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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The Epistle to the Romans, Chapter 7

## ΠΡΟΣ ΡΩΜΑΙΟΥΣ Ζ'

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE   ■ Nominative   ■ Genitive   ■ Dative   ■ Accusative   ■ Vocative   ■ Verb (no case)   ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

### Discourse structure of the chapter

A · 7:1–6

#### **Released from the law**

Law binds only the living (1): as a wife is freed by her husband's death (2–3), so believers, put to death to the law through Christ's body, belong now to the risen Christ to bear fruit for God (4). In the flesh the law aroused sinful passions unto death; now we serve in the Spirit's newness, not the letter's oldness (5–6).

B · 7:7–12

#### **Is the law sin?**

The law is not sin but exposes it (7): sin seized the commandment as a base of operations, producing every covetousness, and apart from law sin lies dead (8). When the commandment came, sin revived and 'I' died — the precept meant for life brought death (9–11). Yet the law is holy, righteous, and good (12).

C · 7:13–20

### The divided self

It was sin, not the good law, that killed — sin shown utterly sinful (13). The law is spiritual, but 'I' am fleshly, sold under sin (14): I do not do the good I want but the evil I hate (15–17), for the willing is present but not the doing (18–20) — it is indwelling sin at work.

D · 7:21–25

### The law of sin and the cry for rescue

A 'law' is at work: delighting in God's law in the inner self, yet seeing another law in the members wage war and take me captive (21–23). 'Wretched man that I am! Who will deliver me from this body of death?' — thanks be to God through Jesus Christ (24–25).

## 1 Ἡ ἀγνοεῖτε, ἀδελφοί, γινώσκουσιν γὰρ νόμον λαλῶ, ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ' ὅσον χρόνον ζῆ;

Or do you not know, brothers — for I am speaking to those who know the law — that the law has authority over a person only as long as he lives?

LAW BINDS THE LIVING **ASYNDETON** A legal axiom to set up the marriage analogy: law's jurisdiction over a person lasts only while that person lives.

Ἡ

or

*disjunctive conjunction*

ἦ: 'or'; the diatribe 'or are you ignorant...?' (cf. 6:3, 16).

ἀγνοεῖτε

do you not know

Pres Act Indic 2 Pl · ἀγνοέω

*main verb*

→ present (ongoing)

ἀγνοέω: 'be ignorant, not know' (ἀ- + γινώσκω).

ἀδελφοί

brothers

Vocative

*vocative of direct address*

ἀδελφός: 'brother'; warm address to the congregation.

γινώσκουσιν

to those who know

Pres Act Ptc · Dat Pl Masc · γινώσκω

*substantival participle (dat. of indirect obj.)*

→ customary (characteristic)

γινώσκω: 'know'; his audience knows law — whether Torah or law in general.

γὰρ

for

*explanatory conjunction (parenthetical)*

νόμον

law

Accusative

*direct object of λαλῶ*

νόμος: 'law'; here law/legal principle as such, applied below to the Mosaic law.

λαλῶ

I am speaking

Pres Act Indic 1 Sg · λαλέω

*main verb (parenthetical)*

→ present (ongoing)

λαλέω: 'speak, address'; Paul notes the competence of his hearers.

ὅτι

that

*conjunction (content clause)*

ὁ

the

Nominative

*article*

νόμος

law

Nominative

*subject*

νόμος: 'law'; the legal authority whose reach is limited to life.

κυριεύει

has authority over/rules

Pres Act Indic 3 Sg · κυριεύω

*main verb*

→ gnomic present

κυριεύω: 'be lord over, rule' (cf. 6:9, 14); the law's binding jurisdiction.

τοῦ

the

Genitive

*article*

ἀνθρώπου

person

Genitive

*genitive (object of κυριεύει)*

ἄνθρωπος: 'person, human'; the one under law's authority.

ἐφ'

for

*preposition + accusative (duration)*

ἐφ' ὅσον χρόνον: 'for as long a time as' — the duration of jurisdiction.

ὅσον

as long as

Accusative

*relative adjective (extent of time)*

χρόνον

time

Accusative

*accusative of duration*

χρόνος: 'time, span'; the lifetime over which law holds sway.

ζῆ

he lives

Pres Act Indic 3 Sg · ζάω

*main verb (rel. clause)*

→ present (ongoing)

ζάω: 'live'; while alive — death ends the law's claim.

2 ἡ γὰρ ὑπανδρος γυνή τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, κατήργηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός.

For a married woman is bound by law to her husband while he lives; but if her husband dies, she is released from the law of marriage.

MARRIAGE ANALOGY **γάρ** The illustration: a wife is legally bound to her husband only while he lives; his death discharges her from that marital law.

<p><b>ἡ</b> the Nominative article</p>	<p><b>γάρ</b> for <i>explanatory conjunction</i></p>	<p><b>ὑπανδρος</b> married Nominative <i>attributive adjective</i> ὑπανδρος: 'married, under a husband' (ὑπό + ἀνὴρ); a woman 'under a man's authority!'</p>	<p><b>γυνή</b> woman/wife Nominative <i>subject</i> γυνή: 'woman, wife'; the figure in the analogy.</p>
<p><b>τῷ</b> to the Dative article</p>	<p><b>ζῶντι</b> living Pres Act Ptc · Dat Sg Masc · ζάω <i>attributive participle</i> → present (ongoing) ζάω: 'live'; bound to him 'while he lives!'</p>	<p><b>ἀνδρὶ</b> husband Dative <i>dat. (bound to)</i> ἀνὴρ: 'man, husband'; the one to whom she is bound.</p>	<p><b>δέδεται</b> is bound Perf Pass Indic 3 Sg · δέω <i>main verb</i> → intensive perfect (binding state) δέω: 'bind, tie'; the perfect — a standing bond, in force as long as he lives.</p>
<p><b>νόμῳ</b> by law Dative <i>dat. of means</i> νόμος: 'law'; the marital law binding her.</p>	<p><b>ἐὰν</b> if <i>conjunction (third-class condition)</i></p>	<p><b>δὲ</b> but <i>adversative conjunction</i></p>	<p><b>ἀποθάνῃ</b> dies Aor Act Subj 3 Sg · ἀποθνήσκω <i>subjunctive (protasis)</i> → constative aorist ἀποθνήσκω: 'die'; the husband's death — the contingency that frees.</p>

<p><b>ὁ</b> the Nominative <i>article</i></p>	<p><b>ἄνῆρ</b> husband Nominative <i>subject</i></p>	<p><b>κατήργηται</b> she is released Perf Pass Indic 3 Sg · καταργέω <i>main verb (apodosis)</i> → <i>intensive perfect (resultant freedom)</i> καταργέω: 'discharge, release, nullify' (cf. 6:6); 'she is rendered free from' — the marital bond annulled by death.</p>	<p><b>ἀπὸ</b> from <i>preposition + genitive (separation)</i></p>
<p><b>τοῦ</b> the Genitive <i>article</i></p>	<p><b>νόμου</b> law Genitive <i>object of ἀπό (separation)</i> νόμος: 'law'; specifically the law of marriage (next word).</p>	<p><b>τοῦ</b> of the Genitive <i>article</i></p>	<p><b>ἄνδρός</b> husband Genitive <i>genitive (the law concerning the husband)</i> ἄνῆρ: 'husband'; 'the law of/concerning the husband' — the marital obligation.</p>

3 ἄρα οὖν ζῶντος τοῦ ἀνδρός μοιχαλὶς χρηματίσει ἐὰν γένηται ἀνδρὶ ἑτέρῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα γενομένην ἀνδρὶ ἑτέρῳ.

So then, while her husband lives, she will be called an adulteress if she belongs to another man; but if her husband dies, she is free from that law, so that she is not an adulteress if she belongs to another man.

DEATH FREES TO REMARRY ἄρα οὖν The point of the analogy drawn out: only death dissolves the bond so a new union is no adultery — the principle Paul will apply to the believer and the law.

ἄρα

so

*inferential particle*

ἄρα οὖν: 'so then, consequently' (cf. 5:18);  
drawing the conclusion.

οὖν

then

*inferential conjunction*

ζῶντος

living/while lives

Pres Act Ptc · Gen Sg Masc · ζάω

*genitive absolute (temporal)*

→ present (concurrent)

ζάω: 'live'; 'while the husband lives' — the  
genitive absolute states the condition.

τοῦ

the

Genitive

*article*

ἄνδρος

husband

Genitive

*genitive absolute subject*

μοιχαλῖς

adulteress

Nominative

*predicate nominative*

μοιχαλῖς: 'adulteress' (cf. μοιχεύω, 'commit  
adultery'); the verdict on an unlawful  
second union.

χρηματίσει

she will be called

Fut Act Indic 3 Sg · χρηματίζω

*main verb*

→ predictive future

χρηματίζω: 'be called, bear the name, be  
styled' (also 'transact business'); she 'will  
go by the name' adulteress.

ἐάν

if

*conjunction (third-class condition)*

γένηται

she belongs to/becomes

Aor Mid Subj 3 Sg · γίνομαι

*subjunctive (protasis)*

→ ingressive aorist

γίνομαι: 'become'; γίνομαι ἀνδρί = 'become  
(the wife) of a man,' i.e. belong to him.

ἀνδρὶ

to a man

Dative

*dat. (the one she joins)*

ἑτέρω

another

Dative

*attributive adjective*

ἕτερος: 'another, other'; a different man.

ἐάν

if

*conjunction (third-class condition)*

δὲ

but

*adversative conjunction*

ἀποθάνη

dies

Aor Act Subj 3 Sg · ἀποθνήσκω

*subjunctive (protasis)*

→ constative aorist

ἀποθνήσκω: 'die'; his death again the  
liberating event.

ὁ

the

Nominative

*article*

ἀνήρ

husband

Nominative

*subject*

## ἐλευθέρα

free

Nominative

*predicate adjective*

ἐλεύθερος: 'free' (cf. 6:18, 20); released from the marital law.

## ἐστίν

she is

Pres Act Indic 3 Sg · εἰμί

*main verb*

→ stative present

## ἀπό

from

*preposition + genitive (separation)*

## τοῦ

the

Genitive

*article*

## νόμου

law

Genitive

*object of ἀπό*

νόμος: 'law'; the marital bond now dissolved.

## τοῦ

so that

Genitive

*article (substantizes inf.)*

## μή

not

*negative particle (w/ inf.)*

## εἶναι

to be

Pres Act Inf · εἰμί

*articular inf. of result*

→ stative present

εἰμί: 'be'; τοῦ μή εἶναι = 'so that she is not' — the result of her freedom.

## αὐτήν

she

Accusative

*accusative subject of the infinitive*

## μοιχαλίδα

adulteress

Accusative

*predicate accusative*

μοιχαλῖς: 'adulteress'; what she is not, once free.

## γενομένην

having belonged/become

Aor Mid Ptc · Acc Sg Fem · γίνομαι

*circumstantial participle (conditional)*

→ constative aorist

γίνομαι: 'become'; 'if she becomes (the wife) of another' — now legitimately.

## ἀνδρὶ

to a man

Dative

*dat. (the one she joins)*

## ἑτέρω

another

Dative

*attributive adjective*

ἕτερος: 'another'; the new, lawful husband.

4 ὥστε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ, εἰς τὸ γενέσθαι ὑμᾶς ἐτέρῳ, τῷ ἐκ νεκρῶν ἐγερθέντι, ἵνα καρποφορήσωμεν τῷ θεῷ.

Likewise, my brothers, you also were put to death to the law through the body of Christ, so that you might belong to another, to him who was raised from the dead, in order that we might bear fruit for God.

DEAD TO THE LAW, JOINED TO CHRIST ὥστε The application: through Christ's crucified body believers died to the law, so as to be wedded to the risen Christ and bear fruit for God.

ὥστε

likewise/so

*inferential conjunction (result)*

ὥστε: 'so that, therefore'; drawing the application of the analogy.

ἀδελφοί

brothers

Vocative

*vocative of direct address*

μου

my

Genitive

*genitive of relationship*

καὶ

also

*adverbial (ascensive)*

ὑμεῖς

you

Nominative

*subject (emphatic pronoun)*

ἐθανατώθητε

you were put to death

Aor Pass Indic 2 Pl · θανατόω

*main verb*

→ constative aorist

θανατόω: 'put to death, kill' (cf. θάνατος); the believer died to the law — it is we, not the law, who 'died' (a deft twist on the analogy).

τῷ

to the

Dative

*article*

νόμῳ

law

Dative

*dat. of reference ('to the law')*

νόμος: 'law'; that to which we died, ending its claim.

διὰ

through

*preposition + genitive (means)*

τοῦ

the

Genitive

*article*

σώματος

body

Genitive

*object of διὰ (means)*

σῶμα: 'body'; Christ's crucified body — the means by which we died to the law (cf. Col 1:22).

τοῦ

of

Genitive

*article*

Χριστοῦ

Christ

Genitive

*genitive of possession*

εἰς

so that

*preposition + articular inf. (purpose)*

τὸ

the

Accusative

*article (substantizes inf.)*

γενέσθαι

to belong/become

Aor Mid Inf · γίνομαι

*articular inf. of purpose*

→ constative aorist

γίνομαι: 'become'; γενέσθαι ἐτέρῳ = 'to become (married) to another' — the new union with Christ.

ὑμᾶς

you

Accusative

*accusative subject of the infinitive*

ἐτέρῳ

to another

Dative

*dat. (the new husband)*

ἕτερος: 'another'; the new spouse — Christ.

τῷ

the (one)

Dative

*article (substantizes ptc.)*

ἐκ

from

*preposition + genitive (separation)*

νεκρῶν

the dead

Genitive

*object of ἐκ*

νεκρός: 'dead'; 'from among the dead.'

ἐγερθέντι

who was raised

Aor Pass Ptc · Dat Sg Masc · ἐγείρω

*substantival participle (apposition to ἐτέρῳ)*

→ constative aorist

ἐγείρω: 'raise'; the risen Christ — the living husband to whom believers now belong.

ἵνα

in order that

*conjunction (purpose)*

καρποφορήσωμεν

we might bear fruit

Aor Act Subj 1 Pl · καρποφορέω

*subjunctive (purpose clause)*

→ ingressive aorist

καρποφορέω: 'bear fruit' (καρπός + φέρω); the offspring of the new union — fruit for God (contrast v.5).

**τῷ**

for

Dative

article

**θεῷ**

God

Dative

*dat. of advantage*

5 ὅτε γὰρ ἦμεν ἐν τῇ σαρκί, τὰ παθήματα τῶν ἀμαρτιῶν τὰ διὰ τοῦ νόμου ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν εἰς τὸ καρποφορῆσαι τῷ θανάτῳ·

For while we were in the flesh, the sinful passions, aroused by the law, were at work in our members to bear fruit for death.

THE OLD FRUIT: DEATH **γάρ** The old situation: in the flesh, the law actually stirred up sinful passions in our bodies, and the harvest was death.

**ὅτε**

when/while

*temporal conjunction*

**γὰρ**

for

*explanatory conjunction*

**ἦμεν**

we were

Impf Act Indic 1 Pl · εἰμί

*main verb*

→ imperfect (past state)

εἰμί: 'be'; the past condition 'in the flesh.'

**ἐν**

in

*preposition + dative (sphere)*

**τῇ**

the

Dative

article

**σαρκί**

flesh

Dative

*dat. of sphere*

σὰρξ: 'flesh'; here the ethical sense — unregenerate existence dominated by sin (the developed sense, vs. 1:3; 4:1).

**τὰ**

the

Nominative

article

**παθήματα**

passions

Nominative

subject

πάθημα: 'passion, suffering, impulse' (cf. πάσχω); the sinful drives that move a person.

**τῶν**

of

Genitive

article

**ἁμαρτιῶν**

sins

Genitive

attributive/objective genitive

ἁμαρτία: 'sin'; the passions 'of sins' — that lead to and consist in sinning.

**τὰ**

the (ones)

Nominative

article (attributive, w/ prep. phrase)

**διὰ**

through/by

preposition + genitive (means)

διὰ τοῦ νόμου: the law, paradoxically, as the occasion that aroused the passions (cf. vv.8–11).

**τοῦ**

the

Genitive

article

**νόμου**

law

Genitive

object of *διὰ* (means/occasion)

νόμος: 'law'; not the cause but the occasion — sin exploited it.

**ἐνηργεῖτο**

were at work

Impf Mid Indic 3 Sg · ἐνεργέω

main verb

→ customary imperfect (ongoing)

ἐνεργέω: 'work, operate, be active' (cf. 'energy'); the passions actively energized in us (subject neuter plural takes singular verb).

**ἐν**

in

preposition + dative (location)

**τοῖς**

the

Dative

article

**μέλεσιν**

members

Dative

dat. of location

μέλος: 'member, bodily part' (cf. 6:13); the body as the arena of sin's operation.

**ἡμῶν**

our

Genitive

genitive of possession

**εἰς**

to

preposition + articular inf. (result/purpose)

**τὸ**

the

Accusative

article (substantizes inf.)

**καρποφορῆσαι**

bear fruit

Aor Act Inf · καρποφορέω

articular inf. of result

→ constative aorist

καρποφορέω: 'bear fruit' (cf. v.4); but here a grim harvest — fruit for death.

**τῷ**

for

Dative

article

**θανάτῳ**

death

Dative

dat. of advantage (the dark beneficiary)

θάνατος: 'death'; the yield of the old life in the flesh (contrast 'fruit for God,' v.4).

6 νυνὶ δὲ κατηργήθημεν ἀπὸ τοῦ νόμου, ἀποθανόντες ἐν ᾧ κατειχόμεθα, ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος καὶ οὐ παλαιότητι γράμματος.

But now we have been released from the law, having died to that which held us captive, so that we serve in the new way of the Spirit and not in the old way of the written code.

NEW SERVICE: THE SPIRIT **δὲ** The new situation: released from the law by dying to it, we now serve God in the Spirit's newness rather than the letter's obsolescence.

<p><b>νυνὶ</b> but now <i>adverb (temporal, emphatic)</i></p> <p>νυνὶ: emphatic 'now' (cf. 6:22); the decisive change of era.</p>	<p><b>δὲ</b> but <i>adversative conjunction</i></p>	<p><b>κατηργήθημεν</b> we have been released Aor Pass Indic 1 Pl · καταργέω <i>main verb</i></p> <p>→ constative aorist</p> <p>καταργέω: 'discharge, release, nullify' (cf. v.2); freed from the law's binding claim.</p>	<p><b>ἀπὸ</b> from <i>preposition + genitive (separation)</i></p>
<p><b>τοῦ</b> the Genitive <i>article</i></p>	<p><b>νόμου</b> law Genitive <i>object of ἀπό (separation)</i></p> <p>νόμος: 'law'; the old regime now left behind.</p>	<p><b>ἀποθανόντες</b> having died Aor Act Ptc · Nom Pl Masc · ἀποθνήσκω <i>adverbial participle (means/cause)</i></p> <p>→ constative aorist</p> <p>ἀποθνήσκω: 'die'; we died to that which bound us (cf. v.4) — the means of release.</p>	<p><b>ἐν</b> to/in <i>preposition + dative (relation)</i></p>

<p><b>ὧ</b> which</p> <p>Dative relative pronoun (object of ἐν)</p>	<p><b>κατειχόμεθα</b> we were held captive</p> <p>Impf Pass Indic 1 Pl · κατέχω main verb (rel. clause)</p> <p>→ customary imperfect (ongoing past)</p> <p>κατέχω: 'hold down, hold fast, confine' (cf. 1:18); the law's former custody over us.</p>	<p><b>ὥστε</b> so that</p> <p>conjunction (result)</p>	<p><b>δουλεύειν</b> to serve</p> <p>Pres Act Inf · δουλεύω infinitive (result clause)</p> <p>→ present (ongoing)</p> <p>δουλεύω: 'serve as a slave' (cf. 6:6); the new, ongoing service to God.</p>
<p><b>ἡμᾶς</b> we</p> <p>Accusative accusative subject of the infinitive</p>	<p><b>ἐν</b> in</p> <p>preposition + dative (manner)</p>	<p><b>καινότητι</b> newness</p> <p>Dative dat. of manner</p> <p>καινότης: 'newness' (cf. 6:4); the new quality of life in the Spirit.</p>	<p><b>πνεύματος</b> of the Spirit</p> <p>Genitive genitive (source/quality)</p> <p>πνεῦμα: 'Spirit'; the Holy Spirit — the new principle of service (anticipating ch. 8).</p>
<p><b>καὶ</b> and</p> <p>coordinating conjunction</p>	<p><b>οὐ</b> not</p> <p>negative particle</p>	<p><b>παλαιότητι</b> oldness</p> <p>Dative dat. of manner</p> <p>παλαιότης: 'oldness, obsolescence' (cf. παλαιός, 6:6); the worn-out old order.</p>	<p><b>γράμματος</b> of the letter/written code</p> <p>Genitive genitive (source/quality)</p> <p>γράμμα: 'letter, written character, written code' (cf. 2:29; 2 Cor 3:6); the law as mere external letter, without the Spirit's life.</p>

7 Τί οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία; μὴ γένοιτο· ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνων εἰ μὴ διὰ νόμου, τὴν τε γὰρ ἐπιθυμίαν οὐκ ᾔδειν εἰ μὴ ὁ νόμος ἔλεγεν· Οὐκ ἐπιθυμήσεις.

What then shall we say? Is the law sin? By no means! Yet I would not have known sin except through the law. For I would not have known covetousness if the law had not said, 'You shall not covet.'

IS THE LAW SIN? **οὖν** The objection raised and denied: the law is not sin — but it is what exposes sin; without the commandment, Paul would not have recognized coveting.

**τί**

what

Accusative

*interrogative pronoun*

**οὖν**

then

*inferential conjunction*

τί οὖν ἐροῦμεν; 'what shall we say then?'  
(cf. 6:1).

**ἐροῦμεν**

shall we say

Fut Act Indic 1 Pl · λέγω

*main verb (deliberative)*

→ *deliberative future*

**ὁ**

the

Nominative

*article*

**νόμος**

law

Nominative

*subject*

νόμος: 'law'; could the law itself be sinful,  
since it stirred the passions (v.5)?

**ἁμαρτία**

sin

Nominative

*predicate nominative*

ἁμαρτία: 'sin'; the slander the question  
floats.

**μή**

not

*negative particle (w/ optative)*

μή γένοιτο: 'by no means!'

**γένοιτο**

may it be

Aor Mid Opt 3 Sg · γίνομαι

*optative of wishing (deprecation)*

→ *voluntative optative*

**ἀλλά**

yet/but

*adversative conjunction*

**τήν**

the

Accusative

*article*

**ἁμαρτίαν**

sin

Accusative

*direct object*

ἁμαρτία: 'sin'; the law's role is to make it  
known, not to be it.

**οὐκ**

not

*negative particle*

**ἔγνων**

I would have known

Aor Act Indic 1 Sg · γινώσκω

*main verb*

→ *constative aorist*

γινώσκω: 'know, recognize'; the famous 'I'  
(ἐγώ) of vv.7–25 begins — its identity (Paul,  
Adam, Israel, everyman) is much debated.

**εἰ**

except

*conjunction (εἰ μή, 'except')*

εἰ μή: 'if not, except'; the law is the  
indispensable means of knowing sin.

**μή**

not

*negative particle*

**διὰ**

through

*preposition + genitive (means)*

## νόμου

law

Genitive

*object of διά (means)*

νόμος: 'law'; the instrument of recognition.

## τήν

the

Accusative

*article*

τε

for indeed

*correlative particle*

## γάρ

for

*explanatory conjunction*

## ἐπιθυμίαν

covetousness/desire

Accusative

*direct object*

ἐπιθυμία: 'desire, craving, coveting' (cf. 6:12); here the specific sin named by the tenth commandment.

## οὐκ

not

*negative particle*

## ἤδειν

I would have known

Pluperf Act Indic 1 Sg (past sense) · οἶδα

*main verb*

→ pluperfect w/ simple past force

οἶδα: 'know'; the pluperfect ἤδειν functions as a simple past — 'I did not know.'

## εἰ

if

*conjunction (εἰ μή)*

## μή

not

*negative particle*

## ὁ

the

Nominative

*article*

## νόμος

law

Nominative

*subject*

## ἔλεγεν

had said

Impf Act Indic 3 Sg · λέγω

*main verb*

→ imperfect (in contrary-to-fact)

λέγω: 'say'; introducing the citation.

## Οὐκ

not

*negative particle*

## ἐπιθυμήσεις

you shall covet

Fut Act Indic 2 Sg · ἐπιθυμέω

*main verb (citation)*

→ imperatival future

ἐπιθυμέω: 'desire, covet'; the tenth commandment (Exod 20:17; Deut 5:21) — the future as an emphatic prohibition.

8 ἀφορμὴν δὲ λαβοῦσα ἡ ἀμαρτία διὰ τῆς ἐντολῆς κατειργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν, χωρὶς γὰρ νόμου ἀμαρτία νεκρά.

But sin, seizing an opportunity through the commandment, produced in me every kind of covetousness. For apart from the law sin is dead.

SIN EXPLOITS THE COMMAND **δὲ** Sin is the real culprit: using the commandment as a bridgehead, it manufactured every kind of desire — for without law, sin lies dormant.

**ἀφορμὴν**

opportunity/base

Accusative

direct object

ἀφορμή: 'starting-point, base of operations, occasion' (a military term for a base from which to launch); sin's foothold.

**δὲ**

but

adversative conjunction

**λαβοῦσα**

seizing/taking

Aor Act Ptc · Nom Sg Fem · λαμβάνω

adverbial participle (means/temporal)

→ constative aorist

λαμβάνω: 'take, seize'; sin 'took its opportunity' through the commandment.

**ἡ**

the

Nominative

article

**ἀμαρτία**

sin

Nominative

subject

ἀμαρτία: 'sin'; personified as a cunning power exploiting the law.

**διὰ**

through

preposition + genitive (means)

**τῆς**

the

Genitive

article

**ἐντολῆς**

commandment

Genitive

object of διὰ (means)

ἐντολή: 'commandment, order' (cf. ἐντέλλομαι); the specific precept sin turned to its own ends.

## κατειργάσατο

produced

Aor Mid Indic 3 Sg · κατεργάζομαι

*main verb*

→ constative aorist

κατεργάζομαι: 'work out, produce, bring about' (cf. 5:3); sin's perverse output.

## ἐν

in

*preposition + dative (location)*

## ἐμοὶ

me

Dative

*object of ἐν*

## πάντων

every kind of

Accusative

*attributive adjective*

## ἐπιθυμίαν

covetousness/desire

Accusative

*direct object*

ἐπιθυμία: 'desire, coveting'; the forbidden thing, now multiplied by the very prohibition.

## χωρὶς

apart from

*preposition + genitive (separation)*

χωρὶς: 'apart from, without' (cf. 3:21).

## γὰρ

for

*explanatory conjunction*

## νόμου

law

Genitive

*object of χωρὶς*

νόμος: 'law'; without it, sin has no commandment to weaponize.

## ἁμαρτία

sin

Nominative

*subject (verbless clause)*

ἁμαρτία: 'sin'; lifeless, inert until the law gives it occasion.

## νεκρά

dead

Nominative

*predicate adjective*

νεκρός: 'dead'; sin 'dead' = dormant, inactive, unprovoked.

## 9 ἐγὼ δὲ ἔζων χωρὶς νόμου ποτέ· ἐλθούσης δὲ τῆς ἐντολῆς ἡ ἁμαρτία ἀνέζησεν,

I was once alive apart from the law, but when the commandment came, sin sprang to life,

SIN SPRANG TO LIFE **δὲ** The drama in the first person: a former 'life' without the law ended when the commandment arrived and sin came alive.

## ἐγώ

I

Nominative

*subject (emphatic pronoun)*

ἐγώ: 'I'; the emphatic, much-discussed 'I' — perhaps Adam, Israel at Sinai, Paul, or humanity dramatized.

## δὲ

but

*adversative conjunction*

## ἔζων

I was alive

Impf Act Indic 1 Sg · ζάω

*main verb*

→ imperfect (past, ongoing)

ζάω: 'live'; a state of (apparent) life before the law's full impact.

## χωρὶς

apart from

*preposition + genitive (separation)*

## νόμου

law

Genitive

*object of χωρὶς*

νόμος: 'law'; the period 'without' the commandment's convicting force.

## ποτέ

once/formerly

*adverb (time)*

ποτέ: 'once, formerly'; the prior time.

## ἐλθούσης

having come

Aor Act Ptc · Gen Sg Fem · ἔρχομαι

*genitive absolute (temporal)*

→ constative aorist

ἔρχομαι: 'come'; 'when the commandment came' — the turning point.

## δὲ

but

*adversative conjunction*

## τῆς

the

Genitive

*article*

## ἐντολῆς

commandment

Genitive

*genitive absolute subject*

ἐντολή: 'commandment'; its arrival galvanized sin.

## ἡ

the

Nominative

*article*

## ἁμαρτία

sin

Nominative

*subject*

ἁμαρτία: 'sin'; the dormant power now reanimated.

## ἀνέζησεν

sprang to life/revived

Aor Act Indic 3 Sg · ἀναζάω

*main verb*

→ ingressive aorist

ἀναζάω: 'come to life, revive' (ἀνά + ζάω); sin 'came alive' (or 'came alive again') — roused by the prohibition.

## 10 ἐγὼ δὲ ἀπέθανον, καὶ εὐρέθη μοι ἡ ἐντολὴ ἢ εἰς ζωὴν αὕτη εἰς θάνατον·

and I died. The very commandment that was meant for life proved to be death to me.

THE DEADLY REVERSAL **δὲ** The tragic outcome: when sin revived, the 'I' died — and the commandment given to bring life turned out, in sin's hands, to bring death.

**ἐγὼ**

I

Nominative

subject (*emphatic pronoun*)

ἐγὼ: 'I'; the emphatic counterpart — sin revived, 'I' died.

**δὲ**

but

*adversative conjunction*

**ἀπέθανον**

I died

Aor Act Indic 1 Sg · ἀποθνήσκω

*main verb*

→ *constative aorist*

ἀποθνήσκω: 'die'; the death that sin's revival brought about.

**καὶ**

and

*coordinating conjunction*

**εὐρέθη**

proved to be/was found

Aor Pass Indic 3 Sg · εὐρίσκω

*main verb*

→ *constative aorist*

εὐρίσκω: 'find'; the passive — the commandment 'was found' (turned out) to be death-dealing.

**μοι**

to me

Dative

*dat. of disadvantage*

**ἡ**

the

Nominative

*article*

**ἐντολὴ**

commandment

Nominative

*subject*

ἐντολή: 'commandment'; the good precept turned lethal by sin.

**ἡ**

the (one)

Nominative

*article (attributive, w/ prep. phrase)*

**εἰς**

for/unto

*preposition + accusative (purpose)*

**ζωὴν**

life

Accusative

*object of εἰς (intended purpose)*

ζωή: 'life'; the law's design — 'do this and live' (Lev 18:5).

**αὕτη**

this very one

Nominative

*demonstrative (intensive)*

οὗτος: 'this'; 'this same commandment' — sharpening the irony.

εἰς

to/unto

*preposition + accusative (actual result)*

θάνατον

death

Accusative

*object of εἰς (actual result)*

θάνατος; 'death'; the actual outcome — the reverse of the intended 'life!'

## 11 ἡ γὰρ ἁμαρτία ἀφορμὴν λαβοῦσα διὰ τῆς ἐντολῆς ἐξηπάτησέν με καὶ δι' αὐτῆς ἀπέκτεινεν.

For sin, seizing an opportunity through the commandment, deceived me and through it killed me.

SIN DECEIVED AND KILLED γὰρ The mechanism named with echoes of Eden: sin used the commandment to deceive and then to slay — the serpent's strategy replayed.

ἡ

the

Nominative

*article*

γὰρ

for

*explanatory conjunction*

ἁμαρτία

sin

Nominative

*subject*

ἁμαρτία; 'sin'; the deceiver-killer, cast in the serpent's role (Gen 3:13).

ἀφορμὴν

opportunity/base

Accusative

*direct object*

ἀφορμή; 'base of operations, occasion' (cf. v.8); the foothold seized again.

λαβοῦσα

seizing/taking

Aor Act Ptc · Nom Sg Fem · λαμβάνω

*adverbial participle (means/temporal)*

→ constative aorist

λαμβάνω; 'take, seize'; repeated from v.8 — sin's repeated tactic.

διὰ

through

*preposition + genitive (means)*

τῆς

the

Genitive

*article*

ἐντολῆς

commandment

Genitive

*object of διὰ (means)*

ἐντολή; 'commandment'; the instrument of deception.

## ἐξηπάτησέν

deceived

Aor Act Indic 3 Sg · ἐξαπατάω

*main verb*

→ constative aorist

ἐξαπατάω: 'deceive thoroughly, beguile' (ἐκ-intensive of ἀπατάω); echoing Eve's 'the serpent deceived me' (Gen 3:13; cf. 2 Cor 11:3; 1 Tim 2:14).

## με

me

Accusative

*direct object*

καὶ  
and

*coordinating conjunction*

## δι'

through

*preposition + genitive (means)*

## αὐτῆς

it

Genitive

*object of διά (refers to the commandment)*

## ἀπέκτεινεν

killed

Aor Act Indic 3 Sg · ἀποκτείνω

*main verb*

→ constative aorist

ἀποκτείνω: 'kill, put to death' (ἀπό + κτείνω); sin's final act – slaying through the very commandment.

## 12 ὥστε ὁ μὲν νόμος ἅγιος, καὶ ἡ ἐντολὴ ἅγια καὶ δικαία καὶ ἀγαθή.

So then, the law is holy, and the commandment is holy and righteous and good.

THE LAW VINDICATED ὥστε The verdict that clears the law: far from being sin, the law is holy, and the commandment holy, righteous, and good – the fault lies wholly with sin.

## ὥστε

so then

*inferential conjunction*

ὥστε: 'so that, consequently'; drawing the conclusion of vv.7–11.

## ὁ

the

Nominative

*article*

## μὲν

indeed

*particle (μὲν, emphatic)*

μὲν: here loosely emphatic, marking the law's exoneration.

## νόμος

law

Nominative

*subject*

νόμος: 'law'; vindicated against the charge of v.7.

**ἅγιος**

holy

Nominative

*predicate adjective*

ἅγιος: 'holy, set apart'; the law shares God's own character.

**καὶ**

and

*coordinating conjunction*

**ἡ**

the

Nominative

*article*

**ἐντολή**

commandment

Nominative

*subject*

ἐντολή: 'commandment'; the specific precept, likewise vindicated.

**ἁγία**

holy

Nominative

*predicate adjective*

ἅγιος: 'holy'; the first of three commendations.

**καὶ**

and

*coordinating conjunction*

**δικαία**

righteous

Nominative

*predicate adjective*

δίκαιος: 'righteous, just'; the commandment is fair and right.

**καὶ**

and

*coordinating conjunction*

**ἀγαθή**

good

Nominative

*predicate adjective*

ἀγαθός: 'good, beneficial'; the commandment aims at the good — its goodness is what sin perverted.

13 Τὸ οὖν ἀγαθὸν ἐμοὶ ἐγένετο θάνατος; μὴ γένοιτο· ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη θάνατον· ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς.

Did that which is good, then, become death to me? By no means! It was sin, producing death in me through what is good, in order that sin might be shown to be sin, so that through the commandment sin might become utterly sinful.

SIN, NOT THE LAW, KILLS οὖν The charge is shifted decisively onto sin: the good law did not kill — sin did, weaponizing the good precisely to unmask itself as exceedingly sinful.

**Τὸ**

the

Nominative

article

**οὖν**

then

*inferential conjunction*

**ἀγαθόν**

good

Nominative

*subject (substantival adj.)*

ἀγαθός: 'good'; the law/commandment,  
just called 'good' (v.12).

**ἐμοὶ**

to me

Dative

*dat. of disadvantage*

**ἐγένετο**

did it become

Aor Mid Indic 3 Sg · γίνομαι

*main verb*

→ *constative aorist*

γίνομαι: 'become'; did the good become my  
death?

**θάνατος**

death

Nominative

*predicate nominative*

θάνατος: 'death'; the alleged effect of the  
good — denied.

**μή**

not

*negative particle (w/ optative)*

μή γένοιτο: 'by no means!'

**γένοιτο**

may it be

Aor Mid Opt 3 Sg · γίνομαι

*optative of wishing (deprecation)*

→ *voluntative optative*

**ἀλλὰ**

but/rather

*adversative conjunction*

**ἡ**

the

Nominative

article

**ἁμαρτία**

sin

Nominative

*subject*

ἁμαρτία: 'sin'; the true agent of death.

**ἵνα**

in order that

*conjunction (purpose)*

**φανῆ**

might be shown/appear

Aor Pass Subj 3 Sg · φαίνω

*subjunctive (purpose clause)*

→ *constative aorist*

φαίνω: 'show, appear, be manifest'; sin  
exposed for what it is.

**ἁμαρτία**

sin

Nominative

*predicate nominative*

ἁμαρτία: 'sin'; 'shown to be sin' — its true  
colors revealed.

**διὰ**

through

*preposition + genitive (means)*

**τοῦ**

the

Genitive

article

## ἀγαθοῦ

what is good

Genitive

object of *διά* (substantival adj.)

ἀγαθός: 'good'; the law again — sin's tool turned against itself.

## μοι

in me

Dative

dat. of disadvantage

## κατεργαζομένη

producing

Pres Mid Ptc · Nom Sg Fem · κατεργάζομαι

adverbial participle (means/manner)

→ present (ongoing)

κατεργάζομαι: 'produce, bring about' (cf. v.8); sin working death.

## θάνατον

death

Accusative

direct object

θάνατος: 'death'; sin's product.

## ἵνα

so that

conjunction (purpose)

## γένηται

might become

Aor Mid Subj 3 Sg · γίνομαι

subjunctive (purpose clause)

→ ingressive aorist

γίνομαι: 'become'; sin escalated to its full exposure.

## καθ'

according to/utterly

preposition + accusative (degree)

καθ' ὑπερβολήν: idiom, 'to an extraordinary degree, beyond measure' (cf. 'hyperbole').

## ὑπερβολήν

excess/extreme

Accusative

object of *κατά* (degree)

ὑπερβολή: 'excess, surpassing measure' (ὑπέρ + βάλλω, 'throw beyond'); sin shown 'sinful beyond all measure!'

## ἀμαρτωλός

sinful

Nominative

predicate adjective

ἀμαρτωλός: 'sinful, sinner' (cf. 5:8); sin exposed as utterly sinful.

## ἡ

the

Nominative

article

## ἁμαρτία

sin

Nominative

subject

## διὰ

through

preposition + genitive (means)

## τῆς

the

Genitive

article

## ἐντολῆς

commandment

Genitive

object of *διά* (means)

ἐντολή: 'commandment'; the good precept that, abused, exposes sin's true depth.

## 14 οἶδαμεν γὰρ ὅτι ὁ νόμος πνευματικός ἐστίν· ἐγὼ δὲ σάρκινός εἰμι, πεπραμένος ὑπὸ τὴν ἁμαρτίαν.

For we know that the law is spiritual, but I am fleshly, sold as a slave under sin.

SPiritUAL LAW, FLESHLY SELF **γὰρ** The fundamental mismatch that opens the inner conflict: the law belongs to the Spirit's realm, but 'I' am of the flesh, sold into sin's slavery.

**οἶδαμεν**

we know

Perf Act Indic 1 Pl (pres. sense) · οἶδα

*main verb*

→ perfect w/ present force

οἶδα: 'know'; shared, settled knowledge.

**γὰρ**

for

*explanatory conjunction*

**ὅτι**

that

*conjunction (content clause)*

**ὁ**

the

Nominative

*article*

**νόμος**

law

Nominative

*subject*

νόμος: 'law'; belonging to the sphere of the Spirit, of God.

**πνευματικός**

spiritual

Nominative

*predicate adjective*

πνευματικός: 'spiritual, pertaining to the Spirit' (cf. 1:11); the law is of God's Spirit.

**ἐστίν**

is

Pres Act Indic 3 Sg · εἰμί

*main verb (copula)*

→ gnomic present

**ἐγὼ**

I

Nominative

*subject (emphatic pronoun)*

ἐγὼ: 'I'; the present tense εἰμί here is pivotal to the debate over whether Paul describes the believer's ongoing struggle.

**δὲ**

but

*adversative conjunction*

**σάρκινός**

fleshly/of flesh

Nominative

*predicate adjective*

σάρκινος: 'made of flesh, fleshly' (the -ινός of material); weak, belonging to the realm of the flesh, unable to meet the spiritual law.

**εἰμι**

I am

Pres Act Indic 1 Sg · εἰμί

*main verb (copula)*

→ stative present

**πεπραμένος**

sold

Perf Pass Ptc · Nom Sg Masc · πιπράσκω

*predicate participle (w/ εἰμι)*

→ intensive perfect (settled condition)

πιπράσκω: 'sell' (esp. into slavery); the perfect — sold and still in bondage 'under sin' as under a slave-master.

ὑπὸ

under

preposition + accusative (subjection)

τὴν

the

Accusative

article

ἁμαρτίαν

sin

Accusative

object of ὑπό (the master)

ἁμαρτία: 'sin'; the slave-owner to whom 'I' was sold.

15 ὃ γὰρ κατεργάζομαι οὐ γινώσκω· οὐ γὰρ ὃ θέλω τοῦτο πράσσω, ἀλλ' ὃ μισῶ τοῦτο ποιῶ.

For I do not understand what I do. For I do not do what I want, but I do the very thing I hate.

I DO WHAT I HATE γὰρ The baffling experience of the divided will: the self's actions contradict its own desires — doing not the willed good but the hated evil.

ὃ

what

Accusative

relative pronoun (object of κατεργάζομαι)

γὰρ

for

explanatory conjunction

κατεργάζομαι

I do/produce

Pres Mid Indic 1 Sg · κατεργάζομαι

main verb

→ customary present

κατεργάζομαι: 'do, produce, accomplish' (cf. v.13); the deeds actually carried out.

οὐ

not

negative particle

γινώσκω

I understand/recognize

Pres Act Indic 1 Sg · γινώσκω

main verb

→ customary present

γινώσκω: 'know, understand, recognize'; perhaps 'I do not approve/own' — the self alienated from its own acts.

οὐ

not

negative particle

γὰρ

for

explanatory conjunction

ὃ

what

Accusative

relative pronoun

<p><b>θέλω</b> I want Pres Act Indic 1 Sg · θέλω <i>main verb</i></p> <hr/> <p>→ customary present</p> <p>θέλω: 'will, want, wish'; the willing self that approves the good — but cannot perform it.</p>	<p><b>τοῦτο</b> this Accusative <i>demonstrative (resumptive object)</i></p> <hr/> <p>→ customary present</p>	<p><b>πράσσω</b> I do/practice Pres Act Indic 1 Sg · πράσσω <i>main verb</i></p> <hr/> <p>→ customary present</p> <p>πράσσω: 'do, practice' (cf. 1:32; 2:1); habitual doing — but not the willed good.</p>	<p><b>ἀλλ'</b> but <i>adversative conjunction</i></p>
<p><b>ὃ</b> what Accusative <i>relative pronoun</i></p>	<p><b>μισῶ</b> I hate Pres Act Indic 1 Sg · μισέω <i>main verb</i></p> <hr/> <p>→ customary present</p> <p>μισέω: 'hate, detest'; the self's revulsion at the very evil it does — proof the will sides with the law.</p>	<p><b>τοῦτο</b> this Accusative <i>demonstrative (resumptive object)</i></p>	<p><b>ποιῶ</b> I do Pres Act Indic 1 Sg · ποιέω <i>main verb</i></p> <hr/> <p>→ customary present</p> <p>ποιέω: 'do, make'; the hated thing is precisely what gets done.</p>

16 εἰ δὲ ὃ οὐ θέλω τοῦτο ποιῶ, σύμφημι τῷ νόμῳ ὅτι καλός.

Now if I do what I do not want, I agree with the law, that it is good.

AGREEING WITH THE LAW **δὲ** An inference in the law's favor: the very reluctance proves the self endorses the law — conscience and law are on the same side.

<p><b>εἰ</b> if <i>conjunction (first-class condition)</i></p>	<p><b>δὲ</b> now <i>connective conjunction</i></p>	<p><b>ὃ</b> what Accusative <i>relative pronoun</i></p>	<p><b>οὐ</b> not <i>negative particle</i></p>
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<p><b>θέλω</b> I want Pres Act Indic 1 Sg · θέλω <i>main verb</i> → customary present   θέλω: 'will, want'; the unwilling doer.</p>	<p><b>τούτο</b> this Accusative <i>demonstrative (resumptive object)</i></p>	<p><b>ποιῶ</b> I do Pres Act Indic 1 Sg · ποιέω <i>main verb</i> → customary present   ποιέω: 'do'; doing the unwanted.</p>	<p><b>σύμφημι</b> I agree Pres Act Indic 1 Sg · σύμφημι <i>main verb</i> → customary present   σύμφημι: 'agree, consent, concur' (σύν + φημί); the self testifies for the law — 'I say the same as' the law.</p>
<p><b>τῷ</b> with the Dative <i>article</i></p>	<p><b>νόμῳ</b> law Dative <i>dat. (the one agreed with)</i>   νόμος: 'law'; the conscience aligns with it.</p>	<p><b>ὅτι</b> that <i>conjunction (content clause)</i></p>	<p><b>καλός</b> good/excellent Nominative <i>predicate adjective</i>   καλός: 'good, fine, excellent'; the law affirmed as intrinsically good (cf. ἀγαθή, v.12).</p>

17 νυνὶ δὲ οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ ἀλλὰ ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία.

| So now it is no longer I who do it, but sin that dwells in me.

| **INDWELLING SIN** **δὲ** The diagnosis: the agent of the contradiction is not the willing self but sin lodged within — a resident power, not the true 'I'.

<p><b>νυνὶ</b> so now <i>adverb (logical, not temporal)</i>   νυνί: here logical 'now, as it is' — drawing the present inference, not marking time.</p>	<p><b>δὲ</b> but <i>adversative conjunction</i></p>	<p><b>οὐκέτι</b> no longer <i>adverb (negation)</i>   οὐκέτι: 'no longer'; the willing 'I' is not the real doer.</p>	<p><b>ἐγὼ</b> I Nominative <i>subject (emphatic pronoun)</i>   ἐγώ: 'I'; the true self distinguished from the indwelling power.</p>
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<p><b>κατεργάζομαι</b> do/produce</p> <p>Pres Act Indic 1 Sg · κατεργάζομαι <i>main verb</i></p> <p>→ customary present</p> <p>κατεργάζομαι: 'do, produce'; not 'I' but sin is the agent.</p>	<p><b>αὐτό</b> it</p> <p>Accusative <i>direct object</i></p>	<p><b>ἀλλά</b> but</p> <p><i>adversative conjunction</i></p>	<p><b>ἡ</b> the</p> <p>Nominative <i>article</i></p>
<p><b>οἰκοῦσα</b> dwelling</p> <p>Pres Act Ptc · Nom Sg Fem · οἰκέω <i>attributive participle</i></p> <p>→ present (ongoing)</p> <p>οἰκέω: 'dwell, inhabit, reside' (cf. οἶκος, 'house'); sin as a settled tenant within.</p>	<p><b>ἐν</b> in</p> <p><i>preposition + dative (location)</i></p>	<p><b>ἐμοί</b> me</p> <p>Dative <i>object of ἐν</i></p>	<p><b>ἁμαρτία</b> sin</p> <p>Nominative <i>subject</i></p> <p>ἁμαρτία: 'sin'; the indwelling power — not exonerating the self, but locating the conflict's source.</p>

18 οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοί, τοῦτ' ἔστιν ἐν τῇ σαρκί μου, ἀγαθόν· τὸ γὰρ θέλειν παράκειται μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὐ·

For I know that nothing good dwells in me, that is, in my flesh. For the desire is present in me, but the doing of the good is not.

WILLING WITHOUT DOING **γάρ** The honest confession: in the flesh there dwells no good; the will to do good is present, but the power to carry it out is missing.

**οἶδα**

I know

Perf Act Indic 1 Sg (pres. sense) · οἶδα

*main verb*

→ perfect w/ present force

οἶδα: 'know'; settled self-knowledge.

**γάρ**

for

*explanatory conjunction*

**ὅτι**

that

*conjunction (content clause)*

**οὐκ**

not

*negative particle*

**οἰκεῖ**

dwells

Pres Act Indic 3 Sg · οἰκέω

*main verb*

→ gnomic present

οἰκέω: 'dwell'; no good 'resides' in the flesh.

**ἐν**

in

*preposition + dative (location)*

**ἐμοί**

me

Dative

*object of ἐν*

**τοῦτ'**

that

Nominative

*demonstrative (epexegetical)*

τοῦτ' ἔστιν: 'that is (to say)!' — Paul clarifies 'in me' as 'in my flesh.'

**ἔστιν**

is

Pres Act Indic 3 Sg · εἰμί

*main verb (idiom)*

→ gnomic present

**ἐν**

in

*preposition + dative (location)*

**τῇ**

the

Dative

*article*

**σαρκί**

flesh

Dative

*dat. of location*

σάρξ: 'flesh'; the qualification is crucial — the lack of good is located 'in my flesh,' not in the self absolutely.

**μου**

my

Genitive

*genitive of possession*

**ἀγαθόν**

good

Nominative

*subject (substantival adj.)*

ἀγαθός: 'good'; what does not dwell in the flesh.

**τὸ**

the

Nominative

*article (substantizes inf.)*

**γάρ**

for

*explanatory conjunction*

## θέλειν

to will/desire

Pres Act Inf · θέλω

*articular infinitive (subject)*

→ present (ongoing)

θέλω: 'will, want'; 'the willing' — the substantized infinitive as subject.

## παράκειται

is present/lies near

Pres Mid Indic 3 Sg · παράκειμαι

*main verb*

→ gnomic present

παράκειμαι: 'lie beside, be present, be at hand' (παρά + κείμαι); the will to good is ready to hand.

## μοι

to me

Dative

*dat. of reference*

## τὸ

the

Nominative

*article (substantizes inf.)*

## δὲ

but

*adversative conjunction*

## κατεργάζεσθαι

to do/carry out

Pres Mid Inf · κατεργάζομαι

*articular infinitive (subject)*

→ present (ongoing)

κατεργάζομαι: 'accomplish, carry out'; 'the doing' — present in will but not in power.

## τὸ

the

Accusative

*article*

## καλὸν

good

Accusative

*direct object (substantival adj.)*

καλός: 'good, fine'; the good that the will approves but cannot perform.

## οὐ

not

*negative particle (emphatic)*

οὐ: emphatic 'not' — the doing is simply absent.

## 19 οὐ γὰρ ὃ θέλω ποιῶ ἀγαθόν, ἀλλὰ ὃ οὐ θέλω κακὸν τοῦτο πράσσω.

For I do not do the good I want, but the evil I do not want is what I keep doing.

RESTATED IMPASSE γὰρ The impasse of vv.15–18 restated for emphasis: the good is willed but undone, the evil unwilled yet practiced.

οὐ

not

*negative particle*

γὰρ

for

*explanatory conjunction*

ὅ

what

Accusative

*relative pronoun*

θέλω

I want

Pres Act Indic 1 Sg · θέλω

*main verb*

→ customary present

θέλω: 'will, want'; the willed good.

ποιῶ

I do

Pres Act Indic 1 Sg · ποιέω

*main verb*

→ customary present

ποιέω: 'do'; not done.

ἀγαθόν

good

Accusative

*direct object (substantival adj.)*

ἀγαθός: 'good'; the willed but undone good.

ἀλλὰ

but

*adversative conjunction*

ὅ

what

Accusative

*relative pronoun*

οὐ

not

*negative particle*

θέλω

I want

Pres Act Indic 1 Sg · θέλω

*main verb*

→ customary present

θέλω: 'will, want'; the unwilled evil.

κακόν

evil

Accusative

*direct object (substantival adj.)*

κακός: 'bad, evil'; the unwilled but practiced evil.

τοῦτο

this

Accusative

*demonstrative (resumptive object)*

πράσσω

I keep doing

Pres Act Indic 1 Sg · πράσσω

*main verb*

→ customary present

πράσσω: 'do, practice'; the durative present  
– habitual doing of the unwanted.

20 εἰ δὲ ὃ οὐ θέλω τοῦτο ποιῶ, οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ ἀλλὰ ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία.

Now if I do what I do not want, it is no longer I who do it, but sin that dwells in me.

INDWELLING SIN (RESTATED) **δὲ** The diagnosis of v.17 repeated to seal the section: the doer of the unwilling evil is indwelling sin, not the consenting self.

<p><b>εἰ</b> if conjunction (first-class condition)</p>	<p><b>δὲ</b> now connective conjunction</p>	<p><b>ὃ</b> what Accusative relative pronoun</p>	<p><b>οὐ</b> not negative particle</p>
<p><b>θέλω</b> I want Pres Act Indic 1 Sg · θέλω main verb → customary present   θέλω: 'will, want'; the unwilling self.</p>	<p><b>τοῦτο</b> this Accusative demonstrative (resumptive object)</p>	<p><b>ποιῶ</b> I do Pres Act Indic 1 Sg · ποιέω main verb → customary present   ποιέω: 'do'; doing the unwanted.</p>	<p><b>οὐκέτι</b> no longer adverb (negation)   οὐκέτι: 'no longer'; the willing self is not the agent.</p>
<p><b>ἐγὼ</b> I Nominative subject (emphatic pronoun)   ἐγὼ: 'I'; the true self, again distinguished from sin.</p>	<p><b>κατεργάζομαι</b> do/produce Pres Act Indic 1 Sg · κατεργάζομαι main verb → customary present   κατεργάζομαι: 'do, produce' (cf. v.17).</p>	<p><b>αὐτὸ</b> it Accusative direct object</p>	<p><b>ἀλλὰ</b> but adversative conjunction</p>

ἡ

the

Nominative

article

οἰκοῦσα

dwelling

Pres Act Ptc · Nom Sg Fem · οἰκέω

attributive participle

→ present (ongoing)

οἰκέω: 'dwell, reside' (cf. v.17); the indwelling power.

ἐν

in

preposition + dative (location)

ἐμοὶ

me

Dative

object of ἐν

ἁμαρτία

sin

Nominative

subject

ἁμαρτία: 'sin'; the resident agent of the contradiction.

## 21 Εὐρίσκω ἄρα τὸν νόμον τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλὸν ὅτι ἐμοὶ τὸ κακὸν παράκειται

So I find it to be a law that, when I want to do good, evil lies close at hand.

A 'LAW' DISCOVERED ἄρα The pattern named as a kind of 'law': whenever the self wills the good, evil is right there beside it — a regular, governing principle.

Εὐρίσκω

I find

Pres Act Indic 1 Sg · εὐρίσκω

main verb

→ customary present

εὐρίσκω: 'find, discover'; the self's discovery of a regular principle at work.

ἄρα

so/then

inferential particle

ἄρα: 'so, consequently'; drawing the conclusion of vv.15–20.

τὸν

the

Accusative

article

νόμον

law/principle

Accusative

direct object

νόμος: here 'principle, rule, governing pattern' — a wordplay reaching toward the 'law of sin' (v.23); the regularity of the conflict.

<p><b>τῷ</b> for the (one) Dative article (substantizes ptc.)</p>	<p><b>θέλοντι</b> who wants Pres Act Ptc · Dat Sg Masc · θέλω substantival participle (dat. of reference) → present (ongoing)   θέλω: 'will, want'; 'for me, the one wanting to do good.'</p>	<p><b>ἐμοὶ</b> me Dative dat. in apposition to τῷ θέλοντι</p>	<p><b>ποιεῖν</b> to do Pres Act Inf · ποιέω complementary infinitive → present (ongoing)   ποιέω: 'do'; the willed action.</p>
<p><b>τὸ</b> the Accusative article</p>	<p><b>καλόν</b> good Accusative direct object (substantival adj.)   καλός: 'good, fine'; the object of the will.</p>	<p><b>ὅτι</b> that conjunction (exegetical: the principle 'that...')</p>	<p><b>ἐμοὶ</b> to me/with me Dative dat. of reference</p>
<p><b>τὸ</b> the Nominative article</p>	<p><b>κακόν</b> evil Nominative subject (substantival adj.)   κακός: 'bad, evil'; ever-present beside the will to good.</p>	<p><b>παράκειται</b> lies close at hand Pres Mid Indic 3 Sg · παράκειμαι main verb → gnomic present   παράκειμαι: 'lie beside, be at hand' (cf. v.18); evil is always 'right there,' adjacent to every good intention.</p>	

## 22 συνήδομαι γὰρ τῷ νόμῳ τοῦ θεοῦ κατὰ τὸν ἔσω ἄνθρωπον,

| For in my inner self I delight in the law of God,

| DELIGHT IN GOD'S LAW **γάρ** One side of the conflict: in the inner self the 'I' genuinely delights in God's law — a real, glad agreement.

<p><b>συνήδομαι</b> I delight/rejoice with Pres Mid Indic 1 Sg · συνήδομαι <i>main verb</i></p> <p>→ customary present</p> <p>συνήδομαι: 'delight in, rejoice together with' (σύν + ἥδομαι, 'be pleased'); a hearty, glad concurrence with God's law.</p>	<p><b>γάρ</b> for <i>explanatory conjunction</i></p>	<p><b>τῷ</b> in the Dative <i>article</i></p>	<p><b>νόμῳ</b> law Dative <i>dat. (the thing delighted in)</i></p> <p>νόμος: 'law'; the law of God, genuinely loved by the inner self (cf. Ps 1:2; 119).</p>
<p><b>τοῦ</b> of Genitive <i>article</i></p>	<p><b>θεοῦ</b> God Genitive <i>possessive genitive</i></p>	<p><b>κατά</b> according to/in <i>preposition + accusative (reference)</i></p>	<p><b>τὸν</b> the Accusative <i>article</i></p>
<p><b>ἔσω</b> inner <i>adverb (attributive, 'inner')</i></p> <p>ἔσω: 'within, inner'; ὁ ἔσω ἄνθρωπος = 'the inner self/person' (cf. 2 Cor 4:16; Eph 3:16).</p>	<p><b>ἄνθρωπον</b> self/person Accusative <i>object of κατά (the sphere)</i></p> <p>ἄνθρωπος: 'person'; the deepest, God-oriented self, as opposed to 'the members.'</p>		

23 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.

but I see another law in my members, waging war against the law of my mind and making me captive to the law of sin that is in my members.

WAR IN THE MEMBERS **δὲ** The other side: a rival 'law' in the body wages war on the mind's law and takes the self prisoner to the law of sin lodged in the members.

## βλέπω

I see

Pres Act Indic 1 Sg · βλέπω

*main verb*

→ customary present

βλέπω: 'see, observe'; the self-perceiving the inner warfare.

## δὲ

but

*adversative conjunction*

## ἕτερον

another/a different

Accusative

*attributive adjective*

ἕτερος: 'another (of a different kind)'; a rival principle opposing God's law.

## νόμον

law/principle

Accusative

*direct object*

νόμος: 'law, principle'; the operative power of sin in the body.

## ἐν

in

*preposition + dative (location)*

## τοῖς

the

Dative

*article*

## μέλεσιν

members

Dative

*dat. of location*

μέλος: 'member, bodily part' (cf. 6:13; 7:5); the locus of sin's rival law.

## μου

my

Genitive

*genitive of possession*

## ἀντιστρατεύομενον

waging war against

Pres Mid Ptc · Acc Sg Masc · ἀντιστρατεύομαι

*attributive participle*

→ present (ongoing)

ἀντιστρατεύομαι: 'wage war against, campaign against' (ἀντί + στρατεύομαι, 'serve as a soldier'); the military image of inner conflict.

## τῷ

against the

Dative

*article*

## νόμῳ

law

Dative

*dat. (the thing opposed)*

νόμος: 'law'; the law of the mind — the inner self's allegiance to God's law (v.22).

## τοῦ

of the

Genitive

*article*

**νοός**

mind

Genitive

*genitive of possession*

νοός: 'mind, understanding' (cf. 1:28; 12:2);  
the rational, God-delighting self.

**μου**

my

Genitive

*genitive of possession*

**καὶ**

and

*coordinating conjunction*

**αἰχμαλωτίζοντά**

making captive

Pres Act Ptc · Acc Sg Masc · αἰχμαλωτίζω

*attributive participle*

→ present (ongoing)

αἰχμαλωτίζω: 'take captive, lead away as  
prisoner of war' (αἰχμή, 'spear' +  
ἀλίσκομαι, 'be caught'); the self dragged off  
as a POW.

**με**

me

Accusative

*direct object*

**ἐν**

to/by

*preposition + dative (means/sphere)*

**τῷ**

the

Dative

*article*

**νόμῳ**

law

Dative

*dat. (the captor power)*

νόμος: 'law'; 'the law of sin' — sin's  
operative rule.

**τῆς**

of

Genitive

*article*

**ἁμαρτίας**

sin

Genitive

*genitive of source/quality*

ἁμαρτία: 'sin'; the law belonging to and  
energized by sin (cf. 8:2).

**τῷ**

the (one)

Dative

*article (substantizes ptc.)*

**ὄντι**

being/that is

Pres Act Ptc · Dat Sg Masc · εἰμί

*attributive participle*

→ present (ongoing)

εἰμί: 'be'; the law of sin 'that is in my  
members' — localizing it in the body.

**ἐν**

in

*preposition + dative (location)*

**τοῖς**

the

Dative

*article*

**μέλεσίν**

members

Dative

*dat. of location*

μέλος: 'member'; the body where sin's law  
operates.

**μου**

my

Genitive

*genitive of possession*

## 24 ταλαίπωρος ἐγὼ ἄνθρωπος· τίς με ρύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου;

Wretched man that I am! Who will deliver me from this body of death?

THE CRY **ASYNDETON** The anguished climax of the section: a cry of self-despair and a longing for a rescuer from the body bound to death.

### ταλαίπωρος

wretched/miserable

Nominative

*predicate adjective (exclamation)*

ταλαίπωρος: 'wretched, miserable, distressed' (cf. ταλαιπωρία, 3:16); the cry of one worn out by the struggle.

### ἐγὼ

I

Nominative

*subject (emphatic pronoun)*

ἐγὼ: 'I'; the anguished self at the section's emotional peak.

### ἄνθρωπος

man/person

Nominative

*apposition to ἐγὼ*

ἄνθρωπος: 'person'; 'wretched person that I am.'

### τίς

who

Nominative

*interrogative pronoun (subject)*

τίς: 'who?'; the cry for a deliverer — answered in v.25a and ch. 8.

### με

me

Accusative

*direct object*

### ρύσεται

will deliver/rescue

Fut Mid Indic 3 Sg· ρύομαι

*main verb*

→ predictive future

ρύομαι: 'rescue, deliver, drag from danger'; the longed-for liberation (cf. 11:26; the deliverer is named next).

### ἐκ

from

*preposition + genitive (separation)*

### τοῦ

the

Genitive

*article*

### σώματος

body

Genitive

*object of ἐκ (separation)*

σῶμα: 'body'; the mortal body in sin's grip — 'this body of death.'

### τοῦ

of

Genitive

*article*

### θανάτου

death

Genitive

*genitive (of quality/source)*

θάνατος: 'death'; the body characterized by death — doomed and death-dealing.

### τούτου

this

Genitive

*demonstrative (attributive)*

25 χάρις δὲ τῷ θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν. ἄρα οὖν αὐτὸς ἐγὼ τῷ μὲν νοῖ δουλεύω νόμῳ θεοῦ, τῇ δὲ σαρκὶ νόμῳ ἁμαρτίας.

Thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind, but with my flesh the law of sin.

THANKS AND SUMMARY **δὲ** The answer bursts out — deliverance is through Jesus Christ — and the section is summed: the self serves God's law with the mind, sin's law with the flesh.

**χάρις**

thanks

Nominative

subject (verbless exclamation)

χάρις: 'thanks' (cf. 6:17); 'thanks be to God!' — the answer to the cry of v.24.

**δὲ**

but

adversative conjunction

**τῷ**

to

Dative

article

**θεῷ**

God

Dative

dat. of recipient

**διὰ**

through

preposition + genitive (mediation)

**Ἰησοῦ**

Jesus

Genitive

object of διὰ (mediator)

Ἰησοῦς: 'Jesus'; the deliverer named — the answer to 'who will rescue me?'

**Χριστοῦ**

Christ

Genitive

apposition

**τοῦ**

the

Genitive

article

**κυρίου**

Lord

Genitive

apposition (title)

κύριος: 'Lord'; 'our Lord Jesus Christ' — the constant refrain (cf. 5:21; 6:23).

**ἡμῶν**

our

Genitive

genitive of relationship

**ἄρα**

so

inferential particle

ἄρα οὖν: 'so then' (cf. v.3); summarizing the divided condition.

**οὖν**

then

inferential conjunction

αὐτός

myself

Nominative

*intensive pronoun (w/ ἐγώ)*

αὐτός: 'self'; αὐτός ἐγώ = 'I myself' — the same self in both allegiances.

ἐγώ

I

Nominative

*subject (emphatic pronoun)*

τῷ

with the

Dative

*article*

μέν

on the one hand

*particle (μέν ... δέ)*

μέν ... δέ: balancing the two services — mind to God's law, flesh to sin's.

νοῦ

mind

Dative

*dat. of means/sphere*

νοῦς: 'mind' (cf. v.23); the faculty that serves God's law.

δουλεύω

I serve

Pres Act Indic 1 Sg · δουλεύω

*main verb*

→ *customary present*

δουλεύω: 'serve as a slave' (cf. 6:6; 7:6); the self's twofold servitude.

νόμῳ

the law

Dative

*dat. (the thing served)*

νόμος: 'law'; God's law, served by the mind.

θεοῦ

of God

Genitive

*possessive genitive*

τῇ

with the

Dative

*article*

δὲ

but on the other

*particle (δέ answering μέν)*

σαρκί

flesh

Dative

*dat. of means/sphere*

σάρξ: 'flesh' (cf. vv.5, 18); the realm that serves sin's law — the unresolved tension ch. 8 will answer.

νόμῳ

the law

Dative

*dat. (the thing served)*

νόμος: 'law'; the law of sin, served by the flesh.

ἁμαρτίας

of sin

Genitive

*possessive/source genitive*

ἁμαρτία: 'sin'; the rival law to which the flesh is in bondage — until 8:2.

**On the text.** Verse punctuation is editorial and conventional. The identity of the 'I' (ἐγώ) in vv.7–25 — Paul's own pre-Christian experience, Adam, Israel under the law,

the believer's ongoing struggle, or a rhetorical 'everyman' — is among the most contested questions in the letter; the present tenses of vv.14–25 especially divide interpreters. The notes mark the tensions rather than settling them. At v.18 a few witnesses add words after 'good'; the main wording is followed.

**On the labels.** Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

**On the discourse tier.** Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.