

Romans Chapter Seven

Our Relationship to the STA (vv. 1-14)

The Marriage Analogy (vv. 1-4)

VERSE 1 Or do you not know, brethren (for I am speaking to those who know the law), that the law has jurisdiction over a person as long as he lives (Ἡ ἀγνοεῖτε, ἀδελφοί, γινώσκουσιν γὰρ νόμον λαλῶ, ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ’ ὅσον χρόνον ζῆ [conj. e or + pres.act.ind.2p. agnoeo be ignorant + noun voc.m.p. adelphos + pres.act.part.dat.m.p. ginosko know + conj. gar + noun acc.m.s. nomos law + pres.act.ind.1s. laleo speak + conj. hoti that + d.a.w/noun nom.m.s. nomos + pres.act.ind.3s. kurieuo “has jurisdiction” + prep epi over + pro.acc.m.s. hosos as + noun acc.m.s. chronos + pres.act.ind.3s. zao to live])?

VERSE 2 For the married woman is bound by law to her husband while he is living; but if her husband dies, she is released from the law concerning the husband (ἢ γὰρ ὕπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, κατήργηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός [conj. gar + def.art.w/adj.nom.f.s. hupandros married woman; 1x + noun nom.f.s. gune woman; wife + d.a.w/pres.act.part.dat.m.s. zao to live + noun dat.m.s. aner man; husband + pf.pass.ind.3s. deo bind + noun instr.m.s. nomos + part. ean + conj. de but + aor.act.ind.3s. apothnesko die + d.a.w/noun nom.m.s. aner husband + pf.pass.ind.3s. katargeo relase from in pass. + prep apo from + d.a.w/noun abl.m.s. nomos law + d.a.w/noun abl.m.s. aner]).

VERSE 3 So then, if while her husband is living she is joined to another man, she shall be called an adulteress (ἄρα οὖν ζῶντος τοῦ ἀνδρός μοιχαλὶς χρηματίσει ἐὰν γένηται ἀνδρὶ ἐτέρῳ· ἐὰν γένηται ἀνδρὶ ἐτέρῳ· ἐὰν [conj. ara so + conj. oun therefore +

pres.act.part.gen.m.s. zao + d.a.w/noun gen.m.s. aner husband + adj.nom.f.s. moichalis adulteress + fut.act.ind.3s. chrematizo wan; instructr; be called here and in Acts 11:26 + part. ean if + aor.act.subj.3s. ginomai “she is joined” + noun dat.m.s. aner + adj.dat.m.s. heteros another] ; but if her husband dies, she is free from the law, so that she is not an adulteress though she is joined to another man [ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρᾳ ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα γενομένην ἀνδρὶ ἑτέρῳ [part. ean if + conj. de but + aor.act.subj.3s. apothenesko die + d.a.w/noun nom.m.s. aner + adj.nom.f.s. eleutheros free + pres.act.ind.3s. eimi + prep apo + d.a.w/noun abl.m.s. nomos + d.a.w/pres.act.infin.gen. eimi + neg. me + pro.acc.f.s. aute she + adj.acc.f.s. moichalis adulteress + aor..dep.part.acc.f.s. ginomai “joined” + noun dat.m.s. aner + adj.dat.m.s. heteros another]).

VERSE 4 Therefore, my brethren, you also were made to die to the Law through the body of Christ (ὥστε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ, [conj. hoste in order that + noun voc.m.p. adelphos + pro.gen.m.s. ego + conj. kai also + pro.nom.p. su + aor.pass.ind.2p. thanatoo put to death; “were made to die” + d.a.w/noun dat.m.s. nomos + prep. dia through + d.a.w/noun gen.nt.s. soma body + d.a.w/noun gen.m.s. Christ]), **so that you might be joined to another, to Him who was raised from the dead, in order that we might bear fruit for God** [εἰς τὸ γενέσθαι ὑμᾶς ἑτέρῳ, τῷ ἐκ νεκρῶν ἐγερθέντι, ἵνα καρποφορήσωμεν τῷ θεῷ [prep eis w/art. denotes result + d.a.w/aor.dep.infin. ginomai “might be joined” + pro.acc.m.p. su + pro.dat.m.s. heteros another + d.a.w/adj.abl.m.p. nekros + prep ek from + aor.pass.part.abl.m.s. egeiro raise + conj. hina in order that + aor.act.subj.1p. karpothoreo bear fruit; as in Matt. 13:23//Mk. 4:20/Lk. 8:15; Matt. 4:28; Col. 1:6, 10; and in v. 7 + d.a.w/noun dat.m.s. theos]).

ANALYSIS: VERSES 1-4

1. The contribution of this chapter to the doctrine of the IST focuses our attention on the struggles of a great believer with his sin nature.
2. These verses are introductory and provide a marriage analogy to facilitate understanding of the inner conflict the doctrinally astute believer faces throughout phase 2.
3. In verse 1 Paul appeals to that which he assumes the Roman Christians were fully apprised of with the opening rhetorical question “Or do you not know?”
4. “Law” refers to the universally known principle that law has jurisdiction over a person only as long as the person is living.
5. As Gentiles they knew this principle and in verse 2ff. it is applied to the law of marriage.
6. Verse 2 sets forth the ground rules for divine institution #2.
7. The pertinent facts are: (a) a woman is bound to her husband as long as he lives; (b) if she abandons her husband for another she will be labeled an adulteress; (c) if her first husband dies she is no longer bound to him by law; (d) in that case she is free to remarry with no negative stigma attached to her (vv. 2-3)
8. In the verses that follow Paul draws an analogy between this woman and the history of those who are believers in verse 4.
9. Under the parallel/analogy there is one woman and three men that she has a history with.
10. The woman represents humanity at large.
11. The three men are: (a) the Law; (b) the STA; (c) Christ.
12. So how is humanity “married” to the Law?
13. The Law with its moral code requires +R.
14. The woman must be perfect in order to satisfy the first “husband.”
15. She (humanity) is incapable of producing perfection.
16. The second male in this analogy is her illicit lover.
17. While “married” to the first husband she has an affair with the STA.
18. During the pre-salvation period of a believer’s life a type of adultery is on-going.
19. Note that the first husband is still alive demanding +R or else!
20. So, in reaction to the demands of the 1st husband (the Law) we fell in with the illicit lover—the OSN.
21. The woman becoming an adulteress is analogous to our becoming sinners.
22. The soul (‘real you’) with free will cranks out sins under the rulership of the resident STA.
23. The actions of the woman constituting her an adulteress while still married is also applied to believers in Jam. 1:14-14, but in this case the woman is married to her legitimate second husband—Christ.
24. Husband #2 enters the picture whenever a person becomes a believer.
25. But this cannot ideally happen unless the first living husband dies.
26. The first husband dies whenever he no longer has statutory rights over his wife.
27. Paul does not say that the Law died to us rather that we died to the Law (cf. v. 7; Gal. 2:19)
28. With the salvation adjustment and the acquisition of +R (justification by faith) we are no longer bound to the 1st husband.
29. In verse 4a Paul says that “we were made to die to the Law” rather than the Law dies with respect to us.
30. By way of reminder we know how we were legitimately/righteously released from the first husband (the Law).

31. Our death to the Law is our release from the impossible demands of the Law—the status of perfection (only Jesus Christ accomplished this).
32. The words “through the body of Christ” refer to His work toward sins during the three hours of darkness on the cross.
33. This is where the plot thickens; the second and final husband had to die as well.
34. Jesus had to die to cover the sins associated with the illicit lover.
35. Note that marriage to the 2nd husband is potential (“so that you might be joined to another”).
36. Whenever the unsaved accept the claims of the 2nd husband the union is sealed with positional sanctification.
37. It requires an act of free will on the part of the “woman.”
38. It is of extreme interest that the 2nd husband had to die physically to set the stage for resurrection if the 2nd marriage is permanent and forever.
39. But the eternal life factor is not where Paul takes his readers at the end of verse 4.
40. One of the obvious purposes of marriage is the children.
41. The analogy here is to divine good production as seen in the phrase “in order that we might bear fruit to God.”
42. See also Matt. 3:8; Mk. 4:20; Jn. 15:2, 4, 8, 16; Col. 1:6, 10.

Old State/New State (vv. 5-6)

VERSE 5 For while we were in the flesh, the sinful passions, which were aroused

by the Law, were at work in the members of our body to bear fruit for death (ὅτε

γὰρ ἡμεῖς ἐν τῇ σαρκί, τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν, εἰς τὸ καρποφορῆσαι τῷ θανάτῳ [*conj. hote when + conj. gar for + impf.act.ind.1p. eimi “were” + prep en + d.a.w/noun loc.f.s. sarx flesh + d.a.w/noun nom.nt.p. pathema passion; syn. for sufferings + d.a.w/gen.m.p. harmatia sin + d.a.nom.nt.p. to “those” + prep dia + d.a.w/noun gen.m.s. nomos + impf.act.ind.3s. energeo be operative; “were at work” + prep en + d.a.w/noun loc.nt.p. melos “members of the body” + pro.gen.p. ego + prep eis + d.a.w/aor.act.infin. karpohoreo bear fruit + d.a.w/noun dat.m.s. thanos death*]).

VERSE 6 But now we have been released from the Law, having died to that by which we were bound, so that we serve in newness of the Spirit and not in oldness of the letter (ἰνὸν δὲ κατηργήθημεν ἀπὸ τοῦ νόμου ἀποθανόντες ἐν ᾧ κατειχόμεθα,

ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος καὶ οὐ παλαιότητι γράμματος [*adv. nun now +*

conj. de + aor.pass.ind.1p. katargeo release + prep apo + d.a.w/noun abl.m.s. nomos + aor.act.part.nom.m.p. apothnesko die + prep en + pro.loc.m.s. hos which + aor.pass.ind.1p. katecho hold fast; “we were bound” + conj. hoste so that + pres.act.infin. douleuo serve + pro.acc.p. ego + noun loc.f.s. kainoites newness + noun gen.nt.s pneums spirit + conj. kai + neg. ou + noun loc.f.s. palsiotes oldness + noun gen.nt.s. gramma letter]).

ANALYSIS: VERSES 5-6

1. “While we were in the flesh” of course refers our time before salvation when we were dominated by the OSN (carrying on with the illicit lover).
2. This, while were still “married” to the 1st husband.
3. “Flesh” is a very common synonym for the STA in the NT as this indicates its make-up (genetically engineered) and location.
4. “The flesh” and its rulership generate “sinful passions” and these lusts are further stirred up by exposure to the Law (“which were aroused by the Law”; cf. also, 5:20 & 6:16).
5. Paul designates the production of the flesh “fruit” which means personal sins.
6. Once again he tells us that “the sinful passions” (lusts of every kind) were operative “in the members of our body” (cf. 6:13, 19; cp. 7:23).
7. This includes mental attitude sins, sins of the tongue, and over sins.
8. “Death” refers to the perpetuation of spiritual death with its condemnation during this period in our lives (cf. Eph. 2:5).
9. So before salvation we were held fast by the 1st husband and his demands all the while were involved with the 2nd man.
10. In verse 6 Paul states the situation as of our salvation as a release “from the Law.”
11. The Law has no jurisdiction over us in respect to experiential perfection to earn +R.
12. This is expressed by the phrase “having died to that which we were bound.”
13. In that sense and that sense only, the Law has no claim to perfection.
14. Since we have +R by faith the Law can no longer demand +R of us.
15. Once again, the challenge of our new status is expressed in a purpose clause (“so that”) as it is in verse 4.
16. “Newness of Spirit” refers the dynamic of the IHS and all that He does for us as we serve God in Ph 2.
17. It includes FHS, intake of BD, sealing ministry, and spiritual gifts.
18. Here and in 6:4 Paul uses the noun “newness” for the CWL.
19. This new spirituality is “not in the oldness of the letter” meaning that attaining the FHS is not by a legalistic approach.

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 10th 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 10th 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 10th 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 10th 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 ἁγία 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 10th 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 10th 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!

The Paradox (vv. 15-17)

VERSE 15 For what I am doing, I do not understand; for I am not practicing what I

would like to do, but I am doing the very thing I hate (γὰρ κατεργάζομαι οὐ γινώσκω·

οὐ γὰρ ὃ θέλω τοῦτο πράσσω, ἀλλ' ὃ μισῶ τοῦτο ποιῶ [*conj. gar + d.a.w/pres.dep.part.dat.s.*

katergazomai accomplish; “am doing” + neg. ou + pres.act.ind.1s. ginosko know;

“understand” + neg ou + conj. gar + pro.acc.nt.s. hos what + pres.act.ind.1s. thelo wish +

pro.acc.nts. houtos + pres.act.ind.1s. prasso practice + conj. alla + pro.acc.nt.s. hos +

pres.act.ind.1s. miseo hate + pro.acc.nts. houtso “very thing” + pres.act.ind.1s. poieo do]).

VERSE 16 But if I do the very thing I do not want to do, I agree with the Law,

confessing that the Law is good (εἰ δὲ ὃ οὐ θέλω τοῦτο ποιῶ, σύμφημι τῷ νόμῳ ὅτι

καλός [*part. ei if + conj. de + pro.acc.nt.s. hos “very thing” + pres.act.ind.1s. thelo +*

pro.acc.nt.s. houtos + pres.act.ind.1s. poieo + pres.act.ind.1s. sumphemi agree with +

d.a.w/noun dat.m.s. nomos + conj. hoti + adj.nom.m.s. kalos good]).

VERSE 17 So now, no longer am I the one doing it, but sin which dwells in me

(νυνὶ δὲ οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ ἀλλὰ ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία [*adv. nuni now +*

conj. de + adv. ouketi no longer + pro.nom.s. ego + pres.dep.ind.1s. katergazomai accomplish

+ pro.acc.nt.s. houtos + conj. alla but + pres.act.part.nom.f.s. oikeyo dwell + prep en + pro.loc.s.

ego + d.a.w/noun nom.f.s. hamartia STA]).

ANALYSIS: VERSES 15-17

1. Verse 15 confirms what Paul has said about his enslavement to the ISTA/OSN in verse 14b.
2. The first issue that confronts us is how are we to take the words “I do not understand”?
3. Certainly Paul know when he commits STA lusting.
4. His bewilderment has to do with his failure to stay in fellowship (i.e., resist temptation) and apply the things he knows to be proper and which he teaches others to follow.
5. In spite of his love for BD and his disdain to STA activity, even mere mental attitude lust, he nevertheless succumbs to that which he hates.
6. A characteristic of adjusted positive believers is that they loathe personal sinning.
7. Maybe not at the point of commission but certainly after the fact.

8. Within each committed believer is an inner conflict between the IHS and the ISTA (cf. 1 Pet. 2:11 “Beloved, I urge you as aliens and strangers to abstain from fleshly lust which wage war against the soul.”; and Rom. 7:23).
9. The seeming contradiction is clear from the words “for I am not practicing what I would like to, but I am doing the very thing I hate!”
10. Verse 16 adds the thought that even while he is sinning he passes judgment against his actions!
11. Apart from God’s righteous standards in his soul he could not rightly judge himself.
12. Informed positive believers have a much higher sensitivity to sin than others.
13. “So now” (v. 17) views Paul’s time out of fellowship and during those occasions he dissociates his behavior from “sin (w/def.art.) which dwells in” him.
14. The STA is a separate entity from the soul.
15. The soul possesses volition and when ruled by the STA the volition gives the STA rulership.
16. Otherwise the STA is locked down, but still lurking in the background (cf. Gal. 5:24 “Now those who belong to Christ Jesus have crucified the flesh with its passions and desires.”).
17. In verse 18 Paul restates the principle that the STA is resident in the physical body not in the soul.
18. “I know that nothing good dwells in me” refers to his understanding the resident sin nature in the flesh.
19. This is inherited sin originating in the alteration of human DNA via the forbidden fruit.
20. He dissociates himself from his sin nature when he is under its dominion.

When the Flesh Rules the Positive Believer (vv. 18-21)

VERSE 18 For I know that nothing good dwells in me, that is, in my flesh; for the

willing is present in me, but the doing of the good is not (οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοί, τοῦτ’ ἔστιν ἐν τῇ σαρκί μου, ἀγαθόν· τὸ γὰρ θέλειν παράκειταιί μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὐ [*pf.act.ind.1s. oida know + conj. gar + conj. hoti + neg. ouk + pres.act.ind.3s. oikeo dwell + prep en + pro.loc.m.s. ego + pro.nom.nt.s. houtos that + pres.act.ind.3s. eimi + prep en + d.a.w/noun loc.f.s. sarx flesh + pro.gen.m.s. ego + adj.nom.nt.s. agathos + conj. gar + d.a.w/pres.act.infin. thelo + pres.dep.ind.3s. parakeimai be present + pro.dat.m.s. ego + conj. de + d.a.w/pres.dep.infin. katergazomia accomplish + d.a.w/adj.acc.nt.s. kalos good + neg. ou*]).

VERSE 19 For the good that I want, I do not do, but I practice the very evil that I

do not want (οὐ γὰρ ὃ θέλω ποιῶ ἀγαθόν, ἀλλὰ ὃ οὐ θέλω κακὸν τοῦτο πράσσω [*neg. ou + conj. gar + pres.act.ind.1s. thelo wish + pres.act.ind.1s. poieo + adj.acc.nt.s. agathos + conj.*

alla + rel.pro.acc.nts. hos + neg. ou + pres.act.ind.1s. thelo + adj.acc.nt.s. kakos evil, wrong + pro.acc.nt.s. houtos + pres.act.ind.1s. prasso “I want”]).

VERSE 20 But if I am doing the very thing I do not want, I am no longer the one

doing it, but sin which dwells in me (εἰ δὲ ὃ οὐ θέλω [ἐγὼ] τοῦτο ποιῶ, οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ ἀλλὰ ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. [*part. ei if + conj. de but + pro.acc.nt.s. hos “very thing” + neg ou + pres.act.ind.1s. thelo + pro.nom.m.s. ego + pro.acc.nt.s. hos + pres.act.ind.1s. poieo do + adv. ouketi no longer + pro.nom.s. ego + pres.dep.ind.1s. katergazomai accomplish + pro.acc.nts. autos it + conj. alla + def.art.w/pres.actppart.nom.f.s. oikeo dwell + noun nom.f.s. harmartia + prep en + pro.loc.m.s. ego*]).

VERSE 21 I find then the principle that evil is present in me, the one who wants to

do good (Εὐρίσκω ἄρα τὸν νόμον, τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλόν, ὅτι ἐμοὶ τὸ κακὸν παράκειται [*pres.act.ind.1s. heurisko find + conj. ara then + d.a.w/noun acc.m.s. nomos + d.a.w/pres.act.part.dat.ms. thelo “who wants” + pro.loc.js. ego + pres.act.infin. poieo do “to do” + d.a.w/adj.acc.nt.s. kalos good + conj. hoti that + pro.dat.s. ego + d.a.w/adj.nom.nts. kakos + pres.dep.ind.3s. parkeimai be present*]).

ANALYSIS: VERSES 18-21

1. From Paul’s understanding of the origin and nature of the STA compels him to assert that “I know that nothing good dwells in me, that is, in my flesh.” (v. 18).
2. The genetically inherited STA is linked to the original sin when Adam ate of the forbidden fruit and the result was an alteration of his DNA which is passed down via procreation to his posterity.
3. Verse 18b restates Paul’s conundrum when he gives in to STA lusting.
4. “The willing is present, but the doing of the good is not” restates the same thing as in verse 15.
5. “The good” refers to resisting the temptation to engage in STA activity.
6. Featured in this chapter is STA lusts.
7. For emphasis this idea is repeated in verse 19.
8. This is the paradox of the positive informed believer.
9. “For the good” (w/def.art.) refers to divine good production.
10. Resisting the desires of the flesh is divine good.

11. The difference between v. 15 and v. 19 is that the thing desired is labeled “the good” and the thing not desired is labeled “the evil.”
12. “I want” and “I do not want” arises from his new or inner man—BD in the human spirit (does not sin; cf. v. 22).
13. The soul sins, the STA is incorrigible.
14. Verse 20 is a restatement and expansion on verse 17.
15. The upshot of his experience as is believer dealing with his sin nature verse 21 is a summation.
16. “I find then the principle (or ‘the law’) that evil (def.art.) is present in me” refers to the genetically resident STA.
17. There is not hint in any of this of the Ph 2 eradication of the STA (e.g. sinless perfection).
18. In Paul’s case he again asserts that he is “one who wants to do the good.”

The Two Laws in Conflict (vv. 22-23)

VERSE 22 For I joyfully concur with the law of God in the inner man (συνήδομαι γὰρ τῷ νόμῳ τοῦ θεοῦ κατὰ τὸν ἔσω ἄνθρωπον [*pres.dep.ind.1s. sunedomai delight in + conj. gar + d.a.w/noun dat.m.s. nomos + d.a.w/noun gen.m.s. theos + prep kata + d.a.w.noun acc.m.s. anthropos + adv. eso inner*]),

VERSE 23 but I see a different law in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin which is in my members (βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσίν μου ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοός μου καὶ αἰχμαλωτίζοντά με ἐν τῷ νόμῳ τῆς ἁμαρτίας τῷ ὄντι ἐν τοῖς μέλεσίν μου [*pres.act.ind.1s. blepo see + conj. de + adj.acc.m.s. heteros different + noun acc.m.s. nomos + prep en + d.a.w/noun loc.nt.p. melos "members of my body" + pro.gen.s. ego + pres.midd.part.acc.m.s. antistrateuomai war against; 1x + d.a.w/noun dat.m.s. nomos law + d.a.w/noun gen.m.s. nous mind + pro.gen.m.s. ego + conj. kai + pres.act.part.acc.m.s. aichmalotizo take prisoner + pro.acc.m.s. ego + prep en + d.a.w/noun loc.m.s. nomos + d.a.w/noun gen.f.s. hamartia + d.a.w/pres.act.part.dat.m.s. eimi + prep. en + d.a.w/noun loc.nt.p. melos member + pro.gen.m.s. ego*]).

ANALYSIS: VERSES 22-23

1.

The Situation Remains (vv. 24-25)

VERSE 24 Wretched man that I am (ταλαίπωρος ἐγὼ ἄνθρωπος· [*adj.nom.m.s. talaiporos miserable; Rev. 3:17 + pro.nom.m.s. ego + noun nom.m.s. anthropos*])!

Who will set me free from the body of this death (τίς με ρύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου [*interrog.pro. tis who? + pro.acc.m.s. ego + fut.dep.ind.3s. rhuomai deliver, rescue + prep ek + d.a.w/noun abl.nt.s. soma + d.a.w/noun gen.m.s. thanatos + pro.gen.nt.s. houtos*])?

VERSE 25 Thanks be to God through Jesus Christ our Lord (χάρις δὲ τῷ θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν. [*noun nom.f.s. grace; thanks + conj. de + d.a.w/noun gen.m.s. theos + prep dia + noun gen.m.s. Jesus + noun gen.m.s. Christ + d.a.w/noun gen.m.s. kurios Lord + pro.gen.m.p. ego*])!

So then, on the one hand I myself with my mind am serving the law of God, but on the other, with my flesh the law of sin [ἡμῶν. ἄρα οὖν αὐτὸς ἐγὼ τῷ μὲν νοῖ δουλεύω νόμῳ θεοῦ τῇ δὲ σαρκὶ νόμῳ ἁμαρτίας [*conj. ara so then + conj. oun + por.nom.m.s. autos “the other” + pro.nom.m.s. ego + d.a.w/noun dat.m.s. nomos + part. men + pres.act.ind.1s. douleuo serve + noun gen.m.s. theos + conj. de + d.a.w/noun dat.f.s. sarx flesh + noun dat.m.s. nomos + noun gen.f.s. hamartia sin*]).

ANALYSIS: VERSES 24-25

1.