplified T.	. Since God views us as having died together with the Messiah when he died, we believe that we will also live with him. We know that since God enabled the Messiah to live again after he died, the Messiah will never die again. Nothing will ever be able to make him die again. When he died, he went free from our sinful world, and he will never die again; but because he lives again, he lives in order to serve God.
Williams' New Testament	So if we died with Christ, we believe that we shall also live with Him, for we know that Christ, who once was raised from the dead, will never die again; death has no more power over Him. For by the death He died He once for all ended His relation to sin, and by the life He now is living He lives in unbroken relation to God.

### Partially literal and partially paraphrased translations:

American English Bible Beck's American Translation Breakthrough Version	. . . If we died together with <i>the</i> Anointed King, we trust that we also will live together with Him realizing that <i>the</i> Anointed King who got up from <i>the</i> dead no longer dies. Death is no longer a master of Him. You see, <i>the death</i> that He died to the sin, He died all at once, but <i>the life</i> that He lives, He is living for God.
Common English Bible Len Gane Paraphrase	. Now if we died along with Christ, we believe that we will also live with him. We know that Christ, having been raised from the dead, dies no more. Death doesn't rule over him any more in that he died, [and] he died for sin only once, but in that he lives, he lives for God.
A. Campbell's Living Oracles	Moreover, if we have died with Christ, we believe that we shall also live with him. Knowing that Christ, having been raised from the dead, dies not again; death has no longer dominion over him: for that he has died, he has died for sin once: but that he lives, he lives for God.
New Advent (Knox) Bible NT for Everyone 20 <sup>th</sup> Century New Testament	. . . And our belief is, that, as we have shared Christ's Death, we shall also share his Life. We know, indeed, that Christ, having once risen from the dead, will not die again. Death has power over him no longer. For the death that he died was a death to sin, once and for all. But the Life that he now lives, he lives for God.

### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version Berean Study Bible Christian Standard Bible Conservapedia Translation Revised Ferrar-Fenton Bible Free Bible Version	. . . . . . . . . Since we died with Christ, we have confidence that we will also live with him, for we know that because Christ has been raised from the dead he won't ever die, because death has no longer any power over him. In dying, he died to sin once and for all, but now he lives, and he lives for God!
International Standard V	Now if we have died with the Messiah, [Or Christ] we believe that we will also live with him, for we know that the Messiah, [Or Christ] who was raised from the dead, will

never die again; death no longer has mastery over him. For when he died, he died once and for all as far as sin is concerned. But now that he is alive, he lives for God. In the same way, you too must continually consider yourselves dead as far as sin is concerned, but living for God through the Messiah [Or Christ] Jesus. [Other mss. read the Messiah Jesus our Lord] v. 11 is included for context.

Lexham Bible	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	. Reign
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	. authority
Urim-Thummim Version	Now if we are dead with Christ, we believe that we will also live with him: Knowing that Christ being resurrected from the dead dies no more; death has no more influence over him. For in that he died, he died to sin once: but in that he lives, he lives through Elohim.
Weymouth New Testament	But, seeing that we have died with Christ, we believe that we shall also live with Him; because we know that Christ, having come back to life, is no longer liable to die. Death has no longer any power over Him. For by the death which He died He became, once for all, dead in relation to sin; but by the life which He now lives He is alive in relation to God.
Wikipedia Bible Project	But if we died with Christ, we have confidence that we will also live with him, for we know that since Christ has been raised from the dead he will not ever die, because death has no control over him any more. In dying, he died to sin just once, but in living he lives—he lives to God!
Worsley's New Testament	.

### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	.

### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	.
Hebraic Roots Bible	But if we died with Messiah, we believe that also we shall live with Him, knowing that Messiah being raised from the dead, dies no more; death no longer has dominion over Him. For in that He died, He died to sin once for all; but in that He lives, He lives to YAHWEH.
Holy New Covenant Trans.	Since we died with Christ, we believe that we will also live with him. You know that Christ was raised from death, never to die again — death does not rule over him anymore! This was the type of death he died: he died for sin, once for all time, but the kind of life that he now lives is for God.
The Scriptures 2009	.
Tree of Life Version	.

### **Weird English, Old English, Anachronistic English Translations:**

Accurate New Testament	...if but [We] die with christ [We] believe for and [We] will live (together) [with] him Having Seen for Christ Being Raised from [men] dead no more dies Death him no more rules which for [He] dies [by] the offense [He] dies once which but [He] lives [He] lives [for] the god...
Alpha & Omega Bible	NOW IF WE HAVE DIED WITH CHRIST, WE BELIEVE THAT WE SHALL ALSO LIVE WITH HIM, KNOWING THAT CHRIST, HAVING BEEN RAISED FROM THE DEAD, IS NEVER TO DIE AGAIN; DEATH NO LONGER IS MASTER OVER HIM. FOR THE DEATH THAT HE DIED, HE DIED TO SIN ONCE FOR ALL; BUT THE LIFE THAT HE LIVES, HE LIVES TO THEOS ( <i>The Alpha &amp; Omega</i> ).
Awful Scroll Bible	Moreover, if we died-away with the Anointed One, we confide certainly-of-which we will also live-with Him, having perceived certainly-of-which, the Anointed One being rose up out of the dead, dies-away yet no-longer; death no-longer dominates over Him. For in He died-away, He died-away to missing-the-mark over-against-once, but in that He lives, He Lives to God.
Concordant Literal Version	Now if we died together with Christ, we believe that we shall be living together with Him also, having perceived that Christ, being roused from among the dead, is no longer dying. Death is lording it over Him no longer, for in that He died, He died to Sin once for all time, yet in that He is living, He is living to God."
exeGeses companion Bible	And if we die with Messiah, we trust to also co-live with him: knowing that Messiah, raised from the dead, dies no more; death overlords him no more. For in that he died, he died to sin once: but in that he lives, he lives to Elohim.
God's Truth (Tyndale) Orthodox Jewish Bible	. But if we have died with Moshiach, we believe that we shall also live with him, Having da'as that Moshiach, having been given the Techiyah (Resurrection) from the Mesim (Dead ones), no longer dies, Mavet (death) and Histalkus no longer exercise control over him. For the Mavet Moshiach died, he died to Chet (sin) once and for all; but the Chayyim Moshiach lives, he lives to Hashem.
Rotherham's Emphasized B.	Now <if we have died together with Christ> we believe that we shall also live together with him; Knowing that <[Christ] having been raised from among the dead>  no more  dieth,—   Death     over him    no more  hath lordship,— For <in that he died>   unto sin   died he  once for all , But <in that he liveth> he liveth unto God.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. Now if we have died with Christ [ <i>i.e., to the practice of sin</i> ], we believe we will also live with Him. [ <i>Note: This "living" probably refers to our spiritual relationship with Him during our Christian life</i> ]. We know that Christ was raised from the dead, never to die again, because death does not have control over Him any longer. For [ <i>in</i> ] the death He experienced, He died to sin [ <i>i.e., to remove sin</i> ] once for all. But the life that He [ <i>now</i> ] lives, He lives [ <i>fully</i> ] for God.
Brodie's Expanded Trans.	Now since we have died together with Christ [retroactive positional truth], we should also understand that we will live in association with Him [current positional truth], Knowing that Christ, having been raised from deaths [both spiritual & physical deaths], can never die again, death no longer ruling [having dominion over] Him.

The Expanded Bible  
Jonathan Mitchell NT

For that which He died, He died for sin once and for all [one time only, never again]; but that which He lives [in hypostatic union], He lives for God .

.  
Now since we died (or: if we die) together with Christ, we are continuously believing (relying; trusting) that we shall also continue living together in Him (by Him; for Him; to Him; with Him),  
having seen and thus knowing and perceiving that Christ, being aroused and raised forth from out of the midst of dead folks, is no longer dying. His death is no longer exercising ownership (or: Death is no longer being lord or exerting mastery pertaining to Him; or: Death, from Him, is no longer functioning as a lord),  
for what He died (or: You see, [the death] which He died), He died for the Sin (or: by the Failure; in the deviation; to the Sin; with the Error) once for all [time] (or: at once and only once); yet what He lives (or: Yet [the life] which He continues to live), He continues living in God (for God; to God; by God; with God).

P. Kretzmann Commentary  
Syndein/Thieme  
Translation for Translators  
The Voice

### Bible Translations with Many Footnotes:

Lexham Bible

Now if we died with Christ, we believe that we will also live with him, knowing that Christ, because he [\*Here “because ” is supplied as a component of the participle (“has been raised”) which is understood as causal] has been raised from the dead, is going to die no more, death no longer being master over him. For that death he died, he died to sin once and never again, but that life he lives, he lives to God. So also you, consider yourselves to be dead to sin, but alive to God in Christ Jesus. V. 11 is included for context.

NET Bible®  
New American Bible (2011)  
The Passion Translation  
Rotherham’s Emphasized B.  
The Spoken English NT

.  
And if we died with Christ, then we believe that we’re going to live with him too. We know that Christ has risen from among the dead-and he’s never going to die again. Death is no longer his master. When he died, he died once for all to deal with sin. But now that he lives, he lives for God.<sup>b</sup>

b. Lit. “As for the fact that he died, he died once for all to sin; as for the fact that he lives, he lives to God.”

Wilbur Pickering’s New T.

.  
Now since we died with Christ, we believe that we will also live with Him, knowing that Christ, having been raised from the dead, cannot die again;<sup>5</sup> death can no longer master Him—the death He died He died to sin once for all, while the life He lives He lives to God. Thus you also, consider yourselves to be dead indeed to the sin, but alive to God in Christ Jesus our Lord.<sup>6</sup> v. 11 is included for context.

(5) No one kills Jesus twice. Consider Hebrews 6:4-6: “Because, it is impossible to bring back into repentance those who were once for all enlightened, who have partaken of the heavenly gift and were made sharers in the Holy Spirit, 5 who have experienced God’s good event and capabilities of the coming age, 6 and yet have fallen away—they would be crucifying the Son of God all over again, just for themselves, holding Him up to contempt.” No amount of theological shifting and squirming can nullify the plain meaning of verse 6. The only way to crucify Jesus again is if you have already done so once before. No one is going to kill Jesus twice; if the first time wasn’t good enough for you, you’ve had it! As He Himself said in John 10:17-18: “Therefore my Father loves me, because I lay down my life that I may take it again. No one takes it from me, but I lay it down of myself. I have

power to lay it down, and I have power to take it again.” He laid it down once, freely, but that’s all.

(6) Some 3.5% of the Greek manuscripts omit “our Lord”, to be followed by NIV, NASB, TEV, LB, etc.—an inferior proceeding.

WEB — Messianic Edition .

### Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation . But if we died with Christ, we believe that we will also live together with Him, knowing that Christ, having been raised up from [the] dead, no longer dies; death no longer exercises lordship over Him. For what [death] He died, He died once for all [time] to sin, but what [life] He lives, He lives to God.

Berean Literal Bible .

Bill Puryear translation .

Now if we died with Christ and we have, we believe that we shall also live with Him, knowing that because Christ has been raised from the dead, He can never die. Death is no longer master over Him. For that [spiritual death] which He died, He died once for all time with reference to sin; but that [resurrection life] which He lives, He lives with reference to the God.

C. Thomson updated NT .

Charles Thomson NT .

Context Group Version .

mastery  
But if we died with the Anointed, we trust that we shall also live with him; knowing that the Anointed being raised from the dead dies no more; death no more has dominion over him. For the death that he died, he died to disgrace once: but the life that he lives, he lives to God.

English Standard Version .

Far Above All Translation .

So if we died with Christ, we believe we shall also live with him, knowing that Christ, having been raised from *the* dead, no longer dies: death no longer has dominion over him. For *as regards the fact that* he died, he died to sin once and for all, but *as regards the fact that* he is alive, he is alive to God.

Green’s Literal Translation .

James Allen translation .

Legacy Standard Bible .

Literal New Testament .

Literal Standard Version .

Modern English Version .

New American Standard .

New European Version .

New King James Version .

New Matthew Bible .

NT (Variant Readings) .

Niobi Study Bible .

R. B. Thieme, Jr. translation .

Now if we have died with Christ [and we have], we also believe that we shall live in association with Him [= current positional truth].  
Knowing that because Christ has been raised from the deaths he can never die; physical death is no longer master or lord over him.  
For the death [spiritual] that he [Christ] has died, He died once for all with reference to the sin nature; but the resurrection life which He lives, He lives with reference to the God.

R. B. Thieme, Jr. trans2 .

But if we have positionally retroactively from the Baptism of God the Holy Spirit died being identified with Christ in deaths and burial, and it is true we have, we also believe that we shall also live in association with him. Thoroughly knowing being totally inculcated from consistent Perception, Cognition, Inculcation & Metabolization of Bible Doctrine that because Christ in Hypostatic Union has been raised from

spiritual and physical deaths He can never die nor be subject to any death; physical death is no longer master or Lord over him. For the Spiritual Death which he has died, being judged for our judicially imputed sins, he died once for all with reference to the Old Sin Nature, but the life which he lives he lives, from his resurrection into the eternal future, with reference to the God the Father.

Revised Geneva Translation .  
 Updated Bible Version 2.17 .  
 A Voice in the Wilderness .  
 Webster's Translation .  
 World English Bible .  
 Worrell New Testament .

### The gist of this passage:

8-10

#### Romans 6:8a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced I]	<i>if; whether; that; though; suppose; when</i>	conditional conjunction	Strong's #1487
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
apothnêskô (ἀποθνήσκω) [pronounced op-ohth-NACE-koh]	<i>to die [naturally or violently], to perish; used of temporal death, eternal death and the death of plants and animals</i>	1 <sup>st</sup> person plural, aorist active indicative	Strong's #599
sun (σύν) [pronounced soon]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5547

**Translation:** Now, if we have died with Christ,...

Paul continues using logic, and one thing leads to the next. He has established that we have died with Christ. That is, through retroactive positional truth, we died with Jesus Christ. That is an established fact for the believers in Rome.

#### Romans 6:8b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pisteúô (πιστεύω) [pronounced pis-TOO-oh]	<i>to believe; to think to be true, to be persuaded of, to place confidence in; to put trust in; to commit to</i>	1 <sup>st</sup> person plural, present active indicative	Strong's #4100
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754

Romans 6:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
suzáō (συζάω) [pronounced <i>sood-ZAH-oh</i> ]	<i>to live with, to live together with one; of physical life on earth; to live a new life in union with Christ, that is, dedicated to God; to co-survive</i>	1 <sup>st</sup> person plural, future active indicative	Strong's #4800
autō (αὐτῷ) [pronounced <i>ow-TOH</i> ]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

**Translation:** ...we keep on believing that we also will live with Him.

Paul goes to the next logical conclusion, which is, we keep on having faith that we will live with Jesus Christ in eternity. So we go from retroactive positional truth to the period of life about which we know very little, that we will spend eternity future with the Lord of Lords.

Romans 6:8 **Now, if we have died with Christ, we keep on believing that we also will live with Him.** (Kukis mostly literal translation)

Romans 6:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eidō (εἶδω) [pronounced <i>Ī-doh</i> ]	<i>seeing, having seen, perceiving, observing, discerning, knowing; passive/middle: having seen, having been seen, coming to know, being discerned</i>	masculine plural, perfect active participle; nominative case	Strong's #1492
hóti (ὅτι) [pronounced <i>HOH-tee</i> ]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
Christos (χριστός) [pronounced <i>krees-TOHSS</i> ]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; nominative case	Strong's #5547
egeirō (ἐγείρω) [pronounced <i>ehg-Ī-row</i> ]	<i>being awoken (transitively or intransitively), waking [rousing] [up] (literally from sleep, from sitting or lying, from disease, from death; or figuratively from obscurity, inactivity, ruins, nonexistence): lifting (up), raising (again, up), rearing up, arising (again, up), standing, taking up</i>	masculine singular, aorist passive participle, nominative case	Strong's #1453

Romans 6:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
nekroi (νεκροί) [pronounced nehk-ROY]	<i>deaths, dead ones (actually or spiritually), deceased ones; corpses</i>	masculine plural adjective; genitive/ablative case	Strong's #3498
oukéti (οὐκέτι) [pronounced ook-EHT-ee]	<i>no more, no longer, no further; not as yet (now), now no more (not), yet (not)</i>	adverb	Strong's #3765
apothnêskō (ἀποθνήσκω) [pronounced op-ohth-NACE-koh]	<i>to die [naturally or violently], to perish; used of temporal death, eternal death and the death of plants and animals</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #599

**Translation:** Knowing that Christ, having been raised from deaths, will never (again) die,...

We know that Jesus Christ, having been raised from deaths (from spiritual death and from physical death), that He will never die again. That would be entirely illogical for Jesus to die a second time.

Romans 6:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
thanatos (θάνατος) [pronounced THAH-nah-toss]	<i>death [natural, a penalty, real, figurative, danger, threat, manner of]; physical death; spiritual death; eternal death</i>	masculine singular noun; nominative case	Strong's #2288
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846
oukéti (οὐκέτι) [pronounced ook-EHT-ee]	<i>no more, no longer, no further; not as yet (now), now no more (not), yet (not)</i>	adverb	Strong's #3765
kurieúō (κυριεύω) [pronounced ko-ree-YOO-oh]	<i>to rule; to be master of, to have dominion over, to lord, to be lord of, to exercise lordship over, to exercise influence upon, to have power over</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #2961

**Translation:** ...[for] death no more has dominion over Him.

Jesus will not die a second time because death does not have dominion over Him.

Now, if death no longer has dominion over Jesus Christ; and we are in Christ, then death does not have dominion over us. Now, we will die—every single one of us, if the rapture does not take place—but we are not under the



dominion of death because we are in Christ. We will die when God chooses for us to die; and this death is a promotion, not a punishment or an end (except, of course, if we suffer the sin unto death).

Romans 6:9 **Knowing that Christ, having been raised from deaths, will never (again) die, [for] death no more has dominion over Him.** (Kukis mostly literal translation)

Romans 6:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὃ) [pronounced hoh]	whom, which, what, that; to whom, to that, whose, whomever	neuter singular relative pronoun; accusative case	Strong's #3739
gár (γάρ) [pronounced gahr]	for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet	postpositive explanatory particle	Strong's #1063
apothnêskô (ἀποθνήσκω) [pronounced op-ohth-NACE-koh]	to die [naturally or violently], to perish; used of temporal death, eternal death and the death of plants and animals	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #599
tê (τῇ) [pronounced tay]	to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
hamartia (ἁμαρτία, ας, ῆ) [pronounced hahm-ahr-TEE-ah]	sin, transgression, [intentional] failure, aberration [from the truth, or from a law or duty]; wrong, error, mistake, offense, violation [of a divine law]; sin nature; practice of sin; proneness to sin; imputation, guilt or consequences of sin	feminine singular noun, dative, locative or instrumental case	Strong's #266
apothnêskô (ἀποθνήσκω) [pronounced op-ohth-NACE-koh]	to die [naturally or violently], to perish; used of temporal death, eternal death and the death of plants and animals	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #599
ephapax (ἐφάπαξ) [pronounced ehf-AP-ax]	once, at once; all at once; once for all; upon one occasion (only)	adverb	Strong's #2178

**Translation:** For He Who died in the [realm of] sin, He died once for all.

Jesus, when on the cross, paid for the sins of all mankind; those which had taken place and all those which will come in the future. Jesus will not have to die again.

All of those believers in Rome, even though they have heard about Jesus Christ after the crucifixion, are still saved. When Jesus died for all, that included them. In fact, that included me, writing about these things over 2000 years later.

Romans 6:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὅ) [pronounced hoh]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	neuter singular relative pronoun; accusative case	Strong's #3739
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
zaô (ζάω) [pronounced DZAH-oh]	<i>to live, to be alive; to enjoy life; to breathe, to have soul life</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #2198
zaô (ζάω) [pronounced DZAH-oh]	<i>to live, to be alive; to enjoy life; to breathe, to have soul life</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #2198
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316

**Translation:** Now whoever keeps on living, keeps on living by means of [or for the benefit of] the God. (Kukis mostly literal translation)

Now, we are the ones who keep on living, and we keep on living by means of God and for the benefit of God. This is because we have been purchased off the slave market of sin by the blood of His Son.

Romans 6:10 He Who died in the [realm of] sin, He died once for all. Now whoever keeps on living, keeps on living by means of [or for the benefit of] the God. (Kukis mostly literal translation)

Romans 6:8–10 Now, if we have died with Christ, we keep on believing that we also will live with Him. Knowing that Christ, having been raised from deaths, will never (again) die, [for] death no more has dominion over Him. For He Who died in the [realm of] sin, He died once for all. Now whoever keeps on living, keeps on living by means of [or for the benefit of] the God. (Kukis mostly literal translation)

Romans 6:8–10 Now, if we have positionally died with Christ, then we keep on having faith that we will also live with Him forever. Knowing that Christ, having been raised from deaths, will never again die, for death no longer has dominion over Him. For the One Who died enduring the penalty of sin, died once for all. Therefore, whoever keeps on living on this earth as a believer keeps on living by means of God and for the benefit of God. (Kukis paraphrase)

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Throughout the Christian life, there is a war between your human spirit and the sin nature. One must be dominant and the other one must be dormant at any given time. You do not have your human spirit working at 50% capacity and your sin nature working at 50%, each one struggling to reach 51% or better. Either your human spirit is

dominant (which means that you are in fellowship with God and filled with the Spirit); or your sin nature is in charge, and you are subject to its lusts and desires.

*Rebound* is a theological term from R. B. Thieme, Jr. which is a technique or a mechanic. The rebound technique is described in 1John 1:9: **If we confess (admit, name) our sins, He [God the Father] is faithful [He does it every time] and just [God does not violate His justice] to forgive us our sins [the ones that we name] and to cleanse us from all unrighteousness [whatever sins we do not name].** 1John 1:9 gives us the mechanics of rebound; Romans 6:11–14 give us the principles behind rebound.

**So even you (all) count yourselves to keep on being dead (ones) truly to sin, now living to God in Christ Jesus. So let not reign the sin in the mortal body in order to listen to the desires of it. And do not presents the members of yours [as] instruments of injustice to sin, but present yourselves to God, as it were, out from deaths, living; and [present] the limbs of you (all) for tools of righteousness to the God. For the sin of you (all) will not rule, for you will not keep on being under the law but under grace.**

Romans  
6:11–14

**So you (all) also consider yourselves to keep on being truly dead to the sin (nature), [as you are] now living to God in Christ Jesus. So do not let the sin (nature) reign in [your] mortal body that [you] pay heed to its lusts. And do not present your members for sin [as] instruments of unrighteousness, but (instead) present yourselves to God, as it were, out from deaths [and] living [the spiritual life]. Therefore, [present] your limbs for tools of righteousness to God. For your sin [nature] [should] not rule [over you], for you see, you do not keep on being under the law, but [you keep on being] under grace.**

**So also consider yourselves as being truly dead to sin, because you are now living to God in Christ Jesus. Therefore, do not let the sin nature reign in your mortal body so that you constantly obey its lusts. And do not present your members to sin as instruments of unrighteousness, but instead present yourselves to God, as it were, out from deaths and living the spiritual life. Therefore, present your members to be tools of righteousness to God. Listen, your sin nature should not rule over you, for you see, you are not under the law, but you keep on being under grace.**

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek) **So even you (all) count yourselves to keep on being dead (ones) truly to sin, now living to God in Christ Jesus. So let not reign the sin in the mortal body in order to listen to the desires of it. And do not presents the members of yours [as] instruments of injustice to sin, but present yourselves to God, as it were, out from deaths, living; and [present] the limbs of you (all) for tools of righteousness to the God. For the sin of you (all) will not rule, for you will not keep on being under the law but under grace.**

Complete Apostles Bible **Likewise you also, consider yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord. Therefore do not let sin reign in your mortal body, that you should obey it in its lusts, nor present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God.**

Douay-Rheims 1899 (Amer.) **For sin shall not be master over you, for you are not under law but under grace. So do you also reckon that you are dead to sin, but alive unto God, in Christ Jesus our Lord. Let not sin therefore reign in your mortal body, so as to obey the lusts thereof.**

Neither yield ye your members as instruments of iniquity unto sin: but present yourselves to God, as those that are alive from the dead; and your members as instruments of justice unto God.

For sin shall not have dominion over you: for you are not under the law, but under grace.

Holy Aramaic Scriptures  
Original Aramaic NT

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In this way also consider yourselves that you are dead to sin and that you are living to God in Our Lord Yeshua The Messiah.

Sin shall not therefore reign in your dead body so that you shall obey its desires, Neither shall you present your members as weapons of evil for sin, but present yourselves to God as people who are alive from the dead and your members shall be weapons for the righteousness of God.

And sin has no authority over you, for you are not under The Written Law, but under grace.

Lamsa Peshitta (Syriac)

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Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English

Even so see yourselves as dead to sin, but living to God in Christ Jesus.

For this cause do not let sin be ruling in your body which is under the power of death, so that you give way to its desires;

And do not give your bodies to sin as the instruments of wrongdoing, but give yourselves to God, as those who are living from the dead, and your bodies as instruments of righteousness to God.

For sin may not have rule over you: because you are not under law, but under grace.

Bible in Worldwide English

So you also must think you are dead, and stop your wrong ways. And you must think you are living for God along with Christ Jesus our Lord.

Do not let wrong things rule over your bodies that are going to die. Do not do the things your bodies want.

Do not use your bodies to do wrong things. But give yourselves to God like men who have been raised from death to life. Give your bodies to God and use them to do good things.

Wrong ways will not be your masters. The law does not rule over you now, but Gods loving kindness rules over you.

Easy English

Easy-to-Read Version–2008

.  
In the same way, you should see yourselves as being dead to the power of sin and alive for God through Christ Jesus. But don't let sin control your life here on earth.

You must not be ruled by the things your sinful self makes you want to do. Don't offer the parts of your body to serve sin. Don't use your bodies to do evil, but offer yourselves to God, as people who have died and now live. Offer the parts of your body to God to be used for doing good. Sin will not be your master, because you are not under law. You now live under God's grace.

God's Word™

So consider yourselves dead to sin's power but living for God in the power Christ Jesus gives you. Therefore, never let sin rule your physical body so that you obey its desires. Never offer any part of your body to sin's power. No part of your body should ever be used to do any ungodly thing. Instead, offer yourselves to God as people who have come back from death and are now alive. Offer all the parts of your body to God. Use them to do everything that God approves of. Certainly, sin shouldn't have power over you because you're not controlled by laws, but by God's favor.

Good News Bible (TEV) In the same way you are to think of yourselves as dead, so far as sin is concerned, but living in fellowship with God through Christ Jesus. Sin must no longer rule in your mortal bodies, so that you obey the desires of your natural self. Nor must you surrender any part of yourselves to sin to be used for wicked purposes. Instead, give yourselves to God, as those who have been brought from death to life, and surrender your whole being to him to be used for righteous purposes. Sin must not be your master; for you do not live under law but under God's grace.

J. B. Phillips .

*The Message* .

NIRV .

New Life Version .

Radiant New Testament .

New Simplified Bible .

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version .

Contemporary English V. In the same way, you must think of yourselves as dead to the power of sin. But Christ Jesus has given life to you, and you live for God. Don't let sin rule your body. After all, your body is bound to die, so don't obey its desires or let any part of it become a slave of evil. Give yourselves to God, as people who have been raised from death to life. Make every part of your body a slave that pleases God. Don't let sin keep ruling your lives. You are ruled by God's kindness and not by the Law.

Goodspeed New Testament .

The Living Bible .

New Berkeley Version .

New Living Translation .

The Passion Translation .

So let it be the same way with you! Since you are now joined with him, you must continually view yourselves as dead and unresponsive to sin's appeal while living daily for God's pleasure in union with Jesus, the Anointed One. Sin is a dethroned monarch; so you must no longer give it an opportunity to rule over your life, controlling how you live and compelling you to obey its desires and cravings. So then, refuse to answer its call to surrender your body as a tool for wickedness. Instead, passionately answer God's call to keep yielding your body to him as one who has now experienced resurrection life! You live now for his pleasure, ready to be used for his noble purpose. Remember this: sin will not conquer you, for God already has! You are not governed by law but governed by the reign of the grace of God.

Plain English Version .

UnfoldingWord Simplified T. In the same way, you must view yourselves as God views you: You are dead people, unable to sin any longer; but you are also living people, living to serve God and joined to the Messiah Jesus. So when you want to sin, do not allow yourselves to do what you want. Remember that your body will die one day. Do not use any part of your body to do anything wicked. Instead, present yourselves to God as people who are now alive after belonging to the realm of the dead. Use every part of your body for God. Allow him to use you to do righteous things. When you desire to sin, do not do it! The laws that God gave Moses did not enable you to stop sinning. But now God controls you and kindly helps you not to sin.

Williams' New Testament .

So you too must consider yourselves as having ended your relation to sin but living in unbroken relation to God. Accordingly, sin must not continue to reign over your mortal bodies, so as to make you continue to obey their evil desires, and you must stop offering to sin the parts of your bodies as instruments for wrongdoing, but you must once for all offer yourselves to God as persons raised from the dead to live on perpetually, and once for all offer the parts of your bodies to God as instruments for

right-doing. For sin must not any longer exert its mastery over you, for now you are not living as slaves to law but as subjects to God's favor.

### Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	This is how you also must consider yourselves to certainly be dead <i>people</i> to the sin, but living for God in <i>the</i> Anointed King Jesus. So the sin must not be a king in your dying body for the "to be obeying its desires" <i>part</i> . Neither offer your body parts to be weapons of <i>the</i> wrong way, to the sin, but offer yourselves to God (as if being alive from <i>the</i> dead) and your body parts to be weapons of <i>the</i> right way, to God. You see, sin won't be a master of you <i>all</i> ; for you aren't under <i>the</i> law, but under generosity.
Common English Bible	.
Len Gane Paraphrase	So in this way regard yourselves to be truly dead to sin, but alive to God through Jesus Christ our Lord. Therefore sin must not rule your mortal body by obeying its evil desires. And do not present all the your body parts [to be] unrighteous tools for sin, but present yourselves to God as those who are alive from the dead, and all your body parts [to be] righteous tools for God. For sin will not have power over you, for you are not under the law but under grace.
A. Campbell's Living Oracles	So reckon yourselves also dead, indeed, to sin; but alive to God, by Jesus Christ. Let not sin, therefore, reign in your mortal body, by obeying it. Neither present your members as instruments of unrighteousness, to sin; but present yourselves to God, as alive from the dead; and your members as instruments of righteousness, to God. Besides, sin shall not have dominion over you: for you are not under law, but under favor.
New Advent (Knox) Bible	.
NT for Everyone	.
20 <sup>th</sup> Century New Testament	So let it be with you-regard yourselves as dead to sin, but as living for God, through union with Christ Jesus. Therefore do not let Sin reign in your mortal bodies and compel you to obey its cravings. Do not offer any part of your bodies to Sin, in the cause of unrighteousness, but once for all offer yourselves to God (as those who, though once dead, now have Life), and devote every part of your bodies to the cause of righteousness. For Sin shall not lord it over you. You are living under the reign, not of Law, but of Love.

### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	In just the same way you should consider yourselves dead to sin, but alive to God through Christ Jesus. Don't let sin have control over your mortal body, don't give in to its temptations, and don't use any parts of your body as evil tools of sin. Instead dedicate yourselves to God as those who have been brought back from death to life, and use all parts of your body as tools to do something good for God. Sin won't rule over you, because you're not under law but under grace.
International Standard V	Therefore, do not let sin rule your mortal bodies so that you obey their desires. Stop offering [Or Don't offer] the parts of your body [Lit. your members] to sin as instruments of unrighteousness. Instead, offer yourselves to God as people who have been brought from death to life and the parts of your body [Lit. your members] as

instruments of righteousness to God. For sin will not have mastery over you, because you are not under Law but under grace. Therefore do not let sin reign in your mortal body, so that you obey its desires, and do not present your members to sin as instruments of unrighteousness, but present yourselves to God as those who are alive from the dead, and your members to God as instruments of righteousness. For sin will not be master over you, because you are not under law, but under grace. V. 11 was placed with the previous passage for context.

Montgomery NT

Even so count yourselves also to be dead unto sin, but alive unto God in Christ Jesus. Therefore let not sin rule as king in your mortal body, compelling you to obey its lusts. Do not continue to present any part of your body to sin to be used as a weapon of unrighteousness. On the contrary, be presenting yourselves to God, as alive from the dead, and the various parts of your bodies to be used as weapons of righteousness. For sin shall not lord it over you; for you are not under the rule of law, but under the rule of grace.

NIV, ©2011

Riverside New Testament  
Leicester A. Sawyer's NT  
The Spoken English NT

In the same way, you should regard yourselves as dead in relation to sin, but as alive in relation to God in Christ Jesus. So don't let sin rule in your mortal bodies. Don't obey its lusts. And don't offer the parts of your body to sin so that it can use them as weapons of wrongdoing. Instead, present yourselves to God—just as if you had come alive from among the dead. And offer the parts of your bodies to God as weapons for right living: sin is not going to be your master, because you're not subject to law, but to grace.

UnfoldingWord Literal Text  
Urim-Thummim Version

Likewise reckon also yourselves to be dead indeed to sin, but alive to Elohim through Jesus Christ our LORD. Let not sin therefore reign in your mortal body, that you should obey it in the lusts of it. Neither yield yourselves members as instruments of unrighteousness to sin: but yield yourselves to Elohim, as those that are alive from the dead, and your members as instruments of righteousness to Elohim. Because sin will not have dominion over you, because you are not under the Law, but under Grace.

Weymouth New Testament

In the same way you also must regard yourselves as dead in relation to sin, but as alive in relation to God, because you are in Christ Jesus. Let not Sin therefore reign as king in your mortal bodies, causing you to be in subjection to their cravings; and no longer lend your faculties as unrighteous weapons for Sin to use. On the contrary surrender your very selves to God as living men who have risen from the dead, and surrender your several faculties to God, to be used as weapons to maintain the right. For Sin shall not be lord over you, since you are subjects not of Law, but of grace.

Wikipedia Bible Project

So now you should consider yourselves to be dead to sin, but alive to God in Christ Jesus. So do not let sin have control over your dying body, subject to its desires, and do not use the different parts of your body for sinful purposes as tools of evil. Instead dedicate yourselves to God, as people risen from the dead, and use the parts of your body as tools for doing what is right for God. Sin shall not rule over you, because you are not under law but under grace.

Worsley's New Testament

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### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988) .  
The Heritage Bible .  
New American Bible (2011) .  
New Catholic Bible .

New Jerusalem Bible .  
 NRSV (Anglicized Cath. Ed.) .  
 Revised English Bible–1989 .

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible .  
 Hebraic Roots Bible

So also you count yourselves to be truly dead to sin, but alive to YAHWEH in Yahshua, Messiah our Master. Then do not let sin reign in your mortal body, to obey it in its lusts. Neither present your members as instruments of unrighteousness to sin, but present yourselves to YAHWEH as one living from the dead, and your members instruments of righteousness to YAHWEH. For your sin shall not Master it over you, for you are not under the penalty of Law breaking, but under grace.

Holy New Covenant Trans.

In the same way, think of yourselves as being dead to sin but alive to God by Christ Jesus. Therefore, don't let sin rule over your dying bodies. Don't obey the desires of your bodies. Don't allow the members of your body to be used as evil tools for sin. Instead, give yourselves to God as people who have come back to life from death. Use the members of your body as tools made right for God. Sin shall not rule over you, because you are not under the law — you are under God's help in time of need!

The Scriptures 2009

So you also, reckon yourselves to be dead indeed to sin, but alive to Elohim in Messiah עשוהי our Master. Therefore do not let sin reign in your mortal body, to obey it in its desires, neither present your members as instruments of unrighteousness to sin, but present yourselves to Elohim as being alive from the dead, and your members as instruments of righteousness to Elohim. For sin shall not rule over you,<sup>b</sup> for you are not under the law but under favour.

<sup>b</sup>Genesis 4:7.

Tree of Life Version

So also continually count yourselves both dead to sin and alive to God in Messiah Yeshua. Therefore do not let sin rule in your mortal body so that you obey its desires. And do not keep yielding your body parts to sin as tools of wickedness; but yield yourselves to God as those alive from the dead, and your body parts as tools of righteousness to God. For sin shall not be master over you, for you are not under law but under grace.

### Weird English, ©198 English, Anachronistic English Translations:

Accurate New Testament

... so and You\* account! themselves^ to be dead certainly [to] the offense {account! yourselves to be} living but [for] the god in christ Jesus not so reign! The Offense in the mortal [of] you\* body to the+ {you\*} to obey the desires [of] it neither present! the parts [of] you\* tools [of] wrong [in] the offense but present! themselves^ [to] the god as from [men] dead [men] living and {present!} the parts [of] you\* tools [of] right [for] the god Offense for you\* not will rule not for [You\*] are under law but {You\* are} under favor...

Alpha & Omega Bible

EVEN SO CONSIDER YOURSELVES TO BE DEAD TO SIN, BUT ALIVE TO THEOS (*The Alpha & Omega*) IN CHRIST JESUS.  
 THEREFORE DO NOT LET SIN REIGN IN YOUR MORTAL BODY SO THAT YOU OBEY ITS LUSTS,  
 AND DO NOT GO ON PRESENTING THE MEMBERS OF YOUR BODY TO SIN AS INSTRUMENTS OF UNRIGHTEOUSNESS; BUT PRESENT YOURSELVES TO THEOS (*The Alpha & Omega*) AS THOSE ALIVE FROM THE DEAD, AND YOUR MEMBERS AS INSTRUMENTS OF RIGHTEOUSNESS TO THEOS (*The Alpha & Omega*).



FOR SIN SHALL NOT BE MASTER OVER YOU, FOR YOU ARE NOT UNDER LAW BUT UNDER GRACE.

Awful Scroll Bible

The same-as-this, be you reckoning yourselves also to be dead, surely to missing-the-mark, but Living to God, by-within Jesus the Anointed One, our Lord. Be there not missing-the-mark therefore, reigning from-within You all's mortal body, to listen-under it, from-within the rages-against of it, and- be -not setting-before You all's members, as instruments of abuse to missing-the-mark, however, be set- yourselves -before to God, as living from the dead, and You all's members as instruments of virtuousness to God. For missing-the-mark will not dominate over you, for you are not under the Law, however under Grace.

Concordant Literal Version

Thus you also, be reckoning yourselves to be dead, indeed, to Sin, yet living to God in Christ Jesus, our Lord."

Let not Sin, then, be reigning in your mortal body, for you to be obeying its lusts." Nor yet be presenting your members, as implements of injustice, to Sin, but present yourselves to God as if alive from among the dead, and your members as implements of righteousness to God."

exeGeses companion Bible

For Sin shall not be lording it over you, for you are not under law, but under grace."

Thus indeed, also reckon yourselves dead to sin, and living to Elohim in Yah Shua Messiah our Adonay.

**PRESENT YOUR MEMBERS AS WEAPONS OF JUSTNESS**

So neither let sin reign in your mortal body

to obey its pantings:

nor present your members

as weapons of injustice to sin:

but yield yourselves to Elohim,

as living from the dead

and your members as weapons of justness to Elohim.

For sin overlords you not:

for you are not under the torah, but under charism.

God's Truth (Tyndale)

Orthodox Jewish Bible

. So also you must reckon yourselves mesim (dead ones) to Chet (Sin) but Chayyim l'Hashem baMoshiach Yehoshua (alive to G-d in Messiah Yehoshua).

Therefore, do not let Chet (Sin) reign in your mortal body to obey its ta'avot [Romans 5:17, 21],

And do not give Chet (sin) control of your natural capacities as neshek (weapons) of peysha (unrighteousness, transgression), but present yourselves to Hashem as ones alive from the Mesim and present to Hashem your natural capacities as neshek (weapons) of Tzedek Olamim.

For Chet (sin) shall not exercise bailus (sovereignty, ownership, dominion) over you; for you are not under the epoch of Torah but under the epoch of Chesed (grace).

Rotherham's Emphasized B. .

**Expanded/Embellished Bibles:**

*The Amplified Bible*

An Understandable Version

. So, you [too] should consider yourselves dead to sin [i.e., no longer under its power], but [spiritually] alive to God, in [fellowship with] Christ. So, do not allow [the practice of] sin to rule your mortal bodies, so that you obey its desires. And do not offer the parts of your bodies [i.e., hands, eyes, etc. See Matt. 5:29-30] as tools for [accomplishing] evil purposes; but [instead] offer yourselves to God, as [people who are] alive from the dead [i.e., no longer under the power of sin] and the parts of your bodies as tools for [accomplishing] righteous purposes for God. For sin must not

be your master [*i.e., it must not have power over you*], for you are not governed by law, but by God's unearned favor.

Brodie's Expanded Trans. Likewise, you also consider yourselves on the one hand to be dead to the sin nature [mortification], but on the other hand, continually living for God [vivification] in Christ Jesus.

Therefore, stop allowing the sin nature to rule in your mortal body, so that as a result you keep on obeying it with its trends [lust patterns].

Stop placing your members [faculties of the body & soul] as weapons of wickedness under the orders of the sin nature, but place yourself completely under orders [yielding] to God as those who are alive [retroactive positional truth] from deaths [His spiritual & physical deaths], and your members as weapons of righteousness to God,

For the sin nature must not be allowed to rule over you, because you are not under the authority of the law, but under the authority of grace [plan of God for the Church Age].

The Expanded Bible  
Jonathan Mitchell NT

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Thus you folks, also, be logically considering (reckoning, accounting and concluding) yourselves to exist being dead ones, indeed, by the failure to hit the target (or: in the Sin; to the deviation), yet ones continuously living by God (in God; for God; to God; with God), within Christ Jesus, our Owner (or: in union with [the] Anointed Jesus, our Lord and Master).

Do not, then, let the Sin to continue reigning (or: Therefore, stop allowing the failure, the mistake, or the deviation from the goal to continue on the throne ruling as king) within your mortal body, [leading] into the continual listening in submissive obedience to its earnest desires (its full rushing of emotions, passions and lusts). Also stop constantly placing your members (or: body parts) alongside (providing and presenting them) [as] tools (or: instruments) of injustice (disregard for what is right; activities discordant to the Way pointed out); but rather, you folks at once place yourselves alongside for disposal to God (or: stand yourselves with God, at [His] side; by and in God, present yourselves; set yourselves alongside [each other], for God) as it were being folks continually alive forth from out of the midst of dead ones, and your members [as] tools (instruments) of fair and equitable dealing in the Way pointed out in and by God (of justice and solidarity, for God; of being turned in the right direction, to God; of rightwised covenant relationships with God), for your sin (your failure; your missing of the target) will not continue exercising mastery (or: You see, deviation from the goal shall not exert ownership and rule as your lord), for you folks are not under Law (or: do not exist being subject to [Torah] or custom), but rather under Grace (or: the Act which produced happiness, which was granted as a favor).

P. Kretzmann Commentary .  
Syndein/Thieme .  
Translation for Translators .  
The Voice .

### Bible Translations with Many Footnotes:

Lexham Bible .  
NET Bible® .  
New American Bible (2011) .  
The Passion Translation .  
Rotherham's Emphasized B. So ||ye also|| be reckoning yourselves to be—  
    |Dead indeed unto sin|  
    But ||alive unto God\_ in Christ Jesus||.  
Let not sin\_ therefore\_ reign' in your death'- doomed body\_

That ye should be obedient to its covetings;  
 Neither be presenting your members, as weapons of unrighteousness, unto sin,  
 But [present yourselves] unto God, as though alive [from among the dead], And  
 your members, as weapons of righteousness unto God;  
 For [sin] [over you] shall not have lordship,  
 For ye are not under law, but under favour.<sup>m</sup>  
<sup>m</sup>Gal. v. 18.

The Spoken English NT  
 Wilbur Pickering's New T.

### Down with sin!

Therefore do not let the sin reign in your mortal body, so that you obey it with the body's evil desires—do not present any part<sup>7</sup> of your body to sin as an implement for unrighteousness, but present yourselves to God as those who are alive from the dead, and your body parts to God as implements for righteousness. Really, sin must not rule over you, because you are not under law but under grace. V. 11 was placed with the previous passage for context.  
 (7) Literally, 'the members'.

WEB — Messianic Edition

### Literal, almost word-for-word, renderings:

A Faithful Version

Analytical-Literal Translation .  
 So also you<sub>p</sub>, be considering yourselves to be dead indeed to sin, but living to God in Jesus Christ our Lord. Therefore, stop letting sin reign in your<sub>p</sub> mortal body to be obeying it in its lusts [or, evil desires], and stop presenting your<sub>p</sub> body parts [as] instruments of unrighteousness to sin, but present yourselves to God as living from [the] dead, and your<sub>p</sub> body parts [as] instruments of righteousness to God. For sin will not exercise lordship over you<sub>p</sub>, for you<sub>p</sub> are not under law but under grace.

Berean Literal Bible  
 Bill Puryear translation

.  
 So also you yourselves consider yourselves dead on the one hand with reference to the sin nature, but on the other hand living with reference to God in association with Christ Jesus.  
 Therefore, stop the sin nature ruling in your mortal body, with the result that you obey its desires.  
 And stop causing your members to serve as instruments of wrongdoing for the benefit of the sin nature, but place yourselves at God's disposal as being alive from the dead, and your members as instruments of righteousness for the benefit of God. For the sin nature will not control you; because you are not under law but under grace.

C. Thomson updated NT  
 Charles Thomson NT  
 Context Group Version

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 . appetites  
 In the same way count (pl) also yourselves to be dead to disgrace, but alive to God in the Anointed Jesus. Don't let disgrace therefore reign in your (pl) mortal body, that you (pl) should obey the desires of it: neither present your (pl) members to disgrace [as] weapons of decadence {or injustice}; but present yourselves to God, as alive from the dead, and your (pl) members [as] weapons of vindication to God. For disgrace shall not have dominion over you (pl): for you (pl) are not under law, but under favor.

English Standard Version  
 Far Above All Translation

. passions  
 Likewise, you also count yourselves to be dead to sin, but living to God in Christ Jesus our Lord. Do not let sin reign in your mortal body by obeying it in its desires. And do not put your members as weapons of iniquity at the disposal of sin, but put yourselves at the disposal of God, *as being* living from *the* dead, and your members as weapons of righteousness at *the disposal of* God. For sin shall not have dominion over you, for you are not under *the* law, but under grace.

Green's Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	So you° also, count° yourselves to be indeed dead to sin, but living to God in Christ Jesus our Lord. Therefore do not let sin reign in your° mortal body, *that* you° may obey* it in its lusts; nor present° your° members as weapons of unrighteousness to sin, but present° yourselves to God, as living from the dead and your° members as weapons of righteousness to God. For* sin will not have lordship over you°; for* you° are not under the law, but under grace.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	So also on the one hand all of you yourselves [believers] conclude yourselves to be dead with reference to the sin nature, but on the other hand living with reference to the God in Christ Jesus. Therefore, stop permitting the sin nature ruling in your mortal body, that you should obey the same [the sin nature] with its trends. And stop placing your members as weapons of wickedness [good and evil] under orders to the sin nature: but place yourselves under orders to God as those who are alive from deaths, and your members as weapons of righteousness to the God. For the sin nature will not control [or, lord it over you]; for you are not under law, but under grace.
R. B. Thieme, Jr. trans2	So also on the one hand all of you believers, yourselves, logically deliberate and conclude, from applicable doctrine, yourselves to be dead with reference to the Old Sin Nature but on the other hand beginning in the past at Salvation Adjustment to the Justice of God and continuing to be living with reference to the God the Father in Christ Jesus. Therefore STOP letting the Old Sin Nature to continue ruling, after Salvation Adjustment to the Justice of God, with absolute sovereignty or authority in your mortal bodies, that you should obey the same Old Sin Nature with its trends toward sin, Human Good and Evil. Neither or do not, place your body's members, including your hands, feet, tongue and brain, under orders as weapons of unrighteousness, in sin, Human Good or evil, in service to the Old Sin Nature; but consistently place yourselves, through the chain of command of Bible Doctrine, under orders to the God as those who are perpetually alive, under Retroactive and Current Positional Truth, from deaths, and the members of your body, including your brain, as weapons of righteousness to the God. For the Old Sin Nature will lose or no longer have rulership or dominion or control over you; who are consistent in use of Logistical Grace provision for Perception, Cognition, Inculcation & Metabolization of Bible Doctrine; for you are not under the authority of the Mosaic Law but under the authority of the grace policy of God.
Revised Geneva Translation	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Worrell New Testament	.

**The gist of this passage:** The principles of the war between the human spirit and the sin nature are explained.

11-14

Romans 6:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoútô (οὗτω) [pronounced HOO-toh]; also hoútôs (οὕτως) [pronounced HOO-tohç]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
humeis (ὕμεις) [pronounced hoo-MICE]	<i>you [all]</i>	2 <sup>nd</sup> person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771
logizomai (λογίζομαι) [pronounced log-IHD-zohm-ahēe]	<i>count, number, take an inventory, estimate (literally or figuratively); conclude, (ac-)count (of), impute; reason, reckon, suppose, think (on)</i>	2 <sup>nd</sup> person plural, present (deponent) middle/passive imperative	Strong's #3049
heautous (ἑαυτούς) [pronounced heh-ow-TOOç]	<i>ourselves, yourselves; themselves; one another</i>	3 <sup>rd</sup> person masculine plural reflexive pronoun; accusative case	Strong's #1438
einai (εἶναι) [pronounced Ī-nī or Ī-nah-ēe]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	present infinitive of Strong's #1510	Strong's #1511 (a form of Strong's #1510)
nekros (νεκρός) [pronounced nehk-ROSS]	<i>dead (actually or spiritually), deceased; a corpse</i>	masculine plural adjective; accusative case	Strong's #3498
mén (μέν) [pronounced men]	<i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i>	an affirmative or concessive particle; a conjunction	Strong's #3303
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
hamartia (ἁμαρτία, ας, ῆ) [pronounced hahm-ahr-TEE-ah]	<i>sin, transgression, [intentional] failure, aberration [from the truth, or from a law or duty]; wrong, error, mistake, offense, violation [of a divine law]; sin nature; practice of sin; proneness to sin; imputation, guilt or consequences of sin</i>	feminine singular noun, dative, locative or instrumental case	Strong's #266

**Translation:** So you (all) also consider yourselves to keep on being truly dead to the sin (nature),...

Firstly, often when the word *sin* occurs, it does not refer to a specific sin nor does it mean *a bunch of sins*. It often refers to the sin nature (as it does here).

We have already referenced [The Doctrine of the Old Sin Nature](#) (by R. B. Thieme, Jr.), which is in the [Addendum](#). Quite obviously, the sin nature plays a very big part in this chapter of Romans.

Romans 6:11a **So you (all) also consider yourselves to keep on being truly dead to the sin (nature),...**

Remember one of the prominent themes in Romans 6 is, we identify with Jesus Christ in His death and burial (retroactive positional truth) but we are to live identified with Him in His resurrection, ascension and session (current positional truth). Now, when am I dead to the sin nature? When the Holy Spirit is in control of my life; when I am in fellowship with God; when my human spirit is fully functioning. How do I change that? I sin. Then my sin nature is in charge. I am no longer in fellowship with God; I have quenched the Holy Spirit; and my human spirit is shut down. How do I fix that? 1John 1:9: **If we confess (admit, name) our sins, He [God the Father] is faithful [He does it every time] and just [God does not violate His justice] to forgive us our sins [the ones that we name] and to cleanse us from all unrighteousness [whatever sins we do not name].**

This is an all or nothing proposition. We are dead to the sin nature and in fellowship with God; or we are under the control of the sin nature and out of fellowship. We are one or the other.

Romans 6:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
zaō (ζάω) [pronounced DZAH-oh]	<i>living, being alive; having lived; the one enjoying life; one who is breathing; having soul life</i>	masculine plural; present active participle; accusative case	Strong's #2198
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tō (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5547
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, dative, locative or instrumental case	Strong's #2424

**Translation:** ...[as you are] now living to God in Christ Jesus.

If we are dead to the sin nature, then we are living to God (or for God) in Christ Jesus (which is positional truth). In these circumstances, we are in fellowship with God, we are living for God, our human spirit is functioning at 100% (now, we may or may not have a lot to work with). We are filled with the Spirit, because we cannot produce anything worthwhile in the Christian life apart from God the Holy Spirit.

Romans 6:11 **So you (all) also consider yourselves to keep on being truly dead to the sin (nature), [as you are] now living to God in Christ Jesus.** (Kukis mostly literal translation)

If you are dead to the sin nature, you are living for God in Christ Jesus.

Romans 6:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
basileúō (βασιλεύω) [pronounced bas-il-YOO-oh]	<i>be king; reign (over); rule (over) (literally or figuratively); let one exercise royal power, let one exert the highest influence; control</i>	3 <sup>rd</sup> person singular, present active imperative	Strong's #936
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
hamartia (ἁμαρτία, ας, ἥ) [pronounced hahm-ahr-TEE-ah]	<i>sin, transgression, [intentional] failure, aberration [from the truth, or from a law or duty]; wrong, error, mistake, offense, violation [of a divine law]; sin nature; practice of sin; proneness to sin; imputation, guilt or consequences of sin</i>	feminine singular noun, nominative case	Strong's #266
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (τῷ) [pronounced toe]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
thnētós (θνητός) [pronounced thnay-TOSS]	<i>mortal, subject to death; temporal</i>	neuter singular adjective; dative, locative or instrumental case	Strong's #2349

## Romans 6:12a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sōma (σῶμα) [pronounced SOH-mah]	<i>body, both of man and animals, living or dead; of the planets and other heavenly bodies; group of men, family</i>	neuter singular noun, dative, locative or instrumental case	Strong's #4983

**Translation:** So do not let the sin (nature) reign in [your] mortal body...

Do not allow the sin nature to reign in your mortal body. We all have a sin nature. Either it is in control or the Holy Spirit is in control.

## Romans 6:12b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
hupakouō (ὑπακούω) [pronounced hoop-ak-OO-oh]	<i>to listen, to harken; of one who on the knock at the door comes to listen who it is, (the duty of a porter); to hear a command and obey it; to obey, to be obedient to, to submit to</i>	present active infinitive	Strong's #5219
tais (ταῖς) [pronounced taiç]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
epithumiai (ἐπιθυμῖαι) [pronounced ep-ee-thoo-MEE-eye]	<i>desires, cravings, longings, desires for what is forbidden, lusts</i>	feminine plural noun; dative, locative or instrumental case	Strong's #1939
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, its; of him, of it; from him, from it; him, it; same</i>	3 <sup>rd</sup> person neuter singular personal pronoun; genitive/ablative case	Strong's #846

**Translation:** ...that [you] pay heed to its lusts.

If the sin nature is in control, then you are paying heed to its lusts. You are giving in to its cravings.

Now, bear in mind, everyone has different lusts. Some of the chief lusts are Power lust. This includes approbation lust and inordinate ambition. Pleasure lust, 2Timothy 3:4, "lovers of pleasure rather than lovers of God." Pleasure lust is a destroyer of honor, virtue, and integrity through sin and perpetual carnality. There is nothing wrong with pleasure as long as that pleasure does not involve sinful activity. Pleasure of the moment is not worth the displeasure of God. Sexual lust, Hebrews 13:4, "Marriage must be held in honor by all, and so sexual intercourse in marriage is pure; therefore also God will judge fornicators and adulterers." This includes the sexual sins of



degeneracy as mentioned in Romans 1—homosexuality, bestiality, lesbianism, necrophilia. This includes the sexual sins of evil, such as the phallic cult. This includes the sexual sins of crime—rape, incest, pederasty, prostitution, pandering. Social lust, Approbation lust, Monetary lust, which is greed, Chemical lust, including drug addiction and the abuse of alcohol, Crusader lust, which is Christian activism. Christian activism includes civil disobedience, criminality, paramilitary organizations, vigilante activities, social engineering, anti-semitism, refusal to pay taxes, terrorism, utopian socialism; Revenge lust; and Criminal lust. These were taken directly from one of the doctrines given by R. B. Thieme, Jr. regarding the lust pattern of the soul.

See the [Basic Principles of Lust](#) (by R. B. Thieme, Jr.) in the Addendum.

Very often, when a preacher preaches sin, they are simply excoriating the lusts which they do not have and the people who have those lusts, while holding back on (1) lusts that they are simply not aware of and (2) lusts which they suffer themselves.

Romans 6:12 **So do not let the sin (nature) reign in [your] mortal body that [you] pay heed to its lusts.** (Kukis mostly literal translation)

If your sin nature is in control, then you are allowing its lusts to control you.

Romans 6:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mêde (μηδέ) [pronounced may-DEH]	<i>and not, but not, nor [yet] (continuing a negation), not</i>	negative conjunctive particle	Strong's #3366
paristêmi/paristanô (παρίστημι/παριστάνω) [pronounced par-IHS-tay-meet/par-is-TAHN-oh]	<i>place beside or near; set at hand; present; proffer; provide; place a person or thing at one's disposal; present a person for another to see and question; show; bring to (near); metaphorically bring into one's fellowship or intimacy; present (show) by argument, prove</i>	2 <sup>nd</sup> person plural, present active imperative	Strong's #3936; first set of definitions
Thayer offers two extensive sets of definitions; the first set of definitions are used here.			
Thieme: In the New Testament there is a transitive and an intransitive use of the verb. Both are military, however. In the transitive it means <i>to place yourself under the command of someone or to put yourself under orders to someone</i> . When you put yourself under someone you are in a system of authority and you are under the authority of someone else. <i>To place yourself under orders</i> was an old military way of saying, <i>Reporting for duty</i> . Once you place yourself under orders or report for duty you do numerous things. You obey commands every day. This means, <i>to place yourself under orders, to report for duty</i> . This is linked to a constant stream of orders being given and you obeying those orders. You are placing yourself under a new authority, separated from the sin nature (which used to rule over you). This is an order which recognizes that the power of the sin nature has been broken; and now you walk or march in newness of life. Strong's #3936.			
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
mélê (μέλη) [pronounced MEL-ay]	<i>limbs, members, parts of a body, of a group</i>	neuter plural noun;; accusative case	Strong's #3196

Romans 6:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humôn (ὕμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 <sup>nd</sup> person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
hopla (ὅπλα) [pronounced HOP-la]	<i>tools, utensils or implements for preparing a thing; arms used in warfare, weapons; instruments</i>	neuter plural noun; accusative case	Strong's #3696
adikia (ἀδικία) [pronounced ah-dih-KEE-ah]	<i>injustice [of a judge], unjust; fraud, deceit, guile; unrighteousness; a deed violating law and justice, act of unrighteousness</i>	feminine singular noun, genitive/ablative case	Strong's #93
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
hamartia (ἁμαρτία, ας, ῆ) [pronounced hahm-ahr-TEE-ah]	<i>sin, transgression, [intentional] failure, aberration [from the truth, or from a law or duty]; wrong, error, mistake, offense, violation [of a divine law]; sin nature; practice of sin; proneness to sin; imputation, guilt or consequences of sin</i>	feminine singular noun, dative, locative or instrumental case	Strong's #266

**Translation:** And do not present your members for sin [as] instruments of unrighteousness,...

We might think of our members as being our hands and mouth; but it is pretty much anything which we are able to sin with (including our minds) and these things are not to be used as instruments of unrighteousness. Why? Because we have been bought with a price.

As long as we are out of fellowship, then our members are being used for unrighteousness.

Romans 6:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced ah-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
paristêmi/paristanô (παρίστημι/παριστάνω) [pronounced par-IHS-tay-meet/par-is-TAHN-oh]	<i>place beside or near; set at hand; present; proffer; provide; place a person or thing at one's disposal; present a person for another to see and question; show; bring to (near); metaphorically bring into one's fellowship or intimacy; present (show) by argument, prove</i>	2 <sup>nd</sup> person plural, present active imperative	Strong's #3936; first set of definitions

Romans 6:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heautous (ἑαυτοῦς) [pronounced <i>heh-ow-TOOÇ</i> ]	<i>ourselves, yourselves; themselves</i>	reflexive pronoun; sometimes used in the reciprocal sense; 1 <sup>st</sup> , 2 <sup>nd</sup> , 3 <sup>rd</sup> person masculine plural, accusative case	Strong's #1438
tō (τῷ) [pronounced <i>toh</i> ]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i> ]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316
hōseí (ὡσεὶ) [pronounced <i>hoh-SIGH</i> ]	<i>as if, as it were, as, as though, like as (when used comparatively); approximately, roughly, about (when used before words of number or measure to indicate and approximate value)</i>	comparative or approximative adverb	Strong's #5616
ek (ἐκ) [pronounced <i>ehk</i> ]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
nekroi (νεκροί) [pronounced <i>nehk-ROY</i> ]	<i>deaths, dead ones (actually or spiritually), deceased ones; corpses</i>	masculine plural adjective; genitive/ablative case	Strong's #3498
zaō (ζάω) [pronounced <i>DZAH-oh</i> ]	<i>living, being alive; having lived; the one enjoying life; one who is breathing; having soul life</i>	masculine plural; present active participle; accusative case	Strong's #2198

**Translation:** ...but (instead) present yourselves to God, as it were, out from deaths [and] living [the spiritual life].

We are to present ourselves as out from or away from deaths (away from our close association with our sin nature) and we are to live the spiritual life. We are to function in the Spirit.

Again, note how we are first associated with retroactive positional truth (deaths) and then current positional truth (new life).

Romans 6:13c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, also, even, along with, so, then, too, both, but, for, if, indeed, in fact, likewise, moreover, or, that, therefore, when, while, as; yea, yet; and so; so that, and that</i>	conjunction; a primary particle, having a copulative and sometimes also a cumulative force	Strong's #2532
τα (τά) [pronounced <i>taw</i> ]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
μέλη (μέλη) [pronounced <i>MEL-ay</i> ]	<i>limbs, members, parts of a body, of a group</i>	neuter plural noun;; accusative case	Strong's #3196
ὑμῶν (ὕμων) [pronounced <i>hoo-MONE</i> ]	<i>of yours, from you; concerning you; you, yourselves</i>	2 <sup>nd</sup> person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
ὅπλα (ὄπλα) [pronounced <i>HOP-la</i> ]	<i>tools, utensils or implements for preparing a thing; arms used in warfare, weapons; instruments</i>	neuter plural noun; accusative case	Strong's #3696
δικαιοσύνη (δικαιοσύνη) [pronounced <i>dih-kai-oh-SOON-ā</i> or <i>dik-ah-yos-OO-nay</i> ]	<i>(legal, unchangeable) righteousness, [Christian] justification; justice as a characteristic of a judge; the application of righteousness</i>	feminine singular noun; genitive/ablative case	Strong's #1343
τῷ (τῷ) [pronounced <i>toh</i> ]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
θεός (θεός) [pronounced <i>theh-OSS</i> ]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316

**Translation:** Therefore, [present] your limbs for tools of righteousness to God.

Therefore, we are to present ourselves (our members) as tools of righteousness to God. This means, we need to be filled with the Spirit. We need to be in fellowship with God. Our actions should be producing divine good, which means we also must understand the plan of God and where we are in His plan.

Romans 6:13 **And do not present your members for sin [as] instruments of unrighteousness, but (instead) present yourselves to God, as it were, out from deaths [and] living [the spiritual life]. Therefore, [present] your limbs for tools of righteousness to God.** (Kukis mostly literal translation)

You can present yourselves as instruments of unrighteousness when controlled by the sin nature; or as tools of righteous when you are filled with the Holy Spirit.

## Romans 6:14a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hamartia (ἁμαρτία, ας, ῆ) [pronounced <i>hahm-ahr-TEE-ah</i> ]	<i>sin, transgression, [intentional] failure, aberration [from the truth, or from a law or duty]; wrong, error, mistake, offense, violation [of a divine law]; sin nature; practice of sin; proneness to sin; imputation, guilt or consequences of sin</i>	feminine singular noun, nominative case	Strong's #266
gár (γάρ) [pronounced <i>gahr</i> ]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
humôn (ὑμῶν) [pronounced <i>hoo-MONE</i> ]	<i>of yours, from you; concerning you; you, yourselves</i>	2 <sup>nd</sup> person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
ou (οὐ) [pronounced <i>oo</i> ]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
kurieúō (κυριεύω) [pronounced <i>ko-ree-YOO-oh</i> ]	<i>to rule; to be master of, to have dominion over, to lord, to be lord of, to exercise lordship over, to exercise influence upon, to have power over</i>	3 <sup>rd</sup> person singular, future active indicative	Strong's #2961

**Translation:** For your sin [nature] [should] not rule [over you],...

The sin nature should not rule over the believer. By saying this, Paul is acknowledging that the sin nature can possibly rule over the believer.

## Romans 6:14b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ou (οὐ) [pronounced <i>oo</i> ]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
gár (γάρ) [pronounced <i>gahr</i> ]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
este (ἐστέ) [pronounced <i>ehs-TEH</i> ]	<i>to be; you [all] are; this is the 2<sup>nd</sup> person plural of "to be"</i>	2 <sup>nd</sup> person plural, present indicative	Strong's #2075 (2 <sup>nd</sup> person plural of #1510)
hupó (ὑπό) [pronounced <i>hoop-OH</i> ]	<i>under, underneath, beneath, through</i>	preposition with the accusative	Strong's #5259
nomos (νόμος) [pronounced <i>NOHM-oss</i> ]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; accusative case	Strong's #3551

Romans 6:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i> ]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
hupó (ὑπό) [pronounced <i>hoop-OH</i> ]	<i>under, underneath, beneath, through</i>	preposition with the accusative	Strong's #5259
charis (χάρις) [pronounced <i>KHAHR-iç</i> ]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; accusative case	Strong's #5485

**Translation:** ...for you see, you do not keep on being under the law, but [you keep on being] under grace. (Kukis mostly literal translation)

Interestingly enough, Paul ties all that he has said to not being under the law but being under grace. Under grace, we keep short accounts with God, when it comes to the confession of sin.

You will notice that none of this passage spoke anything about following the Law. It instead focused on either being controlled by the sin nature or being controlled by the Holy Spirit.

Romans 6:14 For your sin [nature] [should] not rule [over you], for you see, you do not keep on being under the law, but [you keep on being] under grace. (Kukis mostly literal translation)

The person who is attempting to be under the Law is out of fellowship and automatically under the control of the sin nature.

Romans 6:11–14 So you (all) also consider yourselves to keep on being truly dead to the sin (nature), [as you are] now living to God in Christ Jesus. So do not let the sin (nature) reign in [your] mortal body that [you] pay heed to its lusts. And do not present your members for sin [as] instruments of unrighteousness, but (instead) present yourselves to God, as it were, out from deaths [and] living [the spiritual life]. Therefore, [present] your limbs for tools of righteousness to God. For your sin [nature] [should] not rule [over you], for you see, you do not keep on being under the law, but [you keep on being] under grace. (Kukis mostly literal translation)

Romans 6:11–14 So also consider yourselves as being truly dead to sin, because you are now living to God in Christ Jesus. Therefore, do not let the sin nature reign in your mortal body so that you constantly obey its lusts. And do not present your members to sin as instruments of unrighteousness, but instead present yourselves to God, as it were, out from deaths and living the spiritual life. Therefore, present your members to be tools of righteousness to God. Listen, your sin nature should not rule over you, for you see, you are not under the law, but you keep on being under grace. (Kukis paraphrase)

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There may be one or two problems with v. 16 in my mostly literal translation. I don't believe I quite have the correct understanding in my paraphrase either (I think that is further off the mark).

What then? Should we sin that we do not keep on being under Law but under grace? May it not be! We have not known that to what you (all) keep placing yourselves [as] slaves to obedience; slaves you (all) keep on being to what you keep on hearing (and obeying), whether of sin [leading] to death or of obedience [leading] to righteousness.

Romans  
6:15–16

What then [do we conclude]? Should we sin because we are not under Law but under grace? May that never be! Have you (all) not understood that to whatever you (all) keep on placing yourselves for slaves [that leads] to obedience [to that thing]? [Therefore] you (all) keep on being slaves to whatever you keep on hearing (and obeying), whether [this is obedience to] sin [which leads] to death or [divine establishment] obedience [which leads] to righteousness.

What then do we logically conclude? Should we continue to sin because we are not under Law but under grace? Absolutely not! Surely you understand that to whatever you keep on making yourselves slaves to, the end result is, you are obedient to that thing? Therefore you are slaves to whatever you hear and obeying. So if you are obedient to sin, that will lead you to death; but if you are obedient to the principles of grace, that will lead you to righteousness.

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek)	What then? Should we sin that we do not keep on being under Law but under grace? May it not be! We have not known that to what you (all) keep placing yourselves [as] slaves to obedience; slaves you (all) keep on being to what you keep on hearing (and obeying), whether of sin [leading] to death or of obedience [leading] to righteousness.
Complete Apostles Bible	What then? Shall we sin because we are not under law but under grace? Certainly not! Do you not know that to whom you present yourselves as obedient slaves, you are slaves to whom you obey, whether of sin resulting in death, or of obedience resulting in righteousness?
Douay-Rheims 1899 (Amer.)	What then? Shall we sin, because we are not under the law, but under grace? God forbid! Know you not that to whom you yield yourselves servants to obey, his servants you are whom you obey, whether it be of sin unto death or of obedience unto justice.
Holy Aramaic Scriptures Original Aramaic NT	. What, therefore? Shall we sin because we are not under The Written Law but under grace? God forbid! Do you not know, that to whomever you give yourselves up to serve in bondage, his Servants you are, whom you obey, whether you listen* to sin or to righteousness?
Lamsa Peshitta (Syriac)	.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	What then? are we to go on in sin because we are not under law but under grace? Let it not be so. Are you not conscious that you are the servants of him to whom you give yourselves to do his desire? if to sin, the end being death, or if to do the desire of God, the end being righteousness.
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Bible in Worldwide English	What then? The law does not rule over us now. God's loving kindness rules over us. So, shall we do wrong things? No, never! If you give yourselves to be slaves and obey your master, you are not free. You are his slaves. Do you not know this: you may be slaves to wrong things? But you will not live for ever. Or you may be slaves to obey God. Then you will be made good people and live with him.
Easy English Easy-to-Read Version—2008	. So what should we do? Should we sin because we are under grace and not under law? Certainly not! Surely you know that you become the slaves of whatever you give yourselves to. Anything or anyone you follow will be your master. You can follow sin, or you can obey God.
God's Word™	Then what is the implication? Should we sin because we are not controlled by laws but by God's favor? That's unthinkable! Don't you know that if you offer to be someone's slave, you must obey that master? Either your master is sin, or your master is obedience. Letting sin be your master leads to death. Letting obedience be your master leads to God's approval.
Good News Bible (TEV)	What, then? Shall we sin, because we are not under law but under God's grace? By no means! Surely you know that when you surrender yourselves as slaves to obey someone, you are in fact the slaves of the master you obey—either of sin, which results in death, or of obedience, which results in being put right with God.
J. B. Phillips <i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.
<b>Thought-for-thought translations; dynamic translations; paraphrases:</b>	
Casual English Version	.
Contemporary English V.	What does all this mean? Does it mean we are free to sin, because we are ruled by God's wonderful kindness and not by the Law? Certainly not! Don't you know that you are slaves of anyone you obey? You can be slaves of sin and die, or you can be obedient slaves of God and be acceptable to him.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	What are we to do, then? Should we sin to our hearts' content since there's no law to condemn us anymore? What a terrible thought! Don't you realize that grace frees you to choose your own master? But choose carefully, for you surrender yourself to become a servant—bound to the one you choose to obey. If you choose to love sin, it will become your master, and it will own you and reward you with death. But if you choose to love and obey God, he will lead you into perfect righteousness.
Plain English Version	.
UnfoldingWord Simplified T.	We might think from this that because the laws God gave Moses did not enable us to stop sinning and God is now treating us kindly anyway, that God permits us to continue sinning. Absolutely not! If you offer to obey someone, you become his slaves. If you obey when you wish to sin, then you become the slaves of sin and die as a result. But if you obey God, then you become his slaves and, as a result, will do the right things that God wants you to do.
Williams' New Testament	What are we to conclude? Are we to keep on sinning, because we are not living as slaves to law but as subjects to God's favor? Never!



Do you not know that when you habitually offer yourselves to anyone for obedience to him, you are slaves to that one whom you are in the habit of obeying, whether it is the slavery to sin whose end is death or to obedience whose end is right-doing?

### Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	So what? Should we sin because we aren't under <i>the</i> law, but under generosity? It could not happen. Have you not seen that you are slaves to what you obey, to what you offer yourselves as slaves for obedience? Either of sin for death, or of obedience for <i>the</i> right way.
Common English Bible	.
Len Gane Paraphrase	Now then will we sin because we are not under the law but under grace? Absolutely not! Don't you realize that to whom you present yourselves [to be] servants for obedience that you are his servants? You can obey either sin, which results in death, or obedience, which results in righteousness.
A. Campbell's Living Oracles	What then do we say? Shall we sin, because we are not under law, but under favor? Do you not know, that to whom you present yourselves servants, by obedience; his servants you are whom you thus obey; whether of sin into death, or of obedience into righteousness?
New Advent (Knox) Bible	.
NT for Everyone	.
20 <sup>th</sup> Century New Testament	What follows, then? Are we to sin because we are living under the reign of Love and not of Law? Heaven forbid! Surely you know that, when you offer yourselves as servants, to obey any one, you are the servants of the person whom you obey, whether the service be that of Sin which leads to Death, or that of Duty which leads to Righteousness.

### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	So then, should we sin because we're not under law, but under grace? Of course not! Don't you realize that if you make yourselves someone's slaves, obeying their orders, then you are slaves to the one you obey? If you are slaves of sin, the result is death; if you obey God, the result is you are made right with him.
International Standard V	What, then, does this mean? [The Gk. lacks <i>does this mean</i> ] Should we go on sinning because we are not under Law but under grace? Of course not! Don't you know that when you offer yourselves to someone as obedient slaves, you are slaves of the one you obey—either of sin, which leads to death, or of obedience, which leads to righteousness?
Lexham Bible	<b>Set Free from Sin</b> What then? Shall we sin because we are not under law but under grace? May it never be! Do you not know that to whomever you present yourselves as slaves for obedience, you are slaves to whomever you obey, whether sin, leading to death, or obedience, leading to righteousness?.
Montgomery NT	What then? Shall we commit an act of sin because we are not under law, but under grace? Certainly not. Do you not know that when you surrender yourselves as slaves to any one to obey him, you are his slaves whom you obey; whether it be sin, whose end is death, or obedience, whose end is righteousness?

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Riverside New Testament

.  
 What then? May we sin because we are not under law, but under grace? Never. Do you not know that to whom you present yourselves as servants intending obedience, you are the servants of the one you obey, whether of sin, resulting in death, or of obedience, resulting in righteousness?

Leicester A. Sawyer's NT

The Spoken English NT

.  
 So, then-are we going to sin because we aren't subject to law, but to grace? Absolutely not!  
 Don't you know that when you offer yourself as slaves to someone, you end up obeying them? You are slaves of whoever you obey. Either it's sin-which ends up in death-or obedience, which ends up in right living.

UnfoldingWord Literal Text

Urim-Thummim Version

.  
 What then? will we sin, because we are not under the Law, but under Grace? Elohim forbid. Know you not to who you yield yourselves slaves to obey, his slaves you are to who you obey; whether of sin to death, or of obedience to righteousness?

Weymouth New Testament

Are we therefore to sin because we are no longer under the authority of Law, but under grace? No, indeed! Do you not know that if you surrender yourselves as bondservants to obey any one, you become the bondservants of him whom you obey, whether the bondservants of Sin (with death as the result) or of Duty (resulting in righteousness)?

Wikipedia Bible Project

So then—shall we sin because we are not under law, but under grace? Absolutely not! Do you not see that whoever you belong to as obedient servants, you are servants of your master? If you belong to sin, this results in death, if obedient to God the result is living right

Worsley's New Testament

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### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988)

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The Heritage Bible

.

New American Bible (2011)

.

New Catholic Bible

.

New Jerusalem Bible

.

NRSV (Anglicized Cath. Ed.)

.

Revised English Bible—1989

.

### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible

.

Hebraic Roots Bible

What then? Shall we sin because we are not under the penalty of the Torah, but under grace? Let it not be! Do you not know that to whom you present yourselves as slaves for obedience, you are slaves to whom you obey, whether of sin to death, or obedience to righteousness?

Holy New Covenant Trans.

What does this mean? Should we sin because we are not under the law, but under God's help in time of need? Never!

Surely you know that you are slaves to whomever you offer yourselves to obey. The one you obey is your master. You could obey sin which leads to death, or you could obey God. This leads to being made right.

The Scriptures 2009

.

Tree of Life Version

.

### **Weird English, Old English, Anachronistic English Translations:**

Accurate New Testament	...What? so {is} [We] may offend for not [We] are under law but {We are} under favor not [It] may become not? [You*] have seen for [to] what [You*] present themselves^ servants to obedience Servants [You*] are [to] what [You*] obey whether {You* obey} offense to death or {You* obey} obedience to right...
Alpha & Omega Bible Awful Scroll Bible	. RESULTING IN DEATH What then, will we miss-the-mark, certainly-of-which we are not under the Law, however, under Grace? Would it not come about! Have you not perceived, certainly-of-which, to whom you set- yourselves -before, as devoted slaves to listen-under, devoted slaves you are to whom you listen-under, certainly-either to missing-the-mark to death, or the listening-under to Virtuousness?
Concordant Literal Version	What then? Should we be sinning, seeing that we are not under law, but under grace? May it not be coming to that!" Are you not aware that to whom you are presenting yourselves as slaves for obedience, his slaves you are, whom you are obeying, whether of Sin for death, or of Obedience for righteousness?
exeGeses companion Bible	So what? Sin we, because we are not under the torah, but under charism? So be it not. Know you not, that to whomever you yield yourselves as servants to obedience, you are servants to whomever you obey - indeed either of sin to death or of obedience to justness?
God's Truth (Tyndale) Orthodox Jewish Bible	. What then? Should we commit averah, because we are not under the epoch of Torah but under the epoch of Chesed? Chas v'shalom! Do you not know that when you give control of yourselves as someone's avadim (slaves) to obey him, you are the avadim (slaves) of the one you obey, whether of Chet (Sin) resulting in mavet (death), or of Lishmo'a b'kol Hashem (Listening to the voice of Hashem, mishma'at, obedience) resulting in Tzedek Olamim?
Rotherham's Emphasized B.	What then? Shall we sin, because we are not under law, but under favour? Far be it! Know ye not that <unto whom ye are presenting yourselves as servants for obedience> [Servants] ye are unto [him unto] whom ye are obedient, Whether of sin unto death, Or of obedience unto righteousness?

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. [So], what then? Should we sin because we are not governed by law but by God's unearned favor? Certainly not! Do you not know that you are the slaves of whoever you offer your obedience to? If you obey [the desire to] sin, it leads to [spiritual] death; or if you obey [God] it leads to righteousness
Brodie's Expanded Trans.	What then? Shall we sin because we are not under the authority of the precepts of the law, but under the authority of the principles of grace? May it never happen! Don't you know that to whom you place yourselves under orders to as slaves by obedience, you are slaves to whom you habitually obey: either to the sin nature resulting in [spiritual] death or obedience [to God] resulting in righteousness?
The Expanded Bible	.

Jonathan Mitchell NT

What, then? Should we (May we; Can we) occasionally sin (miss the target; fail), because we are not under law (subject to [Torah] or custom), but rather under grace (the act yielding happiness, granting joyous favor)? Certainly not (May it not come to be or happen)!

Have you not seen and thus know (Are you not aware) that to whom (for whom; or: in what) you habitually place yourselves alongside, presenting and providing yourselves as slaves into submissive, obedient hearing, you folks are, and continue being, [his or its] slaves – to whom (in what; for which) you habitually submit in obedient hearing – whether of failure (of sin; of missing the target) into death, or of submissive, hearing obedience into fair and equitable dealings of rightwised relationship in the Way pointed out ([covenant] justice).

P. Kretzmann Commentary .  
 Syndein/Thieme .  
 Translation for Translators .  
 The Voice .

### Bible Translations with Many Footnotes:

Lexham Bible .  
 NET Bible® .  
 New American Bible (2011) .  
 The Passion Translation .  
 Rotherham's Emphasized B. .  
 The Spoken English NT .  
 Wilbur Pickering's New T. .

#### Grace, not license

What then? Shall we sin because we are not under law but under grace? Of course not!

Do you not know that when you offer yourselves to someone to obey them as slaves, you are slaves to the one whom you obey—whether of sin into death, or of obedience into righteousness?

WEB — Messianic Edition .

### Literal, almost word-for-word, renderings:

A Faithful Version

What then? Shall we sin because we are not under law, but under grace? MAY IT NEVER BE! Don't you realize that to whom you yield yourselves *as* servants to obey, you are servants of the one you obey, whether *it is* of sin unto death, or of obedience unto righteousness?

Analytical-Literal Translation

What then? Will we sin because we are not under law but under grace? Absolutely not! You<sub>p</sub> do know that to whom you<sub>p</sub> present yourselves [as] slaves for obedience, you<sub>p</sub> are slaves to whom you<sub>p</sub> obey, whether of sin to death, or of obedience to righteousness, do you<sub>p</sub> not?

Berean Literal Bible .  
 Bill Puryear translation

What, then, are we to conclude? Shall we sin because we are not under law, but under grace? Emphatically not!

Do you not know that the one to whom you present yourselves as slaves for the purpose of obedience, you are slaves to the one to whom you habitually render obedience, either of the sin nature resulting in death or of obedience resulting in righteousness.

C. Thomson updated NT .  
 Charles Thomson NT .  
 Context Group Version

What then? Shall we disgrace [God], because we are not under law, but under favor? Absolutely not. Do you (pl) not know, that to whom you (pl) present

	yourselves [as] slaves to obedience, his slaves you (pl) are whom you (pl) obey; whether of disgrace to death, or of obedience to vindication?
English Standard Version Far Above All Translation	. What then? Shall we sin because we are not under <i>the</i> law, but under grace? Far from it. Do you not know that to whom you put yourselves at the disposal of as slaves in obedience – to <i>him</i> whom you obey – you are slaves, whether of sin <i>resulting</i> in death or of obedience <i>resulting</i> in righteousness?
Green’s Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Therefore what? Will we sin, because we are not under the law, but under grace? Let it not happen! Do you° not know, that to what you° present yourselves as bondservants to obedience, you° are the bondservants to what you° obey*; either of sin to death or of obedience to righteousness?
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	What then are we to conclude? Shall we sin because we are not under law, but under grace? Definitely not. Do you not know, that to whom you put yourselves under orders as slaves for the purpose of obedience, you are slaves to the one you are slaves to the one you habitually render obedience; either to the sin nature resulting in death, or obedience [to God] because of [imputed] righteousness [and resultant justification].
R. B. Thieme, Jr. trans2	What then are we to conclude? Shall we sin because we are not under the Mosaic Law but under grace? (may it not come to pass) Hell NO, emphatically definitely NOT, By no means it is Absolutely false and out of line! Do you not know that to whom you as believers place yourself under orders as slaves for the purpose of obedience, you are the slaves to the one to whom you from the past habitually render obedience, either to the Old Sin Nature, resulting in the Sin Unto Death, or obedience because of justification from imputed righteousness?
Revised Geneva Translation	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster’s Translation	What then? shall we sin, because we are not under the law, but under grace? By no means. Know ye not, that to whom ye yield yourselves servants in obedience, his servants ye are whom ye obey; whether of sin to death, or of obedience to righteousness?
World English Bible	.
Worrell New Testament	.

**The gist of this passage:**

15-16

Romans 6:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ti (τί) [pronounced tee]	<i>who, what [one], which, how; whether, why</i>	neuter singular interrogative pronoun; nominative case	Strong's #5101
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767

**Translation:** *What then [do we conclude]?*

Based upon the things that Paul has written, he should be able to quite naturally lean into a conclusion. *What then can we conclude? What then can we say?*

Romans 6:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hamartanō (ἁμαρτάνω) [pronounced hahm-ahr-TAHN-oh]	<i>to sin, to miss a mark; to err, to swerve from the truth, to go wrong; to do wrong; to violate God's law; to sin against [with εἰς]</i>	1 <sup>st</sup> person plural, aorist active subjunctive	Strong's #264
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
esmen (ἔσμεν) [pronounced ehs-MEHN]	<i>we are: we have our being</i>	1 <sup>st</sup> person plural, present indicative	Strong's #2070 (a form of Strong's #1510)
hupó (ὑπό) [pronounced hoop-OH]	<i>under, underneath, beneath, through</i>	preposition with the accusative	Strong's #5259
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; accusative case	Strong's #3551
allá (ἀλλά) [pronounced ahl-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
hupó (ὑπό) [pronounced hoop-OH]	<i>under, underneath, beneath, through</i>	preposition with the accusative	Strong's #5259
charis (χάρις) [pronounced KHAHR-ic]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; accusative case	Strong's #5485

See v. 14b.

**Translation:** Should we sin because we are not under Law but under grace?

This is the second major question in this chapter (the two questions separating this chapter into two parts)

Romans 6:15c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
gínomai (γίνομαι) [pronounced GHIN-oh-m]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle/passive optative	Strong's #1096

These two words are variously translated: *by no means, let it not happen, let it not be, may it never be; may it not be so, no by no means, absolutely not, never, no; in no way; not at all; no it does not mean that; never may it be; God forbid; certainly not; it could not happen, no indeed; of course not, that would be unthinkable; be it not so, no indeed.* Most of these are presented as stand alone sentences followed by an exclamation point. These examples were taken from Romans 3:4, but they are not exhaustive. The ones at the beginning were found three or more times.

**Translation:** May that never be!

I believe that we should understand this as a very strong negative response, even to the point of the idiom, *hell, no!* I do not like the rendering *God forbid*, as that seems to take God's name in a trivial way (which is a sin).

Romans 6:15 **What then [do we conclude]? Should we sin because we are not under Law but under grace? May that never be!** (Kukis mostly literal translation)

Paul is going to allow this question lead him into numerous logical conclusions. These logical conclusions will take us to the end of this chapter.

Romans 6:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
eidô (εἶδω) [pronounced Ī-doh]; also oida (οἶδα) [pronounced OY-da]	<i>to see, to perceive, to ascertain; to inspect, to examine; to observe; to discern, to know, to understand</i>	2 <sup>nd</sup> person plural, perfect active indicative	Strong's #1492
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754

Romans 6:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hō (ὧ) [pronounced hoh]	<i>to whom, for which, by which, in what, by means of that, whose</i>	neuter singular relative pronoun; dative, locative or instrumental case	Strong's #3739
paristēmi/paristanō (παρίστημι/παριστάνω) [pronounced par-IHS-tay-meet/par-is-TAHN-oh]	<i>to place beside or near; to set at hand; to present; to proffer; to provide; to place a person or thing at one's disposal; to present a person for another to see and question; to show; to bring to (near); metaphorically to bring into one's fellowship or intimacy; to present (show) by argument, to prove</i>	2 <sup>nd</sup> person plural; present active indicative	Strong's #3936; first set of definitions
heautous (ἑαυτοῦς) [pronounced heh-ow-TOOZ]	<i>ourselves, yourselves; themselves</i>	reflexive pronoun; sometimes used in the reciprocal sense; 1 <sup>st</sup> , 2 <sup>nd</sup> , 3 <sup>rd</sup> person masculine plural, accusative case	Strong's #1438
douloi (δούλοι) [pronounced DEW-loi]	<i>slaves; servants; attendants</i>	masculine plural noun; accusative case	Strong's #1401
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
hupakoē (ὑπακοή) [pronounced hoop-ak-oh-AY]	<i>obedience, compliance, submission</i>	feminine singular noun; accusative case	Strong's #5218

**Translation:** Have you (all) not understood that to whatever you (all) keep on placing yourselves for slaves [that leads] to obedience [to that thing]?

Paul asks them another question. Do you not understand that, if you make yourselves slaves to something, that makes you obedient to that thing? Or maybe this reads, *Do you not understand that you become the slave of whatever you are obedient to?* I like that general statement a little better. Not sure if it matches the text well enough.

Romans 6:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
douloi (δούλοι) [pronounced DEW-loi]	<i>slaves; servants; attendants</i>	masculine plural noun; nominative case	Strong's #1401



Romans 6:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
este (ἐστέ) [pronounced <i>ehs-TEH</i> ]	<i>to be; you [all] are; this is the 2<sup>nd</sup> person plural of "to be"</i>	2 <sup>nd</sup> person plural, present indicative	Strong's #2075 (2 <sup>nd</sup> person plural of #1510)
hō (ὧ) [pronounced <i>hoh</i> ]	<i>to whom, for which, by which, in what, by means of that, whose</i>	neuter singular relative pronoun; dative, locative or instrumental case	Strong's #3739
hupakouō (ὑπακούω) [pronounced <i>hoop-ak-OO-oh</i> ]	<i>to listen, to harken; of one who on the knock at the door comes to listen who it is, (the duty of a porter); to hear a command and obey it; to obey, to be obedient to, to submit to</i>	2 <sup>nd</sup> person plural, present active indicative	Strong's #5219

**Translation:** [Therefore] you (all) keep on being slaves to whatever you keep on hearing (and obeying),...

I think we have a similar construction here. You keep on making yourselves to whatever you listen to and obey. Or, whenever you keep on listening and giving heed to something, then you become a slave to that thing.

Romans 6:16c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ētoi (ἤτοι) [pronounced <i>AY-toy</i> ]	<i>whether; either (indeed)</i>	conjunctive particle	Strong's #2273 (hapax legomenon)
hamartia (ἁμαρτία, ας, ῆ) [pronounced <i>hahm-ahr-TEE-ah</i> ]	<i>sin, transgression, [intentional] failure, aberration [from the truth, or from a law or duty]; wrong, error, mistake, offense, violation [of a divine law]; sin nature; practice of sin; proneness to sin; imputation, guilt or consequences of sin</i>	feminine singular noun, genitive/ablative case	Strong's #266
eis (εἰς) [pronounced <i>ICE</i> ]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
thanatos (θάνατος) [pronounced <i>THAH-nah-toss</i> ]	<i>death [natural, a penalty, real, figurative, danger, threat, manner of]; physical death; spiritual death; eternal death</i>	masculine singular noun; accusative case	Strong's #2288

**Translation:** ...whether [this is obedience to] sin [which leads] to death...

There are two examples that Paul follows up with, two examples all about the Christian life. You can choose to be obedient to sin. That leads to spiritual death (because you are out of fellowship). If you stay out of fellowship long enough, that puts you under the sin unto death.

## Romans 6:16d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ê (ñ) [pronounced ā]	<i>or; either, rather; than; but; save, except; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
hupakoê (ὕπακοή) [pronounced <i>hoop-ak-oh-AY</i> ]	<i>obedience, compliance, submission</i>	feminine singular noun; genitive/ablative case	Strong's #5218
It seems like there is a missing word here.			
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
dikaïosunê (δικαιοσύνη) [pronounced <i>dih-kai-oh-SOON-ā</i> or <i>dik-ah-yos-OO-nay</i> ]	<i>(legal, unchangeable) righteousness, [Christian] justification; justice as a characteristic of a judge; the application of righteousness</i>	feminine singular noun; accusative case	Strong's #1343

**Translation:** ...or [divine establishment] obedience [which leads] to righteousness. (Kukis mostly literal translation)

It seems like there is a word missing here, like to God or to the Spirit. *If you are obedient to the Spirit, that would lead you to experiential righteousness.*

Romans 6:16 *Have you (all) not understood that to whatever you (all) keep on placing yourselves for slaves [that leads] to obedience [to that thing]? [Therefore] you (all) keep on being slaves to whatever you keep on hearing (and obeying), whether [this is obedience to] sin [which leads] to death or [divine establishment] obedience [which leads] to righteousness. (Kukis mostly literal translation)*

Paul tells the Romans, *you are a slave to whatever you choose to obey; you are a slave to that which you hear and obey. For instance, if you are obedient to the sin nature, that leads to spiritual death and possibly even to the sin unto death. If you are obedient to the Spirit, that will lead you to righteousness.*

Romans 6:15–16 *What then [do we conclude]? Should we sin because we are not under Law but under grace? May that never be! Have you (all) not understood that to whatever you (all) keep on placing yourselves for slaves [that leads] to obedience [to that thing]? [Therefore] you (all) keep on being slaves to whatever you keep on hearing (and obeying), whether [this is obedience to] sin [which leads] to death or [divine establishment] obedience [which leads] to righteousness. (Kukis mostly literal translation)*

Paul's general question is, *since we are under grace and not the Law, does this mean that we can sin freely?* He begins to answer this with the idea that, whatever you obey, that you are a slave to.

Romans 6:15–16 *What then do we logically conclude? Should we continue to sin because we are not under Law but under grace? Absolutely not! Surely you understand that to whatever you keep on making yourselves slaves to, the end result is, you are obedient to that thing? Therefore you are slaves to whatever you hear and obeying. So if you are obedient to sin, that will lead you to death; but if you are obedient to the principles of grace, that will lead you to righteousness. (Kukis paraphrase)*

Now grace to the God, for you (all) kept on being slaves of the sin. Now you (all) listened from a heart to that which you had been entrusted, to a type of teaching. Now being made free from the sin, you were enslaved to the righteousness.

Romans  
6:17–18

Now thanks to the God, for you (all) kept on being slaves of sin. But you (all) listened from [the] heart to that which you were given, a form of teaching. Now, being made free from sin, you were enslaved to righteousness.

Let us give thanks to God, for, at one time, you were all slaves to your sin nature. However, you listened from your hearts to the information which you had been given, a type of teaching known as the gospel. Having heard that message and responding to it, you were positionally made free from your sin nature and made slaves of righteousness.

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek)	Now grace to the God, for you (all) kept on being slaves of the sin. Now you (all) listened from a heart to that which you had been entrusted, to a type of teaching. Now being made free from the sin, you were enslaved to the righteousness.
Complete Apostles Bible	But thanks be to God, that though you used to be slaves of sin, yet you obeyed from your heart that form of doctrine to which you were delivered. And having been freed from sin, you became enslaved to righteousness.
Douay-Rheims 1899 (Amer.)	But thanks be to God, that you were the servants of sin but have obeyed from the heart unto that form of doctrine into which you have been delivered. Being then freed from sin, we have been made servants of justice.
Holy Aramaic Scriptures Original Aramaic NT	. But thank God that you were Servants of sin and you obeyed from the heart that form of the teaching to which you are devoted. And when you were freed from sin you became Servants to righteousness.
Lamsa Peshitta (Syriac)	.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	But praise be to God that though you were the servants of sin, you have now given yourselves freely to that form of teaching under which you were placed; And being made free from sin you have been made the servants of righteousness.
Bible in Worldwide English	You were at one time slaves to wrong things. But I praise God that you obeyed what your teachers taught you. And you obeyed because you wanted to obey. You were made free from doing wrong things. You were made slaves to good things.
Easy English Easy-to-Read Version–2008	. In the past you were slaves to sin--sin controlled you. But thank God, you fully obeyed what you were taught. You were made free from sin, and now you are slaves to what is right.
God's Word™	You were slaves to sin. But I thank God that you have become wholeheartedly obedient to the teachings which you were given. Freed from sin, you were made slaves who do what God approves of.

Good News Bible (TEV)	But thanks be to God! For though at one time you were slaves to sin, you have obeyed with all your heart the truths found in the teaching you received. You were set free from sin and became the slaves of righteousness.
J. B. Phillips	.
<i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version	.
Contemporary English V.	You used to be slaves of sin. But I thank God that with all your heart you obeyed the teaching you received from me. Now you are set free from sin and are slaves who please God.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	And God is pleased with you, for in the past you were servants of sin, but now your obedience is heart deep, and your life is being molded by truth through the teaching you are devoted to. And now you celebrate your freedom from your former master—sin. You've left its bondage, and now God's perfect righteousness holds power over you as his loving servants.
Plain English Version	.
UnfoldingWord Simplified T.	In the past you sinned in whatever way you wanted to sin— you were slaves of sin. But then you began to sincerely obey what the Messiah taught you. I thank God for that. So now you do not have to sin any longer; sin is no longer your master. Instead, you are slaves of God, who is righteous.
Williams' New Testament	But, thank God, that though you once were slaves of sin, you became obedient from your hearts to that form of teaching in which you have been instructed, and since you have been freed from sin, you have become the slaves of right-doing.

### Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	<i>We are grateful to God that you were slaves of the sin, but you obeyed from the heart that type of teaching you were given over to. After you were set free out of the sin, you were enslaved to the right way.</i>
Common English Bible	.
Len Gane Paraphrase	Thanks be to God that you were servants of sin but now you have obeyed from the heart that form of doctrine that was given to you. Being freed from sin, you became the servants of righteousness.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	But, thanks to God, that though you were the servants of sin; yet you have heartily obeyed that model of doctrine to which you have been given up. And being made free from sin, you have become the servants of righteousness.
NT for Everyone	.
20 <sup>th</sup> Century New Testament	God be thanked that, though you were once servants of Sin, yet you learned to give hearty obedience to that form of doctrine under which you were placed. Set free from the control of Sin, you became servants to Righteousness.

**Mostly literal renderings (with some occasional paraphrasing):**

An Understandable Version	.	
Berean Study Bible	.	
Christian Standard Bible	.	
Conservapedia Translation	.	
Revised Ferrar-Fenton Bible	.	
Free Bible Version	.	Thank God that though you once were slaves to sin, you whole-heartedly chose to follow the truth about God that you learned. Now that you've been freed from sin, you've become slaves of doing right..
International Standard V	.	
Lexham Bible	.	
Montgomery NT	.	But God be thanked that you who were once the slaves of sin have obeyed from your hearts that type of teaching to which you were appointed; and being set free from sin, you became the slaves of righteousness— I speak in these homely figures because of the weakness of your fleshly nature—just as you once surrendered your faculties into slavery to impurity and to all lawlessness, so now you must surrender your faculties into slavery to righteousness, unto deeds of holiness. V. 19 is included for context.
NIV, ©2011	.	
Riverside New Testament	.	
Leicester A. Sawyer's NT	.	
The Spoken English NT	.	But thank God! Though you used to be slaves of sin, you obeyed from your heart the pattern of teaching that you were entrusted to. And you were freed from sin in order to serve right living.
UnfoldingWord Literal Text	.	
Urim-Thummim Version	.	But Elohim be thanked, that though you were the slaves of sin, you have obeyed from the heart that Printed Doctrine that was delivered to you. Being then made free from sin, you became the slaves of righteousness.
Weymouth New Testament	.	But thanks be to God that though you were once in thralldom to Sin, you have now yielded a hearty obedience to that system of truth in which you have been instructed. You were set free from the tyranny of Sin, and became the bondservants of Righteousness--your human infirmity leads me to employ these familiar figures--and just as you once surrendered your faculties into bondage to Impurity and ever-increasing disregard of Law, so you must now surrender them into bondage to Righteousness ever advancing towards perfect holiness. V. 19 is included for context.
Wikipedia Bible Project	.	Thank God that while you were once sin's servants, you chose from your heart to follow the truth about God that you learned. Now that you are freed from sin, you have become servants of what is right.
Worsley's New Testament	.	

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible Hebraic Roots Bible	.
Holy New Covenant Trans.	But thanks be to YAHWEH that you were slaves of sin, but you obeyed from the heart the form of doctrine to which you were delivered. And having been set free from sin, you were enslaved to righteousness.
The Scriptures 2009 Tree of Life Version	But thank God that, even though you were slaves of sin, you obeyed from your hearts that pattern of teaching which you were given. And, after you were set free from sin, you became slaves to being made right. . But thanks be to God that though you were slaves of sin, you wholeheartedly obeyed the form of teaching under which you were placed; and after you were set free from sin, you became enslaved to righteousness.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	Favor but {is} [by] the god for [You*] were Servants [of] the offense [You*] obey but from heart to whom [You*] are given (over) type [of] teaching Being Freed but from the offense [You*] are enslaved [to] the right...
Alpha & Omega Bible	BUT THANKS BE TO THEOS ( <i>The Alpha &amp; Omega</i> ) THAT THOUGH YOU WERE SLAVES OF SIN, YOU BECAME OBEDIENT FROM THE HEART TO THAT FORM OF TEACHING TO WHICH YOU WERE COMMITTED, AND HAVING BEEN FREED FROM SIN, YOU BECAME SLAVES OF RIGHTEOUSNESS.
Awful Scroll Bible	But God be thanked, certainly-of-which yous were devoted slaves to missing-the-mark, but yous listened-under, out of the sensibility of the heart, to the pattern of doctrine to which yous gave-over-before. Being then made free from missing-the-mark, yous become enslaved to Virtuousness.
Concordant Literal Version	Now thanks be to God that you were slaves of Sin, yet you obey from the heart the type of teaching to which you were given over." Now, being freed from Sin, you are enslaved to Righteousness."
exeGeses companion Bible	And charism to Elohim, that you, having been the servants of sin, and from the heart you obeyed that type of doctrine wherein you were delivered. And so being liberated from sin, you became subservient to justness.
God's Truth (Tyndale) Orthodox Jewish Bible	. But Baruch Hashem (Blessed be G-d) that you used to be avadim (slaves) of [slave master] Chet, but you gave your mishma'at shebalev (obedience from the heart) to the pattern of Torah (the pnimiyus Torah of Moshiach YESHAYAH 42:4) to which you were handed over. Having been set free from [slave master] Chet (sin), you became an eved of the Tzidkat Hashem (the righteousness of G-d).
Rotherham's Emphasized B.	.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. Thank God that you people, who were once slaves to [the practice of] sin, became obedient from [your] heart to the pattern of teaching [i.e., the Gospel message] you committed yourself to. And when you were freed from [the practice of] sin, you became slaves to doing what is right.
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Brodie's Expanded Trans.	Thanks to God, that you used to be habitual slaves to the sin nature, but now you have begun to obey from the mentality of your soul the system of doctrine into which you were handed over. And after being freed [liberated] from the sin nature [positional sanctification], you have become slaves to righteousness [experiential sanctification].
The Expanded Bible Jonathan Mitchell NT	. But Grace by God (or: Now [this is] happiness granted as favor in God): that you folks were existing, continuing to be slaves of the Sin (slaves of failure; slaves belonging to the missing the target), yet now you submissively hear and pay attention, so as to obey – from out of heart! – [the] type of instruction (or: chiseled and imprinted pattern of teaching) into which you are (or: at one point were) given over (handed over and entrusted; given alongside). Now, being set free (or: liberated) from the Sin (failure; error), you folks are (or: were suddenly) enslaved (made slaves) to justice (= to covenant participation in solidarity) (or: in the Way pointed out; for fair and equitable dealings; by the Well-ordered, Righteous Existence [in Christ]; to rightwised relationship and [covenantal] behavior).
P. Kretzmann Commentary Syndein/Thieme Translation for Translators The Voice	. . . .

#### Bible Translations with Many Footnotes:

Lexham Bible	.
NET Bible®	.
New American Bible (2011)	.
The Passion Translation	.
Rotherham's Emphasized B.	But thanks be unto God, that— <Whereas ye were servants of sin> Ye became obedient out of the heart unto the mould of teaching [into which ye were delivered] <sup>a</sup> ; And <being freed from sin> ye were made servants unto righteousness;— <sup>a</sup> As if="to be fashioned thereby."
The Spoken English NT	.
Wilbur Pickering's New T.	But thanks be to God that although you used to be the slaves of the sin you wholeheartedly obeyed that pattern of doctrine into which you were delivered. So having been emancipated from the sin, you became enslaved to the righteousness. <sup>8</sup> (8) Recall the note about slaves at 1:1.
WEB — Messianic Edition	.

#### Literal, almost word-for-word, renderings:

A Faithful Version	.
Analytical-Literal Translation	.
Berean Literal Bible	.
Bill Puryear translation	Now [let us be] thankful to God that [although on the one hand] you kept on being slaves of the sin nature, on the other hand you have obeyed by means of the heart the example of the teaching for the purpose of which [example of teaching] you were committed. And having been set free from the sin nature, you became enslaved to the righteousness [of God].
C. Thomson updated NT	.

Charles Thomson NT	But thanks be to God, that though you were slaves of sin, yet from the heart you have conformed to the mould of doctrine in which you were cast, and being freed from sin, have become servants of righteousness.
Context Group Version	But a recognition of [your (pl)] indebtedness be to God, that, whereas you (pl) were slaves of disgrace, you (pl) became obedient from the heart to that form of teaching to which you (pl) were handed over; and being made free from disgrace, you (pl) were made a slave to vindication.
English Standard Version	But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed, and, having been set free from sin, have become slaves of righteousness.
Far Above All Translation	.
Green's Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	. bondmen
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	But gratitude to God, that, though you <sup>o</sup> were bondservants of sin, but you <sup>o</sup> obeyed* from the heart the pattern {Or: example; 6:3-6} of teaching to which you <sup>o</sup> were given; and having been made free from sin, you <sup>o</sup> were enslaved to righteousness.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	Now thanks to the God that you were [kept on being] slaves to the sin nature, but [this is what is new] now you have obeyed by means of the right lobe a system of doctrine [pattern of teaching] into which [system of doctrine] you were committed [delivered, handed over]. And by having been set free [both positionally and experientially] from the sin nature, you became enslaved to [the] righteousness [of God].
R. B. Thieme, Jr. trans2	(literal) Now GRACE belongs to the God (idiom) Now thanks or gratitude to the God, that beginning at birth, you, unbelievers and believers after salvation forever, kept on being slaves of or to the Old Sin Nature in the past, but you have now become obedient by means of the Right Lobe of the Stream of Consciousness of the Soul, to the impression or form or pattern of teaching or system of doctrine, into which system of doctrine you were committed or delivered or handed over for your entire life. And by having been set free positionally through Retroactive Positional Truth and experientially by means of Maturity Adjustment to the Justice of God from the Old Sin Nature, you have become enslaved or married to the Righteousness of God.
Revised Geneva Translation	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Worrell New Testament	.

**The gist of this passage:**

17-18



Romans 6:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
charis (χάρις) [pronounced <i>KHAHR-ic</i> ]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; nominative case	Strong's #5485
dé (δέ) [pronounced <i>deh</i> ]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tô (τῷ) [pronounced <i>toh</i> ]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i> ]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316

**Translation:** Now thanks to the God,...

Literally, this reads, *now grace to this God*. However, charis (χάρις) [pronounced *KHAHR-ic*] can also mean *thanks*, and that makes more sense in this context.

Romans 6:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced <i>HOH-tee</i> ]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
ên (ἦν) [pronounced <i>ayn</i> ]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	2 <sup>nd</sup> person plural, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
douloi (δούλοι) [pronounced <i>DEW-loi</i> ]	<i>slaves; servants; attendants</i>	masculine plural noun; nominative case	Strong's #1401
tês (τῆς) [pronounced <i>tayc</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
hamartia (ἁμαρτία, ας, ῆ) [pronounced <i>hahm-ahr-TEE-ah</i> ]	<i>sin, transgression, [intentional] failure, aberration [from the truth, or from a law or duty]; wrong, error, mistake, offense, violation [of a divine law]; sin nature; practice of sin; proneness to sin; imputation, guilt or consequences of sin</i>	feminine singular noun, genitive/ablative case	Strong's #266

**Translation:** ...for you (all) kept on being slaves of sin.

The imperfect tense refers to continuous action which took place in the past.

As unbelievers, the Romans were slaves to sin. They had a sin nature and there was nothing which could separate them from their sin nature. They were not free of it even for an instant.

Romans 6:17c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hupakouô (ὕπακούω) [pronounced hoop-ak-OO-oh]	<i>to listen, to harken; of one who on the knock at the door comes to listen who it is, (the duty of a porter); to hear a command and obey it; to obey, to be obedient to, to submit to</i>	2 <sup>nd</sup> person plural, aorist active indicative	Strong's #5219
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
kardia (καρδία) [pronounced kahr-DEE-uh]	<i>heart, mind, soul; will, character; center [or middle, or essence] [of something]</i>	feminine singular noun, genitive/ablative case	Strong's #2588
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
hon (ὅν) [pronounced hawn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	masculine singular relative pronoun; accusative case	Strong's #3739
paradídômai (παραδίδωμαι) [pronounced pah-rah-DIH-doh-my]	<i>to give up, to deliver over [to the power of someone else], to hand [give, deliver, turn] over, to give up a person [to the police or courts]; to deliver, to deliver oneself [into the hands of others]; to entrust</i>	2 <sup>nd</sup> person plural, aorist passive indicative	Strong's #3860
typos (τύπος) [pronounced TOO-poss]	<i>type, image; a die (as struck), (by implication) a stamp or scar; by analogy, a shape, a statue, (figuratively) style, resemblance, form; model (for imitation) or instance (for warning)</i>	masculine singular noun, accusative case	Strong's #5179
didachê (διδασχὴ) [pronounced dihd-ahkh-AY]	<i>teaching, instruction, doctrine, doctrinal teaching</i>	feminine singular noun, genitive/ablative case	Strong's #1322

**Translation:** But you (all) listened from [the] heart to that which you were given, a form of teaching.

Both verbs, *given* and *lisstened*, are in the aorist. The aorist tense means that they listened in a point of time to something that they were given at a point in time. What they heard was a type or a form of teaching. This would have been the gospel message which the Holy Spirit made understandable to their hearts.

Romans 6:17 Now thanks to the God, for you (all) kept on being slaves of sin. But you (all) listened from [the] heart to that which you were given, a form of teaching. (Kukis mostly literal translation)

Romans 6:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eleutheróō (ἐλευθερώω) [pronounced el-yoo-thehr-OH-oh]	<i>being free, being make free; having been set at liberty, liberating, delivering (from the dominion of sin); exempting</i>	masculine plural, aorist passive participle; nominative case	Strong's #1659
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
apó (ἀπό) [pronounced aw-PO]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
hamartia (ἁμαρτία, ας, ῆ) [pronounced hahm-ahr-TEE-ah]	<i>sin, transgression, [intentional] failure, aberration [from the truth, or from a law or duty]; wrong, error, mistake, offense, violation [of a divine law]; sin nature; practice of sin; proneness to sin; imputation, guilt or consequences of sin</i>	feminine singular noun, genitive/ablative case	Strong's #266

**Translation:** Now, being made free from sin,...

Because they heard the gospel message and believed in Jesus Christ, they were made free from the sin nature. Now, this was both immediate and position. One of the things given to us at salvation is the filling of the Spirit, which makes them free from sin. However, the moment that they sinned, they lost that. However, at salvation, we are made positionally free from the sin nature. That is the combination of retroactive positional truth (we were identified with Christ in His death, which here would be death to the sin nature); and then we were raised up (as per current positional truth). That is the next phrase.

Romans 6:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
doulóō (δουλόω) [pronounced doo-LOW-oh]	<i>to enslave (literally or figuratively), to bring into (be under) bondage, to be given as a slave, to become (make) (one) a servant</i>	2 <sup>nd</sup> person plural, aorist passive indicative	Strong's #1402
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588

## Romans 6:18b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dikaiosunê (δικαιοσύνη) [pronounced <i>dih-kai-oh-SOON-ā</i> or <i>dik-ah-yos-OO-nay</i> ]	<i>(legal, unchangeable) righteousness, [Christian] justification; justice as a characteristic of a judge; the application of righteousness</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1343

**Translation:** ...you were enslaved to righteousness. (Kukis mostly literal translation)

We were enslaved to righteousness, which is an aorist passive indicative. Aorist tense refers to the point of time when we were saved. It refers to the point of time when we were raised with Christ, identifying with His resurrection (current positional truth); and at that time, we were made slaves of righteousness.

Now, obviously, you are not righteous all of the time nor am I righteous all of the time; nor is any believer that you know righteous all of the time. This is a position which we have. Now, when we are filled with the Spirit, we are righteous. That takes place when we rebound.

Romans 6:18 **Now, being made free from sin, you were enslaved to righteousness.** (Kukis mostly literal translation)

Romans 6:17–18 **Now thanks to the God, for you (all) kept on being slaves of sin. But you (all) listened from [the] heart to that which you were given, a form of teaching. Now, being made free from sin, you were enslaved to righteousness.** (Kukis mostly literal translation)

Romans 6:17–18 **Let us give thanks to God, for, at one time, you were all slaves to your sin nature. However, you listened from your hearts to the information which you had been given, a type of teaching known as the gospel. Having heard that message and responding to it, you were positionally made free from your sin nature and made slaves of righteousness.** (Kukis paraphrase)

**Pertaining to man I keep on speaking on account of the weakness of the flesh of you (all), for just as you placed the members of you (all) slaves to impurity and to lawlessness toward the lawlessness, accordingly now you placed the members of you (all) to the righteousness toward consecration. For when slaves you were of the sin, free you (all) were to the righteousness.**

Romans  
6:19–20

**I keep on speaking after the manner of men on account of the weakness of your flesh. For, just as you [previously] placed the members of your [bodies] [as] slaves to impurity and to lawlessness, [leading] to [more] lawlessness, accordingly now you presented your members for righteousness [leading] toward [experiential] sanctification. For you see, when you (all) were slaves of sin, [then] you (all) were free [with regards] to righteousness.**

I am using analogies and other common figures of speech to get my point across, because what I would like to say might not be understood. You previously placed your persons as slave to impurity and lawlessness, which naturally led to more lawlessness. However, things have changed since you believed in Jesus Christ. Accordingly, you have positionally put your persons up for righteousness which naturally would lead to experiential sanctification. Obviously, when you were slaves to the sin nature, then you were free with regards to righteousness; and now that you are slaves to righteousness, you should free yourselves of sin.

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek) Pertaining to man I keep on speaking on account of the weakness of the flesh of you (all), for just as you placed the members of you (all) slaves to impurity and to lawlessness toward the lawlessness, accordingly now you placed the members of you (all) to the righteousness toward consecration. For when slaves you were of the sin, free you (all) were to the righteousness.

Complete Apostles Bible I speak in human terms on account of the weakness of your flesh. For just as you presented your members as slaves to uncleanness, and to lawlessness resulting in more lawlessness, so now present your members as slaves to righteousness resulting in sanctification.

Douay-Rheims 1899 (Amer.) For when you were slaves of sin, you were free in regard to righteousness. I speak an human thing, because of the infirmity of your flesh. For as you have yielded your members to serve uncleanness and iniquity, unto iniquity: so now yield your members to serve justice, unto sanctification.

Holy Aramaic Scriptures  
Original Aramaic NT .  
As a fellow man, I say to you because of the weakness of your flesh, that as you presented your members to the servitude of defilement and of evil, so also now present your members to the servitude of righteousness and of holiness.  
For when you became Servants of sin, you became free from righteousness.

Lamsa Peshitta (Syriac) .

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English I am using words in the way of men, because your flesh is feeble: as you gave your bodies as servants to what is unclean, and to evil to do evil, so now give them as servants to righteousness to do what is holy.

Bible in Worldwide English When you were servants of sin you were free from righteousness. I speak the way people would think about such things, because your minds are weak. At one time you gave your bodies to be slaves to your unclean ways, and to do more and more wrong things. So now give your bodies to be slaves to doing what is right, and to being good.

Easy English When you were slaves to wrong things, you were free from doing good things.

Easy-to-Read Version–2008 .  
I use this example from everyday life because you need help in understanding spiritual truths. In the past you offered the parts of your body to be slaves to your immoral and sinful thoughts. The result was that you lived only for sin. In the same way, you must now offer yourselves to be slaves to what is right. Then you will live only for God. In the past you were slaves to sin, and you did not even think about doing right.

<i>God's Word™</i>	I'm speaking in a human way because of the weakness of your corrupt nature. Clearly, you once offered all the parts of your body as slaves to sexual perversion and disobedience. This led you to live disobedient lives. Now, in the same way, offer all the parts of your body as slaves that do what God approves of. This leads you to live holy lives. When you were slaves to sin, you were free from doing what God approves of.
Good News Bible (TEV)	(I use everyday language because of the weakness of your natural selves.) At one time you surrendered yourselves entirely as slaves to impurity and wickedness for wicked purposes. In the same way you must now surrender yourselves entirely as slaves of righteousness for holy purposes. When you were the slaves of sin, you were free from righteousness.
J. B. Phillips	.
<i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

### **Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Version	.
Contemporary English V.	I am using these everyday examples, because in some ways you are still weak. You used to let the different parts of your body be slaves of your evil thoughts. But now you must make every part of your body serve God, so that you will belong completely to him. When you were slaves of sin, you didn't have to please God.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	I've used the familiar terms of a "servant" and a "master" to compensate for your weakness to understand. For just as you surrendered your bodies and souls to impurity and lawlessness, which only brought more lawlessness into your lives, so now surrender yourselves as servants of righteousness, which brings you deeper into true holiness. For when you were bound as servants to sin, you lived your lives free from any obligation to righteousness.
Plain English Version	.
UnfoldingWord Simplified T.	I am writing to you in a way that ordinary people can understand. In the past you were slaves to your desires so you did all kinds of impure and evil things. But now act justly as God acts, so that he will set you apart for himself as his people. It is true that in the past, you behaved as people who were free from God's power and righteousness (because you did whatever your evil minds told you to do). You did not have to do things that were right.
Williams' New Testament	I am speaking in familiar human terms because of the frailty of your nature. For just as you formerly offered the parts of your bodies in slavery to impurity and to ever increasing lawlessness, so now you must once for all offer them in slavery to right-doing, which leads to consecration. For when you were slaves of sin, you were free so far as doing right was concerned.

### **Partially literal and partially paraphrased translations:**

American English Bible	.
Beck's American Translation	.
Breakthrough Version	I am telling this human analogy because of the weakness of your physical body. You see, even as you offered your body parts to be slaves to what is not clean and

to the crime for the crime, so now offer your body parts to be slaves to the right way for sacredness; for when you were slaves of the sin, you were free from the right way.

Common English Bible  
Len Gane Paraphrase

.  
I am describing this in human terms because of your physical weakness, for as you have presented all your body parts to be servants for uncleanness and iniquity upon iniquity, so now present all your body parts to be servants of righteousness [leading] to purity. When you were sin's servants, you were not a slave to righteousness.

A. Campbell's Living Oracles

(I speak after the manner of men, because of the infirmity of your flesh.) Wherefore, as you have presented your members servants to uncleanness, and to iniquity, to work iniquity; so present now your members, servants to righteousness, to work holiness. For when you were servants of sin, you were free from righteousness.

New Advent (Knox) Bible  
NT for Everyone

.  
. I can but speak as men do because of the weakness of your earthly nature. Once you offered every part of your bodies to the service of impurity, and of wickedness, which leads to further wickedness. Now, in the same way, offer them to the service of Righteousness, which leads to holiness. While you were still servants of Sin, you were free as regards Righteousness.

20<sup>th</sup> Century New Testament

### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .  
Berean Study Bible .  
Christian Standard Bible .  
Conservapedia Translation .  
Revised Ferrar-Fenton Bible .  
Free Bible Version

I'm using this everyday example because your human thinking is limited. Just as you once enslaved yourselves to immorality, piling up sin upon sin, now you must enslave yourselves to what is pure and right. When you were slaves to sin you were not required to do what's right.

International Standard V

I am speaking in simple [Lit. human] terms because of the frailty of your human nature. [Lit. your flesh] Just as you once offered the parts of your body [Lit. your members] as slaves to impurity and to greater and greater disobedience, so now, in the same way, you must offer the parts of your body [Lit. your members] as slaves to righteousness that leads to sanctification. For when you were slaves of sin, you were "free" as far as righteousness was concerned.

Lexham Bible

(I am speaking in human terms because of the weakness of your flesh.) For just as you presented your members *as* slaves to immorality and lawlessness, *leading* to lawlessness, so now present your members *as* slaves to righteousness, *leading* to sanctification. For when you were slaves of sin, you were free with respect to righteousness.

Montgomery NT

I speak in these homely figures because of the weakness of your fleshly nature—just as you once surrendered your faculties into slavery to impurity and to all lawlessness, so now you must surrender your faculties into slavery to righteousness, unto deeds of holiness. For when you were the slaves of sin, you were under no subjection to righteousness.

NIV, ©2011  
Riverside New Testament

.  
I am speaking humanly on account of the weakness of your human nature. As you did present your members as servants to impurity and to lawlessness to do lawlessness, so now you have presented your members as servants to righteousness for holy living. When you were servants of sin you were free from righteousness.

Leicester A. Sawyer's NT

.

The Spoken English NT	(I'm talking in human terms here, because of the weakness of your flesh.) In the past you presented the parts of your body as slaves to filthiness and to lawless behavior. That resulted in lawlessness. So now, in the same way, present the parts of your body as slaves of right living-which results in holiness. After all, when you were slaves of sin, you were free in relation to right living.
UnfoldingWord Literal Text Urim-Thummim Version	. like a man I speak after the manner of people because of the infirmity of your flesh: for as you have yielded your members slaves to uncleanness and to lawlessness to wickedness; even so now yield your members slaves to righteousness to consecration. Because when you were the slaves of sin, you were free from righteousness.
Weymouth New Testament	You were set free from the tyranny of Sin, and became the bondservants of Righteousness-- your human infirmity leads me to employ these familiar figures-- and just as you once surrendered your faculties into bondage to Impurity and ever-increasing disregard of Law, so you must now surrender them into bondage to Righteousness ever advancing towards perfect holiness. For when you were the bondservants of sin, you were under no sort of subjection to Righteousness. V. 18 is included for context.
Wikipedia Bible Project	I talk in human terms because of the weakness of human nature—for in the same way that you once used your physical body in slavery to impurity, sin upon sin, now dedicate your body to living pure and right. While you were sin's servants you were not obliged to do what is right.
Worsley's New Testament	.

#### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible–1989	.

#### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	.
Hebraic Roots Bible	.
Holy New Covenant Trans.	Because of your human weakness (I am speaking as a man), you once gave the members of your body to be slaves to moral impurity, and to more and more sin. Now in the same way, give the parts of your body to be slaves to being made right, for being holy. When you were slaves of sin, you were people who were free from the control of being made right.
The Scriptures 2009	I speak as a man, because of the weakness of your flesh. For even as you did present your members as servants of uncleanness, and of lawlessness resulting in lawlessness, so now present your members as servants of righteousness resulting in set-apartness. For when you were servants of sin, you were free from righteousness.
Tree of Life Version	.

#### **Weird English, Old English, Anachronistic English Translations:**

Accurate New Testament	...[thing] human [I] say because of the weakness [of] the flesh [of] you* as for [You*] present the parts [of] you* serving the impurity and the lawlessness to the
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lawlessness so now present! the parts [of] you\* serving the right to purity when for Servants [You\*] were [of] the offense Free [You\*] were [to] the right...

Alpha & Omega Bible  
Awful Scroll Bible

.  
I speak out that as of men, because of the weakness of You all's flesh, for wholly-as you set- You all's members -before, as devoted slaves to impurity and lawlessness to lawlessness, the same-as-this now, be set-before You all's members, as devoted slaves to Virtuousness in awfulness. For, as-when you were devoted slaves to missing-the-mark, you were free of Virtuousness.

Concordant Literal Version

As a man am I saying this, because of the infirmity of your flesh. For even as you present your members as slaves to Uncleaness and to Lawlessness for lawlessness, thus now present your members as slaves to Righteousness for holiness."

exeGeses companion Bible

For when you were slaves of Sin, you were free as to Righteousness."

I word as a human  
because of the frailty of your flesh:  
for exactly as you presented your members  
as servants to impurity  
and to torah violations to torah violations;  
thus even now  
present your members servants to justness  
- to holiness.  
For when you were servants of sin,  
you were liberated from justness.

God's Truth (Tyndale)  
Orthodox Jewish Bible

.  
I speak in human terms on account of the weakness of your frail fallen humanity. For just as you handed over your natural capacities as avadim (slaves) to tum'a (uncleaness) and to lawlessness which results in lawlessness, so now hand over your natural capacities as servants of Tzidkat Hashem which results in kedushah (holiness).

For when you were avadim (slaves) of Chet, you were free in relation to Tzedek Olamim.

Rotherham's Emphasized B.

And <being freed from sin> ye were made servants unto righteousness;—  
[In human fashion] am I speaking, because of the weakness of your flesh;—  
For <just as ye presented your members as servants unto impurity and unto lawlessness {for lawlessness}>.  
[So, now] present ye your members as servants unto righteousness, for sanctification. This is vv. 18–19. I put them together because of the use of the em dash (—).

### Expanded/Embellished Bibles:

*The Amplified Bible*

An Understandable Version

.  
I am using human reasoning because of your human weakness. For just as you once offered the parts of your bodies as slaves to impurity and to wickedness, which led to further wickedness; so now [you should] offer the parts of your body as slaves to do what is right, which leads to holy living. For when you were [once] slaves to [the practice of] sin, you were free from [being controlled by] righteousness.

Brodie's Expanded Trans.

I am speaking with commonly accepted human terms because of the weakness of your flesh [the sin nature still has a firm grip on them]: for just as you put your members [faculties of the body & soul] under orders as slaves to impurity [trend towards sin] and to transgressions [trend towards human good] resulting in lawlessness [trend towards evil], in the same manner, now begin putting your members under orders as slaves to the righteousness [by the mental saturation and application of Bible doctrine] resulting in sanctification [execution of the spiritual life].

The Expanded Bible  
Jonathan Mitchell NT

For as long as you were slaves to the sin nature, you were free from righteousness [no potential for spiritual growth].

I am speaking humanly because of the weakness or sickness of your flesh (or: = your human condition; or: = the self that had been distorted by the System): for even as you folks presented (placed and provided alongside) your members [as; being] slaves by (for; in; to) the Uncleaness and by (for; in; to) the Lawlessness, [leading] into that Lawlessness, in this manner (or: thus) now you folks must place (provide and present) your members alongside [as] slaves of the Way pointed out (slaves of rightwised relationship in fair and equitable dealings; slaves of justice and righteousness) [leading] into the quality and sphere of being set-apart (or: into a holy consecration and a state of being sacredly different).

For when you folks were existing being slaves of the Sin (slaves from failure; slaves of deviation from the goal), you were existing [as it were] being free [as; with regard] to the Way pointed out (= being not owned by rightwised relationships, fairness, equity and justice).

P. Kretzmann Commentary  
Syndein/Thieme  
Translation for Translators  
The Voice

#### Bible Translations with Many Footnotes:

Lexham Bible  
NET Bible®  
New American Bible (2011)  
The Passion Translation  
Rotherham's Emphasized B.  
The Spoken English NT  
Wilbur Pickering's New T.

I continue to speak on a human level because of the weakness of your flesh. Now just as you used to present your body parts as slaves to uncleanness and to ever increasing lawlessness,<sup>9</sup> so now present your body parts as slaves to righteousness with a view to sanctification. For when you were slaves to the sin, you were 'free' from the righteousness.

(9) Sin, and mere gratification of physical desire, obey the law of diminishing returns. To maintain the same 'kick' from any drug, you have to keep increasing the dose—this is a slavery that keeps on dragging you down to ever lower levels.

WEB — Messianic Edition

#### Literal, almost word-for-word, renderings:

A Faithful Version

I speak from a human point of view because of the weakness of your flesh; for just as you once yielded your members in bondage to uncleanness, and to lawlessness unto lawlessness, so now yield your members in bondage to righteousness unto sanctification. For when you were the servants of sin, you were free from righteousness.

Analytical-Literal Translation

I speak in human terms, because of the weakness of your<sub>p</sub> flesh, for even as you<sub>p</sub> presented your<sub>p</sub> body parts [as] slaves to impurity [or, immorality] and to lawlessness [resulting] in [more] lawlessness, so now present your<sub>p</sub> members [or, body parts] [as] slaves to righteousness [resulting] in sanctification. For when you<sub>p</sub> were slaves of sin, you<sub>p</sub> were freed [from] righteousness.

Bill Puryear translation

(I am using a human illustration [slavery] because of the weakness of your flesh [sin nature]). Therefore, just as you presented your members as slaves to impurity and

to lawlessness resulting in lawlessness, so now present your members as slaves to righteousness resulting in sanctification.

For as long as you were slaves of the sin nature, you were free [independent] with reference to righteousness.

C. Thomson updated NT  
Charles Thomson NT

.  
(I speak in the language of human affairs because of the weakness of your flesh,) for as you yielded up your members to iniquity, as slavish instruments of uncleanness and all manner of iniquity, so now yield up your members as servants to righteousness for sanctification. For when you were servants of sin?when you were at a loose from righteousness, what fruit therefore had you then from those things of which you are now ashamed? For the end of them is death. V. 21 is included for context.

Context Group Version

I speak humanly because of the weakness of your (pl) flesh: for as you (pl) presented your (pl) members [as] slaves to impurity and to lawlessness to lawlessness, in the same way now present your (pl) members [as] slaves to vindication to specialness. For when you (pl) were slaves of disgrace, you (pl) were free in regard of vindication.

English Standard Version

I am speaking in human terms, because of your natural limitations. For just as you once presented your members as slaves to impurity and to lawlessness leading to more lawlessness, so now present your members as slaves to righteousness leading to sanctification. For when you were slaves of sin, you were free in regard to righteousness.

Far Above All Translation

I speak humanly on account of the weakness of your flesh. For as you have *in the past* put your members in service to immorality and lawlessness, *resulting* in lawlessness, so now put your members in service to righteousness, *resulting* in sanctification. For when you were slaves of sin, you were free *in regard* to righteousness.

Green's Literal Translation  
James Allen translation  
Legacy Standard Bible  
Literal New Testament  
Literal Standard Version

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.  
I speak in a human [way], because of the weakness of your flesh, for even as you presented your members servants to the uncleanness and to the lawlessness—to the lawlessness, so now present your members servants to righteousness—to sanctification, for when you were servants of sin, you were free from righteousness, what fruit, therefore, were you having then, in the things of which you are now ashamed? For the end of those [is] death. V. 20 is included for context.

Modern English Version  
New American Standard  
New European Version  
New King James Version  
New Matthew Bible  
NT (Variant Readings)  
Niobi Study Bible  
R. B. Thieme, Jr. translation

I use a human illustration because of the weakness of your flesh [the old sin nature]; for just as you have put your members under orders as slaves to impurity [the old sin nature's trend toward sin] and to lawlessness [the old sin nature's trend toward good] resulting in lawlessness [the old sin nature's trend toward evil] so now put your members under orders as slaves to the righteousness of God, resulting in experiential sanctification.

For as long as you were the slaves of the sin nature you were excluded with reference to [the] righteousness [of God].

R. B. Thieme, Jr. trans2

I am speaking or communicating dogmatically using this perfect human illustration of slavery, because of the weakness of your flesh the Old Sin Nature. For just as

you have from physical birth to Salvation Adjustment to the Justice of God, put your human body members under orders as slaves to impurity and lawlessness of the Old Sin Nature's trends toward sin and Human Good resulting in lawlessness of evil, so now, after Salvation Adjustment to the Justice of God as believer ambassadors for Jesus of Nazareth, The Christ, put your body members including your brain, under orders as slaves to the imputed Righteousness of God resulting in experiential sanctification of Maturity Adjustment to the Justice of God. For as long as you were, from physical birth to and often beyond Salvation Adjustment to the Justice of God, slaves of the Old Sin Nature, you were freed by exclusion from blessings with reference to righteousness (No blessing from God without Salvation Adjustment to the Justice of God and imputed Absolute Righteousness).

Revised Geneva Translation .

Updated Bible Version 2.17 .

A Voice in the Wilderness . iniquity unto iniquity

Webster's Translation .

World English Bible .

Worrell New Testament

I speak after human fashion because of the weakness of your flesh; for, as ye presented your members subservient to uncleanness, and to iniquity unto iniquity; so now present your members subservient to righteousness unto holiness. For, when ye were slaves of sin, ye were free as to righteousness.

### The gist of this passage:

19-20

Romans 6:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anthrōpinos (ἀνθρώπινος) [pronounced anth- ROH-pee-noss]	<i>human, pertaining to man, (things) common to man, man(-kind), men's, after the manner of men</i>	neuter singular adjective; accusative case	Strong's #442
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #3004
diá (διά) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
asthénéia (ἀσθένεια) [pronounced ahs- THEH-nigh-ah]	<i>weakness, sickness, infirmity, disease</i>	feminine singular noun, accusative case	Strong's #769
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588

## Romans 6:19a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sarx (σάρξ) [pronounced sarx]	<i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly; man, mankind, humanity</i>	feminine singular noun; genitive/ablative case	Strong's #4561
humôn (ὕμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 <sup>nd</sup> person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

**Translation:** I keep on speaking after the manner of men on account of the weakness of your flesh.

Parenthetically, Paul says that he continues to speak after the manner of men, meaning he is using common figures of speech, like metaphors and analogies.

Similarly, we can stitch together some meaningful statements on Bible doctrine and the spiritual life, but if the vocabulary is too advanced—that is, the hearer has no frame of reference for the things being said—then it will not make sense to them. Therefore, Paul sometimes has to resort to very common idioms in order to make his points.

The new believer must put himself under the authority of a well-qualified pastor-teacher, who teaches exegetically, categorically and isagogically so that the new believer might advance to supergrace status. For many people, that makes perfect sense; it is not complex at all. However, if some just sees words that make no sense, he would need a better explanation.

So Paul is not telling them that this weakness of the flesh has to do with sin and doing evil things. It simply means that they have not advanced enough in the spiritual life to understand everything that he has to tell them. Therefore, he needs to break it down and sometimes use some figures of speech in order to communicate these thoughts to them (if you will recall, the Lord used analogies and parallelisms—they are called parables—all of the time).

## Romans 6:19b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōsper (ὥσπερ) [pronounced HOE-sper]	<i>wholly as, just as, exactly like</i>	adverb	Strong's #5618
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063

<b>Romans 6:19b</b>			
<b>Greek/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>Strong's Number</b>
paristēmi/paristanō (παρίστημι/παριστάνω) [pronounced <i>par-IHS-tay-meet/par-is-TAHN-oh</i> ]	<i>to place beside or near; to set at hand; to present; to proffer; to provide; to place a person or thing at one's disposal; to present a person for another to see and question; to show; to bring to (near); metaphorically to bring into one's fellowship or intimacy; to present (show) by argument, to prove</i>	2 <sup>nd</sup> person plural; aorist active indicative	Strong's #3936; first set of definitions
ta (τά) [pronounced <i>taw</i> ]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
mélē (μέλη) [pronounced <i>MEL-ay</i> ]	<i>limbs, members, parts of a body, of a group</i>	neuter plural noun;; accusative case	Strong's #3196
humōn (ύμῶν) [pronounced <i>hoo-MONE</i> ]	<i>of yours, from you; concerning you; you, yourselves</i>	2 <sup>nd</sup> person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
douloi (δούλοι) [pronounced <i>DEW-loy</i> ]	<i>slaves; servants; attendants</i>	masculine plural noun; accusative case	Strong's #1401
tē (τῇ) [pronounced <i>tay</i> ]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
akatharsia (ἀκαθαρσία, ας, ῆ) [pronounced <i>ak-ath-ar-SEE-ah</i> ]	<i>impurity; (moral or physical) uncleanness; the impurity of lustful, luxurious, profligate living; of impure motives; immoral intent</i>	feminine singular noun; dative, locative or instrumental case	Strong's #167
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
tē (τῇ) [pronounced <i>tay</i> ]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
anomia (ἀνομία) [pronounced <i>an-om-EE-a</i> ]	<i>lawless, without law, lawlessness; properly, the condition of one without law — either because ignorant of it, or because violating it; contempt and violation of law, iniquity, wickedness</i>	feminine singular noun; dative, locative or instrumental case	Strong's #458
eis (εἰς) [pronounced <i>ICE</i> ]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519

Romans 6:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
anomia (ἀνομία) [pronounced an-om-EE-a]	<i>lawless, without law, lawlessness; properly, the condition of one without law — either because ignorant of it, or because violating it; contempt and violation of law, iniquity, wickedness</i>	feminine singular noun; accusative case	Strong's #458

**Translation:** For, just as you [previously] placed the members of your [bodies] [as] slaves to impurity and to lawlessness, [leading] to [more] lawlessness,...

When the believers at Rome did not know Jesus, their actions served impurity and lawlessness. And their lawless behavior led to more lawlessness.

Romans 6:19c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoútô (οὕτω) [pronounced HOO-toh]; also hoútôs (οὕτως) [pronounced HOO-tohç]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
nun (νῦν) [pronounced noon]	<i>now, at this time, henceforth, hereafter, from here forward; (as) of late, soon, at present, this (time)</i>	adverb; a primary particle of present time	Strong's #3568
paristêmi/paristanô (παρίστημι/παριστάνω) [pronounced par-IHS-tay-meet/par-is-TAHN-oh]	<i>place beside or near; set at hand; present; proffer; provide; place a person or thing at one's disposal; present a person for another to see and question; show; bring to (near); metaphorically bring into one's fellowship or intimacy; present (show) by argument, prove</i>	2 <sup>nd</sup> person plural, present active imperative	Strong's #3936; first set of definitions
ta (τά) [pronounced tau]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
mélê (μέλη) [pronounced MEL-ay]	<i>limbs, members, parts of a body, of a group</i>	neuter plural noun;; accusative case	Strong's #3196
humôn (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 <sup>nd</sup> person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

Romans 6:19c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
douloi (δούλοι) [pronounced DEW-loy]	<i>slaves; servants; attendants</i>	masculine plural noun; accusative case	Strong's #1401
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
dikaïosunê (δικαιοσύνη) [pronounced dih-kai-oh-SOON-ā or dik-ah-yos-OO-nay]	<i>(legal, unchangeable) righteousness, [Christian] justification; justice as a characteristic of a judge; the application of righteousness</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1343
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
hagiasmos (ἁγιασμός) [pronounced hag-ee-as-MOSS]	<i>consecration, purification; the effect of consecration; sanctification (of heart and life); purification, (the state) purity; concretely (by Hebraism) a purifier, holiness</i>	masculine singular noun, accusative case	Strong's #38

**Translation:** ...accordingly now you presented your members for righteousness [leading] toward [experiential] sanctification.

Since they have believed in Jesus Christ, they have positionally placed themselves before God as His slaves. Their actions are, ideally speaking designed to serve righteousness.

What does it take to serve righteousness? First you have to be a believer in Jesus Christ. Then you must be filled with the Spirit, which is accomplished by using rebound with necessary. Then your soul requires guidance as what to do and how to do it. That takes training. That takes Bible doctrine in the soul. Just as virtually any profession require some training and education (even most minimum wage jobs do), as a believer, you need training. This is taking in Bible doctrine, ideally speaking, every single day. If not directly under the teaching of a well-qualified pastor-teacher for every day (something which R. B. Thieme, Jr. provided), then the teaching at your church will need to be supplemented. Our training continues every day until we die. I have been a Christian for over 50 years and I started on doctrine not too long after believing. I still listen to teaching every single day (primarily from R. B. Thieme, Jr.).

There are three stages to sanctification (which is sometimes called consecration). When we believe in Jesus Christ, we are positionally sanctified. This is phase 1 sanctification, where we are saved forever. Phase 2 sanctification is also known as experiential sanctification. You are growing each and every day. You are progressing spiritually. Ideally speaking, we move toward and achieve spiritual maturity. Phase 3 sanctification is when God calls us home, either by the rapture or in death. This is known as ultimate sanctification.

Romans 6:19 I keep on speaking after the manner of men on account of the weakness of your flesh. For, just as you [previously] placed the members of your [bodies] [as] slaves to impurity and to lawlessness, [leading] to [more] lawlessness, accordingly now you presented your members for righteousness [leading] toward [experiential] sanctification. (Kukis mostly literal translation)



Romans 6:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hote/hôte/tote (ὅτε/ἥτε/τότε) [pronounced HOT-eh, HAY-teh, TOT-eh]	<i>when, whenever, while; that, this [which]; for this reason, because; after (that), as soon as, as long as</i>	adverb; causal particle (masculine, feminine and neuter forms)	Strong's #3753
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
douloi (δούλοι) [pronounced DEW-loy]	<i>slaves; servants; attendants</i>	masculine plural noun; nominative case	Strong's #1401
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	2 <sup>nd</sup> person plural, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
hamartia (ἁμαρτία, ας, ἥ) [pronounced hahm-ahr-TEE-ah]	<i>sin, transgression, [intentional] failure, aberration [from the truth, or from a law or duty]; wrong, error, mistake, offense, violation [of a divine law]; sin nature; practice of sin; proneness to sin; imputation, guilt or consequences of sin</i>	feminine singular noun, genitive/ablative case	Strong's #266

**Translation:** For you see, when you (all) were slaves of sin,...

As unbelievers, we were slaves of sin. We had no choice. We were ruled by our sin nature.

Romans 6:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eleútheros (ἐλεύθερος) [pronounced el-YOO-ther-oss]	<i>free; freeborn; exempt, unrestrained, not bound by an obligation; in an ethical sense: free from the yoke of the Mosaic Law</i>	masculine plural adjective, nominative case	Strong's #1658
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	2 <sup>nd</sup> person plural, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
tê (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588

## Romans 6:20b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dikaiosunê (δικαιοσύνη) [pronounced <i>dih-kai-oh-SOON-ā</i> or <i>dik-ah-yos-OO-nay</i> ]	<i>(legal, unchangeable) righteousness, [Christian] justification; justice as a characteristic of a judge; the application of righteousness</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1343

**Translation:** ...[then] you (all) were free [with regards] to righteousness. (Kukis mostly literal translation)

Prior to being saved, we were free with regards to righteousness.

Romans 6:20 For you see, when you (all) were slaves of sin, [then] you (all) were free [with regards] to righteousness. (Kukis mostly literal translation)

As unregenerate, we are slaves to our sin nature, but free with regards to righteousness. As regenerate, we have the option of being free from our sin nature, meaning that we become slaves to righteousness. This arrangement is changed by the rebound technique. Now, just how much righteousness we can perform is limited by the understanding which we have (or don't have) regarding the spiritual life. This requires years of Bible doctrine.

In v. 22, Paul will state the flip side of this coin.

Romans 6:19–20 I keep on speaking after the manner of men on account of the weakness of your flesh. For, just as you [previously] placed the members of your [bodies] [as] slaves to impurity and to lawlessness, [leading] to [more] lawlessness, accordingly now you presented your members for righteousness [leading] toward [experiential] sanctification. For you see, when you (all) were slaves of sin, [then] you (all) were free [with regards] to righteousness. (Kukis mostly literal translation)

Romans 6:19–20 I am using analogies and other common figures of speech to get my point across, because what I would like to say might not be understood. You previously placed your persons as slave to impurity and lawlessness, which naturally led to more lawlessness. However, things have changed since you believed in Jesus Christ. Accordingly, you have positionally put your persons up for righteousness which naturally would lead to experiential sanctification. Obviously, when you were slaves to the sin nature, then you were free with regards to righteousness; and now that you are slaves to righteousness, you should free yourselves of sin. (Kukis paraphrase)

Therefore, what fruit were you (all) having then by which now you keep on feeling shame? For the end of them [is] death. But now, having been made free from the sin, you (all) [are] now being enslaved to God. You have the fruit of yours to consecration. Now the end [is] life eternal. For the wages of the sin [is] death, but the gift of the God [is] life eternal, in Christ Jesus, the Lord of us.

Romans  
6:21–23

So what fruit did you (all) have then, concerning which you now keep on feeling shame. For the outcome of those (things) [is] death. But now, having been made free from the sin [nature], you (all) [are] now enslaved to God. [Now] your fruit [leads] to sanctification and the (final) outcome is eternal life. For the wages of sin [production] [is] death, but the gift of God [is] eternal life, [which is] in Christ Jesus, our Lord.

**When you were under the control of the sin nature, what you did now makes you feel ashamed. Furthermore, the end result of your deeds ultimately is death. But God has made you free of your sin nature; however, at the same time, you are now slaves of God. However, your production as a slave of God leads to experiential sanctification with a final outcome of eternal life, which is found in Christ Jesus our Lord.**

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek)	Therefore, what fruit were you (all) having then by which now you keep on feeling shame? For the end of them [is] death. But now, having been made free from the sin, you (all) [are] now being enslaved to God. You have the fruit of yours to consecration. Now the end [is] life eternal. For the wages of the sin [is] death, but the gift of the God [is] life eternal, in Christ Jesus, the Lord of us.
Complete Apostles Bible	So what fruit did you have then of which things you are now ashamed? For the end of those things is death. But now having been freed from sin, and having become enslaved to God, you have your fruit resulting in sanctification, and the end, eternal life. For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.
Douay-Rheims 1899 (Amer.)	What fruit therefore had you then in those things of which you are now ashamed? For the end of them is death. But now being made free from sin and become servants to God, you have your fruit unto sanctification, and the end life everlasting. For the wages of sin is death. But the grace of God, life everlasting in Christ Jesus our Lord.
Holy Aramaic Scriptures Original Aramaic NT	. And what fruit did you have then, of which today you are ashamed? For its result is death. And now because you have been freed from sin and you are Servants to God, your fruit is holy, for the result of those things is eternal life. But the product of sin is death and the gift of God is eternal life in Our Lord Yeshua The Messiah.
Lamsa Peshitta (Syriac)	.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	What fruit had you at that time in the things which are now a shame to you? for the end of such things is death. But now, being free from sin, and having been made servants to God, you have your fruit in that which is holy, and the end is eternal life. For the reward of sin is death; but what God freely gives is eternal life in Jesus Christ our Lord.
Bible in Worldwide English	You are now ashamed of those things. What good did they do you? For the end of those things is death. But now you have been made free from wrong ways and you have been made Gods slaves. You are made good and you will live for ever. The reward that wrong ways give is to die. But the gift which God gives is to live for ever. Christ Jesus our Lord has done this for us.
Easy English	.

Easy-to-Read Version—2008 You did evil things, and now you are ashamed of what you did. Did those things help you? No, they only brought death. But now you are free from sin. You have become slaves of God, and the result is that you live only for God. This will bring you eternal life. When people sin, they earn what sin pays--death. But God gives his people a free gift--eternal life in Christ Jesus our Lord.

God's Word™

Good News Bible (TEV)

.  
What did you gain from doing the things that you are now ashamed of ? The result of those things is death! But now you have been set free from sin and are the slaves of God. Your gain is a life fully dedicated to him, and the result is eternal life. For sin pays its wage---death; but God's free gift is eternal life in union with Christ Jesus our Lord.

J. B. Phillips

*The Message*

NIRV

New Life Version

Radiant New Testament

New Simplified Bible

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version

Contemporary English V.

.  
But what good did you receive from the things you did? All you have to show for them is your shame, and they lead to death. Now you have been set free from sin, and you are God's slaves. This will make you holy and will lead you to eternal life. Sin pays off with death. But God's gift is eternal life given by Jesus Christ our Lord.

Goodspeed New Testament

The Living Bible

New Berkeley Version

New Living Translation

The Passion Translation

.  
So tell me, what benefit ensued from doing those things that you're now ashamed of? It left you with nothing but a legacy of shame and death. But now, as God's loving servants, you live in joyous freedom from the power of sin. So consider the benefits you now enjoy—you are brought deeper into the experience of true holiness that ends with eternal life! For sin's meager wages is death, but God's lavish gift is life eternal, found in your union with our Lord Jesus, the Anointed One.

Plain English Version

UnfoldingWord Simplified T.

.  
But though you were like a slave to sin, God has set you free from sin and made you his servant. As a result you are being made holy, and the result of that is that you will live forever with him. But now you do not have to sin any longer. You are no longer slaves like that. Instead, you have become slaves of God. In return, he has set you apart as his own people, and he will allow you to live forever, with him. All who do what their evil minds tells them to do receive payment, too, but that payment is death. They will be apart from God forever. But as for God, he pays no wages to his slaves at all. Instead, he gives us a free gift: He allows us to live forever with him, joined to the Messiah Jesus our Lord.

Williams' New Testament

What benefit did you then derive from doing the things of which you are now ashamed? None, for they end in death. But now, since you have been freed from sin and have become the slaves of God, the immediate result is consecration, and the final destiny is eternal life. For the wages paid by sin is death, but the gracious gift of God is eternal life through union with Christ Jesus our Lord.

### Partially literal and partially paraphrased translations:

American English Bible

Beck's American Translation Breakthrough Version	.	So what fruit were you having at that time over what you are now ashamed of? You see, the conclusion of those <i>fruits is</i> death. Right now, after being set free out of the sin (but enslaved to God), you have your fruit for sacredness. The conclusion of <i>it</i> is life that spans <i>all</i> time. You see, the wages of the sin <i>is</i> death, but the gift of God is life that spans all time in <i>the</i> Anointed King Jesus, our Master.
Common English Bible Len Gane Paraphrase	.	What result did you have then with those things you are now ashamed of? For the end of those things is death. Now being freed from sin and becoming servants of God, you have your harvest of purity, and its end is eternal life. For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.
A. Campbell's Living Oracles	.	And what fruit had you, then, from these things of which you are now ashamed? for the reward of these things is death. But now, being set free from sin, and having become servants of God, you have your fruit to holiness: and the end, everlasting life. For the wages of sin is death: but the gracious gift of God is everlasting life, by Christ Jesus our Lord.
New Advent (Knox) Bible NT for Everyone 20 <sup>th</sup> Century New Testament	.	But what were the fruits that you reaped from those things of which you are now ashamed? For the end of such things is Death. But now that you have been set free from the control of Sin, and have become servants to God, the fruit that you reap is an ever-increasing holiness, and the end Immortal Life. The wages of Sin are Death, but the gift of God is Immortal Life, through union with Christ Jesus, our Lord.

**Mostly literal renderings (with some occasional paraphrasing):**

An Understandable Version	.	
Berean Study Bible	.	
Christian Standard Bible	.	
Conservapedia Translation	.	
Revised Ferrar-Fenton Bible	.	
Free Bible Version	.	But what were the results back then? Aren't you ashamed of the things you did? Such things that lead to death! But now that you're set free from sin, and have become God's slaves, the results will be a pure life—and in the end, eternal life. The wage sin pays is death, but the free gift of God is eternal life through Christ Jesus our Lord.
International Standard V Lexham Bible	.	Therefore what sort of fruit did you have then, about which you are now ashamed? For the end of those <i>things is</i> death. But now, having been set free from sin and having been enslaved to God, you have your fruit <i>leading</i> to sanctification, and its end <i>is</i> eternal life. For the compensation due sin <i>is</i> death, but the gift of God <i>is</i> eternal life in Christ Jesus our Lord.
Montgomery NT	.	What harvest-fruit then had you at that time in the things of which you are now ashamed? For the end of those things is death. But now that you have been set free from sin and become slaves of God, the harvest-fruit which you are reaping tends to produce holiness, and it ends is life eternal. FOR THE POOR WAGES OF SIN IS DEATH, BUT THE FREE GIFT OF GOD IS ETERNAL LIFE IN CHRIST JESUS, OUR MASTER.
NIV, ©2011	.	
Riverside New Testament	.	
Leicester A. Sawyer's NT	.	
The Spoken English NT	.	
UnfoldingWord Literal Text	.	

Urim-Thummim Version	What fruit had you then in those things of which you are now ashamed? Because the end of those things is death. But now being made free from sin and becoming slaves to Elohim, you have your posterity to consecration, and in the end Age-Lasting Life. Because the wages of sin is death; but the gift of Elohim is Age-Lasting Life through Jesus Christ our LORD.
Weymouth New Testament	At that time, then, what benefit did you get from conduct which you now regard with shame? Why, such things finally result in death. But now that you have been set free from the tyranny of Sin, and have become the bondservants of God, you have your reward in being made holy, and you have the Life of the Ages as the final result. For the wages paid by Sin are death; but God's free gift is the Life of the Ages bestowed upon us in Christ Jesus our Lord.
Wikipedia Bible Project	But what were the results during that time, results that you are ashamed of now? In the end this way leads to death. But now you are freed from sin, and have become God's servants, the results will be a pure life—and in the end, eternal life. Sin's wage is death, but God's free gift is eternal life in Christ Jesus our Lord.
Worsley's New Testament	.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	Therefore what fruit did you have then in the things over which you are now ashamed? For the end of those things is death. But now having been set free from sin, and having been enslaved to YAHWEH, you have your fruit unto sanctification, and the end everlasting life. For the wages of sin is death, but the gift of YAHWEH is everlasting life in Yahshua, Messiah our Master.
Holy New Covenant Trans.	So what good do you have from that time? You are ashamed of those things now! Those things will end up in death but now that you have been set free from sin, you are slaves to God. You get something good for being holy — the goal is eternal life! The pay you get for sinning is death, but God's gift is eternal life in Christ Jesus, our Lord.
The Scriptures 2009	What fruit, therefore, were you having then, over which you are now ashamed? For the end thereof is death. But now, having been set free from sin, and having become servants of Elohim, you have your fruit resulting in set-apartness, and the end, everlasting life. For the wages of sin is death, <sup>c</sup> but the favourable gift of Elohim is everlasting life in Messiah עֲשׂוּיָהּ our Master. <sup>c</sup> See Romans 8:13.
Tree of Life Version	.

### Weird English, 𐤀𐤋𐤁𐤅 English, Anachronistic English Translations:

Accurate New Testament	...whom? so fruit [You*] had then at which* now [You*] have (shame) The for Result [of] those {was} Death now but Being Freed from the offense Being Enslaved but [to] the god [You*] have the fruit [of] you* to purity {You* have} the but result life
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Alpha & Omega Bible	<p>continual The for Wages [of] the offense {are} Death The but Gift [of] the god {is} Life Continual in christ jesus the lord [of] us...</p> <p>THEREFORE WHAT BENEFIT WERE YOU THEN DERIVING FROM THE THINGS OF WHICH YOU ARE NOW ASHAMED? FOR THE OUTCOME OF THOSE THINGS IS DEATH.</p> <p>BUT NOW HAVING BEEN FREED FROM SIN AND ENSLAVED TO THEOS (<i>The Alpha &amp; Omega</i>), YOU DERIVE YOUR BENEFIT, RESULTING IN SANCTIFICATION, AND THE OUTCOME, ETERNAL LIFE.</p> <p>FOR THE WAGES OF SIN IS DEATH, BUT THE BLESSING OF SPIRITUAL EMPOWERMENT FROM THEOS (<i>The Alpha &amp; Omega</i>) IS ETERNAL LIFE IN CHRIST JESUS OUR LORD. †("Death" is referring to the second death in the Lake of Fire in Revelation 20. It is real death, not just separation from Jesus. The opposite of the death at The Lake of Fire is eternal life. You cannot have both. You cannot have eternal life in Hell fire. It's one or the other. Death or Life. Eternal Life is a reward, not a punishment. Matthew 10:28)</p>
Awful Scroll Bible	<p>Then, what fruit were you holding of, as-when-at-that time, in which you now shame-of? For the conclusion of those things is death.</p> <p>Moreover, now being made free from missing-the-mark, and being enslaved to God, you hold You all's fruit in awfulness, and the conclusion of it is everlasting Life!</p> <p>For the wages of missing-the-mark is death, but the Gracious Gift of God is everlasting Life, by-within Jesus the Anointed One, our Lord!</p>
Concordant Literal Version	<p>What fruit, then, had you then? - of which you are now ashamed, for, indeed, the consummation of those things is death."</p> <p>Yet, now, being freed from Sin, yet enslaved to God, you have your fruit for holiness. Now the consummation is life eonian."</p> <p>For the ration of Sin is death, yet the gracious gift of God is life eonian, in Christ Jesus, our Lord."</p>
exeGesés companion Bible	<p>So what fruit had you in those whereof you are now ashamed? For the completion/shalom of those is death. And now, being liberated from sin and being subservient to Elohim, you have your fruit to holiness and the completion/shalom - eternal life. For the wages of the sin is death; but the charisma of Elohim is eternal life in Yah Shua Messiah our Adonay.</p>
God's Truth (Tyndale) Orthodox Jewish Bible	<p>.</p> <p>What p'ri for Hashem did you produce then? Things for which you now have bushah (shame), for the end result of those things is mavet (death). But now, having been set free from [slave master] Chet (sin) and having been made an eved Hashem (a servant of G-d), you have your p'ri for Hashem, resulting in kedushah, and the end is Chayyei Olam (Eternal Life). For the loin (wages) that [slave master] Chet (Sin) pays out of its own payroll is mavet (death); however, the gracious matnat hachesed Hashem (the gift of the grace of G-d) is Chayyei Olam baMoshiach Yehoshua Adoneinu.</p>
Rotherham's Emphasized B. .	.

### Expanded/Embellished Bibles:

<p><i>The Amplified Bible</i> An Understandable Version</p>	<p>.</p> <p>What benefit did you receive at that time from doing the things you are now ashamed of? For the end of such behavior is [spiritual] death. But now, since you have been freed from [the practice of] sin and have become slaves to God, the</p>
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- benefits you receive are a holy life [*here*] and never ending life in the future. For the wages for sinning is [*spiritual*] death, but God's free gift is never ending life in [*fellowship with*] Christ Jesus our Lord.
- Brodie's Expanded Trans. What benefit, therefore, did you have at that time concerning which you are now ashamed? For the end of those things is spiritual death. But now, having been freed from the sin nature and having become slaves to God, you have the opportunity to produce your fruit with respect to [*experiential*] sanctification, and toward the goal of eternal life [*super-abounding grace life here on earth*]. Certainly the compensation from the sin nature is spiritual death, but the grace gift from God is [*positional & future*] eternal life in Christ Jesus our Lord .
- The Expanded Bible  
Jonathan Mitchell NT .  
What fruit, then, were you having (did you used to hold or possess) at that time, upon which [*situation or condition*] you folks now continue to be ashamed and embarrassed? For, indeed, the outcome (the end; the goal; the fruition; the consummation; the destiny) of those things [*is*] death. But now being folks set free from the Sin (from failure; from error; from missing the target; from deviation) yet being enslaved by (to; in; for) God, you folks continue having (habitually hold and possess) your fruit unto the quality and sphere of being set-apart (into a sacred difference). Now the outcome (goal, end and destiny) [*of this is*] life which belongs to, is proper to, pertains to and is connected to the Age (eonian life; Life of and for the ages). For you see, the subsistence pay (the ration money; the allowance) of the Sin (failure; the missing of the target; the deviation) [*is*] death, but God's grace-effect (or: the result of the joyous and gracious gift of and from God; the effect of the favor, which is God,) [*is*] life which belongs to, is proper to, pertains to and is connected to the Age (eonian life; Life of and for the ages) within Christ Jesus, our Owner (or: in union with [*the*] Anointed Jesus, our Lord).
- P. Kretzmann Commentary .  
Syndein/Thieme .  
Translation for Translators .  
The Voice .
- Bible Translations with Many Footnotes:**
- Lexham Bible .  
NET Bible® .  
New American Bible (2011) .  
The Passion Translation .  
Rotherham's Emphasized B. For <when ye were [*servants*] of sin> ye were [*free*] as to righteousness;—  
What' fruit, therefore, had ye [*then*]—in things for which ye [*now*] are taking  
shame to yourselves?  
For ||the end of those things|| is death.<sup>b</sup>  
Whereas ||now|| <having been freed from sin, and made servants unto God>  
Ye have your fruit for sanctification,  
And ||the end|| ||life age-abiding|.  
For ||the wages of sin|| is death;  
But ||God's gift of favour|| is life age abiding  
<sup>c</sup> ||In Christ Jesus our Lord||. V. 20 is included for context.  
<sup>b</sup> Chap. viii. 6.  
<sup>c</sup> Ap: "Age-abiding."
- The Spoken English NT So, what results<sup>c</sup> did you experience back then? Did you get anything out of those things—the things that you're ashamed of now? The end result of them is death, right<sup>d</sup>



But now you've been freed from slavery to sin, and you're serving God! And you have your results<sup>e</sup> of growth into holiness. And the end result is going to be eternal life.

Because sin pays death as its wages, but the gift that God gives through Christ Jesus our Lord is eternal life.

- c. Lit. "fruit" or "harvest."
- d. Lit. "For the end result of them is death."
- e. Lit. "fruit" or "harvest."

Wilbur Pickering's New T.

So what 'fruit' did you have at that time from the things you are now ashamed of? The end of those things is death!<sup>10</sup> But now, having been emancipated from the sin, and having become enslaved to God, you have your 'fruit' into sanctification—and the end is eternal life! Because the wages of sin is death,<sup>11</sup> but the gracious gift of God is eternal life in Christ Jesus our Lord.

(10) Yea, verily!

(11) Sin results in two deaths, physical and spiritual. The spiritual one is by far the more important since it lasts for eternity. Belonging to Jesus does not exempt us from physical death, but it does from the spiritual one—He gives us eternal life instead of eternal death.

WEB — Messianic Edition .

**Literal, almost word-for-word, renderings:**

A Faithful Version .

Analytical-Literal Translation

So what fruit were you<sub>p</sub> having then, in which [things] you<sub>p</sub> are now ashamed? For the end of those [things is] death. But now, having been freed from sin, but having been enslaved to God, you<sub>p</sub> have your<sub>p</sub> fruit [resulting] in sanctification, and the outcome [is] eternal life! For the wages of sin [is] death, but the gracious gift of God [is] eternal life in Christ Jesus our Lord!

Berean Literal Bible .

Bill Puryear translation

Therefore, what benefit were you having at that time from things which you are now ashamed, since the end of those things [is] death? But now having been set free from the sin nature and having become slaves to God, you keep on having your benefit with reference to sanctification and your destiny, eternal life. Certainly, the compensation paid by the sin nature [is] death, but God's gracious gift [is] eternal life in Christ Jesus our Lord.

C. Thomson updated NT .

Charles Thomson NT .

Context Group Version

What fruit then did you (pl) have at that time in the things from which you (pl) are now ashamed? For the end of those things is death. But now being made free from disgrace and being made slaves to God, you (pl) have your (pl) fruit to specialness, and in the end age-enduring life. For the wages of disgrace is death; but the favor {or distribution} of God is age-enduring life in the Anointed Jesus our Lord.

English Standard Version

But what fruit were you getting at that time from the things of which you are now ashamed? For the end of those things is death. But now that you have been set free from sin and have become slaves of God, the fruit you get leads to sanctification and its end, eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

Far Above All Translation .

Green's Literal Translation .

James Allen translation .

Legacy Standard Bible .

Literal New Testament .

Literal Standard Version      And now, having been freed from sin, and having become servants to God, you have your fruit—to sanctification, and the end continuous life; for the wages of sin [is] death, and the gift of God [is] continuous life in Christ Jesus our Lord. V. 21 was placed with the previous passage for context.

- Modern English Version .
- Modern Literal Version 2020 .
- New American Standard .
- New European Version .
- New King James Version .
- New Matthew Bible .
- NT (Variant Readings) .
- Niobi Study Bible .
- R. B. Thieme, Jr. translation

Therefore, what benefit were you having at that time from old sin nature trends over which you are now ashamed? For the end of those things [OSN trends] is death. But now having been set free from the sin nature [the tyranny of the sin nature; the 1<sup>st</sup> husband], and having become slaves to the God, you are having benefit with reference to sanctification, and the end of life on earth, eternal life. Certainly the subsistence pay [rations] from the sin nature is death; but the grace benefit from the God is eternal life in Christ Jesus our Lord.

R. B. Thieme, Jr. trans2

Therefore what benefit are you, unbeliever, having at that time from birth to Salvation Adjustment to the Justice of God, from the trends of the Old Sin Nature, over which you are now embarrassed or ashamed? NONE! For the end or conclusion of those things is Spiritual Death in time resulting in the Lake of Fire in eternity Rev 20:12-13. But now that you have been, at Salvation Adjustment to the Justice of God and Retroactive Positional Truth, set free, through divorce, from the Old Sin Nature's sovereignty and tyranny, and have, through salvation remarriage, become slaves to The God, you, believers, have and hold your benefit or profit of experiential sanctification referring to Maturity Adjustment to the Justice of God through consistent use of the Grace Apparatus for Perception and resultant maximum Metabolized Bible Doctrine in the Stream of Consciousness of the Soul, and the end of life on earth, rewarding everlasting life. Certainly the subsistence pays or ration allowances from the Old Sin Nature (is) Spiritual Death, but THE free grace gift or benefit from The God (is) eternal life in Christ Jesus our Lord.

- Revised Geneva Translation .
- Updated Bible Version 2.17 .
- A Voice in the Wilderness .
- Webster's Translation .
- World English Bible .
- Worrell New Testament .

**The gist of this passage:**  
21-23

<b>Romans 6:21a</b>			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tina (τίνα) [pronounced TEE-nah]; ti (τί) [pronounced tee]	<i>in whom, by whom, to what [one], in which, how; whether, why, what</i>	masculine singular interrogative pronoun; accusative case	Strong's #5101
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767

Romans 6:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
karpos (καρπός) [pronounced kahr- POSS]	<i>fruit [plucked], production; figuratively for fruit of the womb, fruit [of production, remuneration]; benefit; profit; advantage</i>	masculine singular noun; accusative case	Strong's #2590
echô (ἔχω) [pronounced EHKH-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	2 <sup>nd</sup> person plural, imperfect active indicative	Strong's #2192
tôte (τότε) [pronounced TOH-teh]	<i>then, at that time, when</i>	adverb	Strong's #5119
epí (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
hois (οἷς) [pronounced hoïç]	<i>to whom, in which, by that</i>	neuter plural relative pronoun; dative, locative or instrumental case	Strong's #3739
nun (νῦν) [pronounced noon]	<i>now, at this time, henceforth, hereafter, from here forward; (as) of late, soon, at present, this (time)</i>	adverb; a primary particle of present time	Strong's #3568
epaischunomai (ἐπαισχύνομαι) [pronounced eh-pahee-SHOO-nom-ahee]	<i>to feel shame for something, to be ashamed</i>	2 <sup>nd</sup> person plural, present (deponent) middle/passive indicative	Strong's #1870

**Translation:** So what fruit did you (all) have then, concerning which you now keep on feeling shame.

No matter who you are a slave to, you will always have some sort of production. The production of the Romans pre-salvation was out from the sin nature, and today, the Christian believer in Rome feels shame over some of the things that they did.

Romans 6:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063

Romans 6:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
telos (τέλος) [pronounced TEHL-oss]	<i>limit, conclusion, result, end; toll, custom</i>	neuter singular noun; nominative case	Strong's #5056
ekeinôn (ἐκείνων) [pronounced ehk-INE-own]	<i>them, of them, of those, from them, their</i>	3 <sup>rd</sup> person masculine plural pronoun or remote demonstrative; genitive/ablative case	Strong's #1565
thanatos (θάνατος) [pronounced THAH-nah-toss]	<i>death [natural, a penalty, real, figurative, danger, threat, manner of]; physical death; spiritual death; eternal death</i>	masculine singular noun; nominative case	Strong's #2288

**Translation:** For the outcome of those (things) [is] death.

And the person who continues to live in slavery to the sin nature will eventually die and face Jesus Christ in judgment, which means eternal judgment.

Romans 6:21 So what fruit did you (all) have then, concerning which you now keep on feeling shame. For the outcome of those (things) [is] death. (Kukis mostly literal translation)

Romans 6:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nuní (νυνί) [pronounced noo-NEE]	<i>(just) now, at this very moment</i>	adverb	Strong's #3570
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Together, these two words are translated, <i>now, but now, yet now, but right now, even now</i> (in Colossians 1:21–22).			
eleutheróō (ἐλευθερώω) [pronounced el-yoo-thehr-OH-oh]	<i>being free, being make free; having been set at liberty, liberating, delivering (from the dominion of sin); exempting</i>	masculine plural, aorist passive participle; nominative case	Strong's #1659
apó (ἀπό) [pronounced aw-PO]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588

## Romans 6:22a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hamartia (ἁμαρτία, ας, ῆ) [pronounced <i>hahm-ahr-TEE-ah</i> ]	<i>sin, transgression, [intentional] failure, aberration [from the truth, or from a law or duty]; wrong, error, mistake, offense, violation [of a divine law]; sin nature; practice of sin; proneness to sin; imputation, guilt or consequences of sin</i>	feminine singular noun, genitive/ablative case	Strong's #266

**Translation:** But now, having been made free from the sin [nature],...

At this time, these people have believed in Jesus Christ. This makes them free of the constant control of the sin nature. As we have discussed in this chapter, they go back and forth between being under the control of the sin nature and under the control of the Holy Spirit. When they are under the control of the Holy Spirit, they are free of the control of the Holy Spirit.

## Romans 6:22b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
doulōō (δουλόω) [pronounced <i>doo-LOW-oh</i> ]	<i>being enslave (literally or figuratively), bringing into (be under) bondage, being given as a slave, becoming (making) (one) a servant</i>	masculine plural, aorist passive participle, nominative case	Strong's #1402
dé (δέ) [pronounced <i>deh</i> ]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tô (τῷ) [pronounced <i>toh</i> ]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i> ]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316

**Translation:** ...you (all) [are] now enslaved to God.

Such a person is now enslaved to God.

## Romans 6:22c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
echō (ἔχω) [pronounced <i>ECHKH-oh</i> ]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	2 <sup>nd</sup> person plural, present active indicative	Strong's #2192

Romans 6:22c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ton (τόν) [pronounced <i>tahn</i> ]; also to (το) [pronounced <i>toh</i> ]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
karpos (καρπός) [pronounced <i>kahr-POSS</i> ]	<i>fruit [plucked], production; figuratively for fruit of the womb, fruit [of production, remuneration]; benefit; profit; advantage</i>	masculine singular noun; accusative case	Strong's #2590
humôn (ὕμῶν) [pronounced <i>hoo-MONE</i> ]	<i>of yours, from you; concerning you; you, yourselves</i>	2 <sup>nd</sup> person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
eis (εἰς) [pronounced <i>ICE</i> ]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
hagiasmos (ἁγιασμός) [pronounced <i>hag-ee-as-MOSS</i> ]	<i>consecration, purification; the effect of consecration; sanctification (of heart and life); purification, (the state) purity; concretely (by Hebraism) a purifier, holiness</i>	masculine singular noun, accusative case	Strong's #38

**Translation:** [Now] your fruit [leads] to sanctification...

Under the control of the Holy Spirit, we produce fruit which leads us forward in the spiritual life. So, we grow through the intake of Bible doctrine, we apply this doctrine in our lives when filled with the Holy Spirit, and advance to experiential sanctification, also known as phase 2 sanctification.

Do you see how Paul is summing up what he has been teaching?

Romans 6:22a-b **But now, having been made free from the sin [nature], you (all) [are] now enslaved to God.** (Kukis mostly literal translation)

This is the flip side of Romans 6:20, which reads: **For when you were slaves of sin, you were free in regard to righteousness.** (ESV) Before being saved, we were constantly under the control of the sin nature. We were accordingly free with regards to righteousness. That is, we produced no righteousness; we were not guided by righteousness.

Romans 6:22d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced <i>toh</i> ]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
dé (δέ) [pronounced <i>deh</i> ]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Romans 6:22d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
telos (τέλος) [pronounced TEHL-oss]	<i>limit, conclusion, result, end; toll, custom</i>	neuter singular noun; nominative case	Strong's #5056
zôê (ζωή) [pronounced dzoh-AY]	<i>life; living, state of being</i>	feminine singular noun, accusative case	Strong's #2222
aiônios (αἰώνιος) [pronounced ahee-OH-nee-oss]	<i>eternal, forever, everlasting; perpetual (also used of past time, or past and future as well)</i>	feminine singular adjective, accusative case	Strong's #166

**Translation:** ...and the (final) outcome is eternal life.

The final outcome of slavery to God is eternal life.

Romans 6:22 But now, having been made free from the sin [nature], you (all) [are] now enslaved to God. [Now] your fruit [leads] to sanctification and the (final) outcome is eternal life. (Kukis mostly literal translation)

The post salvation experience, ideally, has us enslaved to God and producing divine good. The final outcome of such a life is eternal life (now, we remain saved, even if our spiritual life is abysmal).

Romans 6:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ta (τά) [pronounced taw]	<i>the (things); this, that; those (things)</i>	neuter plural definite article; nominative case	Strong's #3588
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
opsônia (ὀψώνια) [pronounced op-SOW-nee-ah]	<i>rations for a soldier, that is, (by extension) his stipend or pay, wages</i>	neuter plural noun; nominative case	Strong's #3800
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
hamartia (ἁμαρτία, ας, ῆ) [pronounced hahm-ahr-TEE-ah]	<i>sin, transgression, [intentional] failure, aberration [from the truth, or from a law or duty]; wrong, error, mistake, offense, violation [of a divine law]; sin nature; practice of sin; proneness to sin; imputation, guilt or consequences of sin</i>	feminine singular noun, genitive/ablative case	Strong's #266

## Romans 6:23a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
thanatos (θάνατος) [pronounced THAH-nah-toss]	death [natural, a penalty, real, figurative, danger, threat, manner of]; physical death; spiritual death; eternal death	masculine singular noun; nominative case	Strong's #2288

**Translation:** For the wages of sin [production] [is] death,...

Here, we are speaking of the production of the sin nature. The payment for such production is death. All that we produced with be destroyed; burned up.

## Romans 6:23b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced toh]	the, this, that; who, which	neuter singular definite article; nominative case	Strong's #3588
dé (δέ) [pronounced deh]	now, then; but, moreover, and, also; namely, to wit	post-positive conjunctive particle	Strong's #1161
charisma (χάρισμα) [pronounced KHAHR-ees-mah]	gift; a grace gift with which one receives without any merit of his own; the gift of divine grace; the gift of faith, knowledge, holiness, virtue	neuter singular noun, nominative case	Strong's #5486
tou (τοῦ) [pronounced tu]	of the; from the, [away, out] from the; from the source of; by the; than the	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	God, [the true] God; divine being; god, goddess, divinity	masculine singular noun, genitive/ablative case	Strong's #2316
zôê (ζωή) [pronounced dzoh-AY]	life; living, state of being	feminine singular noun, nominative case	Strong's #2222
aiônios (αἰώνιος) [pronounced ahee-OH-nee-oss]	eternal, forever, everlasting; perpetual (also used of past time, or past and future as well)	feminine singular adjective, nominative case	Strong's #166

**Translation:** ...but the gift of God [is] eternal life,...

However, on the flip side, if we believe in Jesus, we receive the gift of God, which is eternal life.



Romans 6:23c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5547
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, dative, locative or instrumental case	Strong's #2424
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2962
hêmôn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, ours</i>	1 <sup>st</sup> person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

**Translation:** ...[which is] in Christ Jesus, our Lord. (Kukis mostly literal translation)

The gift that we receive from God is in Christ Jesus, which is positional truth. Paul uses the phrase in Christ many, many times in his New Testament writings. Being in Christ means that we share all that He has.

Romans 6:23 For the wages of sin [production] [is] death, but the gift of God [is] eternal life, [which is] in Christ Jesus, our Lord. (Kukis mostly literal translation)

Our sin nature produces nothing more than that which is worth of death. Through Christ Jesus, we receive the gift of God, which is eternal life.

Romans 6:21–23 So what fruit did you (all) have then, concerning which you now keep on feeling shame. For the outcome of those (things) [is] death. But now, having been made free from the sin [nature], you (all) [are] now enslaved to God. [Now] your fruit [leads] to sanctification and the (final) outcome is eternal life. For the wages of sin [production] [is] death, but the gift of God [is] eternal life, [which is] in Christ Jesus, our Lord. (Kukis mostly literal translation)

Romans 6:21–23 When you were under the control of the sin nature, what you did now makes you feel ashamed. Furthermore, the end result of your deeds ultimately is death. But God has made you free of your sin nature; however, at the same time, you are now slaves of God. However, your production as a slave of God leads to experiential sanctification with a final outcome of eternal life, which is found in Christ Jesus our Lord. (Kukis paraphrase)

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## A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

### Why Romans 6 is in the Word of God

- 1.
- 2.

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When studying a chapter in the Bible, there are a number of topics which that study leads to.

### What We Learn from Romans 6

- 1.

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Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

### Jesus Christ in Romans 6

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## A Brief Review of Romans 6

### Addendum

This doctrine is mentioned many times in this chapter, so this doctrine may help. We first find this doctrine mentioned in [Romans 6:2](#).

### Doctrine of Retroactive Positional Truth (by R. B. Thieme, Jr.)

- A. Definition and Description.
  1. Retroactive positional truth is identification with Christ in His two deaths and burial through the

## Doctrine of Retroactive Positional Truth (by R. B. Thieme, Jr.)

- mechanics of the baptism of the Spirit.
2. Identification with Christ in His death includes both His spiritual death and physical death.
  3. The spiritual death of Christ on the cross is related to the judicial imputation of all personal sins, which is the basis for salvation. This is efficacious substitutionary atonement.
  4. However, the emphasis in retroactive positional truth is on what was not imputed to Christ on the cross: our human good and evil.
  5. In the spiritual death of Christ, both human good and evil were rejected from judgment by the justice of God. They were also separated from Christ's efficacious sacrifice. Being identified with Christ, we have positionally rejected and been separated from human good and evil.
    - a. Intensification of human good results in evil.
    - b. Certain sins can be parlayed into evil.
    - c. Evil destroys the moral fiber of a people, so that they are unwilling to fight for freedom. Thus a nation is destroyed from within before they are destroyed from without.
    - d. When freedom, the establishment protection against human good and sin, and doctrine, the spiritual protection against human good and sin, are gone, then sin and human good are parlayed into evil.
    - e. While sin was being judged, Christ was rejecting human good or evil as the solution to the problem between God and man.
  6. Human good and evil have a dual function. They are both the policy of Satan and the function of the old sin nature which rules our life.
  7. Through retroactive positional truth the believer is separated from good and evil positionally, so that the rulership of Satan and the sovereignty of the old sin nature are broken positionally.
  8. Therefore, retroactive positional truth coupled with current positional truth is the basis for abrogating the sovereignty of the old sin nature ruling human life by means of spiritual death. And at the same time, the baptism of the Holy Spirit (the mechanics for retroactive positional truth and current positional truth) establishes the sovereignty of the Lord in the life of the believer.
- B. The principle of retroactive positional truth is related to two formula's of blessing from the justice of God, Romans 5:12-17.
1. Potential one plus capacity equals reality of blessing in time, ( $P1 + C = BT$ ). Potential two plus capacity equals reality of encapsulated environment ( $P2 + C = EE$ ).
  2. The first potential, P1, is the imputation of God's perfect righteousness at salvation and subsequent justification.
  3. Capacity, C, is maximum Bible doctrine resident in the soul through the daily metabolization of doctrine.
  4. The reality of blessing in time is the imputation of our escrow blessing to us at the point of spiritual maturity.
  5. The second potential, P2, is the baptism of the Spirit with its resultant retroactive positional truth.
  6. The second capacity is still maximum doctrine in the soul.
  7. The second reality is the reality of an encapsulated environment, a grace environment for the enjoyment of our escrow blessings, regardless of the historical environment. We have total security with regard to the blessings and the environment in which to enjoy those blessings. This is an even better situation than in the Garden of Eden, where the blessing could be and eventually were lost by man.
- C. Retroactive positional truth is part of the believer's completeness in Christ, Colossians 2:9-12.
1. The believer is positionally separated from good and evil through retroactive positional truth.
  2. Retroactive positional truth is also rejection of good and evil as the function of the old sin nature.
  3. Through current positional truth the believer is positionally higher than angels. You are perfect positionally. Now we must bring our experience to the point of our position in Christ.
  4. The believer's completeness in Christ has broken the power of Satan and the old sin nature.
- D. The believer's mental attitude is related to retroactive positional truth, Colossians 3:1-4. You are to concentrate on your perfect position in Christ. Retroactive positional truth is designed to make you think and think objectively.

### Doctrine of Retroactive Positional Truth (by R. B. Thieme, Jr.)

- E. Retroactive positional truth breaks the power of the old sin nature as the ruler of human life, Romans 6:1-5. We have rejected, been separated from and divorced from the old sin nature. Therefore our ex-husband no longer has any authority over us. V.5, "If you have become intimately united to the likeness of His death [and you have],..."
- F. Summary.
1. Retroactive positional truth is identification with Christ in His spiritual and physical death, and in His burial.
  2. Identification with Christ in His spiritual death emphasizes the non-imputation of good and evil, hence, the rejection of good and evil as the policy of Satan, and as the function of the old sin nature.
  3. Identification with Christ in His physical death and burial connotes separation from good and evil, therefore, abrogation of both Satan's power and authority, as well as the old sin nature's trends in its power and authority.

From R. B. Thieme, Jr.'s 1977 Study of Romans, Romans Lesson #196 (9/11/77) and Lesson #239 (11/3/77)

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We first find this doctrine mentioned in [Romans 6:2](#).

### The Doctrine of Current Positional Truth (by R. B. Thieme, Jr.)

1. Definition and description:
  - a. Current positional truth is identification with Christ in His resurrection, ascension and session.
  - b. In contrast to retroactive positional truth (which is identification with Christ in His spiritual death, physical death and burial), which puts us in union with Christ as He is seated on the right hand of the father. Identification with Christ in His death represents the rejection of good and evil, which is the policy of Satan and the old sin nature. In retroactive positional truth, we are separated from good and evil, but it does not give us anything to grasp for or to hold onto. We reject good and evil through retroactive positional truth; but current positional truth gives us something new that can be exploited in grace. When God takes away the old, He substitutes the old. The old is removed by retroactive positional truth; and substitutes with the new in current positional truth. 35:00
  - c. Two factors are emphasized:
    - i. The blessing factor is Potential<sub>1</sub> + capacity = blessings in time.
    - ii. Secondary potential (baptism of the Holy Spirit) + capacity = encapsulated environment. No instability of historical occurrences can disturb the encapsulated pipe. There may be great adversity in the United States, but no loss of blessing occurs, even with such problems.
  - d. Current positional truth establishes Church Age believers as royal family. Old Testament saints are family of God; believers in the Church Age are royal family of God. The baptism of the Holy Spirit is unique to the Church Age. It is designed for current and retroactive positional truth, but it also establishes a royal family. We share the life of Christ (eternal life) and the righteousness of God. But we also receive these things from the Father. A double portion of eternal life and of +R. This means that more is expected from us. Only negative volition toward doctrine will keep us from these blessings. The baptism of the Spirit places us into Christ.
2. We need to relate to the primary potential, which is the imputation of divine righteousness the secondary potential is the baptism of the Holy Spirit. Current positional truth is one of the two results of the baptism of the Holy Spirit. All cursing and blessing comes from the righteousness of God. Divine righteousness is given to us in two ways; the double portion. 2Corinthians 5:21 describes the double portion righteousness; different from the righteousness which we receive in Romans.
3. We must relate current positional truth to the secondary potential. The relationship is accomplished by the protasis and apodosis, one is retroactive positional truth; and the other is current positional truth. Romans 6:8-10

## The Doctrine of Current Positional Truth (by R. B. Thieme, Jr.)

4. Current positional truth must be related to the possession of eternal life. Eternal life is another double portion for the Church Age believer. We as royal family have a double portion. One is an imputation and the other is . All Old Testament believers have eternal life. We are first born again; and then we have a spiritual birth. Human life was imputed to the human soul. The Holy Spirit provides the new birth for the imputation of eternal life and by position. We have the double portion of eternal life and of righteousness, one from the Father and the other through the Son. 1John 5:11–12 John 3:36 we have two imputations of divine righteousness. Jesus Christ was elected by God the Father as a part of the eternal decrees; and we are elected by virtue of being in Christ. Holy and blameless match up with the position and the actual state of being.
5. Our election is that we are in union with Christ. Current positional truth, we are seated with the Father in Christ. Jesus was born into the dynasty of David. We share the Lord's election and His destiny.
6. Current positional truth is related to the royal family of God. The Lord is divine royalty as being equal to God. In His battlefield royalty, He is King of Kings, Lord of Lords; but He has no royal family. We are the royal family. The intercalated Church Age provides the environment for this to take place. This time frame allows time for the royal family to be assembled.
7. Current positional truth must be related to the royal priesthood Hebrews 10:10–14
8. Current positional truth must be related to positional sanctification. **To the church of God to those who have been sanctified in Christ Jesus, but from Him you have become righteousness and sanctification.** 1Corinthians 1:30 equality on resides where there is human freedom provided by establishment.
9. Current positional truth must be related to God's personal possession forever. 1Peter 2:9–10 **But you are a chosen race; You are a royal priesthood; you are a holy nation; You are a people for God's Own possession...in order that you might proclaim His excellencies Who has called you out of darkness into His marvelous light, for you were once not a people, but now you are the people of God; you have not received mercy, but now you have received mercy.** Mercy is the two judicial imputations at salvation. We can only be equal before the law, ideally speaking. All of the legislation that has been passed to achieve equality; and it has not. We are higher and greater than others by virtue of positional truth. We are a people of God's Own possession.

This is taken from R. B. Thieme, Jr.'s 1977 Romans Series Lesson #197 (9/11/1977). These are my notes, and Bob's notes are probably more thorough at this point.

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Baptism was alluded to in [Romans 6:3](#).

## Seven Baptisms in Scripture (by R. B. Thieme, Jr.)

There are seven baptisms in the scriptures (Four real, three ritual)

1. Real Baptisms: (Actual Identification)
  - a. Baptism of Moses — 1Corinthians 10:1,2. The children of Israel are identified with Moses and the cloud as they pass through the Red Sea.
  - b. Baptism of the cross or cup — Matthew 20:22; 2Corinthians 5:21. Jesus Christ drank the cup filled with our sins — identified with our sin and bore it on the cross. He was made sin for us — 1Peter 2:24.
  - c. Baptism of the Holy Spirit — (Believer), 1Corinthians 12:13. The believer at the point of salvation is placed into the body of Christ. He is identified then as a believer, as a Christian — Acts 1:5; Romans 6:3,4; Galatians 3; Colossians 2:12, Ephesians 4:5.
  - d. Baptism of fire — (Unbelievers), the baptism of judgement on all believers: Battle of Armageddon, Matthew 25:31, 33; 3:11; Luke 3:16; 2Thessalonians 1:7-9.
2. Ritual Baptisms: (Representative Identification) Water is used. Water is symbolic of something else, but the individual is really identified with the water.
  - a. Baptism of John — Matthew 3:6, 11a. Water is symbolic of the Kingdom of God which John

## Seven Baptisms in Scripture (by R. B. Thieme, Jr.)

- preached. People, when baptized by John were indicating, in effect: "I have previously believed in Christ, I am now symbolizing that identification with His Kingdom by baptism."
- b. Baptism of Jesus. Unique Baptism. Water was used. Jesus Christ was NOT a sinner. Water is symbolic of the Father's will. Jesus Christ identified Himself with the Father's will in the execution of salvation — Matthew 3:13-17. We cannot "follow the Lord in baptism" as to His purpose (securing our redemption) but can duplicate the mode of His
  - c. Baptism of the believer in the Church Age — Matthew 28:9. Water represents the person of the Lord Jesus Christ. Believers are identified with Christ in His death, burial, and resurrection. It symbolizes retroactive and current positional truth. It is the ritual of the real baptism of the Holy Spirit. It is thus a picture of Spirit baptism.
    - i. The person going into the water is identified with the water, and he is saying in effect, "I am identified with Him in His death."
    - ii. The person coming out of the water is identified with the air which represents: Identification with Christ in His resurrection; The believer giving testimony to current positional truth — allowing His resurrection life to live through us.
    - iii. Ritual without reality is meaningless. Water baptism is the ritual (picture) of the real (Baptism of the Holy Spirit). The believer needs doctrine before baptism, i.e. positional truth: retroactive positional truth, current positional truth, experiential positional truth, human good versus divine good. He should understand the difference between relationship and fellowship.
    - iv. The believer was baptized in the early church very soon after salvation. Reason: Because as soon as the individual was saved he was given a long lesson in Bible doctrine. Immediately upon understanding the basics the individual was baptized. An individual should never be baptized until he understands the doctrine behind the ritual.

Bob has given these kinds of baptisms in the 1960 Christology series #14 (02/17/1961); the 1992 Protocol Plan of God Series #1438–1439 and in many other places.

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This doctrine was referenced in [Romans 6:4](#).

## James Rickard's Doctrine of Walking

1. "Walking" has two main usages in scripture. The first is the actual physical action of putting one foot in front of the other to achieve motion. The other is figurative for your spiritual life that can either walk in righteousness or evil. In our passage it means advancement in the spiritual life unto the Lord which will not be hindered by the problems and details of life.
2. "Walking" is used in the Bible to express the character of a person in John 1:35-36 **John...looking at Jesus as He walked...said, "Behold the Lamb of God!"** John was pointing out the person of Jesus and His position in God's Plan, not that Jesus was literally walking. Remember that there is nothing abstract or obscure in the Bible; everything is vivid and real. God does not say, "Be spiritual," but He says, **"Walk (hâlak° (הָלַךְ) [pronounced haw-LAHK°] before Me."** (Gen 17:1). So from this we get our precedence for the "walking" in the spiritual life.
3. Spiritual walking is the modus operandi of the Church Age believer in executing the Plan of God which requires spiritual energy. It means you are going forward in the Plan of God by utilizing Divine energy, (i.e., the omnipotence of God by His Word and Spirit), because when you walk you are not standing still but are moving forward.
4. Walking is used for the perception of Bible doctrine. 3 John 4, "I have no greater joy than this, to hear of my children walking (peripateô (περιπατέω) [pronounced per-ee-paht-EH-oh]) in the truth (Bible Doctrine)." Eph 5:15 **Therefore, be careful how you walk, not as unwise, but as wise.**
5. Walking is also related to the Execution of the Plan of God, Eph 2:10; Col 1:9-10. Eph 2:10 **For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we**

## James Rickard's Doctrine of Walking

- would walk in them.
6. When we walk in the wisdom of God's Word we have guidance and protection. Prov 2:7 **He (the Lord) stores up sound wisdom for the upright; He is a shield to those who walk in integrity.**
  7. In the New Testament we are commanded to **Walk in the Light**. Eph 5:8 **For you were formerly darkness (spiritual death), but now you are Light in the Lord; walk as children of Light.**
    - 1) This command is a reference to Experiential Sanctification, (being filled with the Holy Spirit and applying God's Word on a consistent basis.). Just as walking in the darkness is incompatible with walking in light, so Christian degeneracy is incompatible with the modus operandi of the Plan of
    - 2) Walking as *children of light* means executing the Plan of God and is synonymous with the Christian way of life.
    - 3) The precedence for walking in the light is found in 1John 2:6. 1John 2:6 **The one who says he abides in Him ought himself to walk in the same manner as He walked.**
    - 4) Our precedence for "walking" is the Lord Jesus Christ during the hypostatic union, and not with the Old Testament believers. All precedence for the Plan of God in the Church Age is derived from our Lord's walk on this earth.
    - 5) Our Lord walked in the prototype of God's Power System (GPS), the Church Age believer therefore must walk in the operational type GPS if he is going to fulfill God's Plan for his life. Gal 5:16 **Walk by means of the Spirit, and you will not carry out the desire of the flesh.**
    - 6) This is a command to remain in fellowship with God the Holy Spirit. Being in fellowship is the only way we can execute God's plan, Eph 5:18.
  8. "Walking" describes the purpose of living in the operational GPS; to glorify God in the great power experiment of the Church Age, 1Thess. 2:12. 1Thess. 2:12 **So that you would walk in a manner worthy of the God who calls you into His own kingdom and glory.**
    - 1) If we are going to walk in a manner worthy of the Lord after we believe in Christ, then we must be Filled with the Spirit, and expose ourselves to the teaching of the Word of God on a consistent basis. If we do all of this, then we fulfill 1John 1:7. 1John 1:7 **If we keep walking in the light as He is in the light, we have fellowship with each other, and the blood of Jesus, His Son, cleanses us from all sin.**
  9. The challenge of "walking in the light" is found in Rom 6:4. Rom 6:4 **Therefore we have been buried with Him through baptism (of the Holy Spirit) into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.**
    - 1) *Walking in newness of life* means we walk in the light of the Word of God, being in union with Christ and having a regenerated human spirit, making us a new spiritual species, 2Cor. 5:17; Gal. 6:15
    - 2) *Walking in newness of life* means utilization of all of the invisible assets God has provided for us in our Portfolio of Invisible Assets including: the Baptism of the Holy Spirit the availability of Divine power; the indwelling of the Trinity; the assets of predestination and election, our universal priesthood and ambassadorship, Unique Mystery Doctrine of the Church Age, etc.
  10. In addition, the Faith-Rest Drill is a mandate of "walking", that is, having poise and control of the Christian Way of Life, while executing God's Plan for your life. 2Cor. 5:7 **For we walk by faith and not by sight.** Col 2:6 **As you have received Christ Jesus to yourselves, so keep walking by means of Him.** We received Christ by faith; so now we walk by faith.
  11. "Walking" also means the utilization of the Problem Solving Devices. Learning and using the Problem Solving Devices moves you along in executing the Plan of God, which is "walking in the light." Eph 5:1-2 **Become imitators of God as beloved children, and begin walking in the sphere of virtue-love, just as Christ also loved you and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma.** Eph. 4:1-2 **Therefore I, the prisoner of the Lord, implore you to walk in a manner worthy of the calling with which you have been called, 2with all humility and gentleness, with patience, showing tolerance for one another in love.**
  12. All of these mandates to "keep walking" are commands to keep learning Bible doctrine, and to keep advancing spiritually in the Christian way of life.

This doctrine was referenced in [Romans 6:6](#) and then later in [Romans 6:11](#).

### The Doctrine of the Old Sin Nature (by R. B. Thieme, Jr.)

1. Definition. The old sin nature is that which was acquired originally by Adam's fall and subsequently acquired by us at the point of physical birth. It is the source of the soul's rebellion toward God.
2. The essence of the old sin nature is specified in the Greek of Romans 6:6. Basically it is fourfold. There is an area of weakness which produces all personal sins — Hebrews 12:1 specifies the principle. The doctrine of hamartiology classifies three types of personal sins — mental, verbal, overt. Secondly, the old sin nature has an area of strength which produces human good in contrast to divine good. Human good is described in Isaiah 64:6 and the principle is mentioned in Romans 8:8. Thirdly, there is a lust pattern in the old sin nature — Romans 7:7; Ephesians 2:3. Approbation lust is the basic concept, the basic motivator of life and is why people seek to get attention from others. There is power lust, materialism lust, sex lust, and so on. Finally, the old sin nature has antithetical trends — trend toward lasciviousness, trend toward asceticism. One is as bad as the other, both are evil.
3. The biblical nomenclature for the old sin nature.
  - a. The flesh — Galatians 5:16; Ephesians 2:3.
  - b. Old man — Ephesians 4:22; Colossians 3:9.
  - c. Carnal — Romans 7:14; 1Corinthians 3:1-3.
  - d. Sin (in the singular) — Romans 5:12; 7:14; 1Corinthians 15:56; 1John 1:8.
  - e. Heart, generally used for the right lobe, occasionally for the old sin nature's influence on the right lobe — Jeremiah 17:9; Matthew 12:34,35; 15:19; Mark 7:21-23.
4. Principles of the old sin nature.
  - a. The old sin nature is a source of spiritual death in mankind — Romans 5:12; Ephesians 2:1,5.
  - b. The old sin nature is perpetuated in the human race through physical birth — Psalm 51:5; 1Timothy 2:13,14.
  - c. The believer continues to have an old sin nature after salvation. There is no such thing as sinless perfection — 1Corinthians 3:1; 1John 1:8.
  - d. The believer under the control of the old sin nature is designated carnal — Romans 7:14; 1Corinthians 3:1-3.
  - e. The old sin nature frustrates bona fide production in phase two — Romans 7:15.
  - f. The old sin nature is not found in the resurrection body of the believer — 1Corinthians 15:56; Philipians 3:21; Colossians 3:4; 1 Thessalonians 5:23.
  - g. Divine judgement solves the problem of the old sin nature. Phase one judgement: Christ is judged for our sins on the cross — 2Corinthians 5:21; 1Peter 2:24. There is a phase two judgement: the believer's sins in time are judged by the rebound technique — 1Corinthians 11:31; 1John 1:9. There is also a phase three judgement where the believer's human good is judged.

This is one of the very early examinations of this doctrine, probably pre-1975 but certainly after 1969. This appears to come out of the 1972 Ephesians Series #18 (04/30/1973).

This is referenced back in [Romans 6:12](#).

### Basic Principles of Lust (by R. B. Thieme, Jr.)

1. Lust is the overwhelming desire for something; a passionate desire; an illicit, uncontrolled, overwhelming desire which originates from the old sin nature and gains the cooperation of your volition.
2. The categories of the sin nature include:
  - a. The area of weakness - the source of all temptation and sin.









Dr. Robert Dean	<a href="https://deanbible.org/new-testament-menuitem/romans-menuitem">https://deanbible.org/new-testament-menuitem/romans-menuitem</a>	Romans 1–16
Dr. Daniel Hill	<a href="https://www.gracenotes.info/romans/romans.pdf">https://www.gracenotes.info/romans/romans.pdf</a> (Grace Notes)	Romans 1–16
Pastor John Griffith	<a href="http://www.ironrangebible.com/griffith/Romans/Romans.htm">http://www.ironrangebible.com/griffith/Romans/Romans.htm</a>	Romans 1–16
Mark Newbold	<a href="http://www.tbc-archives.org/notes.htm">http://www.tbc-archives.org/notes.htm</a>	Romans 3–16
Billy J. Puryear	<a href="http://www.amadorbiblestudies.org/Notes/Romans/">http://www.amadorbiblestudies.org/Notes/Romans/</a>	Romans 1–16
Mike Smith	<a href="http://www.countrybiblechurch.us/Romans13/index.html">http://www.countrybiblechurch.us/Romans13/index.html</a>	Romans 13
Ron Snider	<a href="http://www.makarios-bible-church.org/newtest.html">http://www.makarios-bible-church.org/newtest.html</a>	Romans 1–16
Syndein	<a href="http://syndein.com/Romans.html">http://syndein.com/Romans.html</a>	Romans 1–16

\* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and rebound after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).

## Word Cloud from the Kukis Paraphrase of Romans 6

### Word Cloud from Exegesis of Romans 6<sup>23</sup>

These two graphics should be very similar; this means that the exegesis of Romans 6 has stayed on topic and has covered the information found in this chapter of the Word of God.

Chapter Outline	Charts, Graphics and Short Doctrines	
Beginning of Document	Verse Navigation	Introduction and Text
First Verse	Chapter Summary	Addendum
<a href="http://www.kukis.org">www.kukis.org</a>		Exegetical Studies in Romans

<sup>23</sup> Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.