Romans 7:13-14

Romans 7:13-The Commandment Did Not Cause Paul’s Death But Rather The Sin Nature

Now before we begin to study Romans 7:13, as we noted in our study of Romans 7:7, we need to remember that in Romans 7:13-25, Paul is speaking from the perspective of his Christian experience. As we noted in Romans 7:7, there has been an enormous debate among exegetes and expositors of Romans 7 regarding the significance of the first person singular form of the verbs in chapter seven including the personal pronoun ego, “I” and how to understand their referent.

It is important to determine who the “I” in verses 7-25 is referring to because it affects to some extent the way we understand Paul’s presentation of the Law but even more the way we understand the Christian way of life. The identification of this “I” in chapter seven affects dramatically the interpretation of individual verses.

First of all, some interpreters consider the first person singular of the verbs in Romans 7:7-25 and the personal pronoun ego, “I” that appear in the passage as signifying that Romans 7:7-25 is “autobiographical.” (The Epistle to the Romans, page 425; William B. Eerdmans Publishing Company; Grand Rapids, Michigan/Cambridge, U.K.). Those who hold this view believe Paul is describing his unregenerate experience as a Jew under the Law, or his immediate post-conversion struggle or his continuing struggle to obey the Law as a Christian.

Then, there are those believe that the “I” in Romans 7:7-25 describes the experience of Adam and corporate solidarity with him. This view was held by many of the early church fathers such as Theodoret contending that Romans 7:7-12 can be applied only to Adam. “I was fully alive (spiritually) before the ‘law’ not to eat of the fruit of the tree came. But when that commandment was given, sin (through the serpent) sprang to life and brought upon me condemnation.” (Douglas, Moo, The Epistle to the Romans, page 425-26; William B. Eerdmans Publishing Company; Grand Rapids, Michigan/Cambridge, U.K.).

Longenecker argues that after using the idea of corporate solidarity with Adam in verses 7-13—“I in Adam”—Paul goes in verses 14-25 to describe the continuing effects of that solidarity—“Adam in me.” (Longenecker 88-95). (Douglas, Moo, The Epistle to the Romans, page 426; William B. Eerdmans Publishing Company; Grand Rapids, Michigan/Cambridge, U.K.).

Others like Chrysostom interpret the “I” in Romans 7:7-25 to be a representation of the nation of Israel and the continuing situation of the unregenerate Jews under the Law. (Douglas, Moo, The Epistle to the Romans, page 426; William B. Eerdmans Publishing Company; Grand Rapids, Michigan/Cambridge, U.K.). “We (the nation of Israel) were, relatively speaking,
spiritually ‘alive’ before the giving of the Law at Sinai. But when that Law was
given, it gave sin its opportunity to create transgression and so to deepen and
radicalize our spiritual lostness.” (Douglas, Moo, The Epistle to the Romans, page 426;  William B. Eerdmans Publishing Company; Grand Rapids, Michigan/Cambridge, U.K.)

Most interpreters believe that verses 14-25 describe the continuing situation of Jews under the Mosaic Law.

Lastly, there is the view that “I” in Romans 7:7-25 as being nobody in particular and everybody in general since as some contend verses 7-13 cannot be identified with any particular person or experience. Those who hold this last view contend that Paul is using figurative language to describe the conflict between a human being and the demand of God. This view was presented by Kümmel (Romer 7, pages 124, 132) (Douglas, Moo, The Epistle to the Romans, page 426; William B. Eerdmans Publishing Company; Grand Rapids, Michigan/Cambridge, U.K.).

It is true as Kümmel states that ego and the first person singular verb can be used as a rhetorical device, without any personal reference being intended at all and this is the case many times in the Greek New Testament. However, as Douglas Moo points out, “this use of ego is not frequent at all in Paul and almost always occurs in conditional or hypothetical statements—a far cry from the sustained narrative and descriptive use in 7:7-25. When Paul’s use of ego is considered—due allowance being made for the influence of Jewish and Greek rhetorical patterns—it is impossible to remove autobiographical elements from ego in Romans 7:7-25” (The Epistle to the Romans, page 427; William B. Eerdmans Publishing Company; Grand Rapids, Michigan/Cambridge, U.K.).

Also, the view that the first person verbs and personal pronoun ego in Romans 7:7-25 are referring to nobody in particular and everybody in general is simply incorrect because not everybody received the Mosaic Law but rather the Jews specifically.

We must remember the context, in Romans 7 as we have noted in detail in the first six verses that Paul is clearly addressing his fellow Jewish Christians in readers who were in Rome and very familiar with the Mosaic Law (See Romans 7:1). He is teaching them that they are dead to the Law. That Paul is addressing the Jewish Christians in Rome specifically in Romans chapter seven, which is indicated in Romans 7:1 by his parenthetical statement “I am now addressing those who are very familiar with the Law through instruction.” Thus, when he uses the term “Law” in chapter seven he is referring specifically, to the Mosaic Law, i.e. the Jewish law and not to an axiom of political justice both Jewish and Roman.
This would also refute the interpretation that “I” in Romans 7:7-25 describes the experience of Adam and corporate solidarity with him since the Law was given to the nation of Israel centuries after Adam as indicated through a comparison of Genesis 2-3, the book of Exodus and Romans 5:12-13.

Furthermore, Adam never received a prohibition not to covet as the nation of Israel did through the Law given to Moses at Mount Sinai.

The problem with the view that the first person verbs and the personal pronoun ego, “I” refer to the nation of Israel is that there is no precedence in the New Testament and in particular the Pauline epistles for their being used in such a way.

Moo cites Jeremiah 10:19-22, Micah 7:7-10 and Lamentations 1:9-22; 2:20-22 The Epistle to the Romans, page 431; William B. Eerdmans Publishing Company; Grand Rapids, Michigan/Cambridge, U.K.). However, this is rather weak support since there are no passages in Paul’s epistles or in the Greek New Testament for this usage of the first person verbs and personal pronoun ego.

Therefore, the problem with the view that the first person verbs and the personal pronoun ego, “I” refer to the nation of Israel is that there is no precedence in the New Testament and in particular the Pauline epistles for their being used in such a way.

Some contend that the expression elthouses tes entoles, “when the commandment came” in Romans 7:9 refers to the giving of the Law at Mount Sinai, which would indicate that Paul is identifying with his Jewish countrymen. However, this interpretation is incorrect rather it is referring to Paul’s awareness of the significance of the commandment (“do not covet”) at his conversion since Paul is speaking in the first person and there is nothing in the context indicating that he is speaking of the giving of the Law to Moses on Mount Sinai.

Also, those who contend that the first person verbs and the personal pronoun ego, “I” in Romans 7:7-25 are a representation of the nation of Israel use the expression ego ezon choris nomou, “I was once alive apart from the Law” as evidence to support their view stating that it refers to Israel before the giving of the Law. However, this is incorrect as well. Rather it refers to Paul’s conversion experience when he became aware of the significance of the tenth commandment in Exodus 20:17 prohibiting coveting. Once he became aware of its significance, he became aware that he was guilty of this violating this commandment.

Romans 3:20, “Because each and every member of sinful humanity will never be justified in His judgment by means of actions produced by obedience to the Law for through the Law there does come about an awareness of the sin nature.”

Again, Paul’s use of the first person singular and the lack of any contextual evidence that he is speaking of the giving of the Law to Moses on Mount Sinai make it clear that the apostle is referring to his own conversion when he became
aware that he had violated the tenth commandment. Therefore, we contend that the view that the first person verbs and the personal pronoun ego, “I” in chapter seven and the statements mentioned above in Romans 7:9 do not indicate that Paul is identifying with his Jewish countrymen. Therefore, we are left with only one interpretation that makes sense and that is the “autobiographical” interpretation meaning that when Paul employs the first person verbs and the personal pronoun ego, “I” in chapter seven he is referring to his own personal experience.

The question arises, “Is he referring to himself in his unregenerate state or regenerate state? This problem is resolved by the tenses of the verb and the terminology employed by Paul in verses 7-25.

First of all, in Romans 7:7-13, all the verbs that Paul employs are in the aorist tense, which refers to his conversion experience.

The aorist tenses and Paul relating his struggles with his sin nature can only be explained if Paul is describing his experience with the Law in his conversion experience. Therefore, in Romans 7:7-13, the personal pronoun ego, “I” and the first person verbs in the aorist tense are signifying Paul in his experience converting to Christianity. That Paul is referring to himself in his conversion experience is indicated by his statements in verses 8-13 that the sin nature killed him through the Law when he became aware as a Christian that he had broken the Law.

In verses 7-13, he describes himself as dying spiritually when he became aware that he had violated the Law and then a struggle ensues for the remainder of the chapter. This struggle with the sin nature, and the fact that Paul says that the sin nature killed him through the commandment would only take place in a regenerate or born-again person and never an unregenerate or unsaved Jew.

Remember, the unregenerate Jew was occupied with externals and strict adherence to rule and regulations. He wasn’t concerned about the spiritual nature of the Law. He was involved in strict adherence to the letter of the Law rather than the spirit of the Law. Philippians 3:5-7 reveals that Paul was satisfied that he was fulfilling the Law when he was unsaved, thus there was no struggle with the sin nature and the Law.

Lastly, one of the most obvious indications that Paul in Romans 7:7-13 is speaking of his own personal experience as a Christian is that in these verses he says that he was alive spiritually but then died spiritually. Only a believer is alive spiritually and could die spiritually since every human being born into this world is born physically alive yet spiritually dead due to the imputation of Adam’s sin in the Garden (Romans 5:12-21)! Therefore, Paul must be speaking from his Christian experience since only a Christian could be alive spiritually and then die spiritually due to sin. The unbeliever has never experienced life with God.
Paul uses the term *thanatos*, “death” in Romans 7:10, 13 twice and 24. He also uses the verb *apokteino*, “killed” in Romans 7:11 and the verb *apothnesko*, “died” in Romans 7:9. Both of these verbs and the noun talk about dying or being killed, which presupposes or implies that Paul was alive at one point. Thus, he must be speaking from his regenerate condition in verses 7-25 since every human being born into this world is physically alive yet spiritually dead due to the imputation of Adam’s original sin in the Garden of Eden according to Romans 5:12-21. Only believers could die or be killed in a spiritual sense since only they have eternal life. An unbeliever is born into spiritual death and thus cannot die spiritually since he is already dead spiritually!

Now, beginning in Romans 7:13, Paul switches for the remainder of the chapter to the present tense, which clearly signifies his struggle with sin as a Christian. That Paul is speaking of himself in his regenerate state is indicated by his statement in Romans 7:22 that he delights in the Law of God, which only a regenerate person has the capacity to do.

Also, only a regenerate person would seek to obey and serve the Law as Paul says of himself in verses 14-22. The unregenerate do not seek after God (Romans 3:11) and cannot submit to the Law of God (Romans 8:7). An unbeliever does not hate sin as Paul says he does in verse 15.

Furthermore, only a Christian possesses an “inner man,” which refers to the new nature and is mentioned in verse 22. Verse 18 is harmonious with salvations suggesting that there is a part of him that is good, other than the flesh and is the mind that must serve God. Verse 25 forms the fitting conclusion, a summary statement, in which he appropriates the struggle to the present time. Paul’s victorious statement of his deliverance by God through Christ also makes clear that he is speaking from the perspective of being regenerated, i.e. born-again.

The expression in verse 14 that he is sold into bondage to the sin nature has been interpreted as Paul referring to his unregenerate condition. This is incorrect because again, Paul is using the present tense, which signifies that he is speaking from the perspective of his regenerate condition. Thus, a better interpretation is that the expression “sold into bondage to sin” refers to the fact that even though the Christian is in union with Christ, he still possesses a sin nature, which resides in the genetic structure of his physical body, which is denoted by the noun *sarb*, “flesh.” This interpretation fits with the struggle Paul relates in the rest of the chapter that he has with his sin nature.

Finally, in Romans 6, Paul is speaking of the Christian’s sanctification from the perspective of the Christian’s relationship to his sin nature and this he discussion regarding sanctification continues into chapter seven. In chapter seven, he is speaking of the Christian’s sanctification but this time from the perspective of his relationship to the Mosaic Law in that like the sin nature, the Christian is dead to
the Law. Therefore, if we follow Paul’s argument, we can see that at no time has he made any indication that he is speaking of himself from the perspective of being unsaved. Rather, he is continuing his discussion of the Christian’s sanctification in chapter seven. Therefore, his comments in verses 7-13 are from the perspective of his conversion experience and verses 14-25 describe his struggles as a Christian with his sin nature in relation to the Law without the enabling power of the Spirit.

Therefore, in verses 14-25, Paul is speaking from the perspective of his regenerate state and is identifying with the Jewish Christians in Rome. In these verses, he is describing the effect of the Law on the mind of the regenerated Jew. He is describing his struggle that he has with his sin nature, which is exposed by the Law of God.

When he gets to chapter eight, then he describes the means by which the regenerate Jew can experience victory over the sin nature through the power of the Holy Spirit.

Therefore, in Romans 7:14-25, Paul is describing his regenerate experience in dealing with the Law and his sin nature “apart” from the enabling power of the Holy Spirit. If one is seeking to obey the Lord’s will without the enablement by the Spirit, it will be a frustrating struggle.

Understanding that the “I” in verses 14-25 is referring to Paul’s regenerate state and his struggles with his sin nature in relation to the Law minus the Holy Spirit is important since it will us encouragement as Christians in the twenty-first century to deal with our battles with the sin nature. It will also teach us the importance of the Holy Spirit in enabling us to experience victory over the sin nature.

Note these statistics: the emphatic pronoun “I” is used 16 times in chapter 7, the term “Law” is used 20 times, and the only reference to the Holy Spirit is in verse 6. But in chapter 8 the Holy Spirit is mentioned 20 times, and the “Law” only 4 times.

Romans 7:13, “Therefore did that which is good become a cause of death for me? May it never be! Rather it was sin, in order that it might be shown to be sin by effecting my death through that which is good, so that through the commandment sin would become utterly sinful.”

“Therefore” is the “inferential” use of the post-positive conjunction οὖν (oon) (oon), which introduces a rhetorical question that anticipates a false inference or erroneous conclusion that could be inferred from Paul’s teaching in Romans 7:7-12.

Now, in verse 12 Paul employed the conjunction hoste, which also introduced a statement that draws an inference from Paul’s teaching in Romans 7:7-11. This statement makes a positive declaration concerning the Mosaic Law and the tenth commandment, namely that the Law is not sinful but rather, it is holy and that the commandment is also holy and righteous and good. This statement is the final
definitive answer to the question raised in verse 7, namely, “Is, the Law, in the state of being identical with the sin nature?”

Now, in verse 13, Paul employs the conjunction oun in order to introduce a rhetorical question that anticipates a false inference or erroneous conclusion that could be inferred from his teaching in verses 7-12. The rhetorical question and statement in response to it deal with a negative inference from his teaching in verses 7-12 whereas in verse 12, Paul presents a positive inference from his teaching in verses 7-11.

In verse 7, Paul poses a rhetorical question that anticipates the false inference from his teaching in Romans 5:20, 6:14b and 7:5 that the Law is equivalent to the sin nature. He empathically rejects the idea that the Law is sinful but rather that it made him aware of his sin nature and then presents an example with the tenth commandment that prohibits coveting and identifies it as a sin.

Romans 7:7, “Therefore, what is the conclusion that we are forced to? Is, the Law, in the state of being identical with the sin nature? Absolutely not! On the contrary, I would have never become aware of my sin nature except by means of the Law. For example, I would never have been able to identify covetousness if the Law had not said, ‘You shall never covet.’”

Then, in Romans 7:8, Paul teaches the Christians in Rome that because the sin nature seized a base of operations through the tenth commandment, the sin nature produced in him each and every kind of covetousness. At the conclusion of the verse he begins to explain why this is the case. He states that apart from the Law, personal sin is dead in the sense that it can never be charged to the account of the sinner when the Law is not in effect.

Romans 7:8, “In fact, because the sin nature seized a base of operations by means of the tenth commandment, it produced in me each and every kind of covetousness for you see apart from the Law personal sin is, as an eternal spiritual truth dead.”

Then, in Romans 7:9, Paul teaches that when the tenth commandment became a reality in his life through the ministry of the Spirit, his sin nature suddenly became active and consequently, he died spiritually.

Romans 7:9, “However, at one time, I used to be alive apart from the Law but when the tenth commandment became a reality (in my life), the sin nature suddenly became active. Consequently, I became spiritually dead.”

In this passage, he teaches that his awareness of the significance of the tenth commandment awakened his sin nature and he died spiritually. For a Christian to die spiritually is to lose fellowship with God, which is restored through the confession of sin (1 John 1:9).

Next, we read in Romans 7:10 that Paul surprisingly discovered through his own personal experience as a Christian that the tenth commandment prohibiting
coveting, which was intended to give life instead resulted in his experiencing temporal spiritual death, i.e. loss of fellowship with God.

Romans 7:10, “In other words, this commandment, which was for the purpose of life, was surprisingly discovered through my own personal experience to result in temporal spiritual death.”

In Romans 7:11, he teaches that because his sin nature seized a base of operations through the commandment, it deceived and killed him.

Romans 7:11, “For you see because the sin nature seized a base of operations by means of the tenth commandment, it deceived me and in addition by means of it, put me to death.”

Then, lastly in Romans 7:12, Paul presents a positive inference from his teaching in verses 7-11 by stating that the Law is holy and the tenth commandment is holy, righteous and good.

Romans 7:12, “Therefore, indeed, the Law is, as an eternal spiritual truth holy. Furthermore, the tenth commandment is, as an eternal spiritual truth holy and in addition righteous as well as good.”

In this passage, Paul refutes in emphatic terms the erroneous conclusion that could be inferred from his teaching in Romans 5:20, 6:14b and 7:5 that the Law is equivalent to the sin nature by stating that the Law is holy and the tenth commandment is also holy, and righteous as well as good.

Now, in verse 13, he picks up this last description of the commandment that it is “good,” which describes the tenth commandment as having man’s best interests in mind and is not designed to hurt him. It describes the commandment as being “intrinsically valuable, intrinsically good, inherently good in quality but with the idea of good which is also profitable, useful, benefiting others, benevolent.”

The conjunction oun in verse 13 introduces a rhetorical question that anticipates a false inference or erroneous conclusion that could be inferred from Paul’s teaching in verses 7-12. The rhetorical question asks if that which is good, i.e. the commandment, cause his death, i.e. loss of fellowship with God. Paul emphatically rejects the idea that the commandment caused him to lose fellowship with God but rather he states that it was his sin nature through the function of his own volition that caused him to lose fellowship with God. Therefore, we will translate oun, “therefore.”

Romans 7:13, “Therefore did that which is good become a cause of death for me? May it never be! Rather it was sin, in order that it might be shown to be sin by effecting my death through that which is good, so that through the commandment sin would become utterly sinful.”

“That which is good” is the articular nominative neuter singular form of the adjective agathos (ἀγαθός) (ag-ath-os).

This word appears at the end of verse 12.
Romans 7:12, “Therefore, indeed, the Law is, as an eternal spiritual truth holy. Furthermore, the tenth commandment is, as an eternal spiritual truth holy and in addition righteous as well as good.”

As was the case in verse 12, here in verse 13, the adjective describes the tenth commandment as being “intrinsically valuable, intrinsically good, inherently good in quality but with the idea of good which is also profitable, useful, benefiting others, benevolent” since it originates from the perfect nature of God. It expresses the perfect character and nature of God and His attitude towards His moral rational creatures. The word describes the tenth commandment as having man’s best interests in mind and is not designed to hurt him.

It is significant that Paul chooses this word from verse 12 rather than the adjective hagios, “holy” or dikaios, “righteous.” He chooses this word here in verse 13 because the false inference that he is posing suggests that the commandment injures men or effects their death when in reality, it is for their benefit and in their best interests.

The article preceding the adjective is a function marker indicating that the word is functioning as the “nominative subject” meaning that it is performing the action of the verb ginomai, “did…become a cause.”

Also, the article is “anaphoric” meaning that the adjective agathos was used in Romans 7:12 and that its meaning in verse 12 is being used again here in verse 13. Therefore, it has a demonstrative force to it and should be translated, “that which is” as the New American Standard Updated Version does.

We will translate the articular form of the adjective agathos, “that which is good.”

Romans 7:13, “Therefore did that which is good become a cause of death for me? May it never be! Rather it was sin, in order that it might be shown to be sin by effecting my death through that which is good, so that through the commandment sin would become utterly sinful.”

“Did become a cause” is the third person singular aorist (deponent) middle indicative form of the verb ginomai (γίνομαι) (ghin-om-i).

The context indicates that the verb ginomai means, “to cause” indicating that Paul is asking, “Did the commandment ‘cause’ his loss of fellowship with God as a Christian?”

In this rhetorical question, which demands an emphatic negative response, the aorist tense of the verb is a “constative” aorist. This describes in summary fashion the moment the commandment caused Paul’s loss of fellowship with God when he attempted to live the Christian way of life through strict outward observance of the tenth commandment apart from the enabling ministry of the Spirit.

The deponent middle voice means that the verb has a middle voice form but an active meaning. The active voice denotes that the subject produces the action of the
verb. The subject in our passage is the tenth commandment. Therefore, in this rhetorical question that demands a negative response, the active voice of ginomai denotes that the tenth commandment produces the action of the verb of causing Paul’s loss of fellowship with God as a Christian.

This is an “interrogative” indicative where an “assertion is expected” from the believers in Rome who read this epistle. The assertion is that the commandment emphatically did not cause Paul to lose fellowship with God.

We will translate ginomai, “did...cause?”

Corrected translation thus far of Romans 7:13: “Therefore, did that which is good cause...?”

Romans 7:13, “Therefore did that which is good become a cause of death for me? May it never be! Rather it was sin, in order that it might be shown to be sin by effecting my death through that which is good, so that through the commandment sin would become utterly sinful.”

“Death” is the nominative masculine singular form of the noun thanatos (θάνατος) (than-at-os), which refers to Paul as a Christian dying spiritually in the sense that he lost fellowship with God, which is also called by theologians “temporal spiritual death.”

Spiritual death for the unbeliever is called “real spiritual death.” As we noted in detail, in Romans 7:7-25, Paul is speaking from his own personal experience as a Christian and not as an unbeliever. Therefore, since “real spiritual death” is used exclusively for the unbeliever and “temporal spiritual death” is used exclusively of the Christian, the latter is being referred to here by Paul in Romans 7:10.

“Temporal spiritual death” or “loss of fellowship” with God takes place when the believer commits mental, verbal or overt acts of sin as a result of obeying the desires of the sin nature.

In Romans 7:13, the noun thanatos functions as a “predicate nominative” meaning that it is making the false assertion about the tenth commandment, namely that it caused Paul to lose fellowship with God.

We will translate thanatos, “temporal spiritual death.”

Corrected translation thus far of Romans 7:13: “Therefore, did that which is good cause...temporal spiritual death?”

Romans 7:13, “Therefore did that which is good become a cause of death for me? May it never be! Rather it was sin, in order that it might be shown to be sin by effecting my death through that which is good, so that through the commandment sin would become utterly sinful.”

“For me” is the first person singular dative form of the personal pronoun ego (ἐγώ) (e), which refers to the apostle Paul.
The context indicates that the word functions as a “dative locative of place” indicating that this loss of fellowship took place “in” Paul. We will translate the word, “in me.”

Corrected translation thus far of Romans 7:13: “Therefore, did that which is good cause temporal spiritual death in me?”

Romans 7:13, “Therefore did that which is good become a cause of death for me? May it never be! Rather it was sin, in order that it might be shown to be sin by effecting my death through that which is good, so that through the commandment sin would become utterly sinful.”

“May it never be!” is composed of the third person singular aorist (deponent) middle optative form of the verb ginomai (γίνομαι), “may it be” and the negative particle me (μή) (may), “never.”

This is the sixth time that we have seen this expression in the book of Romans.

Romans 3:3-4, “So then, what if-and let us assume that it’s true for the sake of argument some did not believe, then will their unbelief render inoperative God’s faithfulness? No! Absolutely not! God must be acknowledged as true but each and every member of the human race a liar. Just as it stands written, for all of eternity, ‘that You will be acknowledged as righteous by means of Your pronouncements so that You will be victorious while You are undoubtedly being accused of injustice.’”

Romans 3:5-6, “But, if-and let us assume that it’s true for the sake of argument our unrighteousness does cause God’s righteousness to be made conspicuous. What then is the conclusion that we are forced to? Is God unrighteous, while inevitably exercising His righteous indignation? (I am speaking according to human viewpoint.) No! Absolutely not! For how will God condemn the unsaved inhabitants of the cosmic system?”

Romans 3:30-31, “If, in fact-and let us assume that it’s true for the sake of argument, there is, as an eternal spiritual truth, one and the same God, who will certainly, as an eternal spiritual truth, justify the circumcision by means of faith as a source and the uncircumcision by means of faith. Are we then attempting to render useless at the present time the Law by means of faith? Absolutely not! On the contrary, we do uphold the Law.”

Romans 6:1-2, “Therefore, what is the conclusion that we are forced to? Should we persist in living under the dominion of the sin nature in order that grace might increase? Absolutely not! We, who are indeed of such character and of a particular class of individuals, have died with reference to the sin nature, how shall we still live under its dominion?”

Romans 6:15, “What shall we conclude then? Should we commit an act of sin because we, as an eternal spiritual truth, are by no means under the
authority and dominion of the Law but rather under the authority and
dominion of grace? Absolutely not!"

Romans 7:7, “Therefore, what is the conclusion that we are forced to? Is,
the Law, in the state of being identical with the sin nature? Absolutely not! On
the contrary, I would have never become aware of my sin nature except by
means of the Law. For example, I would never have been able to identify
covetousness if the Law had not said, ‘You shall never covet.’”

In Romans 7:13, the verb *ginomai* means, “to happen, with the implication that
what happens is different from a previous state,” thus “to come to be.” Therefore,
the word conveys the idea of the tenth commandment entering into the state of
causing Paul’s loss of fellowship with God based upon the false inference from his
teaching in Romans 7:7-12. The negative particle *me* negates any idea of this
taking place as well denying any thought that is the case.

This expression *me genoito*, “may it never be” is the strongest negative Greek
expression emphatically denying any possibility or thought of the tenth
commandment being the cause of Paul’s loss of fellowship with God, which is the
result of a false inference from his teaching in Romans 7:7-12. This expression
indicates repudiation or in other words, the refusal to accept and implies a casting
off or disowning as untrue, unauthorized, or unworthy of acceptance. It conveys
the idea of outraged indignation. The commandment did not cause Paul’s loss of
fellowship with God. Rather, the commandment stimulated Paul’s sin nature,
which expressed to Paul’s soul its desire to go against the commandment and when
Paul gave into this impulse, through the function of his volition, he violated the
commandment.

The aorist tense is “ingressive” denoting the idea of the tenth commandment
“entering into a state of being” the cause of Paul losing fellowship with God.

The deponent middle voice means that the verb has a middle voice form but an
active meaning. The active meaning is “stative” expressing the concept of the tenth
commandment “existing in the state of” causing Paul to lose fellowship with God.

The mood of the verb *ginomai* is a “voluntative optative,” which expresses
Paul’s abhorrence of an inference which he fears might be falsely drawn from his
teaching in Romans 7:7-12 that the commandment caused his loss of fellowship
with God. It indicates his repulsion at the thought that someone might infer this
erroneous conclusion from his teaching in these verses.

The optative appeals to the volition of his audience expressing the idea that they
should never conclude such a thing. It says “God forbid that you should think
this!”

The expression *me genoito* literally means, “may it never come to pass” but in
order to convey accurately the idiom of the Greek into the English language, the
best expression would be “Absolutely not!”
Corrected translation thus far of Romans 7:13: “Therefore, did that which is good cause temporal spiritual death in me? Absolutely not!”

Romans 7:13, “Therefore did that which is good become a cause of death for me? May it never be! Rather it was sin, in order that it might be shown to be sin by effecting my death through that which is good, so that through the commandment sin would become utterly sinful.”

“Rather” is the strong adversative use of the conjunction alla (ἀλλὰ) (al-lah), which introduces a statement that presents a counter assertion to the false assertion that the Law caused Paul to lose fellowship with God as a Christian. We will translate the word, “on the contrary.”

Corrected translation thus far of Romans 7:13: “Therefore, did that which is good cause temporal spiritual death in me? Absolutely not! On the contrary…”

Romans 7:13, “Therefore did that which is good become a cause of death for me? May it never be! Rather it was sin, in order that it might be shown to be sin by effecting my death through that which is good, so that through the commandment sin would become utterly sinful.”

“It was” does not translate a Greek word but is added by the translators since they interpret the verb eimi (ἐίμι) (i-mee) as being deliberately omitted by Paul because he is employing the figure of ellipsis.

Though the translators are correct in interpreting that the adversative clause is elliptical, it is better that we insert the expression emoi egeneto thanatos, “did…cause temporal spiritual death in me” from the previous rhetorical question. Therefore, the verse should be rendered, “On the contrary, the sin nature caused temporal spiritual death in me.”

We can of course leave it out altogether and it would still make sense to reader.

Romans 7:13, “Therefore did that which is good become a cause of death for me? May it never be! Rather it was sin, in order that it might be shown to be sin by effecting my death through that which is good, so that through the commandment sin would become utterly sinful.”

“Sin” is the articular nominative feminine singular form of the noun hamartia (ἁμάρτια) (ham-ar-tee-ah), which refers to the sin nature. This is indicated in that the word is being personified as being the cause or the agent, which effected temporal spiritual death in Paul by exploiting the commandment to its advantage.

The articular construction of hamartia also indicates that the word functions as a nominative subject meaning that it produces the action of the verb ginomai, “caused,” which is omitted due to the figure of ellipsis though it is implied. We will translate hamartia, “the sin nature.”
Corrected translation thus far of Romans 7:13: “Therefore, did that which is good cause temporal spiritual death in me? Absolutely not! On the contrary, the sin nature…”

Also, implied but omitted is the third person singular aorist (deponent) middle indicative form of the verb ginomai (γίνομαι) (ghin-om-i), which means, “to cause” indicating the sin nature caused Paul to lose fellowship with God.

The aorist tense is “constative” describing in summary fashion the moment the sin nature caused Paul’s loss of fellowship with God when he attempted to live the Christian way of life through strict outward observance of the tenth commandment apart from the enabling ministry of the Spirit.

The deponent middle voice means that the verb has a middle voice form but an active meaning. The active voice denotes that the subject produces the action of the verb. The subject in our passage is the sin nature. Therefore, the active voice of ginomai denotes that the sin nature produces the action of the verb of causing Paul’s loss of fellowship with God as a Christian.

The indicative mood is “declarative” presenting this assertion as an unqualified statement.

We will translate ginomai, “caused”

Corrected translation thus far of Romans 7:13: “Therefore, did that which is good cause temporal spiritual death in me? Absolutely not! On the contrary, the sin nature caused…”

Also, implied but omitted is the nominative masculine singular form of the noun thanatos (θάνατος) (than-at-os), which refers to Paul as a Christian dying spiritually in the sense that he lost fellowship with God, which is also called by theologians “temporal spiritual death.”

If in the passage, it would function as a “predicate nominative” meaning that it is making the assertion that the sin nature caused Paul to lose fellowship with God.

We will translate thanatos, “temporal spiritual death.”

Corrected translation thus far of Romans 7:13: “Therefore, did that which is good cause death in me? Absolutely not! On the contrary, the sin nature caused temporal spiritual death…”

Lastly, also omitted but implied is the first person singular dative form of the personal pronoun ego (ἐγώ) (e), which refers to the apostle Paul.

The context indicates that the word functions as a “dative locative of place” indicating that this loss of fellowship took place “in” Paul.

We will translate the word, “in me.”

Corrected translation thus far of Romans 7:13: “Therefore, did that which is good cause temporal spiritual death in me? Absolutely not! On the contrary, the sin nature caused temporal spiritual death in me…”
Romans 7:13, “Therefore did that which is good become a cause of death for me? May it never be! Rather it was sin, in order that it might be shown to be sin by effecting my death through that which is good, so that through the commandment sin would become utterly sinful.”

Next, we come to the first of two purpose clauses, both of which are introduced by the conjunction hina, “in order that.”

The first purpose clause reveals God’s ultimate objective for permitting the sin nature to exploit the commandment for its own destructive and lethal purposes. The second explains the first purpose clause. Therefore, “in order that” is the conjunction hina (ἵνα) (hin-ah), which is employed with the subjunctive mood of the verb phaino, “it might be shown to be” in order to form a purpose clause.

A purpose clause emphasizes the “intention” of the action of the main verb, which is phaino, “it might be shown to be.” This purpose clause emphasizes that God’s “intention” or “ultimate objective” in permitting the sin nature to exploit or use the tenth commandment to its own destructive use was to expose the sin nature for what it really is, namely sin!

This purpose clause restates the purpose of the Law described in Romans 7:7. In this passage, Paul teaches that the commandment helped him to identify sin in his life and gives an example of the tenth commandment.

Romans 7:7, “Therefore, what is the conclusion that we are forced to? Is, the Law, in the state of being identical with the sin nature? Absolutely not! On the contrary, I would have never become aware of my sin nature except by means of the Law. For example, I would never have been able to identify covetousness if the Law had not said, ‘You shall never covet.’”

Therefore, Paul employs the conjunction hina to introduce a purpose clause that expresses God’s ultimate objective in permitting the sin nature to exploit the tenth commandment, which resulted in Paul losing fellowship with God.

We will translate hina, “in order that.”

Corrected translation thus far of Romans 7:13: “Therefore, did that which is good cause temporal spiritual death in me? Absolutely not! On the contrary, the sin nature caused temporal spiritual death in me in order that…”

Romans 7:13, “Therefore did that which is good become a cause of death for me? May it never be! Rather it was sin, in order that it might be shown to be sin by effecting my death through that which is good, so that through the commandment sin would become utterly sinful.”

“Sin” is the nominative feminine singular form of the noun hamartia (ἁμάρτια) (ham-ar-tee-ah), which refers to the sin nature.

The word functions as a “nominative subject” meaning that it is receiving the action of the verb phaino. Thus it means that the sin nature is receiving the action of being exposed by the agency of the tenth commandment.
Usually as we have seen in our studies of this word in the book of Romans, when it functions as the subject it has an articual construction. However, here in this first purpose clause, the noun *hamartia* is anarthrous since Paul wants to emphasize the evil character and nature of the sin nature that is exposed by the tenth commandment. We will translate the word, “the sin nature.”

Corrected translation thus far of Romans 7:13: “Therefore, did that which is good cause death in me? Absolutely not! On the contrary, the sin nature caused temporal spiritual death in me in order that the sin nature…”

Romans 7:13, “Therefore did that which is good become a cause of death for me? May it never be! Rather it was sin, in order that it might be shown to be sin by effecting my death through that which is good, so that through the commandment sin would become utterly sinful.”

“It might be shown to be” is the third person singular aorist passive subjunctive form of the verb *phaino* (φαίνω) (fah-ee-no).

The verb *phaino* appears in the active voice in classical literature and is found in the transitive and intransitive sense: (1) Transitive: “to manifest, to show” (Homer Iliad 2, 324; Odyssey 3, 173). (2) Intransitive: “to shine, to gleam” (Homer Odyssey 7, 102; 19, 25; Plato Timaeus 39b). Homer uses the middle/passive deponent *phainomai*, “to shine, gleam, to light up, arise and shine” (Iliad 8, 556).

The deponent *phainomai* is used of heavenly bodies and of persons meaning “to become visible to show oneself” (Aeschylus Choep. 143; cf. Homer Iliad 15, 275). The word means “to appear as something, to make a show” in the writings of Xenophon (Cyrop. I, 4, 19). Herodotus uses the genitive “to appear” in a dream (VII, 16). It appears in the writings of Homer of strange phenomena (Hymn. Bacch. 2).

*Phainomai* appears in philosophical writings of sense perception (Aristotle Physics. III, 5, p. 204b, 35; Cael. IV, 5, p. 312b, 30). The participle denotes what is visible on earth as distinct from what is invisible (Plato Resp. X, 596e, cf. Philo Rer. Div. Her. 270).

In the Platonic dialogues *phainetai* is used for a weak form of affirmation (Plato Prot. 332; Resp. I, 333c, while in the *Koine* it approximates to *dokeo*, as in the use with the dative of person, (Papyri Cairo Zeno, I, 59044, 7, 16, 3rd century B.C.; P. Oxy., IV, 811 1st century A.D.).

Liddell and Scott divide the classical meanings of the word under 2 categories (page 1912-1913): (1) active (2) passive. They list the following active meanings for the word: (1) bring to light, cause to appear in physical sense (2) to make a sign appear to one (3) uncover (4) reflect an image in water (5) exhibit (6) make known, reveal, disclose (7) with wailings will show forth (the truth of what I say) (8) show her a child, i.e., grant her to bear one show (i.e. give) one a wife (9) of sound, make it clear to the ear, make it ring clear (10) show forth, display in action (11) set
forth, expound (12) inform against one, denounce (13) give information (14) call up a levy (15) has been ordained (16) give light, shine of the sun, moon (17) proclaim, order a sacrifice (18) shining hope.

They list the following passive meanings for the word: (1) come to light, appear (2) shone like fire, shine brightly (3) of persons appearing (4) come into being, become (5) of events, come about (6) of sayings, to be set forth (7) appear to be so to be manifest (8) in philosophy used of what appears to the senses, observed (9) of what is mentally manifest (10) appear to the imagination (11) appearing in sense experience (12) sense data (13) celestial phenomena (14) mentally apparent (15) to express one’s opinion (16) specious, fallacious (17) what is to be seen, show.

The verb appears 68 times in the Septuagint. It is used to translate the following Hebrew terms: (1) `or (תחתיות) (verb), be light, be bright; hiphil: give light, light up (Gn. 1:15; Ps. 97:4 [96:4]). (2) bachan (בחנה) (verb), Test; niphal: be tested (Gn. 42:15). (3) galah (גלה) (verb), give away, uncover; niphal: reveal oneself (Gn. 35:7-Sixtine Edition only). (4) hayah (יהיה) (verb), be (Prv. 26:5). (5) zahar (צاهر) (verb), hiphil: shine (Dn. 12:3). (6) zarach (זרח) (verb), rise (Is. 60:2). (7) ma’or (אור) (noun), shining lights (Ez. 32:8). (8) nephal (נפל) (verb), fall; provide (Ezr. 7:20-Aramaic) (9) qarah (קרח) (verb), happen, come; niphal: come to meet (Nm. 23:5f.). (10) ra’ah (ראח) (verb), see; niphal: be seen, be observed (Isa. 47:3; Dn. 1:13).

In the Septuagint, phaino occurs almost exclusively in the middle voice, but without any clear Hebrew equivalent. It usually translates `or (hiphil), “to let shine,” and ra’ah (niphil), “to be seen, appear.”

Phaino occurs 31 times in the Greek New Testament and is only used intransitively. The verb appears 13 times in Matthew, twice in Mark (Mk. 14:64; 16:9), Luke (Lk. 9:8; 24:11), and John (Jn. 1:5; 5:35). It is used by the apostle John 4 times in Revelation (Rev. 1:16; 8:12; 18:23; 21:23). James employs the word once (Jam. 4:14) and Peter twice (1 Pt. 4:18; 2 Pt. 1:19). The apostle Paul utilizes the word only 4 times in his writings (Rm. 7:13; 2 Cor. 13:7; Phil. 2:15; Hb. 11:3).

Phaino occurs 14 times in the Greek New Testament in the passive voice and 7 times in the active voice. The remaining 10 occurrences of the verb in the New Testament are in the middle voice.


Bauer, Gingrich and Danker list the following categorical meanings for the word (A Greek-English Lexicon of the New Testament and Other Early Christian Literature pages 851-852): (1) shine, give light, be bright, sun (Rev. 1:16), sun and moon (Rev. 21:23), a lamp (2 Pt. 1:19), lamp as a symbol (Jn. 5:35), light (Rev. 18:23), light as a symbol (Jn. 1:5; 1 Jn. 2:8); Day and night shine, in so far as the sun, moon and stars give their light (Rev. 8:12). (2) of light and its sources
shine, flash, of stars as symbol (Phil. 2:15), of a star appear (Mt. 2:7). (3) appear, be or become visible, be revealed (Mt. 13:26; 24:30; Jam. 4:14; 1 Pt. 4:18; Mt. 9:33; Hb. 11:3). (4) make one’s appearance, show oneself, Elijah (Lk. 9:8), of the risen Lord (Mk. 16:9), of an angel with dative (Mt. 1:20; 2:13, 19), to denote the role one plays before men (Mt. 6:5). (5) appear as something, to be something, made more definite by a predicate nominative (Mt. 23:27; 2 Cor. 13:7). (6) to have the outward appearance of being something that one actually is but may not always seem to be with predicate nominative (Rm. 7:13). (7) appear to the eyes of the spirit, be revealed. (8) have the appearance, seem with dative and infinitive.

The New Thayer’s Greek-English Lexicon lists the following NT meanings for the word (pages 647-648): (1) Active intransitively: to shine, shed light. (2) Passive: to shine, be bright or resplendent, to become evident, to be brought forth into light, come into view, appear, to meet the eyes, strike the sight, become clear or manifest, with a predicate nominative; to appear to the mind, seem to one’s judgment or opinion.

Louw and Nida list the following NT meanings for the verb (Greek-English Lexicon of the New Testament Based on Semantic Domains volume 2): (1) to shine or to produce light, as in the case of heavenly bodies, lightning, candles, torches, etc (page 173). (2) to become visible to someone (page 279). (3) to cause something to be fully known by revealing clearly and in some detail (pages 338-339). (4) to make known only the superficial and not the real character of something (page 342). (5) (an idiom, literally ‘where will it appear’) a question as to what may have happened to someone or something (page 162).

The verb phaino in the active voice means to shine. It refers to the literal shining of: (1) sun (Rev. 1:16) (2) moon (Rev. 21:23) (3) of a candle or lamp (Rev. 18:23).

In some cases it is employed figuratively: (1) of the Incarnate Word of God (Jn. 1:5) (2) of the witness of John the Baptist (Jn. 5:35) (3) of the power of Bible doctrine (2 Pt. 1:19) (4) of the gospel of Jesus Christ and its effect in the cosmic system (1 Jn. 2:8).

The verb is used literally of the appearance of persons and things: (1) angels in dreams (Mt. 1:20; 2:13, 19). (2) stars (Mt. 2:7). (3) Elijah (Lk. 9:8). (4) sin (Rm. 7:13). (5) vapor (Jam. 4:14). (6) tares (Mt. 13:26). (7) miracle (Mt. 9:23). (8) resurrected Jesus (Mk. 16:9). These things are thought of as either being displayed (passive voice) or of displaying themselves (middle voice).

The word is used of the hypocrisy of the Pharisees by our Lord where it means to seem or to appear externally as something that you are not (Mt. 6:5, 16; 23:27-28). There are instances where phaino refers to the evaluation of people regarding a person or situation (Mk. 14:64; Lk. 24:11). Lastly, the verb occurs in Hebrews
11:3 for the existence of the material world which were created out of nothing (ex nihilo) by the omnipotence of the pre-incarnate Word.

In Romans 7:13, the verb phaino is used of the sin nature and means, “to expose.” The verb should be translated with the English verb “expose” since the latter has the negative connotation of bringing to light or full view that which is evil or harmful. Therefore, God’s ultimate objective in permitting the sin nature to exploit the tenth commandment, which resulted in Paul experiencing temporal spiritual death, i.e. loss of fellowship with God was to “expose” the sin nature for what it really is, sin!

The verb phaino denotes the idea that God gave the Law to Israel to demonstrate to her citizens that they have this principle of evil in all of them. The Law was designed to “expose” man’s sinful nature. The Law was simply the instrument used by sin to accomplish its purpose.

Romans 7:11, “For you see because the sin nature seized a base of operations by means of the tenth commandment, it deceived me and in addition by means of it, put me to death.”

However, in doing so, the sin nature exposed its own true character as being sinful.

The third person form of the verb means, “it” and refers of course to the sin nature.

The aorist tense of the verb phaino is a “culminative” or “consummative” aorist tense, which is used to emphasize the cessation of an act or state. This type of aorist views an event in its entirety but regarding it from the viewpoint of its existing results. Therefore, the “culminative” aorist views the exposure of the sin nature in its entirety. But, it regards this from the standpoint of its existing results, which is that the sin nature was exposed as sinful.

The passive voice of the verb means that the subject receives the action of the verb from either an expressed or unexpressed agency. Therefore, the passive voice means that the sin nature as the subject receives the action of being exposed by the expressed agency of the tenth commandment, which is identified by the prepositional phrase dia tou agathou, “through that which is good.” Thus, God employed the tenth commandment to expose the sin nature in the sense of revealing to men that they possess a sin nature, which inherently evil.

The subjunctive mood of the verb is employed with the conjunction hina in order to form a purpose clause. There is no doubt as to the fulfillment of this divine purpose since this purpose has been fulfilled in Paul in that his failure to keep the commandment in his own power exposed him to the fact that he possessed a sinful nature. Therefore, we should not insert the word “might” into the translation. We will translate the verb phaino, “would be exposed.”
Corrected translation thus far of Romans 7:13: “Therefore, did that which is good cause temporal spiritual death in me? Absolutely not! On the contrary, the sin nature caused temporal spiritual death in me in order that the sin nature would be exposed…”

Romans 7:13, “Therefore did that which is good become a cause of death for me? May it never be! Rather it was sin, in order that it might be shown to be sin by effecting my death through that which is good, so that through the commandment sin would become utterly sinful.”

“By effecting” is the nominative feminine singular present (deponent) middle participle form of the verb *katergazomai* (κατεργάζομαι) (kat-er-ga-dzo-my), “by effecting.” This is the sixth time that we have seen this verb in the Roman epistle.

Romans 1:24-27, “Therefore, God gave them over in the lust of their hearts to impurity, namely, they degraded their bodies between themselves who indeed by virtue of their evil character exchanged the truth originating from God by means of the lie. Furthermore, they worshipped and served the creature rather than the Creator, who is worthy of praise and glorification throughout eternity. Amen.” Because of this God gave them over to disgraceful perversities, namely, their females, who indeed by virtue of their evil character, not only exchanged the natural sexual function for that which is contrary to the laws of nature but also, in the same way, even the males after they had abandoned the sexual function possessed by the female, they became inflamed with sexual desire by means of lust towards one another, their males with males with the result that they committed the indecent act. Consequently, they as an eternal spiritual truth receive the inevitable, negative consequence in themselves produced by their perversion, which was appropriate in the nature of the case.”

Romans 2:9, “There will be tribulation and distress upon each and every soul of man, who continue to accomplish that which is evil, namely, both to the Jew first and also to the Greek.”

Romans 4:15, “For, the Law, as an eternal spiritual truth, produces righteous indignation but where there is, at any time, the total absence of the Law, neither, is there, as an eternal spiritual truth, violation.”

Romans 5:3, “In fact, not only this but we also make it a habit to rejoice on account of our adversities because we know for certain that adversity, as an eternal spiritual truth, produces perseverance.”

Romans 7:8, “In fact, because the sin nature seized a base of operations by means of the tenth commandment, it produced in me each and every kind of covetousness for you see apart from the Law personal sin is, as an eternal spiritual truth dead.”
We have noted this word in detail in these verses. Therefore, we will only note its usage here in Romans 7:13. In Romans 7:13, the verb *katergazomai* means, “to produce” and is used in relation to the noun *thanatos*, “temporal spiritual death” and the first person singular dative form of the personal pronoun *emoi*, “in me,” which refers of course to Paul. Therefore, the verb means that the sin nature caused temporal spiritual death in Paul in order that the sin nature would be exposed “by producing” spiritual death in him.

The word functions as a “nominative in simple apposition” meaning that it stands in apposition to the nominative noun *hamartia*, “the sin nature” and further “describes” or “identifies” how the sin nature was exposed.

The verb also functions as a “participle of means” indicating the means by which the action of the finite verb *phaino*, “would be exposed” is accomplished. This indicates that the sin nature in Paul was exposed “by” producing in him temporal spiritual death.

The present tense of the verb is an “iterative” present used to describe an event that “repeatedly” happens. This indicates that the sin nature in Paul was exposed by “repeatedly” producing in him temporal spiritual death as a Christian when he attempted to live by the tenth commandment without the enabling power of the Spirit.

This is not a “stative” or “customary” present indicating an “ongoing” state since Paul would not have “always” attempted to live by the tenth commandment every minute of the day. Rather the present tense emphasizes that which “repeatedly” took place in Paul when he attempted to live by the tenth commandment without the enabling power of the Holy Spirit.

The middle voice is “deponent” meaning that it has an active voice meaning even though it has a middle voice form. The active voice means that the subject performs the action of the verb. The subject in our present context is the sin nature. Therefore, the deponent middle voice form of the verb *katergazomai* denotes that the sin nature performs the action of repeatedly producing temporal spiritual death in the apostle Paul every time he attempted to live by the tenth commandment without the enabling power of the Spirit.

We will translate *katergazomai*, “by repeatedly producing.”

Corrected translation thus far of Romans 7:13: “Therefore, did that which is good cause temporal spiritual death in me? Absolutely not! On the contrary, the sin nature caused temporal spiritual death in me in order that the sin nature would be exposed by repeatedly producing…”

Romans 7:13, “Therefore did that which is good become a cause of death for me? May it never be! Rather it was sin, in order that it might be shown to be sin by effecting my death through that which is good, so that through the commandment sin would become utterly sinful.”
“My death” is composed of the first person singular dative form of the personal pronoun ego (ἐγώ) (e), “my” and the accusative masculine singular form of the noun thanatos (θανάτος) (than-at-os), “death.”

The noun thanatos refers to temporal spiritual death, or in other words, loss of fellowship with God since in context Paul is speaking from his own personal experience as a Christian.

It functions as an “accusative direct object” meaning that it is receiving the action of the verb katergazomai, “by producing.”

We will translate thanatos, “temporal spiritual death.”

The personal pronoun ego should not be translated as a “possessive pronoun” since if Paul wanted to convey this sense he would have put the word in the genitive form, which is the usual form when the author wants to denote possession. Rather, the word is once again functioning as it did in the rhetorical question as a “dative locative of place” indicating temporal spiritual death, i.e. loss of fellowship with God took place “in” Paul. We will translate ego, “in me.”

Corrected translation thus far of Romans 7:13: “Therefore, did that which is good cause temporal spiritual death in me? Absolutely not! On the contrary, the sin nature caused temporal spiritual death in me in order that the sin nature would be exposed by repeatedly producing temporal spiritual death in me…”

Romans 7:13, “Therefore did that which is good become a cause of death for me? May it never be! Rather it was sin, in order that it might be shown to be sin by effecting my death through that which is good, so that through the commandment sin would become utterly sinful.”

“Through that which is good” is composed of the preposition dia (διὰ) (dee-ah), “through” and the articular genitive neuter singular form of the adjective agathos (ἀγαθός) (ag-ath-os), “that which is good.”

As was the case in the rhetorical question that appears at the beginning of the verb, here in verse 13, the adjective describes the tenth commandment as being “intrinsically valuable, intrinsically good, inherently good in quality but with the idea of good which is also profitable, useful, benefiting others, benevolent” since it originates from the perfect nature of God. It expresses the perfect character and nature of God and His attitude towards His moral rational creatures. The word describes the tenth commandment as having man’s best interests in mind and is not designed to hurt him.

The articular construction of the word is “anaphoric” meaning that the adjective agathos was used in the previous rhetorical question and that its meaning in this rhetorical question is retained here in the first hina purpose. Therefore, once again, as was the case with the articular construction of the word in the rhetorical question, here in the hina purpose clause, the articular construction of the word has
a demonstrative force to it and should be translated, “that which is” as the New American Standard Updated Version does. We will translate the articular form of the adjective agathos, “that which is good.”

The word functions as the object of the preposition dia, “through.” In context, agathos functions as a “genitive of means” and the preposition as a marker of “means.” A “genitive of means” is where a genitive substantive indicates the means or instrumentality by which the verbal action implicit in the head noun or adjective or explicit in the verb is accomplished and answers the question, “How?”

The agathos indicates the means or the instrumentality by which the verbal action that is explicit in the verb katergazomai, “by producing” is accomplished. Therefore, this indicates that the sin nature produced temporal spiritual death in Paul “through” or “by means of” the tenth commandment.

Paul uses agathos in the genitive case with the preposition dia rather than in the dative case with the preposition en. He does this because he wanted to emphasize that the tenth commandment was not only the means by which the sin nature produced loss of fellowship with God in Paul but it also “caused” this as well. Therefore, we will translate the prepositional phrase dia tou agathou, “by means of that which is good.”

Corrected translation thus far of Romans 7:13: “Therefore, did that which is good cause temporal spiritual death in me? Absolutely not! On the contrary, the sin nature caused temporal spiritual death in me in order that the sin nature would be exposed by repeatedly producing temporal spiritual death in me by means of that which is good…”

Romans 7:13, “Therefore did that which is good become a cause of death for me? May it never be! Rather it was sin, in order that it might be shown to be sin by effecting my death through that which is good, so that through the commandment sin would become utterly sinful.”

Next, we have the second hina purpose clause, which explains or elaborates on the first. As we have seen, God’s first purpose in permitting the sin nature to cause Paul to lose fellowship through the tenth commandment was to expose to Paul that he did in fact possess a sin nature, an evil propensity to disobey the revealed will of God. The second purpose introduced by hina was to cause the sin nature to become utterly sinful or in other words to demonstrate to Paul how extraordinarily evil in character his sin nature is.

“So that” is the conjunction hina (iνα) (hin-ah), which is employed with the subjunctive mood of the verb ginomai, “would become” in order to form a second purpose clause that elaborates or explains further the previous hina purpose clause. We will translate hina, “in order that.”

Corrected translation thus far of Romans 7:13: “Therefore, did that which is good cause temporal spiritual death in me? Absolutely not! On the contrary,
the sin nature caused temporal spiritual death in me in order that the sin nature would be exposed by repeatedly producing temporal spiritual death in me by means of that which is good in order that…”

Romans 7:13, “Therefore did that which is good become a cause of death for me? May it never be! Rather it was sin, in order that it might be shown to be sin by effecting my death through that which is good, so that through the commandment sin would become utterly sinful.”

“Through the commandment” is composed of the preposition dia (διὰ) (dee-ah), “through” and the articular genitive feminine singular form of the noun entole (ἐντολή) (en-tol-ay), “the commandment.”

The noun entole, “the commandment” refers once again specifically to the tenth commandment that appears in Exodus 20:17 that prohibits coveting. The fact that the noun entole is referring to the tenth commandment is indicated by its articular construction, which is “anaphoric” meaning that the word was used in verse 12 and that its meaning in this verse is retained here in verse 13.

Romans 7:12, “Therefore, indeed, the Law is, as an eternal spiritual truth holy. Furthermore, the tenth commandment is, as an eternal spiritual truth holy and in addition righteous as well as good.”

The tenth commandment appears is one of the 613 mandates that appear in the Mosaic Law.

The word functions as the object of the preposition dia, “through.” The context indicates that the genitive form of entole functions as a “genitive of means” and the preposition dia functions as a marker of “means.” Therefore, the noun entole indicates the means or the instrumentality by which the verbal action that is explicit in the verb ginomai, “would become” is accomplished. This indicates that the sin nature would become utterly sinful “through” or “by means of” the tenth commandment.

The apostle Paul uses entole in the genitive case with the preposition dia rather than in the dative case with the preposition en. He does this because he wanted to emphasize that the tenth commandment was not only the means by which the sin nature would be exposed as utterly sinful but it would be the “cause” as well.

Therefore, we will translate the prepositional phrase dia tes entoles, “by means of the tenth commandment.”

Corrected translation thus far of Romans 7:13: “Therefore, did that which is good cause temporal spiritual death in me? Absolutely not! On the contrary, the sin nature caused temporal spiritual death in me in order that the sin nature would be exposed by repeatedly producing temporal spiritual death in me by means of that which is good in order that by means of the tenth commandment…”
Romans 7:13, “Therefore did that which is good become a cause of death for me? May it never be! Rather it was sin, in order that it might be shown to be sin by effecting my death through that which is good, so that through the commandment sin would become utterly sinful.”

“Sin” is once again the articular nominative feminine singular form of the noun hamartia (ἡμαρτία) (ham-ar-tee-ah), which refers once again to the sin nature. The articular construction of the word distinguishes it as the “nominative subject” and the nominative form of the adjective hamartolos, “sinful” as the “predicate nominative.”

As the “nominative subject” hamartia is performing the action of the verb ginomai, “would become.” This indicates that the sin nature performed the action of becoming utterly sinful through the tenth commandment. We will translate hamartia, “the sin nature.”

Corrected translation thus far of Romans 7:13: “Therefore, did that which is good cause temporal spiritual death in me? Absolutely not! On the contrary, the sin nature caused temporal spiritual death in me in order that the sin nature would be exposed by repeatedly producing temporal spiritual death in me by means of that which is good in order that by means of the tenth commandment, the sin nature…”

Romans 7:13, “Therefore did that which is good become a cause of death for me? May it never be! Rather it was sin, in order that it might be shown to be sin by effecting my death through that which is good, so that through the commandment sin would become utterly sinful.”

“Would become” is the third person singular aorist middle subjunctive form of the verb ginomai (γίνομαι) (ghin-om-i), which means, “to be shown or demonstrated as possessing a certain characteristic.” This characteristic is identified by the prepositional phrase kath’ huperbolēn hamartolos, “utterly sinful.” Therefore, this verb is saying that the sin nature was “demonstrated” as possessing the characteristic of being utterly sinful by means of the tenth commandment.

The aorist tense of the verb is a “culminative” or “consummative” aorist tense, which is used to emphasize the cessation of an act or state. This type of aorist views an event in its entirety but regarding it from the viewpoint of its existing results. Therefore, the “culminative” aorist views the act of demonstrating the sin nature as being utterly sinful by means of the tenth commandment in its entirety. But, it regards this from the standpoint of its existing results, which is that the sin nature through the commandment demonstrated itself as being utterly sinful or in other words, extraordinarily evil in character.

This is a “direct” middle voice meaning that the subject acts “on” himself or herself. This is not a “deponent” middle because the meaning of the verb in this
second hina purpose clause indicates that the sin nature is acting on itself. This “direct” middle emphasizes that the sin nature demonstrates “itself” as utterly sinful by means of the tenth commandment. It is in effect “personifying” the sin nature.

The subjunctive mood of the verb is employed with the conjunction hina in order to form a purpose clause. There is no doubt as to the fulfillment of this divine purpose since this purpose has been fulfilled in Paul in that his sin nature demonstrated itself to him as being utterly sinful when he attempted to live by the tenth commandment without the enabling power of the Spirit and simply by attempting to keep the letter of the Law. Therefore, we should not insert the word “might” into the translation. We will translate ginomai, “would demonstrate itself.”

Corrected translation thus far of Romans 7:13: “Therefore, did that which is good cause temporal spiritual death in me? Absolutely not! On the contrary, the sin nature caused temporal spiritual death in me in order that the sin nature would be exposed by repeatedly producing temporal spiritual death in me by means of that which is good in order that by means of the tenth commandment, the sin nature would demonstrate itself…”

Romans 7:13, “Therefore did that which is good become a cause of death for me? May it never be! Rather it was sin, in order that it might be shown to be sin by effecting my death through that which is good, so that through the commandment sin would become utterly sinful.”

“Utterly” is composed of the preposition kata (κατά) (kat-ah) and the accusative feminine singular form of the noun huperbole (ὑπέρβολή) (hoop-er-bol-ay).

The noun huperbole is an abstract noun related to huperballo, “exceed, excel.” It thus suggests a surpassing quality or character in a positive sense such as “excellence, superiority, extraordinariness, preeminence” or in a negative sense, “excess.”

The classical writers employ it in the literal sense of “overshooting” mountain passes and of “crossing over” mountains or rivers. Huperbole possesses all the figurative meanings given in the preceding paragraph. The term also refers to deliberate excessive speech such as hyperbole. From one meaning of the verb huperballo, “delay,” the noun referred to a “delay, putting off, postponement.”

The noun huperbole appears in 4 Maccabees 3:18 and means, “extreme bodily agonies.” The papyri use it in prepositional phrases meaning, “exceedingly, excessively” and in a negative statement of “not exaggerating” and “no further delays” (Moulton and Milligan, pages 652-53).

The noun huperbole appears only eight times in the Greek New Testament (Romans 7:13; 1 Corinthians 12:31; 2 Corinthians 1:8; 4:7, 17 twice; 12:7;
Galatians 1:13) where it refers to a degree which exceeds extraordinarily a point on an implied or overt scale of extent. It means, “extraordinary, extreme, supreme, far more, much greater, to a far greater degree.”

A Greek-English Lexicon of the New Testament and Other Early Christian Literature lists the following usages of the meanings, “excess, extraordinary quality or character” (page 840).

In Romans 7:13, the noun *huperbole* describes the sin nature as being “extraordinarily” sinful “in character” as demonstrated by its exploiting that which is good, i.e. the tenth commandment to cause temporal spiritual death in Paul. This word emphasizes that the sin nature is “extraordinarily evil in character” since it is perpetually in opposition to the revealed will of God and uses that which is good, the commandment to effect in Paul “temporal spiritual death” or in other words, “loss of fellowship with God.”

The preposition *kata* is employed with the accusative form of the noun *huperbole* in order to indicate the character of the sin nature. Together, they can be translated adverbially as “extraordinarily… in character.”

Corrected translation thus far of Romans 7:13: “Therefore, did that which is good cause temporal spiritual death in me? Absolutely not! On the contrary, the sin nature caused temporal spiritual death in me in order that the sin nature would be exposed by repeatedly producing temporal spiritual death in me by means of that which is good in order that by means of the tenth commandment, the sin nature would demonstrate itself extraordinarily… in character…”

Romans 7:13, “Therefore did that which is good become a cause of death for me? May it never be! Rather it was sin, in order that it might be shown to be sin by effecting my death through that which is good, so that through the commandment sin would become utterly sinful.”

“Sinful” is the nominative feminine singular form of the adjective *hamartolos* (ἡμαρτωλός) (ham-ar-tol-os), which is used in relation to the *hamartia*, “the sin nature” and means, “sinful.” The word describes the sin nature as having missed the mark of the absolute perfection of God’s character, which is His holiness.

The adjective *hamartolos*, “sinners” functions as a “predicate nominative” and the articular nominative form of the *hamartia*, “the sin nature” functions as the “nominative subject” since the subject will be indicated by the article and the nominative by an anarthrous construction. The adjective *hamartolos*, “sinners” functions as the predicate nominative adjective indicating it is making an assertion about the subject. Therefore, it is making an assertion about the sin nature, namely that it is sinful and coupled with the prepositional phrase *kath’ huperbolēn* indicates that the sin nature is “extraordinarily sinful in character.”

We will translate *hamartolos*, “sinful.”
Completed corrected translation of Romans 7:13: “Therefore, did that which is good cause temporal spiritual death in me? Absolutely not! On the contrary, the sin nature caused temporal spiritual death in me in order that the sin nature would be exposed by repeatedly producing temporal spiritual death in me by means of that which is good in order that by means of the tenth commandment, the sin nature would demonstrate itself extraordinarily sinful in character.”

Commenting on this verse, Warren Wiersbe writes, “Instead of being a dynamo that gives us power to overcome, the Law is a magnet that draws out of us all kinds of sin and corruption....Paul’s argument here is tremendous: (1) the Law is not sinful—it is holy, just, and good; (2) but the Law reveals sin, arouses sin, and then uses sin to slay us; if something as good as the Law accomplishes these results, then something is radically wrong somewhere; (3) conclusion: see how sinful sin is when it can use something good like the Law to produce such tragic results. Sin is indeed “exceedingly sinful.” The problem is not with the Law; the problem is with my sinful nature. This prepares the way for the third topic in this chapter. (Wiersbe, W: Bible Exposition Commentary. 1989. Victor or Logos)

In Romans 7:5-13, Paul lists four particular functions of the Mosaic Law in relation to the sin nature. In verse 5, Paul teaches that the Law stimulated or aroused the sinful desires of his sin nature.

Romans 7:5, “For you see, when we were once in a perpetual state of being in bondage to our flesh, the sinful desires, which were aroused by means of the Law were perpetually allowed to be operative in the members of our body resulting in the production of fruit related to spiritual death.”

Then, in verse 7, he lists two functions. First of all he teaches that the Law makes the Christian aware of his sin nature. The second is that the Law helps him to identify specific types of sin like covetousness.

Romans 7:7, “Therefore, what is the conclusion that we are forced to? Is, the Law, in the state of being identical with the sin nature? Absolutely not! On the contrary, I would have never become aware of my sin nature except by means of the Law. For example, I would never have been able to identify covetousness if the Law had not said, ‘You shall never covet.’”

Then, here in Romans 7:13, he lists a function of the Law that is a reiteration of the purpose he listed in verse 5, namely, that the Law “exposed” Paul to the fact that he had a sin nature.

The fourth function that appears in verse 13 is that the Law exposes the sin nature as being extraordinarily sinful in character.

Romans 7:13, “Therefore, did that which is good cause death in me? Absolutely not! On the contrary, the sin nature caused temporal spiritual death in me in order that the sin nature would be exposed by repeatedly

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producing temporal spiritual death in me by means of that which is good in
order that by means of the tenth commandment, the sin nature would
demonstrate itself extraordinarily sinful in character.”

Therefore, the Law was designed to expose the sin nature in our life and to
identify specific types of sin. It helps us to understand this evil force in our bodies
that we have inherited from Adam through imputation (Romans 5:12-21).

The Law allows the sin nature to demonstrate itself in its true character, namely,
totally and completely evil. It demonstrates to the Christian the tremendous power
that the sin nature can cause us to do things that we do not want to do.

The Law reveals that the indwelling Adamic sin nature is stronger than our
wills or desire to do God’s will. It reveals our need for the enabling power of the
Spirit to do God’s will.
Romans 7:14-The Law Is Spiritual But Paul Still Possesses A Sin Nature

Beginning in Romans 7:14 and all the way to the end of the chapter, the apostle Paul relates his conflict as a Christian with his indwelling Adamic sin nature. In Romans 7:14, the apostle acknowledges that the Law is spiritual, yet he still possesses a sin nature.

Romans 7:7-14, “What shall we say then? Is the Law sin? May it never be! On the contrary, I would not have come to know sin except through the Law; for I would not have known about coveting if the Law had not said, ‘YOU SHALL NOT COVET.’ But sin, taking opportunity through the commandment, produced in me coveting of every kind; for apart from the Law sin is dead. I was once alive apart from the Law; but when the commandment came, sin became alive and I died and this commandment, which was to result in life, proved to result in death for me for sin, taking an opportunity through the commandment, deceived me and through it killed me. So then, the Law is holy, and the commandment is holy and righteous and good. Therefore did that which is good become a cause of death for me? May it never be! Rather it was sin, in order that it might be shown to be sin by effecting my death through that which is good, so that through the commandment sin would become utterly sinful. For we know that the Law is spiritual, but I am of flesh, sold into bondage to sin.”

“For” is the “explanatory” use of the post-positive conjunction gar (γάρ), which introduces a statement that “explains” Paul’s previous statement in verse 13.

Romans 7:13, “Therefore, did that which is good cause temporal spiritual death in me? Absolutely not! On the contrary, the sin nature caused temporal spiritual death in me in order that the sin nature would be exposed by repeatedly producing temporal spiritual death in me by means of that which is good in order that by means of the tenth commandment, the sin nature would demonstrate itself extraordinarily sinful in character.”

In Romans 7:13a, Paul poses a rhetorical question that anticipates an erroneous conclusion that could be inferred from his teaching in verses 7-12 that the commandment caused him to lose fellowship with God. This false assertion, he emphatically refutes and declares that it was the sin nature, which caused him to lose fellowship with God.

Then in Romans 7:13b, he teaches that the Mosaic Law was given to expose man’s sinful nature and the sin nature’s extraordinarily sinful character.

Now, in Romans 7:14, Paul picks up the thought in Romans 7:13a by employing the “explanatory” use of the conjunction gar in order to introduce a statement that “explains why” the sin nature through the tenth commandment was able to effect his loss of fellowship with God.
We will translate *gar*, “for you see.”

Romans 7:14, “For we know that the Law is spiritual, but I am of flesh, sold into bondage to sin.”

“We know” is the first person plural perfect active indicative form of the verb *oida* (οἶδα) which means, “to acknowledge this fact.”

This is the eighth time that we have seen the verb *oida* in the book of Romans. In Romans 1:11, the word is used of Paul’s desire “to visit” the Christian church in Rome.

Romans 1:11, “For I have been and continue up to the present moment to earnestly desire to visit all of you that I might impart a spiritual blessing to all of you with the result that all of you might be stabilized and strengthened.”

In Romans 2:2, the verb *oida* denotes the possession of knowledge rather than the acquiring of knowledge, which the verb *ginosko* denotes, thus it means, “to know for certain, to know without a doubt.”

Romans 2:2, “Now, we know for certain that God’s judgment is, as an eternal spiritual truth according to truth, against those who as a lifestyle practice such things.”

In Romans 3:19, the verb *oida* denotes that Paul’s readership had full possession of the facts concerning the guilty verdict of mankind since he presented evidence in Romans 1:18-3:18 that condemned both Jew and Gentile as guilty before a holy God. This knowledge is “intuitive” meaning that through guilt produced by the function of the conscience, both Jew and Gentile are well aware of the fact that they are guilty before a holy God.

Romans 3:19, “Now, we know for certain that whatever the Law says, it speaks for the benefit of those under the jurisdiction of the Law in order that each and every mouth may be silenced and in addition all the unsaved inhabitants of the cosmic system may be demonstrated as guilty in the judgment of God.”

In Romans 5:3, the verb *oida* denotes that Paul and his fellow like-minded Christians “know for certain through experience” or “without a doubt through experience” that adversity produces perseverance.

Romans 5:3, “In fact, not only this but we also make it a habit to rejoice on account of our adversities because we know for certain that adversity, as an eternal spiritual truth, produces perseverance.”

In Romans 6:9, the verb *oida* denotes that Paul and his fellow like-minded Christians were in full possession of the facts or “knew for certain” that Christ’s resurrection broke their indwelling old Adamic sin nature’s tyrannical rulership and power over their lives.

Romans 6:8-9, “Now, as previously stated, if and let us assume that it is true for the sake of argument that we have died with Him. Of course, we have
already established that this is true. Then, we do have this absolute confidence that we, as a certainty, will in the future also live with Him. Because we know for certain, namely that because Christ was raised from the dead ones, He can never again, as an eternal spiritual truth, die. Death can never again, as an eternal spiritual truth, have dominion over Him.”

In Romans 6:16, the verb oida means “to be aware of a fact.” The word’s meaning is emphatically negated by the emphatic negative adverb ou and together they mean, “Are you totally unaware concerning this fact?”

Romans 6:16, “Are you totally unaware concerning this fact, namely that the one whom you desire to place yourselves at the disposal of as slaves for obedience, you will be slaves for the benefit of this one whom you desire to obey, either the sin nature resulting in temporal spiritual death or obedience to the Father’s will resulting in righteousness?”

In Romans 7:7, the verb oida is used in relation to the sin of coveting and means, “to identify.” The word’s meaning is emphatically negated by the emphatic negative adverb ou. Therefore, together they denote that without instruction in the Law, Paul would “never” be able to “identify” the sin of coveting in the sense recognizing or establishing that coveting is a sin.

Romans 7:7, “Therefore, what is the conclusion that we are forced to? Is, the Law, in the state of being identical with the sin nature? Absolutely not! On the contrary, I would have never become aware of my sin nature except by means of the Law. For example, I would never have been able to identify covetousness if the Law had not said, ‘You shall never covet.’”

In Romans 7:14, the verb oida means, “to acknowledge this fact” since in context Paul is conveying an idea that he and his readers would admit to be real or true, would recognize the existence, truth or fact of, namely that the Law is spiritual or would confess or express recognition of this fact.

The verb denotes that Paul and his fellow Christian readers in Rome would “admit,” “concede” or “recognize” the spiritual principle that the Mosaic Law is spiritual in nature. It indicates that they would all agree that the Law is spiritual. The verb denotes that his statement to follow regarding the Law in verse 14 cannot be denied by himself and his readers and is self-evident.

The first person plural form of the verb is an “inclusive we” referring to Paul and his audience, who like himself, are sinners who have been declared justified by God through faith in Jesus Christ and would share his viewpoint based upon his teaching in verses 7-13. He uses it here to identify with his readers and it also serves to draw them into his argument to follow in verses 14-25.

It is interesting that Paul uses the first person plural form of oida when writing with regards to the principle that the Law is spiritual. However, he employs the first person form of the personal pronoun ego, “I” and the first person singular
forms of the verb *eimi*, “am” and *piprasko*, “sold” when writing in relation to the fact that he still possesses a sin nature. He does this since he knows that his audience would agree with his assessment of the Law, however, he does not assume that his audience would agree that they too still possess a sin nature like he does even though they are Christians.

In the adversative clause, he does not assume that his readers would have this assessment of themselves as he does of himself. Therefore, he speaks from the first person singular. He is not saying that they would acknowledge the fact that Paul possesses a sin nature but that they would agree with him that the Law is spiritual. He and his readers as Christians would share the same experience and viewpoint with regards to the Law. However, in the adversative clause he does not assume that his readers share the same viewpoint of themselves in relation to their experience with their sin natures as he does with his since those of his readers who were new believers or immature believer would not have this viewpoint of themselves.

New converts would be rejoicing that they have been forgiven and justified but have not come to the realization that they still possess a nature that is totally antagonistic to the revealed will of God. A mature believer or a believer growing to maturity would know full well that he has a nature that is antagonistic to God. An immature believer would not acknowledge as fact that he still possesses a nature that is totally against God.

The perfect tense of the verb *oida* in Romans 7:14 is a “perfect with a present force” demonstrating little distinction between the act and its results since the verb is a “stative” verb emphasizing a state.

Dan Wallace commenting on this type of perfect, writes, “For example the result of knowing is knowing. This usage of the perfect occurs especially with verbs where the act slides over into the results. They are resultative perects to the point that the act itself has virtually died; the results have become the act” (Dan Wallace, Greek Grammar Beyond the Basics, page 581).

Therefore, the perfect tense of the verb *oida* in Romans 7:14 emphasizes the state of Paul and his Christian readers in Rome acknowledging the fact that the Mosaic Law is spiritual.

The active voice of the verb is “stative” meaning that the subject exists in the state indicating by the verb. Therefore, this emphasizes that Paul and his Christians “existed in the state of” acknowledging the fact that the Mosaic Law is spiritual.

The indicative mood is “declarative” presenting this assertion as an unqualified statement of fact.

We will translate *oida*, “we acknowledge this fact.”

Romans 7:14, “For we know that the Law is spiritual, but I am of flesh, sold into bondage to sin.”
“That” is the conjunction hoti (ὁτι) (hot-ee), which is used with the indicative mood of the verb eimi, “is” in order to form an appositional clause that it is presenting the content of what Paul and his fellow Christians in Rome would agree or acknowledge as true. We will translate hoti, “namely, that.”

Corrected translation thus far of Romans 7:14: “For you see, we acknowledge this fact, namely that…”

Romans 7:14, “For we know that the Law is spiritual, but I am of flesh, sold into bondage to sin.”

“The Law” is the articular nominative masculine singular form of the noun nomos (νόμος) (nom-os), which refers as we noted in our studies thus far of chapter seven to the Mosaic Law.

The articular construction of the word distinguishes it as the “nominative subject” and the nominative form of the adjective pneumatikos, “spiritual” as the “predicate nominative.”

In Greek grammar the article is used as a function marker in order to distinguish the predicate nominative from the nominative subject. The article is used to indicate the subject and the anarthrous nominative substantive is the predicate nominative. That the noun nomos, “the Law” is functioning as the “nominative subject” indicates that it is performing the action of the verb eimi, “is, as an eternal spiritual truth,” which is joining it with the predicate nominative adjective pneumatikos, “spiritual.” We will translate the noun nomos, “the Law.”

Corrected translation thus far of Romans 7:14: “For you see, we acknowledge this fact, namely that the Law…”

Romans 7:14, “For we know that the Law is spiritual, but I am of flesh, sold into bondage to sin.”

“Is” is the third person singular present active indicative form of the verb eimi (εἰμί) (i-mee), which means, “to possess a certain inherent characteristic.”

The word denotes that the Law possesses a certain inherent characteristic that is identified by the adjective pneumatikos, “spiritual.”

The word functions as a copula uniting the subject ho nomos, “the Law” with the predicate nominative pneumatikos, “spiritual.”

The present tense is a “gnomic” present used of a spiritual axiom or eternal spiritual truth indicating that the Mosaic Law is “as an eternal spiritual truth” inherently spiritual.

The active voice is a “stative” active indicating that subject exists in the state indicated by the verb eimi, which denotes “possessing a certain characteristic.” Therefore, the “stative” active voice indicates that the Mosaic Law “exists in the state of being” inherently spiritual.

The indicative mood is “declarative” presenting this Pauline assertion as an unqualified statement of Bible doctrine.
We will translate eimi, “is, as an eternal spiritual truth.”
Corrected translation thus far of Romans 7:14: “For you see, we acknowledge this fact, namely that the Law is, as an eternal spiritual truth…”
Romans 7:14, “For we know that the Law is spiritual, but I am of flesh, sold into bondage to sin.”

“Spiritual” is the nominative masculine singular form of the adjective pneumatikos (πνευματικός) (pnyoo-mat-ik-os).
This is only the second time that we have seen this word in our study of the book of Romans.
Romans 1:11, “For I have been and continue up to the present moment to earnestly desire to visit all of you that I might impart a spiritual blessing to all of you with the result that all of you might be stabilized and strengthened.”
The adjective pneumatikos is known from around the fourth or fifth centuries B.C. in classical Greek. The word was used primarily in the sense of “pertaining to the wind or breath” according to Bauer (A Greek-English Lexicon of the New Testament and Other Early Christian Literature pages 678-679). However, Christian literature uses the word primarily to mean, “spiritual.”
The word does not appear in either the apocryphal or canonical writings of the Septuagint. It appears twenty-six times in the Greek New Testament. The adjective does not appear in the Gospels but appears predominately in the writings of Paul and is used twice in 1 Peter 2:5. It appears fifteen times in 1 Corinthians alone and only three times in Romans (1:11; 7:14; 15:27), once in Galatians (6:1), three times in Ephesians (1:3; 5:19; 6:12); and twice in Colossians (1:9; 3:16).
Bauer, Gingrich and Danker list the following New Testament meanings for the word: (1) referring to the inner life of a human being (2) in the great majority of cases it refers to the divine pneuma caused by the or filled with the divine Spirit, pertaining or corresponding to the divine Spirit (a) of Jesus; in His preexistence; as a rule it is used of impersonal things (b) substantive, spiritual things or matters, spiritual gifts (3) pertaining to evil spirits (A Greek-English Lexicon of the New Testament and Other Early Christian Literature pages 678-679).
The Analytical Greek Lexicon Revised, “spiritual, pertaining to the soul, as distinguished from what concerns the body; spiritual, pertaining to the nature of spirits; evil spirits; spiritual, pertaining or relating to the influences of the Holy Spirit, of things; spiritual gifts; superior in process to the natural course of things, miraculous; of persons, gifted with a spiritual frame of mind, spirituality affected; endowed with spiritual gifts, inspired” (331).
The New Thayer’s Greek-English Lexicon list the following meanings: (1) relating to the human spirit, or rational soul, as the part of man which is akin to God and serves as His instrument or organ (2) belonging to a spirit, or a being higher than man but inferior to God (3) belonging to the divine Spirit (a) in
reference to things; emanating from the Divine Spirit or exhibiting its effects or so its character (b) in reference to persons; one who is filled with and governed by the Spirit of God (page 523).

Greek-English Lexicon of the New Testament Based on Semantic Domains lists the following meanings of the adjective pneumatikos: (1) pertaining to being derived from or being about the Spirit – ‘spiritual, from the Spirit’ (in reference to such matters as gifts, benefits, teachings, blessings and religious songs) (volume 2, page 143). (2) pertaining to the spiritual nature or being of a person – ‘spiritual, of the spirit, on a spiritual basis, in a spiritual manner’ (volume 2, page 323). (3) pertaining to a pattern of life controlled or directed by God’s Spirit – ‘spiritual, of spiritual conduct, guided by Spirit’ (volume 2, page 509). (4) pertaining to not being physical – ‘not physical, not material, spiritual’ (volume 2, page 694). (5) pertaining to being supernatural and having its ultimate source in God – ‘spiritual, supernatural’ (volume 2, page 695).

Vine commenting on the adjective pneumatikos, writes, “Always connotes the ideas of invisibility and of power. It does not occur in the Sept. nor in the Gospels; it is in fact an after-Pentecost word. In the NT it is used as follows: (a) the angelic hosts, lower than God but higher in the scale of being than man in his natural state, are ‘spiritual hosts,’ Eph 6:12; (b) things that have their origin with God, and which, therefore, are in harmony with His character, as His law is, are ‘spiritual,’ Rom 7:14; (c) ‘spiritual’ is prefixed to the material type in order to indicate that what the type sets forth, not the type itself, is intended, 1 Cor 10:3,4; (d) the purposes of God revealed in the gospel by the Holy Spirit, 1 Cor 2:13 a, and the words in which that revelation is expressed, are ‘spiritual,’ 13 b, matching, or combining, spiritual things with spiritual words [or, alternatively, ‘interpreting spiritual things to spiritual men,’ see (e) below]; ‘spiritual songs’ are songs of which the burden is the things revealed by the Spirit, Eph 5:19; Col 3:16; ‘spiritual wisdom and understanding’ is wisdom in, and understanding of, those things, Col 1:9; (e) men in Christ who walk so as to please God are ‘spiritual,’ Gal 6:1; 1 Cor 2:13 b [but see (d) above], 15; 3:1; 14:37; (f) the whole company of those who believe in Christ is a ‘spiritual house,’ 1 Peter 2:5 a; (g) the blessings that accrue to regenerate men at this present time are called ‘spiritualities,’ Rom 15:27; 1 Cor 9:11; ‘spiritual blessings,’ Eph 1:3; ‘spiritual gifts,’ Rom 1:11; (h) the activities Godward of regenerate men are ‘spiritual sacrifices,’ 1 Peter 2:5 b; their appointed activities in the churches are also called ‘spiritual gifts,’ lit., ‘spiritualities,’ 1 Cor 12:1; 14:1; (i) the resurrection body of the dead in Christ is ‘spiritual,’ i. e., such as is suited to the heavenly environment, 1 Cor 15:44; (j) all that is produced and maintained among men by the operations of the Spirit of God is ‘spiritual,’ 1 Cor 15:46.... ‘The spiritual man is one who walks by the Spirit both in the sense of Gal 5:16 and in that of 5:25, and who himself manifests the fruit of the Spirit in his
own ways....According to the Scriptures, the ‘spiritual’ state of soul is normal for the believer, but to this state all believers do not attain, nor when it is attained is it always maintained. Thus the apostle, in 1 Cor 3:1-3, suggests a contrast between this spiritual state and that of the babe in Christ, i. e., of the man who because of immaturity and inexperience has not yet reached spirituality, and that of the man who by permitting jealousy, and the strife to which jealousy always leads, has lost it. The spiritual state is reached by diligence in the Word of God and in prayer; it is maintained by obedience and self-judgment. Such as are led by the Spirit are spiritual, but, of course, spirituality is not a fixed or absolute condition, it admits of growth; indeed growth in ‘the grace and knowledge of our Lord and Savior Jesus Christ,’ 2 Peter 3:18, is evidence of true spirituality. (Vine’s Expository Dictionary of Biblical Words, Copyright (c) 1985, Thomas Nelson Publishers)

In Romans 7:14, the adjective pneumatikos means, “spiritual” and is used to make an assertion about the subject ho nomos, “the Law.” The word describes the Law as being spiritual in nature and character in the sense that it originates from God meaning that like all Scripture, it was inspired by God.

The doctrine of inspiration contends that, God the Holy Spirit so supernaturally directed the human authors of Scripture that without destroying their individuality, their literary style, their personal interests, or their vocabulary, God’s complete and connected thought towards man was recorded with perfect accuracy in the original languages of Scripture. Therefore, the Bible in its original languages is the exact record, the mind and will of God and contains the very words of God, and therefore, bears the “authority” of divine authorship.

2 Timothy 3:16-17, “All Scripture is God-breathed (theopneustos) and is profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every good work.”

2 Peter 1:20-21, “But know this first of all, that no prophecy of Scripture is a matter of one’s own interpretation, for no prophecy was ever made an act of human will, but men moved (phero) by the Holy Spirit spoke from God.”

In Romans 1:2, Paul describes the Scriptures as “holy” is the adjective hagios (ἅγιος), which describes a “person or thing that has been set apart as sacred or consecrated to God or by God.”

Romans 1:1-2, “Paul, a slave owned by Christ who is Jesus, called as an apostle, set apart for the gospel originating from God, which He promised beforehand through His prophets in the Holy Scriptures.”

In Romans 1:2, the adjective hagios describes the writings of the Old Testament prophets as being set apart by God in order to reveal His will, purpose, and plan for mankind and to reveal who and what man is and who and what God is and what He has done for us through His Son Jesus Christ. Therefore, in Romans 1:2, the
adjective emphasizes that the writings of the Old Testament prophets were divine in quality and character and in origin.

In Romans 7:14, the adjective *pneumatikos* is making the assertion that the Mosaic Law is spiritual in the sense that it was inspired by the Holy Spirit. Therefore, because of its divine origin, the Law perfectly reflects not only the will of God for men but also God’s holiness, i.e. His perfect character and nature. This description of the Law refutes the Judaizers’ legalistic teaching who taught strict adherence to the letter of the Law, especially to the letter rather than the spirit of the Law. It rejects the idea that the Law is to be considered a system of external rules and regulations or a body of external rules of conduct.

Adam Clarke makes the following excellent comment regarding this statement, “*For, we know that the law is spiritual,*” writes, “This is a general proposition, and probably, in the apostle's autograph, concluded the above sentence. The law is not to be considered as a system of external rites and ceremonies; nor even as a rule of moral action: It is a spiritual system; it reaches to the most hidden purposes, thoughts, dispositions, and desires of the heart and soul; and it reproves and condemns everything, without hope of reprieve or pardon, that is contrary to eternal truth and rectitude.” (Adam Clarke’s Commentary, Electronic Database; 1996 by Biblesoft)

In Romans 7:14, the adjective *pneumatikos* functions as a “predicate nominative” meaning that it is making the assertion that the Law is spiritual.

We will translate *pneumatikos*, “spiritual.”

Corrected translation thus far of Romans 7:14: “*For you see, we acknowledge this fact, namely that the Law is, as an eternal spiritual truth spiritual,*…”

Romans 7:14, “For we know that the Law is spiritual, but I am of flesh, sold into bondage to sin.”

“But” is the “adversative” use of the conjunction *de* (Δέ) (deh), which introduces a statement that presents a contrast with Paul’s previous statement that the Law is spiritual. We will translate the word, “however.”

Corrected translation thus far of Romans 7:14: “*For you see, we acknowledge this fact, namely that the Law is, as an eternal spiritual truth spiritual. However,*…”

Romans 7:14, “For we know that the Law is spiritual, but I am of flesh, sold into bondage to sin.”

“I am” is composed of the nominative first person singular form of the personal pronoun *ego* (ἐγώ) (eg-o), “I” and the first person singular present active indicative form of the verb *eimi* (ἐμι) (i-mee), “am.”

The personal pronoun *ego*, “I” refers of course to Paul as a Christian. It is used for emphasis in this contrast meaning that the word emphasizes Paul as a Christian exist in a perpetual state of being unspiritual because he still possesses a sin nature
in contrast with the Law, which is spiritual. The word functions as a “nominative subject” meaning that it is producing the action of the verb *eimi*, “am.” Therefore, we will translate *ego*, “I myself.”

In context, the verb *eimi* means, “to exist in a particular state or condition.” Therefore, it indicates that Paul as a Christian “exists in the state of being” of the flesh or unspiritual because he still possesses a nature that is totally antithetical to the spiritual or divine nature of the Law. The verb *eimi* denotes that Paul as a Christian exists in the state of being of the flesh meaning that he is unspiritual because he possesses a sin nature even though he has been declared justified through faith in Jesus Christ as his Savior.

The word functions as a copula uniting the subject *ego*, “I myself” with the predicate nominative *sarkinos*, “flesh.”

The present tense of the verb is “customary” or “stative” present signifying an “ongoing state” or “unbroken process.” This indicates that Paul is saying that he exists “continually” or “perpetually” in a state of being of the flesh or in other words, unspiritual because he still possesses a sin nature.

The present tense is also a “gnomic” present indicating that this is also an “eternal spiritual truth” that Paul possesses continually a sin nature.

As we have noted already in detail in our studies of Romans 7:7-13, the personal pronoun *ego* along with the present tense of the verb *eimi* emphasizes that Paul is speaking from the perspective of being a Christian.

The present tense can only be explained if it is used of Paul’s regenerate state rather than unregenerate state.

The active voice is a “stative” active indicating that subject exists in the state indicated by the verb *eimi*, which denotes “existing in a particular state.” Therefore, the “stative” active voice indicates that Paul “exists in the state of” being unspiritual because he still possesses an indwelling sin nature even though he has been declared justified by God through his faith in Jesus Christ as his Savior.

The indicative mood is “declarative” presenting this Pauline assertion as an unqualified statement of Bible doctrine.

We will translate *eimi*, “as an eternal spiritual truth, am perpetually exist in a state of being.”

Corrected translation thus far of Romans 7:14: “For you see, we acknowledge this fact, namely that the Law is, as an eternal spiritual truth spiritual. However, I myself, as an eternal spiritual truth, perpetually exist in a state of being...”

Romans 7:14, “For we know that the Law is spiritual, but I am of flesh, sold into bondage to sin.”
“Of flesh” is the nominative masculine singular form of the adjective *sarkinos* (σάρκινος) (sar-kee-nos).

The word means, “unspiritual” since it is used in contrast with the adjective *pneumatikos*, “spiritual,” which is used by Paul to describe the Law. The adjective *sarkinos* is related to the noun *sarx*, “flesh,” which appears in the book of Romans with reference to the location of the sin nature.

The noun *sarx* denotes that which the human body is composed of or the substance of it whereas *soma*, “body” denotes the human body and all its parts.

In Romans 6:19, the noun *sarx* means, “flesh” and denotes that the human body with emphasis upon its substance or what it is composed of. It denotes that the genetic structure of the human body is the location of the old Adamic sin nature.

**Romans 6:19, “I am speaking according to your human frame of reference because of the weakness, which is your flesh. Therefore, just as all of you placed your members as slaves at the disposal of and with respect to that which is impurity and in addition with respect to that which is lawlessness resulting in further lawlessness, in the same way, now, I solemnly charge all of you to place your members as slaves at the disposal of and with respect to righteousness resulting in sanctification and do it now!”**

In Romans chapter six, Paul has used various expressions for the sin nature with each emphasizing the sin nature from a different perspective. For example, in Romans 6:6, he employed three different terms to designate the sin nature with each having a different emphasis.

**Romans 6:6, “This we are very familiar with through instruction, namely, that our old man was crucified with Him in order that the sinful body would be deprived of its power with the result that we are no longer in a perpetual state of being slaves to the sin nature.”**

The first expression *ho palaios anthropos*, “the old man” referred to the sin nature but from the perspective of its point of origin, namely, the transgression of Adam.

The second is *to soma tes hamartias*, “the sinful body,” which speaks of the sin nature from the perspective of its location, namely, in the genetic structure of the human body.

The third is *te hamartia*, “the sin nature,” which is personified and speaks of the sin nature from the perspective of its rulership over the sinner.

This second use is synonymous with the noun *sarx* in Romans 6:19. This third use in Romans 6:6 appears also in Romans 6:7, 10, 11, 12, 13, 14, 16, 17 and 18.

**Romans 6:7, “For you see the one who has died is freed from the power of the sin nature.”**
Romans 6:10, “For you see, the physical death that He died, He died for the destruction of the sin nature once and for all but the life that He now lives, He lives forever for the benefit of God the Father.”

Romans 6:11, “In the same way, also, on the one hand, all of you without exception make it your habit to regard yourselves as dead ones with respect to the sin nature while on the other hand those who are, as an eternal spiritual truth, alive with respect to God the Father, in union with Christ, who is Jesus.”

Romans 6:12, “Therefore, do not make it a habit to let the sin nature reign as king in your mortal body with the result that you habitually obey its lusts.”

Romans 6:13, “Nor, all of you place the members of your body at the disposal and benefit of the sin nature as instruments, which produce unrighteousness but rather I solemnly charge all of you to place yourselves at the disposal and benefit of God the Father as those who are, as an eternal spiritual truth, alive from the dead ones and in addition your members as instruments, which produce righteousness for the benefit of God the Father and do it now!”

Romans 6:14, “For the sin nature, will, as a certainty, never again, have dominion over all of you for all of you, as an eternal spiritual truth, are by no means under the authority and dominion of the Law but rather under the authority and dominion of grace.”

Romans 6:16, “Are you totally unaware concerning this fact, namely that the one whom you desire to place yourselves at the disposal of as slaves for obedience, you will be slaves for the benefit of this one whom you desire to obey, either the sin nature resulting in temporal spiritual death or obedience to the Father’s will resulting in righteousness?”

Romans 6:17, “But now, thank God! Because all of you were once in a perpetual state of being slaves to the sin nature but then all of you obeyed from the heart that particular doctrinal standard with respect to which all of you were taught.”

Romans 6:18, “And also, because having been set free from the tyranny of the sin nature, all of you became slaves of righteousness.”

Therefore, in Romans 7:14 adjective sarkinos emphasizes that Paul is describing himself as being “unspiritual” and the reason is that in his physical body, he recognized that he still possessed a sin nature in contrast with the spiritual character and nature and divine origin of the Law. It emphasizes that even as a Christian, he is still greatly influenced by the sin nature that indwells his body, thus making him, sarkinos, “unspiritual.” This interpretation is substantiated by Paul’s statement in verse 18.
Romans 7:18, “For I know that nothing good dwells in me, that is, in my flesh; for the willing is present in me, but the doing of the good is not.”

As we have noted many times in our studies of the book of Romans, Adam acquired a sin nature when he disobeyed the Lord’s command to not eat from the tree of the knowledge of good and evil.

Romans 5:12a, “Therefore, based on this (principle), just as, through one man, the sin nature entered into the human race.”

This sin nature was passed down to his posterity, i.e. the human race.

Romans 5:19a, “For you see, just as through the one man’s disobedience, the entire human race has been rendered sinners.”

The sin nature entered the human race through the transgression of Adam in the Garden of Eden.

Romans 5:12a, “Therefore, based on this (principle), just as, through one man, the sin nature entered into the human race.”

The sin nature resides in the genetic structure of the human body according to Romans 6:6.

Romans 6:6, “This we are very familiar with through instruction, namely, that our old man was crucified with Him in order that the sinful body would be deprived of its power with the result that we are no longer in a perpetual state of being slaves to the sin nature.”

This is the result of the curse that the Lord put on the body of Adam and his posterity according to Genesis 3:18-19.

Genesis 3:18-19, “Both thorns and thistles it shall grow for you; And you will eat the plants of the field. By the sweat of your face you will eat bread, till you return to the ground, because from it you were taken; For you are dust, and to dust you shall return.”

Physical death is the result of possessing a sin nature since it resides in the human body. Spiritual death entered the human race through the sin nature.

Romans 5:12a, “Therefore, based on this (principle), just as, through one man, the sin nature entered into the human race so that spiritual death entered through this sin nature.”

Spiritual death is the result of possessing a sin nature and is perpetuated by the sinner through committing personal acts of sin. It means that the sinner has no capacity whatsoever to experience or establish a relationship with a holy God since he has absolutely no merit with a holy God.

Spiritual death spread to the entire human race because of the imputation of Adam’s sin according to Romans 5:12b and 15a.

Romans 5:12b, “Thus, in this manner, spiritual death spread to each and every member of the human race without exception because each and every member of the human race sinned (the moment Adam sinned).”
Romans 5:15a, “However, on the other hand, absolutely not like this transgression is, as an eternal spiritual truth, also, in the same way, the gracious act. For if and let us assume that it is true for the sake of argument that by means of this transgression committed by the one, the entire human race died.”

God imputed Adam’s transgression to every member of his posterity, i.e. the human race.

Romans 5:12b, “Thus, in this manner, spiritual death spread to each and every member of the human race without exception because each and every member of the human race sinned (the moment Adam sinned).”

Romans 5:18a, “Therefore, as previously stated, just as through the one who committed the transgression resulted in condemnation affecting each and every member of the human race without exception.”

Romans 5:19a, “For you see, just as through the one man’s disobedience, the entire human race has been rendered sinners.”

Therefore, every member of the human is born into this world, physically alive yet spiritually dead and in need of justification. Thus, the status of spiritual death was passed down to Adam’s posterity since spiritual death entered the human race through the sin nature.

So, spiritual death is the status of possessing a sin nature due to the imputation of Adam’s original sin in the Garden of Eden. Physical death is passed down to the entire human race through the sin nature.

Adam died spiritually first (Genesis 3:6-8) and then physically (Genesis 5:5). This pattern holds true for his posterity, the human race.

Now, personal sin is the result of obeying the desires of the sin nature. It is a manifestation that one has a sin nature. The penalty for committing personal sin is spiritual death.

Real spiritual death is the result of possessing a sin nature and committing personal sin perpetuates this status. Physical death is the result of possessing a sin nature that resides in the genetic structure of the human body.

Spiritual death is the product of the sin nature and personal sin perpetuates this status of spiritual death.

The human race is under the status of real spiritual death because of the sin nature, which was passed down from Adam. Therefore, spiritual death is the consequence of not only possessing a sin nature but also obeying its desires and committing personal sin.

Spiritual reigned over the entire human race because of Adam’s transgression.

Romans 5:17a, “For if, and let us assume that it is true for the sake of argument that by means of the transgression committed by the one, spiritual death reigned as king through this one. Of course, we know this is true.”
The entire human race was condemned because of Adam’s transgression.

Romans 5:18a, “Therefore, as previously stated, just as through the one who committed the transgression resulted in condemnation affecting each and every member of the human race without exception.”

Eternal condemnation, the second death (Revelation 20:11-15) is the ultimate consequence of possessing a sin nature, committing personal sin, being spiritually dead. Therefore, the problems of the sin nature, spiritual, death, physical death, personal sins and eternal condemnation are all interconnected.

Jesus Christ’s spiritual and physical deaths dealt with all of these. Instead, of the human race suffering the consequences of possessing a sin nature and obeying its desires and committing personal sin, Jesus Christ died spiritually in their place as their Substitute. Thus, His spiritual death negates one of the effects of Adam’s sin, which is spiritual death that is the result of possessing a sin nature and committing sin.

Our Lord had to die physically to solve the problem of the sin nature since the sin nature resides in the body of every human being. Our Lord’s resurrection body replaces the sinful body of Adam. The believer will receive a resurrection body like Christ in order to replace his physical body that possesses the sin nature, the Adamic body.

Christ also died physically in order to deprive the indwelling sin nature its power over the justified sinner. He was raised from the dead to permanently eradicate the indwelling sin nature. The sinner who is declared justified through faith in Christ is identified with Christ in His spiritual death in order to solve the sinner’s problem of real spiritual death. Therefore, God the Father viewed His Son’s spiritual death as negating spiritual death in the human race.

Romans 6:3, “Or, are some of you in a state of ignorance concerning the fact that all of us who have been identified with Christ, who is Jesus, have been identified with His spiritual death?”

Christ’s spiritual death also addressed and solved the problem of personal sins, which perpetuates the status of spiritual death. The Father viewed His physical death as negating the sin nature. The sinner is identified with Christ in His physical death in order to solve the sinner’s problem with the old sin nature.

Romans 6:4-7, “Therefore, we have been buried with Him through baptism with respect to His physical death in order that just as Christ was raised from the dead ones through the glory of the Father, in the same way, we, ourselves will also walk in the realm of an extraordinary life. Therefore, if and let us assume that it is true for the sake of argument that we are entered into union with Him, conformed to His physical death. Of course, we believed this is true. Then, certainly, we will also be united with Him, conformed to His resurrection. This we are very familiar with through instruction, namely, that
our old man was crucified with Him in order that the sinful body would be deprived of its power with the result that we are no longer in a perpetual state of being slaves to the sin nature. For you see the one who has died is freed from the power of the sin nature.”

Therefore, Christ’s spiritual and physical deaths resolved the human race’s problem with the sin nature, spiritual death and personal sins. The first Adam sinned and then, he died spiritually while simultaneously acquiring a sin nature and then he died physically (Genesis 5:5) and this sin nature is passed down to his posterity at physical birth. The last Adam obeyed the Father, died spiritually as a Substitute for Adam and his posterity, and then died physically to break the power of the sin nature.

Then, the last Adam was raised from physical death and received a resurrection body, which would be passed down to His spiritual posterity, namely, those who trust in Him as Savior.

In our studies of Romans 6:6, we discussed the identification and location of the “old man” or the “old self” in that it is in the genetic structure of the human body and is in fact, the old Adamic sin nature. Many expositors disagree with this interpretation. They contend that this expression speaks of the justified sinner’s position in Adam or in other words, his life under the federal and seminal headship of Adam. They say it refers to the Christian when he was enslaved to the sin nature and spiritual death, and was a sinner by nature and practice and thus stood condemned in the judgment of a holy God.

Douglas Moo commenting on the expression “the old man” writes, “They designate the person as a whole, considered in relation to the corporate structure to which he or she belongs. ‘Old man and ‘new man’ are not, ontological, but relational or positional in orientation. They do not, at least in the first place, speaks of a change in nature, but of a change in relationship. ‘Our old man’ is not our Adamic, or sin ‘nature’ that is judged and dethroned on the cross and to which is added in the believer another ‘nature,’ ‘the new man.’ Rather, the ‘old man’ is what we were ‘in Adam’-the ‘man’ of the old age, who lives under the tyranny of sin and death. As J.R.W. Stott puts it, ‘what was crucified with Christ was not a part of me called my old nature but the whole of me as I was before I was converted’” (The Epistle to the Romans, page 373; William B. Eerdmans Publishing Company; Grand Rapids, Michigan/Cambridge, U.K.).

C.K. Barrett writes, “It is much more exact to say that the ‘old man’ is Adam-or rather, ourselves in union with Adam and that the ‘new man’ is Christ-or rather ourselves in union with Christ” (The Epistle to the Romans, page 117; Hendrickson Publishers).

However, there are problems with Moo and Barrett’s view. In Ephesians 4:22, Paul teaches that the “old man” is “being corrupted.” If we take the “old man”
as being the believer under the headship of Adam or in other words, the person the believer was before getting saved, then Paul is saying that this person in union with Adam that the believer was before salvation is being corrupted.

The problem with this is that the moment the believer was declared justified through faith in Christ, he was transferred from the headship of Adam to the headship of Christ (1 Corinthians 15:22; 2 Corinthians 5:17).

1 Corinthians 15:22, “For as in Adam all die, so also in Christ all will be made alive.”

Romans 7:4, “Therefore, my brethren, you also were made to die to the Law through the body of Christ, so that you might be joined to another, to Him who was raised from the dead, in order that we might bear fruit for God.”

2 Corinthians 5:17, “Therefore if anyone is in Christ, he is a new spiritual species; the old things passed away; behold, new things have come.”

The old man could not possibly be the believer in union with Adam since he is no longer in union with Adam but with Christ! Also, in what sense is the person in union with Adam, being corrupted? Is it his soul or his body that is being corrupted or both?

Unregenerate man is dichotomous meaning body and soul. The sin nature must reside somewhere. It cannot possibly be the soul that is being corrupted since the justified sinner still has the same soul that he possessed before salvation and will have the same soul in a resurrection body. Therefore, it must be the physical body, which is supported by Paul’s statement in Romans 6:6 that the justified sinner was crucified with Christ in order that the “body of sin” would be deprived of its power.

The fact that the old man is being corrupted as Paul says in Ephesians 4:22 would agree with the interpretation that the sin nature resides in the genetic structure of the physical body.

Furthermore, the physical bodies of human beings deteriorate with age and eventually ceased to function and decompose, which is further indication that the sin nature resides in the genetic structure of the physical body. The fact that the sin nature resides in the genetic structure of the physical body is why the justified sinner needs a resurrection body to replace his sinful body. This is why Christ had to die physically and rise from the dead in a resurrection body because the sin nature resides in the human body.

Moo and Morris and others reject the idea that the sin nature resides in the genetic structure of the physical body.

The question is then, where does it reside? It cannot reside in the soul since the believer still has the same soul that he has prior to regeneration as we noted before.
In fact, further indicating that the sin nature resides in the physical body and not the soul is Peter’s statement in 1 Peter 2:11.

1 Peter 2:11, “Beloved, I urge you as aliens and strangers to abstain from fleshly lusts which wage war against the soul.”

Peter teaches that these lusts come from the flesh, i.e. the body and that they wage war against the soul, thus implying the sin nature resides in the human body.

Moo, Morris and Barrett contend that the Bible never teaches the sin nature resides in the human body, yet they never present any Scriptural documentation to support their point but simply reject it out of hand. In fact, Morris contends that the expression “body of sin” in Romans 6:6 refers to the human body, which so easily responds to sinful impulses. However, in Romans 6:6, the expression “body of sin” is composed of the genitive form of the noun hamartia, “sin,” which functions as an “attributive genitive” meaning that it specifies an attribute or an innate quality of the head noun, which is soma, “body.”

This type of genitive expresses quality like an adjective but with more sharpness and distinctness. Thus, it emphasizes the “sinfulness” of the human body that is corrupted by the sin nature, which resides in its genetic structure.

Also, if Morris contends that the expression “body of sin” in Romans 6:6 refers to the human body, which so easily responds to sinful impulses, then where are these sinful impulses coming from if not from the body? 1 Peter 2:11 says that they come from the flesh! They cannot come from the soul since Peter says that the fleshly lusts wage war against the soul.

Also, in Romans 8:23, Paul speaks of the “redemption” of the body, which clearly indicates that the believer’s body must be redeemed as his soul was already redeemed when he trusted in Jesus Christ as his or her Savior.

The view of Morris, Moo and Barrett and others regarding the sin nature does not account for the location of the sin nature. Therefore, it is the conviction of this author based upon the Scripture already presented that the “old man” is a personification of the sin nature. It resides in the genetic structure of the human body according to the expression “body of sin” or “sinful body” in Romans 6:6, which is being corrupted according to Ephesians 4:22. This again agrees with what we see in nature in that the human body deteriorates with age and eventually ceases to function and decomposes immediately.

The fact that the sin nature resides in the human body is further indicated in that Jesus Christ’s human body was not the result of the sexual union between Mary and Joseph but rather the result of the Holy Spirit impregnating Mary (Luke 1:35; cf. Hebrews 10:5-7). He could not have a human body that was the result of human copulation because the sin nature is passed down in this manner and resides in the body. This is significant in that it makes clear that Jesus Christ did not have the principle of the sin nature residing in Him since the Holy Spirit impregnated Mary.
He did not have a human father who could pass down the sin nature in sex. This makes clear that our Lord was not under the headship of Adam like the rest of the human race.

Every member of the human race is under the headship of Adam due to physical birth. However, Jesus Christ did not have a sin nature because He did not receive a human body as a result of human copulation.

Now, because He did not have a human father and that His human body did not have a sin nature residing in it, it is then, clear that the rest of the human race are sinners due to the fact that they possess a sin nature that resides in their physical bodies since it is passed down through copulation. The human body of Adam became corrupted as a result of his disobedience, which he passed down to his posterity.

Therefore, the expression “the old man” refers to the old sin nature that resides in the genetic structure of the human body that has corrupted the total personality of the unregenerate person and is the direct result of the fall of Adam. This expression emphasizes that the source of the sinful nature is Adam and relates us to Adam just as the “new man” relates us to Jesus Christ. It refers to what the believer was prior to being declared justified through faith in Jesus Christ.

The expression “the old man” is a personification of the sin nature that we received via the imputation of Adam’s original sin at the moment of physical birth. This old Adamic sin nature is passed down through sex and resides in the genetic structure of the human body, which is why the human body is deteriorating and will eventually cease to function and will immediately decompose once it dies.

The expressions “old man” and “new man” are directly related to the contrast between Adam and Christ, the “first man” and the “last” (1 Corinthians 15:45; cf. Romans 5:15).

Therefore, in Romans 7:14, the adjective sarkinos emphasizes that Paul is describing himself as being “unspiritual” because he still possesses a sin nature that is located in his physical body in contrast with the spiritual character and nature and divine origin of the Law. It emphasizes that even as a Christian, he is still greatly influenced by the sin nature that indwells his body, which causes him to declare himself sarkinos, “unspiritual.”

The word emphasizes that Paul is still greatly influenced by a nature that is totally and completely antithetical to that of the Law, which is spiritual in nature. The adjective characterizes Paul as being limited by a human body that is corrupted by the indwelling sin nature whose desires wage war against his soul (1 Peter 2:11).

Romans 7:22-23, “For I joyfully concur with the law of God in the inner man, but I see a different law in the members of my body, waging war against
the law of my mind and making me a prisoner of the law of sin which is in my members.”

The adjective *sarkinos* functions as a “predicate nominative” indicating Paul is making the assertion about himself that he is “unspiritual” because he still possesses a sin nature in the genetic structure of his physical body whose desires wage war against his soul to influence him to go against the revealed will of God.

We will translate the adjective, “**unspiritual.**”

Corrected translation thus far of Romans 7:14: “**For you see, we acknowledge this fact, namely that the Law is, as an eternal spiritual truth spiritual. However, I myself, as an eternal spiritual truth, perpetually exist in a state of being unspiritual…**”

**Romans 7:14, “For we know that the Law is spiritual, but I am of flesh, sold into bondage to sin.”**

“**Sold**” is the nominative masculine singular perfect passive participle form of the verb *piprasko* (πιπράσκω) (pip-ras-ko).

In classical Greek, the word was used in connection with the sale and export of slaves from their country of origin. It could be used in connection with the sale and exportation of any merchandise.

The word at times had a negative connotation of “selling for a bribe,” hence, “to betray.” These different senses for the word appear also in the Septuagint. It generally means, “to sell” and can refer to land (Leviticus 25:23-24), men (Leviticus 25:39) or cattle (Leviticus 27:27). It is used in a figurative sense indicating the act of “self-abandonment to sinful impulse” (1 Kings 21:20).

Herbert Preisker lists the following meanings for the verb *piprasko* in classical Greek, “to sell; to sell for a bribe; to lease; figuratively; betrayed, sold out; led astray; ruined” (Theological Dictionary of the New Testament, volume 6, page 160; Gerhard Kittel, William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1964).

He lists the following meanings in the Septuagint, “may refer to the sale of men; where God is dealing with individuals or the people, to deliver up; self-abandonment to sinful impulse” (Theological Dictionary of the New Testament, volume 6, page 160; Gerhard Kittel, William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1964).

Finally, he lists the following New Testament usages, “literally sense, ‘to sell’ of things and persons with the accusative of thing (Matt. 13:46; Acts 2:45; 4:34; 5:4) or person (Matt. 187:25) and genitive of price (Matt. 26:9; Mk. 14:5; Jn. 12:5). The word is also used figuratively in Romans 7:14 of the man who is sold under sin as his mistress. (Theological Dictionary of the New Testament, volume 6, page 160; Gerhard Kittel, William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1964).
Louw and Nida define the verb, “to dispose of property or provide services in exchange for money or other valuable considerations – ‘to sell’” (Greek-English Lexicon of the New Testament Based on Semantic Domains volume 2, page 579).

Moulton lists the following meanings, “to bring from a distance to sell; metaphorically with hupo, to be sold under, to be a slave to, be devoted to” (The Analytical Greek Lexicon Revised page 325).

The verb piprasko appears only nine times in the Greek New Testament where the word in eight of its nine occurrences, refers to the literally selling of someone or something. The word refers to the selling of merchandise or property in Matthew 13:46, 26:9, John 12:5, Acts 2:45, 4:34 and 5:34.

In Matthew 18:25, it refers to a person being sold into slavery along with his family in order to repay his debtor. There is only one figurative usage of the word in the New Testament and that is in Romans 7:14 where it is used in the passive voice and is employed with the prepositional phrase hupo ten hamartian, which refers to being under the authority or dominion of the sin nature.

Therefore, the verb piprasko means, “to be sold as a slave” under the authority of the sin nature. In what sense is Paul as a Christian “sold as a slave to the sin nature”? Paul taught the following in Romans 6:14:

Romans 6:14, “For the sin nature, will, as a certainty, never again, have dominion over all of you for all of you, as an eternal spiritual truth, are by no means under the authority and dominion of the Law but rather under the authority and dominion of grace.”

In this passage, Paul is speaking of that which is true of the believer in a “positional” sense and not in an experiential sense. In Romans 6:11-13, he exhorts the Roman Christians to “experience” that which is true of them positionally by appropriating by faith his teaching that they have been crucified, died and raised with Christ.

Romans 6:11-13, “In the same way, also, on the one hand, all of you without exception make it your habit to regard yourselves as dead ones with respect to the sin nature while on the other hand those who are, as an eternal spiritual truth, alive with respect to God the Father, in union with Christ, who is Jesus. Therefore, do not make it a habit to let the sin nature reign as king in your mortal body with the result that you habitually obey its lusts. Nor, all of you place the members of your body at the disposal and benefit of the sin nature as instruments, which produce unrighteousness but rather I solemnly charge all of you to place yourselves at the disposal and benefit of God the Father as those who are, as an eternal spiritual truth, alive from the dead ones and in addition your members as instruments, which produce righteousness for the benefit of God the Father and do it now!”
Now, in Romans 7:14, this expression *pepramenos hupo ten hamartian*, “to be sold as a slave under the authority of the sin nature” refers to the fact that Paul recognizes that as a Christian he still possesses a sin nature since it resides in the genetic structure of his physical body. When Paul uses this expression, he is saying that he is still in bondage in an experiential sense to his sin nature because it resides in his physical body. Even though the Christian’s soul has been redeemed, his body has yet to be redeemed but will be redeemed at the resurrection of the church. Until then, Paul groaned. This is why he speaks of looking forward to the redemption of the body in Romans 8:23.

**Romans 8:23, “And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body.”**

At the resurrection, the Christian will finally be rid of his sin nature since he will have a resurrection body that will be minus the sin nature. Therefore, the verb *piprasko* along with the prepositional phrase *hupo ten hamartian* in Romans 7:14 means that Paul in his physical body, he is “sold as a slave to the sin nature” and which body awaits its redemption from the sin nature at the resurrection, i.e. rapture of the church.

Paul and all Christians with the exception of those who have died and went home to be with the Lord, are sold into bondage to the sin nature since the sin nature resides in their mortal bodies.

In Romans 6, Paul taught that the believer’s identification with Christ in His physical death has deprived the indwelling sin nature of its power over the believer. He taught that the believer’s identification with Christ in His resurrection guarantees that the believer’s sin nature will be permanently eradicated from his life at the rapture of the church.

If you recall, Paul teaches in Romans 6:4a that the believer is identified with Jesus Christ in His physical death and burial whereas Romans 6:4b teaches that Christ’s resurrection enables the believer to walk in newness of life.

**Romans 6:4, “Therefore, we have been buried with Him through baptism with respect to His physical death in order that just as Christ was raised from the dead ones through the glory of the Father, in the same way, we, ourselves will also walk in the realm of an extraordinary life.”**

He teaches in Romans 6:5 that the believer’s identification with Christ in His physical death is the basis for his future resurrection.

**Romans 6:5, “Therefore, if and let us assume that it is true for the sake of argument that we are entered into union with Him, conformed to His physical death. Of course, we believed this is true. Then, certainly, we will also be united with Him, conformed to His resurrection.”**
Then, in Romans 6:6, we studied that the believer’s old Adamic sin nature has been crucified at the Cross in order that it might be deprived of its power so that the believer might not be its slave.

Romans 6:6, “This we are very familiar with through instruction, namely, that our old man was crucified with Him in order that the sinful body would be deprived of its power with the result that we are no longer in a perpetual state of being slaves to the sin nature.”

In Romans 6:7, Paul teaches that the believer is freed from the tyranny of the indwelling old Adamic sin nature because he has died with Christ as a result of having been identified with Christ in His physical death through the baptism of the Holy Spirit.

Romans 6:7, “For you see the one who has died is freed from the power of the sin nature.”

Paul instructs the Roman believers in Romans 6:8 that since they have died with Christ through the baptism of the Spirit, they will as a certainty, in the future, at the resurrection, i.e. rapture of the church live with Christ in the sense that they will receive a resurrection body like Christ.

Romans 6:8, “Now, as previously stated, if and let us assume that it is true for the sake of argument that we have died with Him. Of course, we have already established that this is true. Then, we do have this absolute confidence that we, as a certainty, will in the future also live with Him.”

Then, in Romans 6:9, he teaches that physical death no longer has dominion over Jesus Christ because He has been raised from the dead. The implication of this is that if physical death no longer has any control over Christ, then neither does the sin nature, which resides in the physical bodies, have dominion over the believer who is identified with Christ in His physical death and resurrection.

Romans 6:9, “Because we know for certain, namely that because Christ was raised from the dead ones, He can never again, as an eternal spiritual truth, die. Death can never again, as an eternal spiritual truth, have dominion over Him.”

Paul in Romans 6:10 instructs the believers in Rome that the Lord Jesus Christ died physically for the destruction of the sin nature but now lives to God.

Romans 6:10, “For you see, the physical death that He died, He died for the destruction of the sin nature once and for all but the life that He now lives, He lives forever for the benefit of God the Father.”

If you recall, in Romans 6:11, the apostle Paul commands the Roman believers to regard themselves as dead with respect to the sin nature but alive with respect to God in union with Christ Jesus.

Romans 6:11, “In the same way, also, on the one hand, all of you without exception make it your habit to regard yourselves as dead ones with respect to
the sin nature while on the other hand those who are, as an eternal spiritual truth, alive with respect to God the Father, in union with Christ, who is Jesus.”

Romans 6:11 is a comparative clause, which draws the comparison between Christ’s death and resurrection and always living for the benefit of the Father and the justified sinner’s attitude towards himself as a result of having been identified with Christ in His death and resurrection through the baptism of the Holy Spirit.

Since the justified sinner has been identified with Christ’s physical death, which deprived the sin nature of its power over the justified sinner, the justified sinner must now regard himself as being someone who is dead to the sin nature.

Since the justified sinner has been identified with Christ’s resurrection, which permanently eradicates the sin nature, the justified sinner must now regard himself as alive to God.

Since the justified sinner is identified with Christ’s death, which deprived the sin nature its power, then the justified sinner is free to and obligated to live for the will and glory of the Father.

Since the justified sinner is identified with Christ in His resurrection and since Christ lives forever in a resurrection body for the will and glory of the Father, then, the justified sinner is free to and obligated to do so as well.

Since the justified sinner’s relationship with the Father is based upon Christ’s eternal life and identification with Christ in His death and resurrection, then the justified sinner is free to and obligated to live for the will and glory of the Father like Christ does.

Then, in Romans 6:12, Paul prohibits the believers in Rome from letting the sin nature reign as king in their bodies with the result that they obey its lusts.

Romans 6:12, “Therefore, do not make it a habit to let the sin nature reign as king in your mortal body with the result that you habitually obey its lusts.”

If believers are commanded by Paul to regard themselves as dead with respect to the sin nature but alive with respect to the Father, in union with Christ Jesus, then, we can infer or draw the conclusion that they are to never let the sin nature reign as king in their mortal bodies with the result that they obey its lusts.

In Romans 6:13a, in which the apostle Paul prohibits the Roman believers from placing the members of their bodies at the disposal of the sin nature as instruments of unrighteousness. Then, in Romans 6:13b, he commands the believers in Rome to place the members of their body at the disposal of the Father as instruments of righteousness.

Romans 6:13, “Nor, all of you place the members of your body at the disposal and benefit of the sin nature as instruments, which produce unrighteousness but rather I solemnly charge all of you to place yourselves at the disposal and benefit of God the Father as those who are, as an eternal
spiritual truth, alive from the dead ones and in addition your members as instruments, which produce righteousness for the benefit of God the Father and do it now!”

Paul teaches the believers in Rome in Romans 6:14 that the sin nature is not to be their master since they were no longer under law, but under God’s grace.

**Romans 6:14**, “For the sin nature, will, as a certainty, never again, have dominion over all of you for all of you, as an eternal spiritual truth, are by no means under the authority and dominion of the Law but rather under the authority and dominion of grace.”

Then, Paul’s rhetorical question in Romans 6:15 in order to address a possible false inference from his teaching in Romans 6:14 that if the Christian is no longer under the authority of the Law but under grace, then it does not really matter if the Christian sins.

**Romans 6:15**, “What shall we conclude then? Should we commit an act of sin because we, as an eternal spiritual truth, are by no means under the authority and dominion of the Law but rather under the authority and dominion of grace? Absolutely not!”

In Romans 6:16, Paul poses another rhetorical question that continues to address a possible false inference from his teaching in Romans 6:14 and emphasizes that there is no compromise with sin now that the Christian is no longer under the Law but under God’s grace policy. In this passage, he teaches that the Christian has only one of two alternatives. He is either a slave to the sin nature, which results in temporal spiritual death, i.e. loss of fellowship with God or he is a slave to obedience to the Father’s will, which results in the believer experiencing the divine righteousness imputed to him the moment he exercised faith in Jesus Christ as Savior.

**Romans 6:16**, “Are you totally unaware concerning this fact, namely that the one whom you desire to place yourselves at the disposal of as slaves for obedience, you will be slaves for the benefit of this one whom you desire to obey, either the sin nature resulting in temporal spiritual death or obedience to the Father’s will resulting in righteousness?”

This rhetorical question demonstrates obedience to the will of God is absolutely essential in God’s policy of grace towards justified sinners. It drives home the point made in Romans 6:15 that grace is not a license for the Christian to sin.

Paul’s rhetorical question in Romans 6:16 appeals to his reader’s frame of reference who were Romans in that it makes mention of the obedience of a slave to his master, which would be familiar imagery to his readers since slavery was a Roman institution.

In this rhetorical question, he points out that a slave cannot serve two masters and so in the same way, the Christian cannot serve both the sin nature and God. He
also teaches his readers that in the same way that a slave is obligated to render obedience to his master so the Christian is obligated to render obedience to his new master, God.

Romans 6:16 teaches that the Christian has only two alternatives in life, either to obey the sin nature and have no fellowship with God or obey God and experience fellowship with God and eternal life. This rhetorical question also teaches that the Christian is a slave to whoever he renders obedience. Therefore, since the Christian has accepted by faith Christ as Savior and has been declared justified by the Father through faith in Christ, the Christian has merely exchanged one master for another, namely, the sin nature for Christ.

Prior to salvation the Christian was a slave to the sin nature as Jesus taught in John 8:34.

**John 8:34, “Jesus answered them, ‘Truly, truly, I say to you, everyone who commits sin is the slave of sin.’”**

Upon being declared justified through faith in Christ, the Christian has exchanged the sin nature as master for Christ. Therefore, this rhetorical question in Romans 6:16 teaches that there is no compromise in that the Christian is either a slave to God as manifested by obedience to His Word or he is a slave to the sin nature as manifested by his disobedience. Then, in verses 17-23, he goes back to discussing their position in Christ in contrast with their position in Adam prior to their conversion to Christianity.

In Romans 6:17, Paul thanks the Father because the Roman believers were once perpetual slaves to the sin nature but then they obeyed the gospel.

**Romans 6:17, “But now, thank God! Because all of you were once in a perpetual state of being slaves to the sin nature but then all of you obeyed from the heart that particular doctrinal standard with respect to which all of you were taught.”**

Romans 6:18 presents an additional reason why Paul thanked the Father, namely, that he thanked the Father because having been set free from the sin nature when they obeyed the gospel, the Roman Christians became servants of righteousness, i.e. God.

**Romans 6:18, “And also, because having been set free from the tyranny of the sin nature, all of you became slaves of righteousness.”**

The apostle Paul in Romans 6:19 commands the believers in Rome to present the members of their bodies as slaves to righteousness just as they presented the members of their bodies as slaves to impurity and lawlessness prior to being declared justified through faith in Christ.

**Romans 6:19, “I am speaking according to your human frame of reference because of the weakness, which is your flesh. Therefore, just as all of you placed your members as slaves at the disposal of and with respect to that**
which is impurity and in addition with respect to that which is lawlessness resulting in further lawlessness, in the same way, now, I solemnly charge all of you to place your members as slaves at the disposal of and with respect to righteousness resulting in sanctification and do it now!”

In this passage, he informs them that he is appealing to their human frame of reference by using the analogy of slavery throughout this chapter since slavery was an institution in the Roman Empire in the first century when Paul penned this epistle.

In Romans 6:20, the apostle Paul teaches the Roman Christians that prior to being declared justified through faith in Christ, when they were in a perpetual state of being slaves to the sin nature, they were free with respect to righteousness.

**Romans 6:20, “For you see, when all of you were once in a perpetual state of being slaves to the sin nature, all of you were in a perpetual state of being free with respect to righteousness.”**

Romans 6:20 introduces a paragraph that serves to “explain why” the Roman Christians should obey the command to place their members as slaves at the disposal of and with respect to God who as to His nature is righteousness. In Romans 6:21, Paul poses a rhetorical question to the Christians in Rome reminding them that prior to their conversion to Christianity that their actions of which they now were ashamed only served to perpetuate their unregenerate status of being spiritually dead.

**Romans 6:21, “Therefore, what benefit were all of you at that time in a perpetual state of possessing because of those things, which all of you are now at the present time ashamed of? In fact, the result produced by these things is, as an eternal spiritual truth spiritual death.”**

Then, the apostle Paul in Romans 6:22 teaches that because the Roman Christians have been freed from the sin nature and enslaved to God, the benefit that they now possess is that of being a servant of God rather than the sin nature, which results in sanctification and eternal life.

**Romans 6:22, “But now, at the present time, because all of you have been set free from the tyranny of the sin nature and because all of you have become slaves to God the Father all of you at the present time possess your benefit (of being a servant of God) resulting in sanctification and the result, eternal life.”**

As we can see, in verse 21, Paul teaches that serving the sin nature results in spiritual death whereas in verse 22 he teaches that serving God results in eternal life. Then, in verse 23 he explains why this is the case, namely that the wages of sin is spiritual death but the free gift of God is eternal life in Christ Jesus our Lord.

**Romans 6:23, “For you see the sin nature pays out spiritual death however God the Father graciously gives eternal life in the Person of Christ, who is Jesus, our Lord.”**
Romans 6:23 teaches that the wages of sin is spiritual death resulting in physical death and ultimately the second death in the eternal lake of fire but the free gift of God is eternal life in Christ Jesus our Lord. Therefore, we can see from these verses in Romans chapter six that the Christian’s sin nature has been deprived of its power in a “positional” sense and Paul is exhorting his readers to “experience” that position by applying his teaching concerning their position in Christ.

By “positional,” I mean that God views the believer as crucified, died, buried, raised and seated with Christ since at the moment of salvation, the Holy Spirit placed the believer in union with Christ.

“Positional” refers to what God has done for the Christian through the baptism of the Spirit and His viewpoint of the Christian. It refers to the fact that the Holy Spirit identified the Christian with Christ’s crucifixion (Romans 6:6; Galatians 2:20), His death (Romans 6:2, 7-8; Colossians 2:20; 3:3), His burial (Romans 6:4; Colossians 2:12), His resurrection (Romans 6:5; Ephesians 2:6; Philippians 3:10-11; Colossians 2:12; 3:1) and His session (Ephesians 2:6; Colossians 3:1).

The believer can experience this victory and deliverance by appropriating by faith the teaching of the Word of God that he has been crucified, died, buried, raised and seated with Christ (Romans 6:11-23; 8:1-17; Galatians 2:20; Colossians 3:5-17).

Romans chapter six also teaches that the Christian is guaranteed a resurrection body at the rapture of the church. Therefore, we can see that until his death or the rapture, whichever comes first, the Christian still has a sin nature and still awaits the redemption of his physical body when the sin nature will be permanently eradicated from his life.

Now, the verb *piprasko* in Romans 7:14 is used of the apostle Paul as a Christian and means, “to be sold as a slave” to the sin nature, which resides in his physical body.

Therefore, he is sold to the sin nature in the sense that he recognized that in his physical body he possessed a sin nature, which would not be permanently eradicated from his life until the redemption of his body at the resurrection of the church (Romans 8:23). However, in the meantime, he reveals in Romans chapter six that his fellow Christians can experience victory over the sin nature by appropriating by faith his teaching that they have been crucified and died with Christ through the baptism of the Spirit and raised with Christ as well.

Therefore, in Romans 7:14, the expression *pepramenos hupo ten hamartian*, “sold as a slave under the authority of the sin nature” refers to the fact that Paul recognizes that he still is in bondage to the sin nature because it still indwells his mortal, physical body.
The verb *piprasko* functions as a “predicate participle” as well as a “predicate nominative” indicating that Paul is making an assertion about himself, namely that he still possesses an indwelling Adamic sin nature.

The perfect tense is also an “intensive” perfect meaning that it emphasizes a present state produced by a past action. The present state refers to Paul possessing an indwelling sin nature. The past action refers to the moment at physical birth when he received the imputation of Adam’s original sin in the Garden of Eden, which resulted in him possessing a sin nature in his body (Romans 5:12-21).

In Romans 5:12a, Paul teaches that the sin nature and spiritual death entered the human race through the disobedience of one man, Adam. In Romans 5:12b, we noted that each and every member of the human race received the imputation of Adam’s sin at the moment of physical birth. In Romans 5:12c, we studied that Adam is the “federal” and “seminal” or “natural” head of the human race.

*Romans 5:12,* “Therefore, based on this (principle), just as, through one man, the sin nature entered into the human race so that spiritual death entered through this sin nature. Thus, in this manner, spiritual death spread to each and every member of the human race without exception because each and every member of the human race sinned (the moment Adam sinned).”

In Romans 7:14, the perfect tense of the verb *piprasko* is not an “extensive” or “consummative” perfect since Paul’s emphasis is upon his present state of possessing a sin nature rather than when he received it at the moment of physical birth.

The passive voice of the verb means that the subject receives the action of the verb from either an expressed or unexpressed agency. Therefore, the passive voice means that Paul as the subject receives the action of being sold to as a slave under the authority of the sin nature by an unexpressed agency, which is God the Father. The passive voice indicates that at the moment of physical birth, Paul received the imputation of Adam’s original sin in the Garden of Eden, thus making him physically alive yet spiritually dead and in possession of a sin nature in his physical body. The agency of the Father is suppressed for rhetorical effect in order to draw the reader into Paul’s story concerning himself.

We will translate *piprasko,* “sold as a slave.”

Corrected translation thus far of Romans 7:14: “For you see, we acknowledge this fact, namely that the Law is, as an eternal spiritual truth spiritual. However, I myself, as an eternal spiritual truth, perpetually exist in a state of being unspiritual, sold as a slave…”

*Romans 7:14,* “For we know that the Law is spiritual, but I am of flesh, sold into bondage to sin.”
“Into bondage to sin” is composed of the preposition ὑπὸ (ὑπό) (hoop-o), “into bondage” and the articular accusative feminine singular form of the noun ἁμαρτία (ἁμαρτία) (ham-ar-tee-ah), “to sin.”

The noun ἁμαρτία refers once again to the old Adamic sin nature as indicated by its articular construction, which is “anaphoric” meaning that the word was used in Romans 7:13 and that its meaning in verse 13 is being used again here in verse 14. It functions as the object of the preposition ὑπὸ, which functions as a marker of a controlling power indicating that the sin nature controls Paul. Therefore, we will translate the word “under the power of.”

In Romans 3:9, the preposition ὑπὸ is used the same way with the accusative form of ἁμαρτία indicating that the sin nature as controlling both Jew and Gentile.

Romans 3:9, “What shall we conclude then? Are we (Christians) as an eternal spiritual truth, superior? By no means, absolutely not! Since, we have already previously indicted both Jew and Greek, with the result that each and every one is under the power of the sin nature.”

Of course in this verse, Paul is speaking with reference to the unregenerate state of unsaved Jew and Gentiles whereas in Romans 7:14, he is using this prepositional phrase in relation to his regenerate state. Therefore, in Romans 7:14, Paul is teaching that he is sold as a slave “under the authority and dominion of his sin nature” since it still resides in his physical body and wages war against his soul.

We will translate the preposition ὑπὸ, “under the authority and dominion of” and the noun ἁμαρτία, “the sin nature.”

Completed corrected translation of Romans 7:14: “For you see, we acknowledge this fact, namely that the Law is, as an eternal spiritual truth spiritual. However, I myself, as an eternal spiritual truth, perpetually exist in a state of being unspiritual, sold as a slave under the authority and dominion of the sin nature.”

So Paul is saying in Romans 7:14 that even though he has been justified through faith alone in Christ alone, he is sold as a slave to the sin nature because it still resides in his physical body where it wages war against his soul. Even though in a positional sense, through his identification with Christ in His physical death and resurrection, he has been freed and delivered from the authority and dominion of the sin nature, he is relating that he is not experiencing this freedom and deliverance from the sin nature since it can only be experienced by the enabling power of the Spirit, which he mentions in Romans chapter eight.