

## Another Disclaimer (v. 7)

**VERSE 7 What shall we say then** (οὖν ἐροῦμεν; [*infer.conj. oun + fut.act.ind.1p. eipon say*])?

**Is the Law sin** (ὁ νόμος ἁμαρτία [*d.a.w/noun nom.m.s. nomos + noun nom.f.s. hamartia*])?

**May it never be** (μὴ γένοιτο· [*neg. me + aor.act.opt.3s. ginomai*])!

Paul's Experience with his STA (vv. 7b-25)

Mental Attitude Lusting (vv. 7b-10)

**On the contrary, I would not have come to know sin except through the Law; for I would not have known about coveting if the Law had not said, " YOU SHALL NOT**

**COVET** [ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνων εἰ μὴ διὰ νόμου· τὴν τε γὰρ ἐπιθυμίαν οὐκ ᾔδειν εἰ μὴ ὁ νόμος ἔλεγεν, Οὐκ ἐπιθυμήσεις [*conj. alla "On the contrary" + d.a.w/noun acc.f.s hamartia sin + neg. ouk + aor.act.ind.1s. ginosko + part. ei if + neg me + prep dia + noun gen.m.s. nomos + d.a.w/noun acc.f.s epithumia lust; "coveting" + neg ouk + pluperfect act.ind.1s. oida known + part. ei if + neg me + d.a.w/noun nom.m.s. nomos + + neg. ouk + fut.act.2s. OR imper.act.ind. epithumeo lust for, covet*])."

**VERSE 8 But sin, taking opportunity through the commandment, produced in me coveting of every kind; for apart from the Law sin is dead** (ἀφορμὴν δὲ λαβοῦσα ἡ ἁμαρτία διὰ τῆς ἐντολῆς κατεργάσατο ἐν ἐμοὶ πάσαν ἐπιθυμίαν· χωρὶς γὰρ νόμου ἁμαρτία νεκρά [*noun acc.f.s. aphorme opportunity + conj. de + aor.act.part.nom.f.s. lambano take + d.a.w/noun nom.f.s. hamartia for STA + conj. dia through + d.a.w/noun gen.f.s. entole commandment + aor.dep.ind.3s. katergazomai produce + prep en + pro.loc.m.s. ego + adj.acc.f.s. pas + noun acc.f.s. epithumia lust + prep. choris apart + conj. gar + noun gen.m.s. nomos + noun nom.f.s. hamartia + adj.nom.f.s. nekros*]).

**VERSE 9** I was once alive apart from the Law; but when the commandment came,

**sin became alive and I died** (ἐγὼ δὲ ἔζων χωρὶς νόμου ποτέ· ἐλθούσης δὲ τῆς ἐντολῆς ἡ ἁμαρτία ἀνέζησεν [*pro.nom.s. ego + conj. de + impf.act.ind.1s. zao to live + prep. choris apart + noun abl.m.s. nomos + adv. pote when + aor.act.part.gen.f.s. erchomai come + conj. de + d.a.w/noun abl.f.s. entole commandment + d.a.w/noun nom.f.s. hamartia + aor.act.ind.1s. anazao come back to life; same sense in Lk. 15:24; “became alive”; for “and I died” see v. 10*]);

**VERSE 10** and this commandment, which was to result in life, proved to result in

**death for me** (ἐγὼ δὲ ἀπέθανον καὶ εὗρέθη μοι ἡ ἐντολή ἡ εἰς ζωὴν, αὕτη εἰς θάνατον [*conj. de and + pro.nom.m.s. ego + aor.act.ind.1s. apothnesko die + conj. kai + aor.pass.ind.3s. heurisko find; “proved” + pro.dat.m.s. ego + d.a.w/noun nom.f.s. entole + prep eis + d.a.w/noun acc.f.s. zoe life + pro.nom.f.s. houtos which + prep eis + noun acc.m.s. thanatos death*]);

**VERSE 11** For sin, taking an opportunity through the commandment, deceived me

**and through it killed me** (ἡ γὰρ ἁμαρτία ἀφορμὴν λαβοῦσα διὰ τῆς ἐντολῆς ἐξηπάτησέν με καὶ δι’ αὐτῆς ἀπέκτεινεν [*conj. gar + d.a.w/noun nom.f.s. hamartia STA + noun acc.f.s. aphorme opportunity + aor.act.part.nom.f.s. lambano take + prep dia + d.a.w/noun gen.f.s. entole + aor.act.ind.3s. exapatao deceive + pro.acc.m.s. ego + conj. kai + prep dia + pro.gen.f.s. autos it + aor.act.ind.3s. apokteino kill*]).

#### ANALYSIS: VERSES 7-11

1. In the preceding presentation that the Law stirs up the STA and the fact that we are not under law but under grace could led to a false inference.
2. Namely, that the Law is bad.
3. Paul emphatically counters this notion.
4. One of the invaluable functions of the Law is that it defines sinful behavior (cf. 3:20).
5. His statement that “I would not come to know sin except through the Law” shows the influence of the Law in Paul’s life as a believer.

6. The Law convicted him of a specific type of STA activity as noted in the 10<sup>th</sup> commandment prohibiting mental attitude lust.
7. And so he quotes the prohibition from the Ten Commandments—“YOU SHALL NOT COVET.”
8. Again, the context is Paul’s post-salvation experience.
9. Whatever awareness Paul had of pre-salvation sinning was rationalized by his self-righteous pharisaical grid.
10. The entire thrust of the balance of this chapter from verse 7 to the end hinges on whether Paul is referencing his experience with mental attitude lust before or after his conversion.
11. Prior to his salvation Paul was apparently oblivious to this type of sinning.
12. The first nine commandments deal exclusively with overt sins which he did not engage in or he was blinded by his religious training.
13. So it was through the 10<sup>th</sup> commandment that Paul as a believer became conscious of his own lustful inclinations.
14. Beginning with verse 8 Paul details the process by which lust pattern of the STA was stirred up.
15. “But sin” is technical here for the ISTA (w/d.a.).
16. “Taking opportunity” (aor.part. *lambano* w/acc.f.s. noun *aphorme*) refers to Paul’s STA being stirred up by a righteous commandment.
17. “The commandment” refers to the 10<sup>th</sup> command of the Decalogue.
18. The occasion was probably first experienced soon after his conversion when he was studying the Law.
19. As a believer Paul discovered the principle of 5:20 and 7:5 to operative.
20. He proceeds to reveal the fact that the entire realm of STA lusting was as per “produced in me coveting of every kind.”
21. This includes sex lust, materialism lust, power lust and approbation lust.
22. He adds in verse 8 “for apart from the Law sin *is* dead.”
23. What is this in reference to?
24. At the point of salvation the STA (“sin”) is not ruling the soul.
25. It is checkmated.
26. This is further brought in his experience in verse 9.
27. “I was once alive apart from the Law” refers to a state of being in fellowship with the STA isolated.
28. Salvation and post-salvation instances of Rebound results in a state of being “alive.”
29. The converse is when the STA rules the real you you are dead.
30. “When the commandment came” before his consciousness “the sin became alive and I died.”
31. “I died” refers to loss of fellowship entertaining STA lusts.
32. One of the categories of death is temporal death.
33. In that state the STA is said to be alive.
34. The 10<sup>th</sup> commandment (along with the other nine) is intended to “result in life” that is resisting STA lusts in the mental attitude (v. 10ab).
35. However, Paul experienced not life but death (v. 10c).
36. In v. 11 Paul further articulates that process that placed him in a state of death.
37. His STA deceived him resulting in a form of death (“it killed me”).

## The Real Culprit—ISTA (vv. 12-14)

**VERSE 12 So then, the Law is holy, and the commandment is holy and righteous and good** (ὥστε ὁ μὲν νόμος ἅγιος καὶ ἡ ἐντολὴ ἅγια καὶ δικαία καὶ ἀγαθὴ [*conj. hoste so then + part. men + d.a.w/noun nom.m.s. nomos + adj.nom.m.s. hagios holy + conj. kai + d.a.w/noun nom.m.s. entole + adj.nom.f.s. hagios holy + conj. kai + adj.nom.f.s. dikaios + conj. kai + adj.nom.f.s. agathos good*]).

**VERSE 13 Therefore did that which is good become a cause of death for me** (Τὸ οὖν ἀγαθὸν ἐμοὶ ἐγένετο θάνατος; [*conj. oun + d.a.w/adj.nom.nt.s. agathos good + pro.dat.s. ego + aor.dep.ind.3s. ginomai become + noun nom.m.s. thanatos*])?

**May it never be** (μὴ γένοιτο· [*neg. me + aor.dep.opt.3s. ginomai*])!

**Rather it was sin, in order that it might be shown to be sin by effecting my death through that which is good, so that through the commandment sin would become utterly sinful** (ἀλλὰ ἡ ἁμαρτία, ἵνα φανῆ ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη θάνατον, ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς [*conj. alla but + d.a.w/noun nom.m.s. hamartia + conj. hina + aor.pass.ind.3s. phaino appear + noun nom.f.s. hamartia + prep dia + d.a.w/adj.gen.nt.s. agathos good + pro.dat.m.s. ego + pres.dep.part.nom.f.s. katergazomai accomplish; "by effecting" + noun acc.m.s. thanatos death + conj. hina + aor.dep.subj.3s. ginomai + prep kata + noun acc.f.s. huperbole beyond all comparison; utterly + adj.nom.f.s. hamartolos sinful + d.a.w/noun nom.f.s. hamartia + prep dia + d.a.w/noun gen.f.s. entole*]).

**VERSE 14 For we know that the Law is spiritual, but I am of flesh, sold into bondage to sin** (οἶδαμεν γὰρ ὅτι ὁ νόμος πνευματικός ἐστιν, ἐγὼ δὲ σάρκινός εἰμι πεπραμένος ὑπὸ τὴν ἁμαρτίαν [*pf.act.ind.1p. oida know + conj. gar + conj. hoti + d.a.w/adj.nom.m.s. pneumatikos spiritual + pres.act.ind.3s. eimi + pro.nom.m.s. ego + conj. de*]).

+ *adj.nom.m.s. sarkinos carnal*; “of flesh” + *pres.act.ind.1s. eimi* + *pf.pass.part.nom.m.s. piprasko sell* + *prep hupo under* + *d.a.w/noun acc.f.s. hamartia STA*]).

#### ANALYSIS: VERSES 12-14

1. Paul in stronger language asserts the fact that the Law is not the culprit, but is “holy and righteous and good” as it came directly from God to the nation of Israel at Sinai.
2. The Law mirrors God’s perfect righteousness.
3. The 10<sup>th</sup> commandment was designed to curb STA lusting.
4. The commandment itself addresses sex lust (another man’s wife) and materialism lust (anything another possesses such as house, servants, ox, donkey, etc.; Ex. 20:17).
5. Verse 13 expands on the theme that the Law is not to blame, but rather the indwelling STA.
6. The first line in verse 13 asserts the blame for Paul’s lusting is not the Law.
7. He categorically denies this with another “May it never be!” or our “No way!”
8. If the Law were to blame then there would be no way for God to tell us what not to engage in.
9. He goes on in v. 13 to lay the blame where it should be assigned (“Rather it was sin”; *alla he hamartia*).
10. While it is true that the STA took advantage of the exposure to the 10<sup>th</sup> commandment, the STA is the source of temptation resulting in Paul’s death.
11. The ISTA has a mind of its own and it is not your fault.
12. It is when the volition of the soul acquiesces to the STA that the believer is to blame.
13. In verse 13 it is to be noted that (1) the STA works death through that which is good; (2) the end result is that the STA is shown for what is the agent of temporal death; (3) the total depravity of the STA is that it is not dissuaded on bit in the face of the commandment, but is as Paul says “utterly sinful.”
14. The Greek is the preposition *kata* w/acc.f.s. noun *hyperbole* plus adj. *hamartolos*.
15. Hence, the doctrine of total depravity as it applies to the believer!