

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.

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 Ἦ 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.

Ἦ

or

disjunctive conjunction

ἢ: '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)

<p>ὁ the Nominative <i>article</i></p>	<p>νόμος law Nominative <i>subject</i> νόμος: 'law'; the legal authority whose reach is limited to life.</p>	<p>κυριεύει has authority over/rules Pres Act Indic 3 Sg · κυριεύω <i>main verb</i> → <i>gnomic present</i> κυριεύω: 'be lord over, rule' (cf. 6:9, 14); the law's binding jurisdiction.</p>	<p>τοῦ the Genitive <i>article</i></p>
<p>ἀνθρώπου person Genitive <i>genitive (object of κυριεύει)</i> ἄνθρωπος: 'person, human'; the one under law's authority.</p>	<p>ἐφ' for <i>preposition + accusative (duration)</i> ἐφ' ὅσον χρόνον: 'for as long a time as' — the duration of jurisdiction.</p>	<p>ὅσον as long as Accusative <i>relative adjective (extent of time)</i></p>	<p>χρόνον time Accusative <i>accusative of duration</i> χρόνος: 'time, span'; the lifetime over which law holds sway.</p>
<p>ζῆ he lives Pres Act Indic 3 Sg · ζάω <i>main verb (rel. clause)</i> → <i>present (ongoing)</i> ζάω: 'live'; while alive — death ends the law's claim.</p>			

2 ἡ γὰρ ὑπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδετα 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 **γὰρ** The illustration: a wife is legally bound to her husband only while he lives; his death discharges her from that marital law.

ἡ

the

Nominative

article

γὰρ

for

explanatory conjunction

ὑπανδρος

married

Nominative

attributive adjective

ὑπανδρος: 'married, under a husband' (ὑπό + ἀνὴρ); a woman 'under a man's authority.'

γυνή

woman/wife

Nominative

subject

γυνή: 'woman, wife'; the figure in the analogy.

τῷ

to the

Dative

article

ζῶντι

living

Pres Act Ptc · Dat Sg Masc · ζάω

attributive participle

→ present (ongoing)

ζάω: 'live'; bound to him 'while he lives.'

ἀνδρὶ

husband

Dative

dat. (bound to)

ἀνὴρ: 'man, husband'; the one to whom she is bound.

δέδεται

is bound

Perf Pass Indic 3 Sg · δέω

main verb

→ intensive perfect (binding state)

δέω: 'bind, tie'; the perfect — a standing bond, in force as long as he lives.

νόμῳ

by law

Dative

dat. of means

νόμος: 'law'; the marital law binding her.

ἐάν

if

conjunction (third-class condition)

δὲ

but

adversative conjunction

ἀποθάνη

dies

Aor Act Subj 3 Sg · ἀποθνήσκω

subjunctive (protasis)

→ constative aorist

ἀποθνήσκω: 'die'; the husband's death — the contingency that frees.

ὅ

the

Nominative

article

ἀνῆγ

husband

Nominative

subject

κατήργηται

she is released

Perf Pass Indic 3 Sg · καταργέω

main verb (apodosis)

→ intensive perfect (resultant freedom)

καταργέω: 'discharge, release, nullify' (cf. 6:6); 'she is rendered free from' — the marital bond annulled by death.

ἀπὸ

from

preposition + genitive (separation)

τοῦ
the
Genitive
article

νόμου
law
Genitive
object of ἀπό (separation)
νόμος: 'law'; specifically the law of marriage (next word).

τοῦ
of the
Genitive
article

ἀνδρός
husband
Genitive
genitive (the law concerning the husband)
ἀνὴρ: 'husband'; 'the law of/concerning the husband' — the marital obligation.

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

ἄνδρὸς

husband

Genitive

genitive absolute subject

μοιχαλὶς

adulteress

Nominative

predicate nominative

μοιχαλὶς: '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

ἀνῆγ

husband

Nominative

subject

ἐλευθέρα

free

Nominative

predicate adjective

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

ἐστὶν

she is

Pres Act Indic 3 Sg · εἶμι

main verb

→ *stative present*

ἀπὸ

from

preposition + genitive (separation)

τοῦ

the

Genitive

article

νόμου

law

Genitive

object of από

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

τοῦ

so that

Genitive

article (substantizes inf.)

μὴ

not

negative particle (w/ inf.)

εἶναι

to be

Pres Act Inf · εἶμι

articular inf. of result

→ *stative present*

εἶμι: 'be'; τοῦ μὴ 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)

ἑτέρῳ

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 ἑτέρῳ, τῷ ἐκ νεκρῶν ἐγεροθέντι, 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)

ὕμεῖς

you

Nominative

subject (emphatic pronoun)

ἐθανατώθητε

you were put to death

Aor Pass Indic 2 Pl • θανατώω

main verb

→ constative aorist

θανατώω: '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.

<p>ὕμᾱς you Accusative <i>accusative subject of the infinitive</i></p>	<p>ἐτέρῳ to another Dative <i>dat. (the new husband)</i> ἕτερος: 'another'; the new spouse — Christ.</p>	<p>τῷ the (one) Dative <i>article (substantizes ptc.)</i></p>	<p>ἐκ from <i>preposition + genitive (separation)</i></p>
<p>νεκρῶν the dead Genitive <i>object of ἐκ</i> νεκρός: 'dead'; 'from among the dead.'</p>	<p>ἐγεγρῆντι who was raised Aor Pass Ptc · Dat Sg Masc · ἐγείρω <i>substantival participle (apposition to ἐτέρῳ)</i> → <i>constative aorist</i> ἐγείρω: 'raise'; the risen Christ — the living husband to whom believers now belong.</p>	<p>ἵνα in order that <i>conjunction (purpose)</i></p>	<p>καρποφορήσωμεν we might bear fruit Aor Act Subj 1 Pl · καρποφορέω <i>subjunctive (purpose clause)</i> → <i>ingressive aorist</i> καρποφορέω: 'bear fruit' (καρπός + φέρω); the offspring of the new union — fruit for God (contrast v.5).</p>
<p>τῷ for Dative <i>article</i></p>	<p>θεῷ God Dative <i>dat. of advantage</i></p>		

5 ὅτε γὰρ ἦμεν ἐν τῇ σαρκί, τὰ παθήματα τῶν ἁμαρτιῶν 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 **γὰρ** 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

ἡμεν

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)

<p>τοῖς the Dative article</p>	<p>μέλεσιν members Dative <i>dat. of location</i> μέλος: 'member, bodily part' (cf. 6:13); the body as the arena of sin's operation.</p>	<p>ἡμῶν our Genitive <i>genitive of possession</i></p>	<p>εἰς to <i>preposition + articular inf. (result/purpose)</i></p>
<p>τὸ the Accusative <i>article (substantizes inf.)</i></p>	<p>καρποφορῆσαι bear fruit Aor Act Inf · καρποφορέω <i>articular inf. of result</i> → <i>constative aorist</i> καρποφορέω: 'bear fruit' (cf. v.4); but here a grim harvest — fruit for death.</p>	<p>τῷ for Dative article</p>	<p>θανάτῳ death Dative <i>dat. of advantage (the dark beneficiary)</i> θάνατος: 'death'; the yield of the old life in the flesh (contrast 'fruit for God,' v.4).</p>

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.

νυνὶ

but now

adverb (temporal, emphatic)

νυνὶ: emphatic 'now' (cf. 6:22); the decisive change of era.

δὲ

but

adversative conjunction

κατηγόηθημεν

we have been released

Aor Pass Indic 1 Pl · καταργέω

main verb

→ constative aorist

καταργέω: 'discharge, release, nullify' (cf. v.2); freed from the law's binding claim.

ἀπὸ

from

preposition + genitive (separation)

τοῦ

the

Genitive

article

νόμου

law

Genitive

object of ἀπό (separation)

νόμος: 'law'; the old regime now left behind.

ἀποθανόντες

having died

Aor Act Ptc · Nom Pl Masc · ἀποθνήσκω

adverbial participle (means/cause)

→ constative aorist

ἀποθνήσκω: 'die'; we died to that which bound us (cf. v.4) — the means of release.

ἐν

to/in

preposition + dative (relation)

ἧ

which

Dative

relative pronoun (object of ἐν)

κατειχόμεθα

we were held captive

Impf Pass Indic 1 Pl · κατέχω

main verb (rel. clause)

→ customary imperfect (ongoing past)

κατέχω: 'hold down, hold fast, confine' (cf. 1:18); the law's former custody over us.

ὥστε

so that

conjunction (result)

δουλεύειν

to serve

Pres Act Inf · δουλεύω

infinitive (result clause)

→ present (ongoing)

δουλεύω: 'serve as a slave' (cf. 6:6); the new, ongoing service to God.

<p>ἡμᾶς we Accusative <i>accusative subject of the infinitive</i></p>	<p>ἐν in <i>preposition + dative (manner)</i></p>	<p>καινότητι newness Dative <i>dat. of manner</i> καινότης: 'newness' (cf. 6:4); the new quality of life in the Spirit.</p>	<p>πνεύματος of the Spirit Genitive <i>genitive (source/quality)</i> πνεῦμα: 'Spirit'; the Holy Spirit — the new principle of service (anticipating ch. 8).</p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>οὐ not <i>negative particle</i></p>	<p>παλαιότητι oldness Dative <i>dat. of manner</i> παλαιότης: 'oldness, obsolescence' (cf. παλαιός, 6:6); the worn-out old order.</p>	<p>γράμματος of the letter/written code Genitive <i>genitive (source/quality)</i> 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 ἤδειν 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.

<p>Τί what Accusative <i>interrogative pronoun</i></p>	<p>οὖν then <i>inferential conjunction</i> Τί οὖν ἐροῦμεν;: 'what shall we say then?' (cf. 6:1).</p>	<p>ἐροῦμεν shall we say Fut Act Indic 1 Pl · λέγω <i>main verb (deliberative)</i> → deliberative future</p>	<p>ὁ the Nominative <i>article</i></p>
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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.

μὴ

not

negative particle (w/ optative)

μὴ γένοιτο: 'by no means!'

γένοιτο

may it be

Aor Mid Opt 3 Sg · γίνομαι

optative of wishing (deprecation)

→ *voluntative optative*

ἀλλὰ

yet/but

adversative conjunction

τὴν

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 T (ἐγώ) of vv.7–25 begins — its identity (Paul, Adam, Israel, everyman) is much debated.

εἰ

except

conjunction (εἰ μὴ, 'except')

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

μὴ

not

negative particle

διὰ

through

preposition + genitive (means)

νόμου

law

Genitive

object of διὰ (means)

νόμος: 'law'; the instrument of recognition.

τὴν

the

Accusative

article

τε

for indeed

correlative particle

γὰρ

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)

μὴ

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 ἁμαρτία διὰ τῆς ἐντολῆς κατειργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν, χωρὶς γὰρ νόμου ἁμαρτία 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

ἁμαρτία

sin

Nominative

subject

ἁμαρτία: '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.

χωρίς

apart from

preposition + genitive (separation)

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

γὰρ

for

explanatory conjunction

νόμου

law

Genitive

object of χωρίς

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 χωρίς 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.

χωρίς

apart from

preposition + genitive (separation)

νόμου

law

Genitive

object of χωρίς

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 T died — and the commandment given to bring life turned out, in sin's hands, to bring death.

ἐγὼ

I

Nominative

subject (*emphatic pronoun*)

ἐγὼ: T; the emphatic counterpart — sin revived, T 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 διὰ (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 ἁγία 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 (μέν, 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.

ἅγια

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

ἀγαθὸν

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.

μὴ

not

negative particle (w/ optative)

μὴ 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 διὰ (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.'

ἄμαρτωλός

sinful

Nominative

predicate adjective

ἄμαρτωλός: '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 διὰ (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

<p>νόμος law Nominative <i>subject</i></p> <p>νόμος: 'law'; belonging to the sphere of the Spirit, of God.</p>	<p>πνευματικός spiritual Nominative <i>predicate adjective</i></p> <p>πνευματικός: 'spiritual, pertaining to the Spirit' (cf. 1:11); the law is of God's Spirit.</p>	<p>ἐστιν is Pres Act Indic 3 Sg · εἰμί <i>main verb (copula)</i></p> <p>→ <i>gnomic present</i></p>	<p>ἐγώ I Nominative <i>subject (emphatic pronoun)</i></p> <p>ἐγώ: 'I'; the present tense εἰμί here is pivotal to the debate over whether Paul describes the believer's ongoing struggle.</p>
<p>δὲ but <i>adversative conjunction</i></p>	<p>σάρκινός fleshly/of flesh Nominative <i>predicate adjective</i></p> <p>σάρκινος: 'made of flesh, fleshly' (the -τινος of material); weak, belonging to the realm of the flesh, unable to meet the spiritual law.</p>	<p>εἰμι I am Pres Act Indic 1 Sg · εἰμί <i>main verb (copula)</i></p> <p>→ <i>stative present</i></p>	<p>πεπραμένος sold Perf Pass Ptc · Nom Sg Masc · πιπράσκω <i>predicate participle (w/ εἰμι)</i></p> <p>→ <i>intensive perfect (settled condition)</i></p> <p>πιπράσκω: 'sell' (esp. into slavery); the perfect — sold and still in bondage 'under sin' as under a slave-master.</p>
<p>ὑπὸ under <i>preposition + accusative (subjection)</i></p>	<p>τὴν the Accusative <i>article</i></p>	<p>ἁμαρτίαν sin Accusative <i>object of ὑπό (the master)</i></p> <p>ἁμαρτία: 'sin'; the slave-owner to whom 'I' was sold.</p>	

15 ὁ 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.

ὅ

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

ὅ

what

Accusative

relative pronoun

θέλω

I want

Pres Act Indic 1 Sg · θέλω

main verb

→ customary present

θέλω: 'will, want, wish'; the willing self
that approves the good — but cannot
perform it.

τοῦτο

this

Accusative

demonstrative (resumptive object)

πράσσω

I do/practice

Pres Act Indic 1 Sg · πράσσω

main verb

→ customary present

πράσσω: 'do, practice' (cf. 1:32; 2:1);
habitual doing — but not the willed
good.

ἀλλ'

but

adversative conjunction

ὅ
 what
 Accusative
relative pronoun

μισῶ
 I hate
 Pres Act Indic 1 Sg · μισέω
main verb
 → customary present
 μισέω: 'hate, detest'; the self's revulsion at the very evil it does — proof the will sides with the law.

τοῦτο
 this
 Accusative
demonstrative (resumptive object)

ποιῶ
 I do
 Pres Act Indic 1 Sg · ποιέω
main verb
 → customary present
 ποιέω: 'do, make'; the hated thing is precisely what gets done.

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.

εἰ
 if
conjunction (first-class condition)

δὲ
 now
connective 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 unwilling doer.

τοῦτο
 this
 Accusative
demonstrative (resumptive object)

ποιῶ
 I do
 Pres Act Indic 1 Sg · ποιέω
main verb
 → customary present
 ποιέω: 'do'; doing the unwanted.

σύμφημι
 I agree
 Pres Act Indic 1 Sg · σύμφημι
main verb
 → customary present
 σύμφημι: 'agree, consent, concur' (σύν + φημι); the self testifies for the law — 'I say the same as' the law.

τῷ

with the

Dative

article

νόμῳ

law

Dative

dat. (the one agreed with)

νόμος: 'law'; the conscience aligns with it.

ὅτι

that

conjunction (content clause)

καλός

good/excellent

Nominative

predicate adjective

καλός: 'good, fine, excellent'; the law affirmed as intrinsically good (cf. ἀγαθή, v.12).

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'.

νυνὶ

so now

adverb (logical, not temporal)

νυνὶ: here logical 'now, as it is' — drawing the present inference, not marking time.

δὲ

but

adversative conjunction

οὐκέτι

no longer

adverb (negation)

οὐκέτι: 'no longer'; the willing 'I' is not the real doer.

ἐγὼ

I

Nominative

subject (emphatic pronoun)

ἐγὼ: 'I'; the true self distinguished from the indwelling power.

κατεργάζομαι

do/produce

Pres Act Indic 1 Sg · κατεργάζομαι

main verb

→ customary present

κατεργάζομαι: 'do, produce'; not 'I' but sin is the agent.

αὐτὸ

it

Accusative

direct object

ἀλλὰ

but

adversative conjunction

ἡ

the

Nominative

article

οἰκοῦσα

dwelling

Pres Act Ptc · Nom Sg Fem · οἰκέω

attributive participle

→ present (ongoing)

οἰκέω: 'dwell, inhabit, reside' (cf. οἶκος, 'house'); sin as a settled tenant within.

ἐν

in

preposition + dative (location)

ἐμοί

me

Dative

object of ἐν

ἁμαρτία

sin

Nominative

subject

ἁμαρτία: 'sin'; the indwelling power — not exonerating the self, but locating the conflict's source.

18 οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοί, τοῦτ' ἔστιν ἐν τῇ σαρκί μου, ἀγαθόν· τὸ γὰρ θέλειν παρὰ κείταιί 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 **γὰρ** 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.

γὰρ

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 · εἶμι

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.)

γὰρ

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 ὁ θέλω ποιῶ ἀγαθόν, ἀλλὰ ὁ 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

ὁ

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.

ἀλλά

but

adversative conjunction

ὄ

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.

τούτο

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 ὄ οὐ θέλω τούτο 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 unwilled evil is indwelling sin, not the consenting self.

εἰ

if

conjunction (first-class condition)

δὲ

now

connective 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 unwilling self.

τούτο

this

Accusative

demonstrative (resumptive object)

ποιῶ

I do

Pres Act Indic 1 Sg · ποιέω

main verb

→ customary present

ποιέω: 'do'; doing the unwanted.

οὐκέτι

no longer

adverb (negation)

οὐκέτι: 'no longer'; the willing self is not the agent.

ἐγώ

I

Nominative

subject (emphatic pronoun)

ἐγώ: 'I'; the true self, again distinguished from sin.

κατεργάζομαι

do/produce

Pres Act Indic 1 Sg · κατεργάζομαι

main verb

→ customary present

κατεργάζομαι: 'do, produce' (cf. v.17).

αὐτό

it

Accusative

direct object

ἀλλά

but

adversative conjunction

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 ἔμοι ποιεῖν τὸ καλὸν ὅτι ἔμοι 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.

τῷ

for the (one)

Dative

article (substantizes ptc.)

θέλοντι

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.'

ἐμοὶ

me

Dative

dat. in apposition to τῷ θέλοντι

ποιεῖν

to do

Pres Act Inf · ποιέω

complementary infinitive

→ present (ongoing)

ποιέω: 'do'; the willed action.

<p>τὸ the Accusative article</p>	<p>καλὸν good Accusative direct object (substantival adj.) καλός: 'good, fine'; the object of the will.</p>	<p>ὅτι that conjunction (epexegetical: the principle 'that...')</p>	<p>ἐμοὶ to me/with me Dative dat. of reference</p>
<p>τὸ the Nominative article</p>	<p>κακὸν evil Nominative subject (substantival adj.) κακός: 'bad, evil'; ever-present beside the will to good.</p>	<p>παράκειται 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 **γὰρ** One side of the conflict: in the inner self the 'I' genuinely delights in God's law — a real, glad agreement.

<p>συνήδομαι I delight/rejoice with Pres Mid Indic 1 Sg · συνήδομαι main verb → customary present συνήδομαι: 'delight in, rejoice together with' (σύν + ἴδομαι, 'be pleased'); a hearty, glad concurrence with God's law.</p>	<p>γὰρ for explanatory conjunction</p>	<p>τῷ in the Dative article</p>	<p>νόμῳ law Dative dat. (the thing delighted in) νόμος: 'law'; the law of God, genuinely loved by the inner self (cf. Ps 1:2; 119).</p>
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τοῦ

of

Genitive

article

θεοῦ

God

Genitive

possessive genitive

κατὰ

according to/in

preposition + accusative (reference)

τὸν

the

Accusative

article

ἔσω

inner

adverb (attributive, 'inner')

ἔσω: 'within, inner'; ὁ ἔσω ἄνθρωπος = 'the inner self/person' (cf. 2 Cor 4:16; Eph 3:16).

ἄνθρωπον

self/person

Accusative

object of κατὰ (the sphere)

ἄνθρωπος: 'person'; the deepest, God-oriented self, as opposed to 'the members.'

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

μέλεσίν

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

νοῦς: '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.

<p>με</p> <p>me</p> <p>Accusative</p> <p>direct object</p>	<p>ἐν</p> <p>to/by</p> <p>preposition + dative (means/sphere)</p>	<p>τῷ</p> <p>the</p> <p>Dative</p> <p>article</p>	<p>νόμῳ</p> <p>law</p> <p>Dative</p> <p>dat. (the captor power)</p> <p>νόμος: 'law'; 'the law of sin' — sin's operative rule.</p>
<p>τῆς</p> <p>of</p> <p>Genitive</p> <p>article</p>	<p>ἁμαρτίας</p> <p>sin</p> <p>Genitive</p> <p>genitive of source/quality</p> <p>ἁμαρτία: 'sin'; the law belonging to and energized by sin (cf. 8:2).</p>	<p>τῷ</p> <p>the (one)</p> <p>Dative</p> <p>article (substantizes ptc.)</p>	<p>ὄντι</p> <p>being/that is</p> <p>Pres Act Ptc · Dat Sg Masc · εἰμί</p> <p>attributive participle</p> <p>→ present (ongoing)</p> <p>εἰμί: 'be'; the law of sin 'that is in my members' — localizing it in the body.</p>
<p>ἐν</p> <p>in</p> <p>preposition + dative (location)</p>	<p>τοῖς</p> <p>the</p> <p>Dative</p> <p>article</p>	<p>μέλεσίν</p> <p>members</p> <p>Dative</p> <p>dat. of location</p> <p>μέλος: 'member'; the body where sin's law operates.</p>	<p>μου</p> <p>my</p> <p>Genitive</p> <p>genitive of possession</p>

24 ταλαίπωρος ἐγὼ ἄνθρωπος· τίς με ῥύσεται 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.

<p>ταλαίπωρος wretched/miserable</p> <p>Nominative <i>predicate adjective (exclamation)</i></p> <p>ταλαίπωρος: 'wretched, miserable, distressed' (cf. ταλαιπωρία, 3:16); the cry of one worn out by the struggle.</p>	<p>ἐγὼ I</p> <p>Nominative <i>subject (emphatic pronoun)</i></p> <p>ἐγὼ: 'I'; the anguished self at the section's emotional peak.</p>	<p>ἄνθρωπος man/person</p> <p>Nominative <i>apposition to ἐγὼ</i></p> <p>ἄνθρωπος: 'person'; 'wretched person that I am.'</p>	<p>τίς who</p> <p>Nominative <i>interrogative pronoun (subject)</i></p> <p>τίς: 'who?'; the cry for a deliverer — answered in v.25a and ch. 8.</p>
<p>με me</p> <p>Accusative <i>direct object</i></p>	<p>ῥύσεται will deliver/rescue</p> <p>Fut Mid Indic 3 Sg · ῥύομαι <i>main verb</i></p> <p>→ predictive future</p> <p>ῥύομαι: 'rescue, deliver, drag from danger'; the longed-for liberation (cf. 11:26; the deliverer is named next).</p>	<p>ἐκ from</p> <p><i>preposition + genitive (separation)</i></p>	<p>τοῦ the</p> <p>Genitive <i>article</i></p>
<p>σώματος body</p> <p>Genitive <i>object of ἐκ (separation)</i></p> <p>σῶμα: 'body'; the mortal body in sin's grip — 'this body of death.'</p>	<p>τοῦ of</p> <p>Genitive <i>article</i></p>	<p>θανάτου death</p> <p>Genitive <i>genitive (of quality/source)</i></p> <p>θάνατος: 'death'; the body characterized by death — doomed and death-dealing.</p>	<p>τούτου this</p> <p>Genitive <i>demonstrative (attributive)</i></p>

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

μὲν

on the one hand

particle (μὲν ... δέ)

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

νοῖ

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.

νόμω

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

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

νόμω

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. The Greek follows the standard critical text of Romans 7, uniform in its main wording across the modern editions (NA28, SBLGNT, THGNT) and itself an ancient, public-domain text; NA28's distinctively copyrighted critical apparatus is not reproduced. 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.