

Romans

Sanctification Issues [7:1-25]

- **Not Bound to the Law [7:1-6]**

- Or do you not know, brethren (for I am speaking to those who know the Law),
Ἡ ἀγνοεῖτε, ἀδελφοί, γινώσκουσιν γὰρ νόμον λαλῶ,
 - The phrase “do you not know” is one we have seen before in Romans [Rom 6:3, 16].
 - Paul always uses this phrase to explain something that his readers ought to know.
 - The word “brethren” is from ἀδελφός (adelphos) which means “brother”.
 - This word can be used of a brother by physical birth, but here it is used of brothers in Christ.
 - Paul states in an aside here that he is speaking to those who know the Law.
 - Though his readers are mostly Gentiles, they are familiar with the Law because of their association with Jewish believers [Rom 16:3-5].
- that the Law has jurisdiction over a person as long as he lives?
ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ’ ὅσον χρόνον ζῆ;
 - The word “jurisdiction” is from κυριεύω (kurieuoō) which means “rule”, “dominate” or “be master of”.
 - This is the word we translated “have mastery over” in chapter six.
 - This word connects these verses with the ideas Paul developed in chapter six.
 - Paul now uses marriage and the rule of the Law to develop a line of reasoning like he had before.
 - The word “law” is νόμος (nomos) which means “rule”, “principle” or “law”.
 - Roman law allowed divorce based on the free will of either partner, so Mosaic Law is in view here.
 - This phrase “as long as he lives” is literally “during whatever time he is alive”.
 - This is one of the few times where the verb ζάω (zaō) is used of physical rather than spiritual life.
- For the married woman is bound by Law to her husband who is living;
ἡ γὰρ ὑπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδετα νόμῳ.
 - The word “married” is ὑπανδρος (hupandros) which means “married”.
 - This word is the combination of ὑπό (hupo = under) and ἀνδρος (andros = husband).
 - The word “bound” is from δέω (deō) which means “bind” or “tie”.
 - This describes the position of a married woman under Mosaic Law.
 - The phrase “while he is living” is literally “who is living”.
- but if her husband dies, she is released from the Law regarding the husband.
δὲ ἀποθάνῃ ὁ ἀνὴρ, κατήργηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός.
 - The word “released” is from καταργέω (katargeō) which means “abolish” or “make powerless”.

- This is the word that described the outcome of the crucifixion of the sin nature in Romans 6:6.
- In the passive this word means “nullified” or “released”.
- The idea is that she is no longer under the power (or control) of the Law.
- The phrase “concerning the husband” is literally “of the husband”.
- A better translation in this context is “regarding the husband”.
- As a result then, if while her husband is alive she is joined to another man, she would be identified as an adulteress;

ἄρα οὖν ζῶντος τοῦ ἀνδρὸς μοιχαλὶς χρηματίσει ἐὰν γένηται ἀνδρὶ ἑτέρῳ.

 - The word “So” is ἄρα (ara) which means “as a result” or “consequently”.
 - We will translate this word “As a result” here.
 - The word “if” here is a 3rd class conditional – maybe yes, maybe no.
 - The word “living” is a participle of ζάω (zaō) which means “live” or “be alive”.
 - We will translate this participle as “alive” here.
 - The word “joined” is from γίνομαι (ginomai) which means “be”, “become” or “take place”.
 - This word is difficult to translate here.
 - It seems to mean “become *married*” with the word married being implied from the context, so the translation “joined” is fairly good.
 - The word “called” is from χρηματίζω (chrēmatizō) which means “bear a name/title”.
 - We will translate this word “identified as” here.
- but if her husband dies, she is set free from the Law,

ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου,

 - As before, the word “if” here is a 3rd class conditional – maybe yes, maybe no.
 - The word “free” is from ἐλεύθερος (eleutheros) which means “free” or “not bound”.
 - We translated this word “not bound” back in Romans 6:20, but “set free” fits better here.
 - As has been the case throughout this passage, the word “law” refers to Mosaic Law here.
- so that she is not an adulteress though she is joined to another man.

τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα γενομένην ἀνδρὶ ἑτέρῳ.

 - In the first part of this verse we saw that the woman would be identified as an adulteress.
 - Here Paul states matter-of-factly that the woman who has remarried *is not* an adulteress given that her previous husband has died.
- So then, 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,

 - The word “Therefore” is ὥστε (hōste) which means “therefore” or “so then”.
 - This is not a conclusion here, so the translation “so then” is more appropriate.
 - The phrase “made to die” is an aorist passive of θανατώω (thanatoō) which means “put to death”.
 - The aorist passive here means that God brought this about at the moment of our salvation.
 - The phrase “the body of Christ” is not talking about all of the believers in the Church age.
 - Here, this refers to His earthly body that bore our sins on the cross [1 Pet 2:24].

- to the end that you would be joined to another, to Him who was raised from the dead, εἰς τὸ γενέσθαι ὑμᾶς ἑτέρῳ, τῷ ἐκ νεκρῶν ἐγεθέντι,
 - The phrase “so that” is the preposition εἰς (eis) which means “to” or “toward”.
 - This word is used in the sense of “to the end that” here.
 - The phrase “you might be joined to another” is literally “you would become another’s”.
 - This follows the analogy of marriage Paul has been establishing in this passage.
 - The phrase “to Him who was raised from the dead” is a clear reference to the Lord Jesus Christ.
- in order that we might bear fruit for God. ἵνα καρποφορήσωμεν τῷ θεῷ.
 - The phrase “we might bear fruit” is a subjunctive of καρποφορέω (karpophoreō) which means “bear fruit” or “produce fruit”.
 - The subjunctive here means that, although believers have died to the Law and have been joined to Christ, fruit-bearing is not guaranteed.
 - The phrase “for God” is τῷ θεῷ (tō theō) which means “to God” or “for God”.
 - Translators use one or the other of these phrases, but either way this indicates righteous fruit-bearing that glorifies God.
- For while we were in the flesh, the sinful passions, which were *aroused* by the Law, ὅτε γὰρ ἦμεν ἐν τῇ σαρκί, τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου
 - The phrase “while we were in the flesh” describes our time before we were saved.
 - Paul expounds upon this meaning of “in the flesh” in chapter eight [Rom 8:9].
 - The phrase “the sinful passions” is literally “the passions of sins”.
 - Not all passions are sinful, but these are passions which are stirred by the sin nature (the flesh).
 - The phrase “aroused by the Law” is literally “by the Law” or “through the Law”.
 - The meaning of being stirred or aroused by the Law is implied by the context.
- were working in the members of our body to bear fruit for death. ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν, εἰς τὸ καρποφορῆσαι τῷ θανάτῳ.
 - The phrase “were at work” is an imperfect of ἐνεργέω (energeō) which means “work”.
 - The imperfect indicates continuous action in the past so “were working” is a better translation.
 - The phrase “bear fruit” is one again from καρποφορέω (karpophoreō).
 - This tells us that fruit-bearing occurs even for unbelievers (and carnal believers).
 - The phrase “for death” is τῷ θανάτῳ (tō thanatō) which means “to death” or “for death”.
 - Either way this indicates unrighteous fruit-bearing that dishonors God and brings death.
- But now we have been released from the Law, having died to that by which we were confined, νυνὶ δὲ κατηγορήθημεν ἀπὸ τοῦ νόμου ἀποθανόντες ἐν ᾧ κατειχόμεθα,
 - The word “now” speaks of the present position of a born-again believer.
 - As believers in the dispensation of the Church, we have been released from the Law.

- The word “released” is once again from καταργέω (katargeō) which means “be released” here.
- We are released from the Law just as the wife was released from the Law when her husband died.
- The phrase “having died” refers back to verse 4 which says we were made to die to the Law.
- This death occurred the moment we placed our faith in Jesus Christ as our Savior.
- The word “bound” is from κατέχω (katechō) which means “hinder”, “restrain” or “confine”.
- The idea is to be held captive by something, so the translation “confined” is best here.
- so that we serve *the Lord* in newness of the Spirit and not in obsolescence of the letter. ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος καὶ οὐ παλαιότητι γράμματος.
 - The phrase “so that” is ὥστε (hōste) which means “therefore”, “so then” or “so that”.
 - Paul uses this to introduce his summary statement of the first six verses of this chapter.
 - The phrase “we serve” is from δουλεύω (douleuō) which means “be a slave”, “serve” or “obey”.
 - It is implied that this service is unto the Lord.
 - The word “newness” is from καινότης (kainotēs) which means “newness”.
 - This word carries with it the idea of something new and extraordinary.
 - The word “Spirit” here could be a reference to either the human spirit of the Holy Spirit.
 - Our service to God relies upon the Holy Spirit, so I believe the Holy Spirit is in view here.
 - The word “oldness” is from παλαιότης (palaiotēs) which means “superseded” or “obsolete”.
 - We will translate this “obsolescence” here to communicate this idea.
 - The word “letter” is from γράμμα (gramma) which means “letter” or “piece of writing”.
 - Paul is using this term here to refer to the written code of the Law.

- Principles of Romans 7:1-6
 - Understanding the jurisdiction of the Law as it is specified in the Bible is critical to rightly dividing the Word of Truth [Rom 6:14; 7:6; 2 Tim 2:15].
 - To communicate the idea of being bound, Paul uses the imagery of marriage [1 Cor 7:4].
 - A woman who has a living husband is bound to him until he dies [1 Cor 7:39].
 - If a woman has a living husband and decides to remarry, she will be viewed as an adulteress.
 - All sex outside of marriage (fornication) is a sin that includes bodily consequences [1 Cor 6:15-20].
 - Adultery compounds the sin of fornication because it is a direct attack on God's divine institution of marriage [Heb 13:4].
 - A widow is perfectly free to remarry as she desires [1 Cor 7:8-9; 1 Tim 5:11-14].
 - As believers today we have died to the Law which sets us free to "remarry" by being joined to the Lord Jesus Christ [1 Cor 6:17].
 - This imagery can be found in the O.T. as well [Dt 10:20; 11:22; 2 Kgs 18:6; Isa 56:3; Jer 13:11].
 - During His life on this Earth Jesus fulfilled the Law [Matt 5:17] and through His death on the cross He enabled the Law to be fulfilled in us [Rom 8:3-4].
 - As members of the Church, Christ's death has released us from the Law so that we can now serve in the newness of the Spirit [Rom 8:14; Gal 5:18; 2 Cor 3:2-3, 7-8].
 - As we walk in the Light, having the Law fulfilled in us by God, we bear fruit for God.
 - When we stray, the Law energizes the sinful passions at work in the members of our bodies.
 - When we volitionally succumb to the sinful passions, they "give birth" to sin which results in operational death [Jas 1:14-15].
 - Christ's death will also bring future blessings for Israel's renewed stewardship once the Church has been called together to Christ at the Rapture.
 - Israel, who formerly lived under the Mosaic Law, is promised a future Kingdom on Earth where they will live under Kingdom Law written on their hearts [Jer 31:31-33; Ezek 36:25-27].

- **The Law and Sin [7:7-13]**

- What shall we say then? Is the Law sin? Absolutely not!
 Τί οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία; μὴ γένοιτο·
 - The phrase “What shall we say then?” is the identical phrase we saw in Romans 6:1.
 - As we noted then, this is a literary device Paul uses to highlight a point of significance or a potential opposing view.
 - Paul then asks a question that someone might ask based upon the first six verses of this chapter.
 - If the Law arouses the sinful passions causing a person to bear fruit for death, is the Law itself sinful?
 - Paul answers his own hypothetical question with the same strong assertion he has used before.
 - We have translated this phrase “Absolutely not!” in previous instances and will do so again here.
- On the contrary, I would not have come to know sin except through the Law;
 ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνων εἰ μὴ διὰ νόμου·
 - Just as he did back in Romans 3:31, Paul follows his strong assertion with ἀλλὰ (alla) here.
 - This word forms a strong contrast and is appropriately translated “On the contrary” here.
 - The phrase “I would not have come to know sin” is significant because it is a shift to the first person.
 - While Paul uses his own personal experiences in the remainder of this chapter, the general meaning for all of us should be obvious as well.
- for I would not have known about coveting if the Law had not said, “YOU SHALL NOT COVET.”
 τὴν τε γὰρ ἐπιθυμίαν οὐκ ἤδειν εἰ μὴ ὁ νόμος ἔλεγεν· οὐκ ἐπιθυμήσεις·
 - The phrase “I would not have known about” uses the pluperfect of οἶδα (oida) which means “know”.
 - The pluperfect is rare and indicates a remote past completed event resulting in past ongoing results.
 - The words “coveting” and “COVET” are from ἐπιθυμία (epithumia) which means “desire/lust”.
 - Given that this is an obvious reference to Ex 20:17 and/or Deut 5:21, these translations make sense.
- But sin, taking opportunity through the commandment, produced in me all sorts of coveting;
 ἀφορμὴν δὲ λαβοῦσα ἡ ἁμαρτία διὰ τῆς ἐντολῆς κατειργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν·
 - As he has done before, Paul personifies sin here to emphasize his point.
 - The word “opportunity” is from ἀφορμή (aphormē) which means “occasion” or “opportunity”.
 - Paul is the only N.T. author to use this word.

- This word highlights a set of convenient circumstances useful for carrying out a particular purpose or action.
- The word “commandment” is from ἐντολή (entolē) which means “command” or “commandment”.
- This refers to “YOU SHALL NOT COVET” here.
- Paul refers to “commandment” many times in this passage and shifts his focus from this specific commandment to any commandment of the Law.
- The word “produced” is from καταργάζομαι (katargazomai) which means “create” or “produce”.
- This word is based upon ἐργάζομαι (ergazomai).
- ἐργάζομαι (ergazomai) means “work/accomplish”.
- Paul is saying that sin was at work within him to bring about a negative result.
- The phrase “coveting of every kind” is literally “all kinds of coveting”.
- We will translate this “all sorts of coveting”.
- for apart from the Law sin has less power.
χωρίς γὰρ νόμου ἁμαρτία νεκρά.
- The phrase “apart from” is from χωρίς (chōris) which means “without” or “apart from”.
- This word refers to the absence or lack of something and Paul is using this term to describe someone having no knowledge of the Law.
- The word “dead” is from νεκρός (nekros) which means “dead” or “lifeless”.
- Just as in James chapter two, this word describes something being “dormant”, “ineffective” or “powerless” here [cf. 1 Cor 15:56].
- Paul is not saying that sin does not exist apart from the Law, but that sin has less power in terms of arousing the sinful passions without the Law.
- We will translate this word “has less power” to better communicate what Paul is saying here.
- I was once living carefree apart from the Law;
ἐγὼ δὲ ἔζων χωρίς νόμου ποτέ,
- The word “I” is ἐγὼ (egō).
- In the Greek it is not necessary to include this personal pronoun because it is implied by the verb.
- The fact that Paul includes it here means he is placing emphasis on his own personal viewpoint.
- The word “once” is ποτέ (pote) which means “at some time”.
- Paul is referring to the period in his own life before he became aware of the Law.
- The word “alive” is from ζάω (zaō) which means “to be alive”.
- Paul was very much aware of the fact that he was physically alive and spiritually dead as a young child even before he became aware of the Law.
- However, Paul is not talking about either physical or spiritual life here.

- Paul is saying that he was “alive” in the sense of being oblivious to the consequences of sin in his life prior to becoming aware of the Law.
 - The phrase “apart from the Law” is identical to the phrase in verse 8.
 - It is used in a similar way here, referring to the time in Paul’s life when he had no knowledge of the Mosaic Law.
- but after the commandment came to my attention, sin became empowered and I no longer lived carefree;

ἐλθούσης δὲ τῆς ἐντολῆς ἡ ἁμαρτία ἀνέζησεν, ἐγὼ δὲ ἀπέθανον

- The phrase “when the commandment came” includes an aorist participle of ἔρχομαι (erchomai).
 - This indicates an action that precedes the action of the main verbs.
 - The word ἔρχομαι (erchomai) means “come/go”.
 - It is used here in the sense of “came to me” or even “came to my attention”.
 - The phrase “became alive” is from ἀναζάω (anazaō) means “spring into life”.
 - This word is used of the prodigal son [Luke 15:24] and the resurrection of unbelievers [Rev 20:5].
 - We saw at the end of verse 8 that Paul used the word “dead” to describe sin’s lack of power, so we will use an analogous translation here.
 - The phrase “and I died” is technically part of verse 10 in the Greek text.
 - The NASB translators put this in verse 9 because it is the result of sin becoming “alive”.
 - The phrase “I died” does not refer to physical or spiritual death for Paul here.
 - This “death” is in contrast to Paul living in a carefree state prior to learning about the Law.
 - To die means to no longer live, so we will translate this loosely as “no longer lived carefree”.
- and this commandment, which was given to teach about life, proved to teach about death for me;
- καὶ εὐρέθη μοι ἡ ἐντολὴ ἡ εἰς ζωὴν, αὕτη εἰς θάνατον·
- The phrase “this commandment” could refer to any commandment of the Law.
 - Given that Paul referenced “YOU SHALL NOT COVET” in verse 7, he likely had that particular commandment in mind as an example.
 - The phrase “to result in life” in literally “to life”.
 - Paul knew the commandments taught how to live a holy life, so we will translate this “to teach about life” here.
 - Likewise, the phrase “to result in death” in literally “to death”.
 - We will use a similar translation here.
 - Paul continues to use personal pronouns to highlight that this is his own personal viewpoint.
 - However, the principles he is teaching about here apply to all of us.

- for sin, taking an opportunity through the commandment,
 ἡ γὰρ ἁμαρτία ἀφορμὴν λαβοῦσα διὰ τῆς ἐντολῆς
 - This phrase is almost identical to the beginning of verse 8.
 - Remember that “opportunity” highlights a set of convenient circumstances useful for carrying out a particular purpose or action.
- deceived me and through it effected my death.
 ἐξηπάτησέν με καὶ δι’ αὐτῆς ἀπέκτεινεν.
 - The word “deceived” is from ἐξαπατάω (exapataō) which means “lead astray” or “deceive”.
 - This is the same word used to describe the way Eve was deceived by the serpent which led to her eat from the Tree of the Knowledge of Good and Evil [2 Cor 11:3; 1 Tim 2:14].
 - The phrase “through it” uses the feminine pronoun αὐτῆς (autēs) which refers back to the word “commandment”.
 - Sin, in its deception, worked through the commandment to “kill” Paul.
 - The word “killed” is from ἀποκτείνω (apokteinō) which means “kill” or “do away with”.
 - This refers to the “death” in verse 10.
 - To communicate this meaning we will translate this word “effected my death” (see verse 13).
- So then, the Law is holy, and the commandment is holy and just and good.
 ὥστε ὁ μὲν νόμος ἅγιος καὶ ἡ ἐντολὴ ἁγία καὶ δικαία καὶ ἀγαθή.
 - The phrase “So then” is the conjunction ὥστε (hōste) plus the particle μὲν (men).
 - This forms a marker of clarification which is followed by an important explanation.
 - The words “holy” are from ἅγιος (hagios) which means “pure”, “perfect” or “worthy of God”.
 - Paul states that the Law, in general, and the commandment, in particular, are both holy.
 - The word “righteous” is from δίκαιος (dikaios) which means “upright”, “just” or “fair”.
 - In this context Paul is highlighting that the commandment is “just”.
 - The word “good” is from ἀγαθός (agathos) which means “meeting a high standard of merit or worth”.
 - Paul wants to be clear that the commandment is not in any way substandard (flawed).
 - Note that Paul is placing particular emphasis on highlighting the merits of the commandment itself because he has just proclaimed that through the commandment sin had effected his death.
- Therefore did that which is good lead to death for me? Absolutely not!
 Τὸ οὖν ἀγαθὸν ἐμοὶ ἐγένετο θάνατος; μὴ γένοιτο·
 - The word “become” is from γίνομαι (ginomai) which means “be” or “become”.
 - To better explain how Paul uses this here we will translate this word “lead to”.
 - As we have done before we will translate Paul’s emphatic response “Absolutely not!”.

- On the contrary it was sin, in order that it might be revealed as sin by effecting my death through that which is good,
 ἀλλὰ ἡ ἁμαρτία, ἵνα φανῆ ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη θάνατον,
 - The word “Rather” is the conjunction ἀλλὰ (alla) which forms a sharp contrast.
 - We will translate this “On the contrary”.
 - In this phrase we have the first of two uses of ἵνα (hina) in this verse.
 - The word ἵνα (hina) means “in order that” or “so that” and the successive uses of this word here indicates that Paul is developing a conclusion.
 - The phrase “might be shown to be” is the subjunctive of φαίνω (phainō) which means “shine”, “appear” or “be revealed”.
 - We will translate this subjunctive verb as “might be revealed as”.
 - The phrase “effecting my death” is the verbose description of Paul being “killed” through the Law which we saw in verse 11.
 - The word “effecting” is from κατεργάζομαι (katergazomai) which we saw before is something working within him to produce a negative result.
- so that through the commandment sin would become utterly sinful *to me*.
 ἵνα γένηται καθ’ ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς.
 - Here we have the second of the two uses of ἵνα (hina) in this verse which means what follows is the ultimate conclusion Paul has been working towards.
 - In this passage Paul has talked about sin taking opportunity *through the commandment* and how sin, in deceit, effected Paul’s death *through the commandment*.
 - Now Paul explains what God did through the commandment.
 - The commandment served to reveal sin for what it really is.
 - The phrase “would become” is the subjunctive of γίνομαι (ginomai) which means “be” or “become”.
 - Paul uses this word here to mean “become in my thinking” or “become to me”.
 - The word “utterly” is literally “according to the extreme”.
 - This is an idiom in the Greek which means “beyond all measure”.

- Principles of Romans 7:7-13
 - The Law was given to God's chosen people Israel as a standard of righteousness [Deut 4:8].
 - The Law spelled out the possibility of blessing or cursing for the people of Israel depending upon their obedience to its commandments [Josh 8:34].
 - The Law may arouse the sinful passions [v. 5], but the Law itself is holy, righteous, and good.
 - The Law does not cause anyone to sin, but rather demonstrates to us the very nature of sin.
 - Sin is opportunistic in nature as was taught to mankind in the 2nd generation [Gen 4:7].
 - The nature of sin mirrors that of the Adversary whose M.O. is one of opportunism, death, and deceit [Luke 4:13; John 8:44].
 - The Law reveals the utter sinfulness of sin and through the knowledge of sin we gain knowledge of God's character [Phil 1:9-11].
 - This knowledge of sin should lead unbelievers to understand the need for a Savior [Gal 3:24] and motivate believers to give no opportunity to sin [Gal 5:13, 16; Rom 13:14].
 - Our childhood is a time of simple conscience and ought to be redeemed for the Lord [1 Sam 2:18-19, 26; Luke 2:40, 52; 2 Tim 3:15].
 - Saturating a child in God's word will be of great benefit when the sinful passions become aroused [Deut 6:6-7; Ps 71:5-6, 17-18; Pr 22:6; Eph 6:4].

• Conflict of the Two Natures [7:14-25]

- For we know that the Law is spiritual, but I myself am of flesh, sold into bondage to sin.
Οἶδαμεν γὰρ ὅτι ὁ νόμος πνευματικός ἐστίν, ἐγὼ δὲ σάρκινός εἰμι πεπραμένος ὑπὸ τὴν ἁμαρτίαν.
 - The phrase “we know that” is Οἶδαμεν ὅτι (oidamen hoti).
 - This expression is used of things that are considered to be widely accepted as true.
 - The word “spiritual” is πνευματικός (pneumatikos) which means “spiritual”.
 - Here this describes the Law as being (1) from God who is spirit and (2) a source of spiritual benefits.
 - The phrase “I am of flesh” marks a shift from the past tense used in the previous section.
 - Paul uses the personal pronoun ἐγὼ (egō) which focusses attention on his personal experience.
 - The phrase “sold into bondage to sin” is literally “sold under sin”.
 - The word “sold” is a perfect participle of πῖπράσκω (pīpraskō) which means “vend” or “sell”.
 - The perfect tense indicates a past completed action with present ongoing results.
 - Being “sold under sin” was Paul’s condition as an unbeliever with continuing results as a believer.
- For what I am accomplishing, I do not comprehend;
ὃ γὰρ κατεργάζομαι οὐ γινώσκω.
 - The phrase “what I am doing” includes the verb κατεργάζομαι (katergazomai) which means “do”, “accomplish” or “produce”.
 - We saw this verb in the previous section, but Paul will use this verb three more times in the verses which follow (vv. 17-19).
 - To differentiate this word from the other “doing” words in this passage (πράσσω, prassō & ποιέω, poieō) we will translate this word “accomplishing”.
 - The word “understand” is the verb γινώσκω (ginōskō) which means “know”, “understand” or “comprehend”.
 - In this case Paul is expressing his utter inability to comprehend his own actions.
- for I am not practicing what I like, but I am doing what I hate.
οὐ γὰρ ὃ θέλω τοῦτο πράσσω, ἀλλ’ ὃ μισῶ τοῦτο ποιῶ.
 - The word “practicing” is πράσσω (prassō) which means “do”, “accomplish” or “put into practice”.
 - The translation “practicing” differentiates from the other “doing” words in these verses.
 - The phrase “what I would like to do” is literally “what I like”.
 - The literal translation communicates well, so we will use that here.
 - The phrase “I am doing” is from ποιέω (poieō) which means “make” or “do”.
 - This is the first of six uses of this verb in this passage.
 - The phrase “the very thing I hate” is literally “what I hate”.
 - The literal translation communicates well, so we will use that here.

- But since I do what I do not like, I agree with the Law, attesting that the Law is good.
 εἰ δὲ ὁ οὐ θέλω τοῦτο ποιῶ, σύμφημι τῷ νόμῳ ὅτι καλός.
 - The word “if” here is a 1st class conditional.
 - Given that, we will translate this “since”.
 - The phrase “the very thing I do not want to do” is literally “what I do not like”.
 - The phrase “agree with” is σύμφημι (sumphēmi) which means “concur” or “agree with”.
 - This is the only use of this word in the N.T. and it indicates strong agreement.
 - The phrase “confessing that the Law is good” is literally “that *it is* good”.
 - Instead of “confessing” we will use the word “attesting” to communicate what Paul is saying.
- So now, I am not the one accomplishing it, but sin which dwells in me.
 νυνὶ δὲ οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ ἀλλὰ ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία.
 - The phrase “no longer” is οὐκέτι (ouketi) which means “no more” or “no longer”.
 - This is a marker of inference in a logical thought process, not regarding time.
 - The word “doing” is κατεργάζομαι (katergazomai) which we will translate “accomplishing” as we did in verse 15.
 - The word “dwells” is from οἰκέω (oikeō) which means “inhabit” or “dwell”.
 - This, along with verse 18, tells us that the sin nature dwells within the flesh of our bodies.
 - In saying this Paul is not in any way trying to shirk responsibility for his sins.
 - Instead, Paul is identifying himself with his new nature as opposed to his old sin nature.
- For I know very well that something not good dwells in me, that is, in my flesh;
 Οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοί, τοῦτ' ἔστιν ἐν τῇ σαρκί μου, ἀγαθόν.
 - The phrase “I know that” is Οἶδα ὅτι (oida hoti) which means “know that”.
 - By using this expression Paul is telling us that this is something he knows very well.
 - The phrase “nothing good” is οὐκ ἀγαθόν (ouk agathon) which means “a not good thing”.
 - This is a reference to the sin nature, and we will translate this “something not good”.
 - Paul clarifies what he said in verse 17 when he said that sin dwells in him.
 - He was saying that the sin nature (something not good) dwells in the flesh of his body.
- for the desire is present in me, but the accomplishing of the good is not.
 τὸ γὰρ θέλειν παράκειται μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὔ.
 - The word “willing” is from θέλω (thelō) which means “desire”, “want” or “like”.
 - This is the word Paul has used for “like” in verses 15 and 16 but indicates his desire here.
 - The word “present” is from παράκειμαι (parakeimai) which means “at hand” or “ready”.
 - This word means that something is present and ready for some purpose or action.
 - The word “doing” is from κατεργάζομαι (katergazomai) which we will translate “accomplishing” as we have before.

- For the good that I like, I do not do, but I practice the evil that I do not like.
οὐ γὰρ ὁ θέλω ποιῶ ἀγαθόν, ἀλλὰ ὁ οὐ θέλω κακὸν τοῦτο πράσσω.
 - The words “want” are both θέλω (thelō) which means “desire”, “want” or “like”.
 - We translated this word “like” in verses 15 and 16 and will do so here also.
 - As we have seen throughout this passage, Paul is emphasizing “doing” as multiple doing words are found in this verse: ποιέω (poieō = “do”) and πράσσω (prassō = “put into practice”).
 - The word “evil” is from κακός (kakos) which means “bad” or “evil”.
 - This is given as a stark contrast to “good” which is from ἀγαθός (agathos).
- But since I myself am doing the thing I do not like, I am not the one accomplishing it,
εἰ δὲ ὁ οὐ θέλω [ἐγὼ] τοῦτο ποιῶ, οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ
 - The word “if” here is a 1st class conditional.
 - Given that, we will translate this “since”.
 - The phrase “the very thing” is τοῦτο (touto) which means “thing”.
 - The translators added the word “very”, but it is not needed here.
 - The word “want” is θέλω (thelō) which we have been translating “like” throughout this passage.
 - The phrase “no longer” is οὐκέτι (ouketi) which we saw before is used as a marker of inference in a logical thought process, not regarding time.
 - The first “doing” word in this verse is ποιέω (poieō = “do”), but the second one is κατεργάζομαι (katergazomai = “accomplish”).
 - There is a text question as to whether or not the personal pronoun ἐγὼ (egō = “I”) belongs here.
 - Paul likely included it here to emphasize his personal identification with his new self.
- but sin which dwells in me.
ἀλλὰ ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία.
 - This is the exact same phrase (Greek and English) that was the end of verse 17.
 - Paul is reiterating that he is identifying himself with his new self, created in righteousness and holiness of the truth [Eph 4:24], and not his old sin nature.
- I discover then the law that evil is present in me, the one who desires to do good.
εὕρισκω ἄρα τὸν νόμον, τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλόν, ὅτι ἐμοὶ τὸ κακὸν παράκειται.
 - The word “find” is εὕρισκω (heuriskō) which means “find” or “discover”.
 - This word means to discover something through reflection, observation or investigation.
 - The word “principle” is from νόμος (nomos) which means “rule”, “principle” or “law”.
 - Paul uses this word six more times in this section and it refers to various laws.
 - The word “present” is from παράκειμαι (parakeimai) which we saw before to describe something which is present and ready for some purpose or action.
 - The word “wants” is from θέλω (thelō) which we translated as “desire” in verse 18.

- For I delight in the law of God in my inner self,
 συνήδομαι γὰρ τῷ νόμῳ τοῦ θεοῦ κατὰ τὸν ἔσω ἄνθρωπον,
 - The phrase “joyfully concur with” is συνήδομαι (sunēdomai) which means “delight in”.
 - This word means to rejoice together with someone or something.
 - The phrase “in the inner man” literally “according to the inner man”.
 - What Paul is talking about is his inner self – his mind, soul and spirit.
- but I observe a different law in the members of my body,
 βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσίν μου
 - The word “see” is βλέπω (blepō) which means “see”, “look at” or “observe”.
 - Paul is using this word in the sense of “observe” here.
 - The phrase “a different law” is given in contrast to the law of God mentioned in verse 22.
 - As we have seen before, the phrase “the members of my body” is literally “my members”.
 - Paul uses this expression throughout Romans (and elsewhere) to refer to parts of his body.
- waging war against the law of my mind
 ἀντιστρατεύομενον τῷ νόμῳ τοῦ νοός μου
 - The phrase “waging war against” is from ἀντιστρατεύομαι (antistrateuomai) which means “be at war against”.
 - With this word Paul is describing the members of his body as a military force fighting against him.
 - The “law of my mind” is the same thing as “the law of God in my inner self” from verse 22.
 - When Paul refers to his “mind” here and in verse 25 he is talking about his thinking which has been renewed by God and His word.
- and making me a captive within the law of sin which is in the members of my body.
 καὶ αἰχμαλωτίζοντά με ἐν τῷ νόμῳ τῆς ἁμαρτίας τῷ ὄντι ἐν τοῖς μέλεσίν μου.
 - The phrase “making me a prisoner” is from αἰχμαλωτίζω (aichmalōtizō) which means “cause someone to become a prisoner of war”.
 - This is the “taking captive” of 2 Cor 10:5.
 - The phrase “of the law of sin” is literally “in the law of sin”.
 - Paul is describing “the law of sin in my members” as the jail cell in which he is captive.
 - The phrase “my members” is the same phrase translated “the members of my body” earlier in this verse.
- Wretched man that I am! Who will set me free from this body of death?
 Ταλαίπωρος ἐγὼ ἄνθρωπος· τίς με ρύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου;
 - The word “Wretched” is Ταλαίπωρος (talaiōpos) which means “wretched” or “miserable”.
 - This word is the antonym of μακάριος (makarios) which means “blessed” or “happy”.
 - The phrase “set me free” is from ρύομαι (rhuomai) which means “deliver” or “rescue”.
 - Given that Paul has just described himself as a captive this translation makes sense.
 - The phrase “the body of this death” could also be translated “this body of death”.
 - Given that Paul is talking about his “body of sin” [Rom 6:6], “this body of death” is preferable.

- Thanks be to God through Jesus Christ our Lord!
 χάρις δὲ τῷ θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.
 - To some this phrase seems out of place in this passage, but Paul is directly answering the question he just set forth.
 - He had been granted freedom from his body of death through Jesus Christ his Lord and Savior.
- So then, on the one hand I myself with my mind am serving the law of God,
 Ἄρα οὖν αὐτὸς ἐγὼ τῷ μὲν νοῖ δουλεύω νόμῳ θεοῦ
 - The phrase “on the one hand” is the first part of a μὲν ... δὲ (men ... de) construction.
 - The best way to translate this is “on the one hand” and “on the other hand”.
 - As before, when Paul refers to his “mind” he is talking about his thinking which has been renewed by God and His word.
 - The word “serving” is δουλεύω (douleuō) which means “be a slave” or “be subjected”.
 - The idea is that Paul has voluntarily put himself under subjection to the righteous law of God.
- but on the other hand, my flesh is serving the law of sin.
 τῇ δὲ σαρκὶ νόμῳ ἁμαρτίας.
 - The phrase “but on the other” is the second part of the μὲν ... δὲ (men ... de) construction.
 - We will translate this “but on the other hand”.
 - When Paul says, “with my flesh the law of sin” it is implicit that he is talking about his flesh “serving” the law of sin.
 - Once again Paul uses the term “flesh” as an equivalent to the members of his body showing that the sin nature resides within the body.

- Principles of Romans 7:14-25
 - The Law is spiritual and has a purpose in revealing unrighteousness to those who are lawless and rebellious [1 Tim 1:8-11].
 - However, the Law is impotent when it comes to dealing with the sins of the flesh [Col 2:23].
 - The battle between the spirit and the flesh should be a matter of constant prayer [Mark 14:38].
 - Even though the sin nature has been crucified [Rom 6:6] and sin has been condemned in the flesh [Rom 8:23], we can still volitionally allow sin to reign in our bodies [Rom 6:11-14].
 - A believer's positive volition to abhor evil and cling to what is good [Rom 12:9] is subject to the flesh which exerts its will [Gal 5:17].
 - When we submit to the flesh, we act contrary to the will of God [1 Thess 4:3-5].
 - When we submit to the will of God, we act contrary to the flesh [Matt 26:39-42].
 - When we act contrary to our new nature (created in righteousness), we become an example of why the Law is good [Rom 3:5-6].
 - Our old self is born of Adam and does not practice righteousness [Rom 3:10-12].
 - Our new self is born of God and does not practice unrighteousness (sin) [1 John 3:9; 5:18].
 - It is incumbent upon us to make the moment-by-moment choices to lay aside the old self and put on the new self [Eph 2:22-24].
 - There is something no good (the sin nature) that dwells in the flesh [Rom 7:18].
 - However, as believers we have the Holy Spirit dwelling in our bodies [1 Cor 3:16; 6:19].
 - The human body itself is not evil, but there is something no good dwelling in our flesh that induces us to commit sin and engage in evil.
 - Satan does not need to take us captive [2 Tim 2:24-26] when we enslave ourselves [John 8:34].
 - Human willpower (the energy of the flesh) is not sufficient to win the battle against the sin nature [Rom 7:19].
 - We need the power of the Holy Spirit to put to death the deeds of the body (flesh) [Rom 8:13].
 - The sin nature in our flesh forms a "law" of personal evil [Rom 7:21-23].
 - The God-given conscience forms a "law" of righteousness within our inner self [Rom 2:14-15].
 - The Holy Spirit, working together with the word of God, goes beyond the conscience to transform us by renewing our mind (inner self) [Rom 12:2].
 - Through the blood of Christ, we can have freedom from sin [John 8:36] both in time and for all of eternity [Rom 8:23; Phil 3:20-21].
 - As we have victory over sin it should be a cause for thanksgiving and praise [1 Cor 15:56-57].
 - This ongoing struggle with sin is part of fighting the good fight of the faith [1 Tim 1:18; 6:12; 2 Tim 4:7].