

# Romans 6:10

Authorized King James Version (KJV)

For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

## Analysis

**For in that he died, he died unto sin once**—ho gar apethanen tē hamartia apethanen ephapax (ὁ γὰρ ἀπέθανεν τῇ ἀμαρτίᾳ ἀπέθανεν ἐφάπαξ). Ephapax (ἐφάπαξ, "once for all") emphasizes the unrepeatable, final nature of Christ's atoning death—contra-medieval Mass theology that re-presented the sacrifice. **He died unto sin** (tē hamartia, dative) can mean "with respect to sin" or "for sin"—Christ died to deal with sin definitively. This isn't Christ dying to His own sin (He had none) but dying to sin's claims against humanity as the sin-bearer (2 Corinthians 5:21).

**But in that he liveth, he liveth unto God** (ho de zē, zē tō theō, ὁ δὲ ζῇ, ζῇ τῷ θεῷ)—the present tense zē (lives) indicates ongoing resurrection life. Christ's resurrection life is wholly oriented toward God, uninterrupted by death or sin. The parallelism is instructive: Christ's death was to sin (to deal with it finally); His life is to God (in unbroken fellowship). Believers, united to Christ, share this same pattern: death to sin, life to God. The ethical implication is clear: those who died with Christ should live as He lives—oriented wholly toward God.

## Historical Context

The concept of 'once for all' sacrifice contrasted sharply with both Jewish and pagan systems requiring repeated offerings. The Jerusalem temple's daily sacrifices and annual Day of Atonement presupposed ongoing need; Christ's single offering achieved what repeated sacrifices could not (Hebrews 10:11-14). In

Greco-Roman religion, sacrifices were perpetual to maintain divine favor. Paul's declaration that Christ died 'once for all' was revolutionary, establishing the sufficiency of Christ's atonement and ending the sacrificial system.

## Related Passages

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**Ephesians 2:8** — Salvation by grace through faith

**Romans 10:9** — Confession and belief for salvation

## Study Questions

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1. How does the 'once for all' nature of Christ's death affect your understanding of assurance and atonement?
2. What does it mean for you to 'live unto God' as Christ does in resurrection life?
3. Where do you need to more fully embrace the finality of Christ's death for sin and live in that freedom?

## Interlinear Text

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ὁ	γὰρ	ἀπέθανεν	τῇ	ἁμαρτίᾳ	ἀπέθανεν	ἐφάπαξ·	ὁ
in that	For	he died	G3588	unto sin	he died	once	in that
G3739	G1063	G599		G266	G599	G2178	G3739
δὲ	ζῇ	ζῇ	τῷ	θεῷ			
but	he liveth	he liveth	G3588	unto God			
G1161	G2198	G2198		G2316			

## Additional Cross-References

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**2 Corinthians 5:21** (Sin): For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

**1 Peter 3:18** (Sin): For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

**1 Peter 4:6** (References God): For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

**2 Corinthians 5:15** (Parallel theme): And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

**Luke 20:38** (References God): For he is not a God of the dead, but of the living: for all live unto him.

**Romans 6:11** (Sin): Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

**Romans 8:3** (Sin): For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: