

The Slavery Analogy (vv. 19-22)

VERSE 19 I am speaking in human terms because of the weakness of your flesh

(ἀνθρώπινον λέγω διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν. [*adv. anthropinos after the manner of men + pres.act.ind.1s. lego + prep dia + d.a.w/noun acc.f.s. astheneia weakness + d.a.w/noun gen.f.s. sarz flesh + pro.gen.p. su*]).

For just as you presented your members as slaves to impurity and to lawlessness, resulting in further lawlessness

(ὥσπερ γὰρ παρεστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, [*conj. hosper just as + conj. gar + aor.act.ind.2p. paristemi present + d.a.w/noun acc.nt.p. melos member + pro.gen.p. su + adj.acc.nt.p. doulos as a slave + d.a.w/noun dat.f.s. akatharsia impurity + conj. kai + d.a.w/noun dat.f.s. anomia lawlessness + prep eis + d.a.w/acc.f.s. anomia*], **so now present**

your members as slaves to righteousness, resulting in sanctification

[οὕτως νῦν παραστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν [*adv. houto so + adv. nun now + aor.act.imper.2p. paristemi present + d.a.w/noun acc.nt.p. melos + pro.gen.p. su + adj.acc.nt.p. koulos as a slave + d.a.w/noun dat.f.s. dikaiosune + prep. eis + noun acc.m.s. hagasmos sanctification*]).

VERSE 20 For when you were slaves of [the] sin, you were free in regard to

righteousness (ὅτε γὰρ δοῦλοι ἦτε τῆς ἀμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ [*conj. hote when + conj. gar + noun nom.m.p. doulos + d.a.w/noun gen.f.s. hamartia sin nature + adj.nom.m.p. eleutheros free + impf.act.ind.2p. eimi + d.a.w/noun dat.f.s. dikaiosune*]).

VERSE 21 Therefore what benefit [outcome] were you then deriving from the

things of which you are now ashamed (τίνα οὖν καρπὸν εἶχετε τότε; ἐφ' οἷς νῦν ἐπαισχύνεσθε, [*interrog.pro.acc.m.s. tis what? + conj. oun + noun acc.m.s. karpos fruit; benefit*]).

+ *imperf.act.ind.2p. echo have* + *adv. tote then* + *prep epi* + *pro.dat.nt.p. hos*; “from the things”
+ *adv. nun now* + *pres.dep.ind.2p. epischunomai be ashamed*)?

For the outcome of those things is death (ὁ γὰρ τέλος ἐκείνων θάνατος [*d.a.w/noun nom.nt.s. telos end*; “outcome” + *conj. gar* + *pro.gen.m.p. ekeinos* + *noun nom.m.s. thanatos*]).

VERSE 22 But now having been freed from [the] sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life (νυνὶ δὲ ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας δουλωθέντες δὲ τῷ θεῷ ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν, τὸ δὲ τέλος ζωῆν αἰώνιον [*adv. nuni now* + *conj. de* + *aor.pass.part.nom.p. eleutheroo set free* + *prep apo* + *d.a.w/noun abl.f.s. hamartia* + *aor.pass.part.nom.mp. douloo enslave* + *conj. de* + *d.a.w/noun dat.m.s. theos* + *pres.act.ind.2p. echo have* + *d.a.w/noun acc.m.s. karpos fruit* + *pro.gen.m.p. su* + *prep eis* + *noun acc.m.s. hageiasmos* + *d.a.w/noun acc.nt.s telos end*; *outcome* + *conj. de* + *noun acc.f.s zoe life* + *adj.acc.f.s. aionios eternal*]).

ANALYSIS: VERSES 19-22

1. What are we to make of the Paul’s statement in verse 19a: “I am speaking in human terms because of the weakness of your flesh”?
2. The word translated “human terms” is the adverb ἀνθρώπινον occurring in Acts 17:25; 1 Cor. 2:13; 4:3; 10:13; Jam. 3:7 & 1 Pet. 2:13 (translated human race, mankind, human).
3. The “weakness of your flesh” refers to the common human tendency to distort something learned.
4. Believers are prone to make false conclusions when they are learning BD.
5. “Human terms” here refers to that which they would not be likely to misunderstand.
6. So Paul uses a universally understood institution—the institution of slavery—to illustrate bondage to two opposite masters.
7. As spiritual slaves in the pre-salvation state they engaged in various types of STA activity characterized here by “impurity” and “lawlessness.”
8. The first term denotes moral corruption (impurity) and the second violation of divine standards (lawlessness).
9. He adds that they escalated STA activity rather than the opposite (spiritual law of entropy; bad habits led to worse conduct).
10. “So now” shifts to their post-salvation situation wherein they have been exposed to the truth and are enjoined to “present your members as slaves to righteousness.”
11. For “members” compare verse 13 (also 7:5, 23).
12. For “present” note 12:1.
13. “Resulting in sanctification” parallels “resulting in *further* lawlessness.”

14. Slaves used their physical bodies to execute tasks in obedience to their masters.
15. When we are in fellowship we are applying BD in whatever we are engaged in (work, play, suffering, etc.) and when we do this the result is Ph 2 “sanctification.”
16. This places emphasis on the importance of the maturity adjustment.
17. In verse 20 we have a statement that says that the unbeliever is “free in regard to righteousness.”
18. Such a person is free to do as he pleases but the end is very bad.
19. Pseudo freedom is really slavery to the sin nature.
20. Where does all that lead, but to eternity in the LOF.
21. The unbeliever is free from the righteous code the believer is supposed to be committed to.
22. The question of verse 21 requires a negative response.
23. There is no permanent or lasting “benefit” (noun is *karpos* fruit/harvest; outcome) of a life lived under STA rule regardless the temporal advantages attained to (ask the unbelieving dead!).
24. It is all “vanity and chasing after the wind” (Ecclesiastes).
25. Their pre-salvation benefit and the time spent pandering to the STA and its lusts gained them no advantage with God for time and eternity.
26. This time was dead time.
27. “The things of which you are now ashamed” refers to various STA excesses that now are rightly looked down upon due to the establishment of divine norms and standards for human conduct.
28. As positive believers we are embarrassed by the conduct we witness in the cosmos.
29. The life style of the negative and stupid are repugnant to the believer committed to the maturity adjustment, even if the lifestyle is one of success and achievement.
30. The outcome of the search for happiness (FSH) via wealth, pleasure, and fame is “death.”
31. Here it refers to spiritual death (IAOS) perpetuated in eternal torment of body and soul.
32. The unbeliever faces eternity with his past freedoms (so-called) and achievements mocking him (Eccl. 9:3b “the hearts of the sons of men are full of evil and insanity is in their hearts throughout their lives. Afterwards they go to the dead.”).
33. At the very least he/she could have taken a few seconds to make the salvation adjustment and sidestep “the outcome of those things...”
34. A similar situation faces the believer who fails to make the most of their salvation by not committing themselves to the maturity adjustment.
35. This brings us to verse 22 using the same term “benefit” (*karpos*).
36. “Having been freed” refers to our emancipation from the rule of the STA, and the eternal consequences of that enslavement.
37. Our emancipation results in a new enslavement, if and only if, we make the progress to the maturity adjustment.
38. Finishing one’s course produces the maximum “benefit.”
39. Enslavement to God has as its result Ph 2 sanctification (“resulting in sanctification” as in v. 19) for those who stick with BD to the end.
40. Those believers who fail the grace of God for Ph 2 will end up with varying degrees of “benefit.”
41. Note the parallel of the extreme opposites “the outcome is death” and “the outcome, eternal life.”

42. There are potential temporal advantages to those under the enslavement to righteousness (as illustrated in Prov. 3).
43. Rewards will vary among believers based on applications and endurance to the end.

The Eternal Consequences of the Two States (v. 23)

VERSE 23 For the wages of sin is death, but the free gift of God is eternal life in

Christ Jesus our Lord (ἀ γὰρ ὁψώνια τῆς ἁμαρτίας θάνατος, τὸ δὲ χάρισμα τοῦ θεοῦ ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν [*d.a.w/noun nom.nt.p. opsonion wages + conj. gar + d.a.w/noun gen.f.s. hamartia + noun nom.m.s. thanatos + conj. de + d.a.w/noun nom.nt.s. charisma gift; “free gift” + d.a.w/noun gen.m.s. theos +noun nom.f.s. zoe life + adj.nom f.s. aionios eternal + prep en + noun loc.m.s. Christ + noun loc.m.s. Jesus + d.a.w/noun loc.m.s. kurios lord + pro.gen.m.p. ego*]).

ANALYSIS: VERSE 23

1. This verse constitutes a summation of the preceding.
2. This verse is not as simple as it might appear at first reading.
3. The term “sin” (w/def.art.) could mean: (1) AOS; (2) ISTA; (3) sinful behavior: (4) unpardonable sin.
4. The term “death” could mean: (1) physical death; (2) spiritual death; (3) eternal death
5. Since spiritual death is not the result of personal sins but the imputation of AOS, then death here is taken as eternal separation from God designated the “second death” in Rev. 2:11; 20:6, 14; 21:8.
6. This fits well with the contrast with eternal life in v. 23b.
7. “Sin” is taken as the sin which will be charged to all who die in a state of unbelief.
8. The unforgiveable sin is rejection of Christ (see doc. of blasphemy of the Holy Spirit).
9. It is noted in Psalm 32:2 “How blessed is the man to whom the LORD does not impute iniquity.”
10. Those who rely on human works for salvation receive “wages” or pay-back.
11. The contrast is the “free gift” which requires no works but is based strictly on God’s grace (cf. 5:15, 16).
12. That gift is ours as part of the salvation package via positional sanctification.
13. The contrast between the two situations could not be more extreme.

END: Romans Chapter Six

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