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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Epistle to the Romans, Chapter 6

ΠΡΟΣ ΡΩΜΑΙΟΥΣ ζ'

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE ■ Nominative ■ Genitive ■ Dative ■ Accusative ■ Vocative ■ Verb (no case) ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

Discourse structure of the chapter

A · 6:1–4

Dead to sin

Grace is no license to sin (1–2): those who died to sin cannot live in it. Baptized into Christ we were baptized into his death and buried with him, so that as he was raised, we might walk in newness of life (3–4).

B · 6:5–11

United with him

United with his death, we shall share his resurrection (5); our old self was crucified to break sin's dominion (6–7). If we died with Christ we will live with him, who dies no more (8–10) — so reckon yourselves dead to sin, alive to God (11).

C · 6:12–14

Do not let sin reign

Therefore do not let sin reign in your mortal body or yield your members to it as weapons of unrighteousness (12–13a); present yourselves to God as alive from the dead. Sin shall not have dominion, for you are under grace, not law (13b–14).

D · 6:15–19

Slaves of righteousness

Grace is still no license (15); you are slaves of whomever you obey — sin unto death or obedience unto righteousness (16). Thanks be to God, freed from sin you became slaves of righteousness (17–18); present your members to righteousness unto sanctification (19).

E · 6:20–23

The two harvests

As slaves of sin you were free from righteousness, and its end is death (20–21). But now, enslaved to God, your fruit leads to sanctification and its end is eternal life (22); for the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord (23).

1 Τί οὖν ἐροῦμεν; ἐπιμένωμεν τῇ ἀμαρτίᾳ, ἵνα ἡ χάρις πλεονάσῃ;

What then shall we say? Shall we continue in sin, that grace may increase?

THE OBJECTION οὖν The antinomian inference from 5:20 is raised to be demolished: if grace abounds where sin abounds, why not sin the more?

Τί

what

Accusative

interrogative pronoun (object of ἐροῦμεν)

οὖν

then

inferential conjunction

οὖν: 'then'; the diatribe hinge 'what shall we say?' drawing the false inference from 5:20–21.

ἐροῦμεν

shall we say

Fut Act Indic 1 Pl · λέγω

main verb (deliberative)

→ deliberative future

λέγω/ἔρω: 'say'; the recurring rhetorical question.

ἐπιμένωμεν

shall we continue

Pres Act Subj 1 Pl · ἐπιμένω

deliberative subjunctive

→ customary present

ἐπιμένω: 'remain in, persist, continue' (ἐπί + μένω); to go on living in sin as a settled state.

τῇ

in

Dative

article

ἁμαρτία

sin

Dative

dat. of sphere (locative)

ἁμαρτία: 'sin'; here the realm/power one might 'remain in.'

ἵνα

that

conjunction (purpose)

ἡ

the

Nominative

article

χάρις

grace

Nominative

subject

χάρις: 'grace'; the supposed beneficiary of continued sin — the perverse logic Paul rejects.

πλεονάση

may increase

Aor Act Subj 3 Sg · πλεονάζω

subjunctive (purpose clause)

→ *ingressive aorist*

πλεονάζω: 'increase, abound' (cf. 5:20); the false goal of persisting in sin.

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

By no means! How can we who died to sin still live in it?

EMPHATIC DENIAL **ASYNDETON** The repudiation and its ground: those who have died to sin cannot go on living in it — the rest of the chapter unfolds this 'death.'

μὴ

not

negative particle (w/ optative)

μὴ γένοιτο: 'by no means!' — Paul's strongest denial (cf. 3:4, 6, 31).

γένοιτο

may it be

Aor Mid Opt 3 Sg · γίνομαι

optative of wishing (deprecation)

→ *voluntative optative*

γίνομαι (opt.): the volitive optative repudiating the suggestion.

οἵτινες

we who

Nominative

relative pronoun (qualitative)

οἷτις: the qualitative relative — 'we who are of such a kind as to have died.'

ἀπεθάνομεν

died

Aor Act Indic 1 Pl · ἀποθνήσκω

main verb

→ *constative aorist*

ἀποθνήσκω: 'die'; ἀποθνήσκω + dat. = 'die to' — a decisive break of relationship with sin.

τῇ

to

Dative

article

ἁμαρτία

sin

Dative

dat. of reference ('died to')

ἁμαρτία: 'sin'; the power to which the believer has died.

πῶς

how

interrogative adverb

ἔτι

still

adverb (time)

ἔτι: 'still, yet'; the incongruity — living still in what one has died to.

ζήσομεν

shall/can we live

Fut Act Indic 1 Pl · ζάω

main verb (deliberative)

→ deliberative future

ζάω: 'live'; the rhetorical impossibility — to live in the very thing one died to.

ἐν

in

preposition + dative (sphere)

αὐτῇ

it

Dative

object of ἐν (refers to sin)

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

Or do you not know that all of us who were baptized into Christ Jesus were baptized into his death?

BAPTIZED INTO HIS DEATH ASYNDETON The basis of that death-to-sin: baptism into Christ is baptism into his death — to be joined to Christ is to share his dying.

ἢ

or

disjunctive conjunction

ἢ: 'or'; the diatribe 'or are you ignorant...?' appealing to shared knowledge.

ἀγνοεῖτε

do you not know

Pres Act Indic 2 Pl · ἀγνοέω

main verb

→ present (ongoing)

ἀγνοέω: 'be ignorant, not know' (ἀ- + γινώσκω); the question presumes they should already know this.

ὅτι

that

conjunction (content clause)

ὅσοι

as many as/all who

Nominative

relative pronoun (correlative)

ὅσος: 'as many as'; 'all of us who' — the whole baptized community, no exceptions.

ἐβαπτίσθημεν

were baptized

Aor Pass Indic 1 Pl · βαπτίζω

main verb (rel. clause)

→ constative aorist

βαπτίζω: 'dip, immerse, baptize'; baptism
εἰς Χριστόν — incorporation into Christ.

εἰς

into

preposition + accusative (incorporation)

εἰς of incorporation: baptized 'into' union
with Christ.

Χριστόν

Christ

Accusative

object of εἰς

Ἰησοῦν

Jesus

Accusative

apposition

εἰς

into

preposition + accusative (incorporation)

τόν

the

Accusative

article

θάνατον

death

Accusative

object of εἰς

θάνατος: 'death'; union with Christ means
union specifically with his death — the
death to sin (v.10).

αὐτοῦ

his

Genitive

genitive of possession

ἐβαπτίσθημεν

we were baptized

Aor Pass Indic 1 Pl · βαπτίζω

main verb

→ constative aorist

βαπτίζω: 'baptize'; the verb repeated to
drive the point — baptism is into his death.

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

We were buried therefore with him through baptism into death, in order that, just as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.

BURIED AND RAISED οὖν The implication and the goal: buried with Christ, we are meant to share his resurrection pattern — to walk in a wholly new kind of life.

συνετάφημεν

we were buried with

Aor Pass Indic 1 Pl · συνθάπτω

main verb

→ constative aorist

συνθάπτω: 'bury together with' (σύν + θάπτω); burial seals the reality of death — we were entombed with Christ.

οὖν

therefore

inferential conjunction

αὐτῷ

with him

Dative

dat. of association

διὰ

through

preposition + genitive (means)

τοῦ

the

Genitive

article

βαπτίσματος

baptism

Genitive

object of *διὰ* (means)

βάπτισμα: 'baptism' (the -μα result/rite of βαπτίζω); the means of union with his burial.

εἰς

into

preposition + accusative (goal)

τὸν

the

Accusative

article

θάνατον

death

Accusative

object of *εἰς*

θάνατος: 'death'; baptism into death — the believer's participation in Christ's dying.

ἵνα

in order that

conjunction (purpose)

ὥσπερ

just as

comparative conjunction

ὥσπερ... οὕτως: 'just as... so' — Christ's resurrection as the pattern for the believer's new walk.

ἠγέρθη

was raised

Aor Pass Indic 3 Sg · ἐγείρω

main verb (comparative clause)

→ constative aorist

ἐγείρω: 'raise'; the divine passive — the Father raised Christ.

Χριστὸς

Christ

Nominative

subject

ἐκ

from

preposition + genitive (separation)

νεκρῶν

the dead

Genitive

object of *ἐκ*

νεκρός: 'dead (one)'; 'from among the dead.'

διὰ

through

preposition + genitive (means/agency)

τῆς

the

Genitive

article

δόξης

glory

Genitive

object of *διὰ* (means)

δόξα: 'glory'; the Father's glorious power that raised Christ — the same power for our new life.

τοῦ

of the

Genitive

article

πατρός

Father

Genitive

genitive of possession

πατήρ: 'Father'; the agent of the resurrection.

οὕτως

so

adverb (correlative)

καὶ

also

adverbial

ἡμεῖς

we

Nominative

subject (emphatic pronoun)

ἐν

in

preposition + dative (sphere/manner)

καινότητι

newness

Dative

dat. of manner

καινότης: 'newness' (cf. καινός, 'new in quality/kind'); a qualitatively new mode of existence.

ζωῆς

of life

Genitive

attributive/epexegetical genitive

ζωή: 'life'; 'newness consisting in life' — resurrection life lived out now.

περιπατήσωμεν

might walk

Aor Act Subj 1 Pl · περιπατέω

subjunctive (purpose clause)

→ *ingressive aorist*

περιπατέω: 'walk, conduct oneself' (περί + πατέω); the Semitic metaphor for the whole conduct of life.

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

For if we have been united with him in the likeness of his death, we shall certainly also be united with him in the likeness of his resurrection.

GROWN TOGETHER **γὰρ** The organic logic: having been grafted into the likeness of his death, we shall as surely share the likeness of his resurrection.

εἰ

if

conjunction (first-class condition)

γὰρ

for

explanatory conjunction

σύμφυτοι

grown together/united

Nominative

predicate adjective

σύμφυτος: 'grown together, fused, congenital' (σύν + φύω, 'grow'); organically united — like a graft fused to its stock.

γεγόναμεν

we have become

Perf Act Indic 1 Pl · γίνομαι

main verb

→ *intensive perfect (settled union)*

γίνομαι: 'become'; the perfect — a union effected and abiding.

| | | | |
|--|---|---|---|
| <p>τῷ with the Dative article</p> | <p>ὁμοιώματι likeness Dative <i>dat. of association/respect</i> ὁμοίωμα: 'likeness, form' (cf. 1:23; 5:14); the form of his death in which we are united with him (whether via baptism or union itself).</p> | <p>τοῦ of the Genitive article</p> | <p>θανάτου death Genitive <i>genitive (of the likeness)</i> θάνατος: 'death'; Christ's death, whose 'likeness' we share.</p> |
| <p>αὐτοῦ his Genitive <i>genitive of possession</i></p> | <p>ἀλλά but/certainly <i>adversative/emphatic conjunction (in apodosis)</i> ἀλλά καί: here emphatic — 'then certainly also,' marking the assured consequence.</p> | <p>καὶ also <i>adverbial</i></p> | <p>τῆς the Genitive article</p> |
| <p>ἀναστάσεως resurrection Genitive <i>genitive (of the likeness, implied)</i> ἀνάστασις: 'resurrection, rising'; supply 'likeness of' — we shall share his risen life.</p> | <p>ἐσόμεθα we shall be Fut Mid Indic 1 Pl · εἰμί <i>main verb (apodosis)</i> → predictive future εἰμί: 'be'; the future — union in resurrection, present in principle and future in fullness.</p> | | |

6 τοῦτο γινώσκοντες ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ·

knowing this, that our old self was crucified with him, in order that the body of sin might be rendered powerless, so that we would no longer be enslaved to sin.

OLD SELF CRUCIFIED ASYNDETON The decisive event behind it all: our old self was co-crucified with Christ, breaking the body of sin so that slavery to sin is ended.

τούτο

this

Accusative

direct object of γινώσκοντες (proleptic)

γινώσκοντες

knowing

Pres Act Ptc · Nom Pl Masc · γινώσκω

adverbial participle (means/cause)

→ present (ongoing)

γινώσκω: 'know, recognize'; the experiential knowing that grounds the new life.

ὅτι

that

conjunction (content clause)

ὁ

the

Nominative

article

παλαιός

old

Nominative

attributive adjective

παλαιός: 'old, former' (cf. 'paleo-'); the pre-conversion self in Adam.

ἡμῶν

our

Genitive

genitive of possession

ἄνθρωπος

self/man

Nominative

subject

ἄνθρωπος: 'man, person'; 'the old man/self' — who we were in Adam, our whole former existence.

συνεσταυρώθη

was crucified with

Aor Pass Indic 3 Sg · συσταυρόω

main verb

→ constative aorist

συσταυρόω: 'crucify together with' (σύν + σταυρόω); the old self died with Christ on the cross — a decisive past event.

ἵνα

in order that

conjunction (purpose)

καταργηθῆ

might be rendered powerless

Aor Pass Subj 3 Sg · καταργέω

subjunctive (purpose clause)

→ constative aorist

καταργέω: 'render inoperative, nullify, deprive of power' (cf. 3:3; 4:14); sin's body put out of commission, not annihilated but dethroned.

τὸ

the

Nominative

article

σῶμα

body

Nominative

subject

σῶμα: 'body'; 'the body of sin' — the self as the instrument dominated by sin.

| | | | |
|---|---|--|---|
| <p>τῆς of Genitive article</p> | <p>ἁμαρτίας sin Genitive attributive/possessive genitive ἁμαρτία: 'sin'; the body characterized and enslaved by sin.</p> | <p>τοῦ so that/with the result Genitive article (substantizes inf.)</p> | <p>μηκέτι no longer adverb (negation of time) μηκέτι: 'no longer'; the freedom achieved — slavery's end.</p> |
| <p>δουλεύειν to be enslaved/serve Pres Act Inf · δουλεύω articular inf. of purpose/result → present (ongoing) δουλεύω: 'serve as a slave, be in bondage' (cf. δούλος); the τοῦ + infinitive marks the goal — no more bondage to sin.</p> | <p>ἡμᾶς us Accusative accusative subject of the infinitive</p> | <p>τῇ to Dative article</p> | <p>ἁμαρτία sin Dative dat. of the master served ἁμαρτία: 'sin'; the former slave-master, now without rightful claim.</p> |

7 ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας.

For one who has died has been set free from sin.

DEATH FREES **γάρ** A maxim grounding the point: death cancels sin's claim — the one who has died stands acquitted of and released from sin.

| | | | |
|--|---|--|--|
| <p>ὁ the (one) Nominative article (substantizes ptc.)</p> | <p>γάρ for explanatory conjunction</p> | <p>ἀποθανὼν who has died Aor Act Ptc · Nom Sg Masc · ἀποθνήσκω substantival participle (subject) → constative aorist ἀποθνήσκω: 'die'; the one who has died — in Christ — to sin.</p> | <p>δεδικαίωται has been set free/justified Perf Pass Indic 3 Sg · δικαιοῶ main verb → intensive perfect (settled status) δικαιοῶ: 'justify, acquit'; here with the nuance 'freed/cleared from' — death discharges sin's legal claim (cf. the maxim that death settles all debts).</p> |
|--|---|--|--|

ἀπὸ

from

preposition + genitive (separation)

τῆς

the

Genitive

article

ἁμαρτίας

sin

Genitive

object of ἀπό (separation)

ἁμαρτία: 'sin'; the power whose claim death annuls.

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

Now if we died with Christ, we believe that we will also live with him,

LIVE WITH HIM **δὲ** From the death, the assured hope: those who died with Christ believe they will also live with him — the resurrection side of the union.

εἰ

if

conjunction (first-class condition)

δὲ

now

connective conjunction

ἀπεθάνομεν

we died

Aor Act Indic 1 Pl · ἀποθνήσκω

main verb (protasis)

→ constative aorist

ἀποθνήσκω: 'die'; the death with Christ, taken as established fact.

σὺν

with

preposition + dative (association)

σὺν + dat.: 'together with' — the σύν-compounds dominate the chapter (co-buried, co-crucified, co-living).

Χριστῷ

Christ

Dative

object of σὺν

πιστεύομεν

we believe

Pres Act Indic 1 Pl · πιστεύω

main verb

→ customary present

πιστεύω: 'believe, trust'; faith's confidence about the resurrection consequence.

ὅτι

that

conjunction (content clause)

καὶ

also

adverbial (ascensive)

συζήσομεν

we will live with

Fut Act Indic 1 Pl · συζάω

main verb (content clause)

→ predictive future

συζάω: 'live together with' (σύν + ζάω);
shared life with the risen Christ — now and
consummately.

αὐτῷ

with him

Dative

dat. of association

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

knowing that Christ, having been raised from the dead, dies no more; death no longer has dominion over him.

DEATH HAS NO MORE DOMINION **ASYNDETON** The ground of that confidence: the risen Christ is beyond death's reach forever — death's lordship over him is permanently broken.

εἰδότες

knowing

Perf Act Ptc (pres. sense) · Nom Pl Masc · οἶδα

adverbial participle (causal)

→ perfect w/ present force

οἶδα: 'know'; settled knowledge of the risen
Christ's permanence.

ὅτι

that

conjunction (content clause)

Χριστὸς

Christ

Nominative

subject

ἐγερθεὶς

having been raised

Aor Pass Ptc · Nom Sg Masc · ἐγείρω

adverbial participle (causal/antecedent)

→ constative aorist

ἐγείρω: 'raise'; the accomplished
resurrection grounding the deathlessness.

ἐκ
from
preposition + genitive (separation)

νεκρῶν
the dead
Genitive
object of ἐκ
νεκρός: 'dead (one)'; 'from among the dead.'

οὐκέτι
no more/longer
adverb (negation of time)
οὐκέτι: 'no longer'; the finality — never to die again.

ἀποθνήσκει
dies
Pres Act Indic 3 Sg · ἀποθνήσκω
main verb
→ *gnomic present*
ἀποθνήσκω: 'die'; the present of abiding truth — he dies no more.

θάνατος
death
Nominative
subject
θάνατος: 'death'; personified as a would-be lord, now stripped of authority.

αὐτοῦ
over him
Genitive
genitive (object of κυριεύει)

οὐκέτι
no more/longer
adverb (negation of time)

κυριεύει
has dominion
Pres Act Indic 3 Sg · κυριεύω
main verb
→ *gnomic present*
κυριεύω: 'be lord over, rule, master' (cf. κύριος); death's lordship over Christ is permanently ended (cf. v.14 of sin over us).

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

For the death he died, he died to sin once for all; but the life he lives, he lives to God.

ONCE FOR ALL **γάρ** The character of Christ's death and life as the template: he died to sin a single decisive time, and the life he now lives is wholly toward God.

ὁ
what/the (death)
Accusative
relative pronoun (cognate/adverbial accusative)
ὁ ... ἀπέθανεν: 'the death he died' — accusative of inner content.

γάρ
for
explanatory conjunction

ἀπέθανεν
he died
Aor Act Indic 3 Sg · ἀποθνήσκω
main verb (rel. clause)
→ *constative aorist*
ἀποθνήσκω: 'die'; Christ's death viewed as to its reference and finality.

τῇ
to
Dative
article

ἁμαρτία

sin

Dative

dat. of reference ('to sin')

ἁμαρτία: 'sin'; the reference of his death — he died with respect to sin (bearing it, finishing with it).

ἀπέθανεν

he died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb

→ constative aorist

ἐφάπαξ

once for all

adverb (of time/finality)

ἐφάπαξ: 'once for all, at one time' (ἐπί + ἅπαξ); the unrepeatable singularity of his death (cf. Heb 7:27).

ὃ

what/the (life)

Accusative

relative pronoun (cognate accusative)

ὃ ... ζῆ: 'the life he lives' — accusative of inner content.

δὲ

but

adversative conjunction

ζῆ

he lives

Pres Act Indic 3 Sg · ζάω

main verb (rel. clause)

→ stative present

ζάω: 'live!'; his ongoing resurrection life.

ζῆ

he lives

Pres Act Indic 3 Sg · ζάω

main verb

→ stative present

τῷ

to

Dative

article

θεῷ

God

Dative

dat. of reference/advantage ('to God')

θεός: God; the orientation of his life — lived wholly unto God, the pattern for v.11.

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

So you also must consider yourselves dead to sin but alive to God in Christ Jesus.

RECKON YOURSELVES οὕτως The first imperative of the chapter, drawn from Christ's pattern: keep reckoning yourselves what you are in him — dead to sin, alive to God.

οὕτως

so

adverb (correlative)

οὕτως: 'so, in the same way'; applying Christ's death-and-life pattern (v.10) to believers.

καὶ

also

adverbial

ὁμεῖς

you

Nominative

subject (emphatic pronoun)

λογίζεσθε

consider/reckon

Pres Mid Impv 2 Pl · λογίζομαι

main verb (imperative)

→ *imperative (continuous)*

λογίζομαι: 'reckon, count, consider' (cf. ch. 4); not pretend but count as true what God has made true — a present, ongoing reckoning.

ἑαυτοὺς

yourselves

Accusative

reflexive (accusative subject of inf.)

εἶναι

to be

Pres Act Inf · εἶμι

infinitive (indirect discourse)

→ *stative present*

νεκροὺς

dead

Accusative

predicate accusative

νεκρός: 'dead'; the believer's settled status toward sin.

μὲν

on the one hand

particle (μὲν ... δέ)

μὲν ... δέ: balancing the two truths — dead to sin / alive to God.

τῇ

to

Dative

article

ἁμαρτία

sin

Dative

dat. of reference ('dead to')

ἁμαρτία: 'sin'; that to which the believer is dead.

ζῶντας

alive/living

Pres Act Ptc · Acc Pl Masc · ζάω

predicate participle (complement of εἶναι)

→ *present (ongoing)*

ζάω: 'live'; the positive counterpart — alive, and Godward.

δὲ

but on the other

particle (δέ answering μὲν)

τῷ

to

Dative

article

θεῷ

God

Dative

dat. of reference/advantage

θεός: God; the orientation of the believer's new life, as of Christ's (v.10).

ἐν

in

preposition + dative (sphere/union)

Χριστῷ

Christ

Dative

object of ἐν (union)

ἐν Χριστῷ: the sphere of this new existence — incorporation in Christ, the ground of all of it.

Ἰησοῦ

Jesus

Dative

apposition

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

Therefore do not let sin reign in your mortal body, to make you obey its desires.

REFUSE SIN'S REIGN οὖν The practical command flowing from the reckoning: refuse sin the throne in your mortal body — do not let it dictate obedience to its cravings.

Μὴ

not

negative particle (w/ imperative)

οὖν

therefore

inferential conjunction

οὖν: 'therefore'; the imperative drawn from the indicative of vv.1–11.

βασιλευέτω

let reign

Pres Act Impv 3 Sg · βασιλεύω

main verb (3rd-person imperative)

→ imperatival (prohibition)

βασιλεύω: 'reign as king' (cf. 5:21); sin must not be allowed to rule — its dethronement is to be enforced.

ἡ

the

Nominative

article

ἁμαρτία

sin

Nominative

subject

ἁμαρτία: 'sin'; the deposed tyrant that must not regain the throne.

ἐν

in

preposition + dative (sphere)

τῷ

the

Dative

article

θνητῷ

mortal

Dative

attributive adjective

θνητός: 'mortal, subject to death' (cf. θνήσκω); the body still mortal, yet not to be sin's domain.

| | | | |
|--|---|--|--|
| <p>ὑμῶν your Genitive <i>genitive of possession</i></p> | <p>σώματι body Dative <i>dat. of sphere</i> σῶμα: 'body'; the arena where sin seeks to rule through desires.</p> | <p>εἰς so as/to <i>preposition + articular inf. (result/purpose)</i></p> | <p>τὸ the Accusative <i>article (substantizes inf.)</i></p> |
| <p>ὑπακούειν to obey Pres Act Inf · ὑπακούω <i>articular inf. of result</i> → present (ongoing) ὑπακούω: 'obey, submit to' (ὑπό + ἀκούω, 'hearken under'); the obedience sin's reign would produce.</p> | <p>ταῖς the Dative <i>article</i></p> | <p>ἐπιθυμίαις desires/lusts Dative <i>dat. of the thing obeyed</i> ἐπιθυμία: 'desire, craving, lust' (cf. 1:24); the body's cravings sin would exploit.</p> | <p>αὐτοῦ its Genitive <i>genitive of possession (of the body)</i></p> |

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

Do not present your members to sin as weapons of unrighteousness, but present yourselves to God as those brought from death to life, and your members to God as weapons of righteousness.

PRESENT TO GOD **ASYNDETON** The positive counter-command, in military imagery: stop arming sin with your faculties; instead present yourselves and your members to God as living spoils, weapons for righteousness.

μηδὲ

and do not

negative conjunction (w/ imperative)

μηδέ: 'and not, nor'; continuing the prohibition of v.12.

παριστάνετε

present/yield

Pres Act Impv 2 Pl · παριστάνω

main verb (prohibition)

→ *imperative (continuous prohibition)*

παριστάνω (= παρίστημι): 'place beside, put at the disposal of, present'; the present prohibits an ongoing practice — 'stop yielding.'

τὰ

the

Accusative

article

μέλη

members

Accusative

direct object

μέλος: 'member, bodily part'; the faculties and limbs as instruments — to be denied to sin.

ὑμῶν

your

Genitive

genitive of possession

ὄπλα

weapons/instruments

Accusative

object complement (double acc.)

ὄπλον: 'weapon, tool, implement' (often military arms); the members as weaponry — for whichever side they are enlisted.

ἀδικίας

of unrighteousness

Genitive

attributive genitive

ἀδικία: 'unrighteousness'; weapons in sin's service.

τῇ

to

Dative

article

ἁμαρτία

sin

Dative

dat. of the one served

ἁμαρτία: 'sin'; the master to whom the members must not be surrendered.

ἀλλὰ

but

adversative conjunction

παρστήσατε

present

Aor Act Impv 2 Pl · παρίστημι

main verb (positive command)

→ *ingressive aorist (decisive act)*

παρίστημι: 'present, offer, place at disposal'; the aorist calls for a decisive, definitive self-presentation to God (cf. 12:1).

ἑαυτοὺς

yourselves

Accusative

reflexive (direct object)

τῷ

to

Dative

article

θεῷ

God

Dative

dat. of the one served

ὡσεὶ

as

comparative particle

ὡσεὶ: 'as, like'; introducing the new identity — people alive from the dead.

ἐκ

from

preposition + genitive (separation)

| | | | |
|--|--|--|---|
| <p>νεκρῶν the dead</p> <p>Genitive <i>object of ἐκ</i></p> <p>νεκρός: 'dead'; the believers' transfer from death to life (cf. v.4).</p> | <p>ζῶντας alive/living</p> <p>Pres Act Ptc · Acc Pl Masc · ζάω <i>predicate participle (in apposition to ἑαυτούς)</i></p> <p>→ present (ongoing)</p> <p>ζάω: 'live'; those who are now alive, raised with Christ.</p> | <p>καὶ and</p> <p><i>coordinating conjunction</i></p> | <p>τὰ the</p> <p>Accusative <i>article</i></p> |
| <p>μέλη members</p> <p>Accusative <i>direct object</i></p> <p>μέλος: 'member'; now offered to God.</p> | <p>ὑμῶν your</p> <p>Genitive <i>genitive of possession</i></p> | <p>ὄπλα weapons/instruments</p> <p>Accusative <i>object complement</i></p> <p>ὄπλον: 'weapon, instrument'; now arms in righteousness's service.</p> | <p>δικαιοσύνης of righteousness</p> <p>Genitive <i>attributive genitive</i></p> <p>δικαιοσύνη: 'righteousness'; the cause the members now serve.</p> |
| <p>τῷ to</p> <p>Dative <i>article</i></p> | <p>θεῷ God</p> <p>Dative <i>dat. of the one served</i></p> | | |

14 ἁμαρτία γὰρ ὑμῶν οὐ κυριεύσει, οὐ γὰρ ἐστε ὑπὸ νόμον ἀλλὰ ὑπὸ χάριν.

For sin will not have dominion over you, since you are not under law but under grace.

UNDER GRACE **γάρ** The promise undergirding the command: sin will not master you — because your standing is not under law's regime but under grace's.

ἁμαρτία

sin

Nominative

subject

ἁμαρτία: 'sin'; the would-be lord whose dominion is broken.

γάρ

for

explanatory conjunction

ὑμῶν

over you

Genitive

genitive (object of κυριεύσει)

οὐ

not

negative particle

κυριεύσει

will have dominion

Fut Act Indic 3 Sg · κυριεύω

main verb

→ predictive future

κυριεύω: 'be lord over, master' (cf. v.9); a promise — sin will not lord it over you.

οὐ

not

negative particle

γάρ

for

explanatory conjunction

ἐστε

you are

Pres Act Indic 2 Pl · εἰμί

main verb

→ stative present

ὑπὸ

under

preposition + accusative (subjection)

ὑπὸ + acc.: 'under (the authority of)'; the regime one lives within.

νόμον

law

Accusative

object of ὑπό

νόμος: 'law'; the old order under which sin held sway (cf. 5:20; 7:5).

ἀλλά

but

adversative conjunction

ὑπὸ

under

preposition + accusative (subjection)

χάριν

grace

Accusative

object of ὑπό

χάρις: 'grace'; the new regime in which sin's dominion is broken — grace empowers as well as pardons.

15 Τί οὖν; ἀμαρτήσωμεν ὅτι οὐκ ἔσμεν ὑπὸ νόμον ἀλλὰ ὑπὸ χάριν; μὴ γένοιτο.

What then? Shall we sin because we are not under law but under grace? By no means!

SECOND OBJECTION **οὖν** The objection in a new form: does freedom from law mean freedom to sin? Again the emphatic 'no' — and a fresh argument from slavery follows.

| | | | |
|--|---|--|--|
| <p>Τί what <i>interrogative pronoun</i></p> | <p>οὖν then <i>inferential conjunction</i></p> <p>Τί οὖν; 'what then?' — re-raising the antinomian question from a new angle (cf. v.1).</p> | <p>ἀμαρτήσωμεν shall we sin Aor Act Subj 1 Pl · ἀμαρτάνω <i>deliberative subjunctive</i></p> <p>→ <i>ingressive aorist</i></p> <p>ἀμαρτάνω: 'sin!'; the aorist suggests 'commit an act of sin' (vs. the durative ἐπιμένωμεν of v.1).</p> | <p>ὅτι because <i>causal conjunction</i></p> |
| <p>οὐκ not <i>negative particle</i></p> | <p>ἔσμεν we are Pres Act Indic 1 Pl · εἰμί <i>main verb</i></p> <p>→ <i>stative present</i></p> | <p>ὑπὸ under <i>preposition + accusative (subjection)</i></p> | <p>νόμον law Accusative <i>object of ὑπό</i></p> <p>νόμος: 'law'; quoting v.14 back as a pretext.</p> |
| <p>ἀλλὰ but <i>adversative conjunction</i></p> | <p>ὑπὸ under <i>preposition + accusative (subjection)</i></p> | <p>χάριν grace Accusative <i>object of ὑπό</i></p> <p>χάρις: 'grace'; misconstrued as license.</p> | <p>μὴ not <i>negative particle (w/ optative)</i></p> |

γένοιτο

may it be

Aor Mid Opt 3 Sg · γίνομαι

optative of wishing (deprecation)

→ *voluntative optative*

μὴ γένοιτο: 'by no means!'

16 οὐκ οἶδατε ὅτι ᾧ παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν, δοῦλοί ἐστε ᾧ ὑπακούετε, ἥτοι ἀμαρτίας εἰς θάνατον ἢ ὑπακοῆς εἰς δικαιοσύνην;

Do you not know that when you present yourselves to someone as obedient slaves, you are slaves of the one you obey — either of sin, leading to death, or of obedience, leading to righteousness?

SLAVES OF WHOM YOU OBEY **ASYNDETON** The governing axiom: self-surrender makes you a slave — and there are only two masters, sin that ends in death or obedience that ends in righteousness.

οὐκ

not

negative particle

οἶδατε

do you not know

Perf Act Indic 2 Pl (pres. sense) · οἶδα

main verb

→ perfect w/ present force

οἶδα: 'know'; appealing again to common knowledge (cf. v.3).

ὅτι

that

conjunction (content clause)

ᾧ

to whom

Dative

relative pronoun (dat. of indirect obj.)

παριστάνετε

you present

Pres Act Indic 2 Pl · παριστάνω

main verb (rel. clause)

→ customary present

παριστάνω: 'present, offer, place at disposal' (cf. v.13).

ἐαυτούς

yourselves

Accusative

reflexive (direct object)

δούλους

as slaves

Accusative

predicate accusative

δούλος: 'slave, bondservant'; total belonging to a master — the chapter's controlling image.

εἰς

for/unto

preposition + accusative (purpose)

ὑπακοήν

obedience

Accusative

object of εἰς (purpose)

ὑπακοή: 'obedience' (cf. 1:5); the service the slave renders.

δοῦλοί

slaves

Nominative

predicate nominative

δοῦλος: 'slave'; the inescapable conclusion — you belong to the one you obey.

ἐστε

you are

Pres Act Indic 2 Pl · εἰμί

main verb

→ stative present

ᾧ

whom

Dative

relative pronoun (object of ὑπακούετε)

ὑπακούετε

you obey

Pres Act Indic 2 Pl · ὑπακούω

main verb (rel. clause)

→ customary present

ὑπακούω: 'obey, submit'; obedience identifies the master.

ἢτοι

either

disjunctive particle

ἢτοι ... ἢ: 'either ... or!'; the stark two-master alternative.

ἁμαρτίας

of sin

Genitive

genitive (the master)

ἁμαρτία: 'sin'; the first possible master.

εἰς

leading to/unto

preposition + accusative (result)

θάνατον

death

Accusative

object of εἰς (result)

θάνατος: 'death'; the terminus of sin's slavery.

ἢ

or

disjunctive conjunction

ὑπακοῆς

of obedience

Genitive

genitive (the master)

ὑπακοή: 'obedience'; the alternative master — obedience (to God) personified.

εἰς

leading to/unto

preposition + accusative (result)

δικαιοσύνην

righteousness

Accusative

object of εἰς (result)

δικαιοσύνη: 'righteousness'; the terminus of obedience's service.

17 χάρις δὲ τῷ θεῷ ὅτι ἦτε δοῦλοι τῆς ἀμαρτίας ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε τύπον διδαχῆς,

But thanks be to God that, though you were slaves of sin, you became obedient from the heart to the pattern of teaching to which you were handed over,

THANKS: A CHANGED MASTER δὲ Gratitude breaks in: the Romans, once sin's slaves, came to obey from the heart the gospel mold into which they were delivered.

χάρις

thanks

Nominative

subject (verbless exclamation)

χάρις: here 'thanks, gratitude'; χάρις τῷ θεῷ = 'thanks be to God.'

δὲ

but

adversative conjunction

τῷ

to

Dative

article

θεῷ

God

Dative

dat. of recipient

ὅτι

that

conjunction (content clause)

ἦτε

you were

Impf Act Indic 2 Pl · εἰμί

main verb

→ imperfect (past state)

εἰμί: 'be'; their former condition — slaves of sin.

δοῦλοι

slaves

Nominative

predicate nominative

δοῦλος: 'slave'; their old bondage, now past.

τῆς

of

Genitive

article

ἁμαρτίας

sin

Genitive

genitive (the former master)

ἁμαρτία: 'sin'; the master they served before.

ὑπηκούσατε

you became obedient

Aor Act Indic 2 Pl · ὑπακούω

main verb

→ *constative aorist*

ὑπακούω: 'obey'; the decisive turn of conversion — they came to obey.

δὲ

but

adversative conjunction

ἐκ

from

preposition + genitive (source)

καρδίας

the heart

Genitive

object of ἐκ (source)

καρδία: 'heart'; sincere, inward obedience — not mere external compliance.

εἰς

to

preposition + accusative (goal/conformity)

ὃν

which

Accusative

relative pronoun (attracted; object of παρεδόθητε)

παρεδόθητε

you were handed over/delivered

Aor Pass Indic 2 Pl · παραδίωμι

main verb (rel. clause)

→ *constative aorist*

παραδίωμι: 'hand over, deliver, entrust' (cf. 1:24); strikingly, they were handed over TO the teaching — a reversal of being handed over to sin.

τύπον

pattern/mold

Accusative

antecedent of ὃν (in rel. clause)

τύπος: 'pattern, mold, type' (cf. 5:14); the 'form' or 'stamp' of teaching into which they were cast, like metal into a mold.

διδαχῆς

of teaching

Genitive

attributive genitive

διδαχή: 'teaching, instruction' (cf. διδάσκω); the body of Christian doctrine — the mold shaping them.

18 ἔλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας ἐδουλώθητε τῇ δικαιοσύνῃ·

and having been set free from sin, you became slaves of righteousness.

FREED TO A NEW SLAVERY **δὲ** The paradox of grace: emancipation from sin is not autonomy but enlistment — freed from sin, they were enslaved to righteousness.

ἐλευθερωθέντες

having been set free

Aor Pass Ptc · Nom Pl Masc · ἐλευθερώω

adverbial participle (antecedent/causal)

→ constative aorist

ἐλευθερώω: 'set free, liberate' (cf. ἐλεύθερος); manumission from sin's slavery.

δὲ

and

connective conjunction

ἀπὸ

from

preposition + genitive (separation)

τῆς

the

Genitive

article

ἁμαρτίας

sin

Genitive

object of ἀπό (separation)

ἁμαρτία: 'sin'; the old master left behind.

ἐδουλώθητε

you became slaves

Aor Pass Indic 2 Pl · δουλώω

main verb

→ constative aorist

δουλώω: 'enslave, bring into bondage' (cf. δούλος); freedom from sin = bondage to righteousness — no neutral autonomy exists.

τῇ

to

Dative

article

δικαιοσύνη

righteousness

Dative

dat. of the master served

δικαιοσύνη: 'righteousness'; the new, liberating master.

19 ἀνθρώπινον λέγω διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν· ὥσπερ γὰρ παρεστήσατε τὰ μέλη ὑμῶν δοῦλα τῆ ἀκαθαρσίας καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτως νῦν παραστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν.

I am speaking in human terms, because of the weakness of your flesh. For just as you 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.

THEN AND NOW γάρ Pressing the slavery image home (with an apology for its crudeness): as once their members served impurity, now let them serve righteousness — with sanctification as the goal.

ἄνθρωπινον

in human terms

Accusative

adverbial accusative

ἄνθρωπινος: 'human, belonging to humanity'; 'I speak in a human way' — apologizing for the slave-metaphor's limits (cf. 3:5).

λέγω

I speak

Pres Act Indic 1 Sg · λέγω

main verb

→ customary present

διὰ

because of

preposition + accusative (cause)

τὴν

the

Accusative

article

ἀσθένειαν

weakness

Accusative

object of διὰ (cause)

ἀσθένεια: 'weakness, frailty' (cf. ἀσθενής); their human limitation, accommodated by the homely image.

τῆς

of the

Genitive

article

σαρκός

flesh

Genitive

genitive (of the weakness)

σάρξ: 'flesh'; here human frailty/creatureliness, not yet the ethical 'flesh' of ch. 7–8.

ὑμῶν

your

Genitive

genitive of possession

ὥσπερ

just as

comparative conjunction

ὥσπερ... οὕτως: 'just as... so' — past service to sin matched by present service to righteousness.

γάρ

for

explanatory conjunction

παρεστήσατε

you presented

Aor Act Indic 2 Pl · παρίστημι

main verb

→ constative aorist

παρίστημι: 'present, yield' (cf. v.13); their former, settled self-surrender to sin.

τὰ

the

Accusative

article

μέλη

members

Accusative

direct object

μέλος: 'member, bodily part' (cf. v.13).

ὑμῶν

your

Genitive

genitive of possession

δοῦλα

as slaves

Accusative

predicate accusative (neuter, agreeing w/ μέλη)

δοῦλος: 'slave' (here neuter δοῦλα with μέλη); members enslaved.

τῇ

to

Dative

article

ἀκαθαρσία

impurity

Dative

dat. of the one served

ἀκαθαρσία: 'uncleanness, impurity' (cf. 1:24); moral defilement, the old master.

καὶ

and

coordinating conjunction

τῇ

to

Dative

article

ἀνομία

lawlessness

Dative

dat. of the one served

ἀνομία: 'lawlessness' (ἀ- + νόμος); flagrant disregard of God's law.

εἰς

leading to/unto

preposition + accusative (result)

τὴν

the

Accusative

article

ἀνομίαν

lawlessness

Accusative

object of εἰς (result)

ἀνομία: 'lawlessness'; sin breeds more of itself — a downward spiral.

οὕτως

so

adverb (correlative)

νῦν

now

adverb (time)

νῦν: 'now'; the new era of obedience.

παραστήσατε

present

Aor Act Impv 2 Pl · παρίστημι

main verb (positive command)

→ ingressive aorist (decisive act)

παρίστημι: 'present, offer'; the decisive call to enlist the members in righteousness's service.

τὰ

the

Accusative

article

μέλη

members

Accusative

direct object

ὑμῶν

your

Genitive

genitive of possession

δοῦλα

as slaves

Accusative

predicate accusative

τῇ

to

Dative

article

δικαιοσύνη

righteousness

Dative

dat. of the one served

δικαιοσύνη: 'righteousness'; the new master.

εἰς

leading to/unto

preposition + accusative (result/goal)

ἁγιασμόν

sanctification/holiness

Accusative

object of εἰς (goal)

ἁγιασμός: 'sanctification, holiness, consecration' (cf. ἅγιος); the goal of righteousness's service — progressive holiness.

20 ὅτε γὰρ δοῦλοι ἦτε τῆς ἀμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ.

For when you were slaves of sin, you were free in regard to righteousness.

FORMER 'FREEDOM' γὰρ A bitter irony stated plainly: in their old slavery to sin they were 'free' only in the sense of being unconstrained by righteousness.

ὅτε

when

temporal conjunction

γὰρ

for

explanatory conjunction

δοῦλοι

slaves

Nominative

predicate nominative

δοῦλος: 'slave'; their former bondage to sin.

ἦτε

you were

Impf Act Indic 2 Pl · εἰμί

main verb

→ imperfect (past state)

τῆς

of

Genitive

article

ἀμαρτίας

sin

Genitive

genitive (the master)

ἀμαρτία: 'sin'; the old master.

ἐλεύθεροι

free

Nominative

predicate nominative

ἐλεύθερος: 'free'; an ironic 'freedom' — uncommitted to, and unrestrained by, righteousness.

ἦτε

you were

Impf Act Indic 2 Pl · εἰμί

main verb

→ imperfect (past state)

τῇ

in regard to

Dative

article

δικαιοσύνη

righteousness

Dative

dat. of reference

δικαιοσύνη: 'righteousness'; that with respect to which they were 'free' — i.e. estranged from it.

21 τίνα οὖν καρπὸν εἶχετε τότε ἐφ' οἷς νῦν ἐπαισχύνεσθε; τὸ γὰρ τέλος ἐκείνων θάνατος.

So 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.

HARVEST OF SHAME οὖν The accounting of that old life: its only crop was deeds now shameful, and their final outcome is death.

τίνα

what

Accusative

interrogative adjective

οὖν

then/so

inferential conjunction

καρπὸν

fruit

Accusative

direct object

καρπός: 'fruit, produce' (cf. 1:13); the yield of the old life — found to be worthless.

εἶχετε

were you getting/having

Impf Act Indic 2 Pl · ἔχω

main verb

→ imperfect (past, ongoing)

ἔχω: 'have, get'; what return they were realizing then.

τότε

at that time

adverb (time)

τότε: 'then'; the former period of slavery to sin.

ἐφ'

from/over

preposition + dative (basis/cause)

οἷς

which (things)

Dative

relative pronoun (object of ἐπί)

νῦν

now

adverb (time)

νῦν: 'now'; the present, enlightened perspective.

ἐπαισχύνεσθε

you are ashamed

Pres Mid Indic 2 Pl · ἐπαισχύνομαι

main verb

→ present (ongoing)

ἐπαισχύνομαι: 'be ashamed of' (cf. 1:16);
now they blush at what once enslaved
them.

τὸ

the

Nominative

article

γὰρ

for

explanatory conjunction

τέλος

end/outcome

Nominative

subject

τέλος: 'end, outcome, goal'; the final
destination — here death.

ἐκείνων

of those things

Genitive

genitive (of the end)

θάνατος

death

Nominative

predicate nominative

θάνατος: 'death'; the terminus of sin's
harvest.

22 νυνὶ δέ, ἐλευθερωθέντες ἀπὸ τῆς ἀμαρτίας δουλωθέντες δὲ τῷ θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν, τὸ δὲ τέλος ζωῆν αἰώνιον.

But now, having been set free from sin and having become slaves of God, you have your fruit leading to sanctification, and its end is eternal life.

HARVEST OF HOLINESS **δέ** The contrasting harvest of the new life: freed from sin and bound to God, their fruit now is holiness, and its end eternal life.

νυνὶ

but now

adverb (temporal, emphatic)

νυνὶ: emphatic 'now' (cf. 3:21); the decisive change of era.

δέ

but

adversative conjunction

ἐλευθερωθέντες

having been set free

Aor Pass Ptc · Nom Pl Masc · ἐλευθερώω

adverbial participle (antecedent)

→ constative aorist

ἐλευθερώω: 'set free' (cf. v.18); emancipated from sin.

ἀπὸ

from

preposition + genitive (separation)

τῆς

the

Genitive

article

ἁμαρτίας

sin

Genitive

object of ἀπό

δουλωθέντες

having become slaves

Aor Pass Ptc · Nom Pl Masc · δουλόω

adverbial participle (antecedent)

→ constative aorist

δουλόω: 'enslave' (cf. v.18); now bound to God — the good and freeing bondage.

δέ

and

connective conjunction

τῷ

to

Dative

article

θεῷ

God

Dative

dat. of the master served

θεός: God; the new master, in place of sin.

ἔχετε

you have

Pres Act Indic 2 Pl · ἔχω

main verb

→ present (ongoing)

ἔχω: 'have'; the present possession of a worthwhile harvest.

τὸν

the

Accusative

article

καρπὸν

fruit

Accusative

direct object

καρπός: 'fruit'; the yield of the new life — now genuinely valuable.

ὑμῶν

your

Genitive

genitive of possession

εἰς

leading to/unto

preposition + accusative (goal)

ἁγιασμόν

sanctification

Accusative

object of εἰς (goal)

ἁγιασμός: 'sanctification, holiness' (cf. v.19); the fruit's character and direction.

τὸ

the

Nominative

article

δὲ

and

connective conjunction

τέλος

end/outcome

Nominative

subject

τέλος: 'end, outcome'; the final destination
— now life, not death.

ζωὴν

life

Accusative

predicate accusative (or apposition)

ζωή: 'life'; the goal of the holy harvest.

αἰώνιον

eternal

Accusative

attributive adjective

αἰώνιος: 'eternal' (cf. 5:21); the life of the
age to come.

23 τὰ γὰρ ὀψώνια τῆς ἀμαρτίας θάνατος, τὸ δὲ χάρισμα τοῦ θεοῦ ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

WAGES VS. GIFT γὰρ The chapter's epigrammatic summary: sin pays a wage — death; God gives a gift — eternal life in Christ; earned doom against unearned grace.

τὰ

the

Nominative

article

γὰρ

for

explanatory conjunction

ὀψώνια

wages

Nominative

subject

ὀψώνιον: 'wages, soldier's pay, rations'
(originally provisions/pay for soldiers); sin
pays its troops — and the pay is death. A
wage is earned, owed.

τῆς

of

Genitive

article

ἁμαρτίας

sin

Genitive

subjective genitive (sin pays)

ἁμαρτία: 'sin'; the paymaster whose wage is death.

θάνατος

death

Nominative

predicate nominative

θάνατος: 'death'; the earned, owed wage.

τὸ

the

Nominative

article

δὲ

but

adversative conjunction

χάρισμα

free gift

Nominative

subject

χάρισμα: 'free gift, gift of grace' (cf. 5:15-16); deliberately not 'wages' — a gift is unearned, the opposite of ὀψώνια.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

subjective genitive (God gives)

θεός: God; the giver of the gift.

ζωή

life

Nominative

predicate nominative

ζωή: 'life'; the gift, set against death.

αἰώνιος

eternal

Nominative

attributive adjective

αἰώνιος: 'eternal'; the life of the coming age.

ἐν

in

preposition + dative (sphere/union)

Χριστῷ

Christ

Dative

object of ἐν (union)

ἐν Χριστῷ: 'in Christ'; the sphere in which the gift is found and held.

Ἰησοῦ

Jesus

Dative

apposition

τῷ

the

Dative

article

κυρίου

Lord

Dative

apposition (title)

κύριος: 'Lord'; the chapter ends, as the section does, on 'our Lord' (cf. 5:21).

ἡμῶν

our

Genitive

genitive of relationship

On the text. Verse punctuation is editorial and conventional. The chapter turns on the σύν- ('with') compounds of union with Christ (συνετάφημεν, συνεσταυρώθη,

συζήσομεν) and on the double imperative to 'reckon' (λογίζεσθε, v.11) and 'present' (παραστήσατε, vv.13, 19) oneself to God.

On the labels. Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

On the discourse tier. Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.