

ΠΡΟΣ ΡΩΜΑΙΟΥΣ 7
f35

ROMANS 7
NLET

PAUL TEACHES THAT WE HAVE BEEN SET FREE FROM THE LAW

¹ Ἡ ἀγνοεῖτε, ἀδελφοί, γινώσκουσιν γὰρ νόμον λαλῶ, ὅτι ὁ Νόμος κυριεύει τοῦ ἀνθρώπου ἐφ' ὅσον χρόνον ζῇ;

² Ἡ γὰρ ὑπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ. Ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, κατήργηται ἀπὸ τοῦ Νόμου τοῦ ἀνδρός.

³ Ἄρα οὖν ζῶντος τοῦ ἀνδρός μοιχαλὶς χρηματίζει ἐὰν γένηται ἀνδρὶ ἐτέρῳ. Ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρᾳ ἐστὶν ἀπὸ τοῦ Νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα γενομένην ἀνδρὶ ἐτέρῳ.

⁴ Ὡστε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ Νόμῳ διὰ τοῦ Σώματος τοῦ Χριστοῦ, εἰς τὸ γενέσθαι ὑμᾶς ἐτέρῳ, τῷ ἐκ νεκρῶν ἐγερθέντι ἵνα καρποφορήσωμεν τῷ Θεῷ.

⁵ Ὅτε γὰρ ἦμεν ἐν τῇ Σαρκί, τὰ παθήματα τῶν Ἀμαρτιῶν τὰ διὰ τοῦ Νόμου ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν εἰς τὸ καρποφορῆσαι τῷ Θανάτῳ.

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

⁷ Τί οὖν ἐροῦμεν; Ὁ νόμος ἀμαρτία; Μὴ γένοιτο. Ἀλλὰ τὴν Ἀμαρτίαν οὐκ ἔγνων εἰ μὴ διὰ νόμου. Τὴν τε γὰρ Ἐπιθυμίαν οὐκ ἦδεν εἰ μὴ ὁ Νόμος ἔλεγεν· Οὐκ ἐπιθυμήσεις.

⁸ Ἀφορμὴν δὲ λαβοῦσα ἡ Ἀμαρτία διὰ τῆς ἐντολῆς κατειργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν. Χωρὶς γὰρ νόμου ἀμαρτία νεκρά.

¹ Or, are you ignorant, brothers, (for, to those who are coming to know law I speak) that the Law is lord over the person for as long as he lives?

² For *example*, the woman *who is* subject to a man has been lastingly bounded by law. Now, if ever the man might die, she has been set free from the Law concerning the man. ³ So then, while the man is living, she shall be called 'an adulteress,' if ever she might become *wife* to another man. Now, if ever the man might die, she is FREE from the Law, with the result that she is not an adulteress, though she became *wife* to another man.

⁴ And so, my brothers, you, *for your parts*, also have been put to death to the Law by means of the Body of the Anointed One, toward the end that you might become '*married*' to another – *namely*, to the One Who has been raised, in order that we might bear fruit for the God.

⁵ For, when we were in the Flesh, the affections of the Moral Failures – *namely*, the *affections* aroused by means of the Law – were operating in the members *that are* ours toward the end that they bore fruit for the Death.

⁶ Now, presently, we have been set free from the Law, being ones who have died in connection with the *thing by which* we were being held fast, with the result that we are serving as slaves in connection with a newness of spirit and not in connection with an obsolescence of a written letter.

PAUL DEFENDS GOD'S INJUNCTIONS

⁷ So then, what shall we say? Is law a moral failure? Let it never come to be! Rather, I did not come to know the Moral Failure except by means of law. For *example*, I did not lastingly know the Lust, unless the Law was saying, "**You shall not lust.**"¹

⁸ Now, the Moral Failure, having seized a base of operations, by means of the Injunction achieved in me every lust. For without law moral failure *is* dead.

¹ A reference to Exodus 20:17

⁹ Ἐγὼ δὲ ἔζων χωρὶς νόμου ποτέ.

Ἐλθούσης δὲ τῆς Ἐντολῆς ἡ Ἄμαρτία ἀνέζησεν.

Ἐγὼ δὲ ἀπέθανον.

¹⁰ Καὶ εὐρέθη μοι ἡ Ἐντολὴ ἡ εἰς ζωὴν αὕτη εἰς θάνατον. ¹¹ Ἡ γὰρ Ἄμαρτία ἀφορμὴν λαβοῦσα διὰ τῆς Ἐντολῆς ἐξηπάτησέν με καὶ δι' αὐτῆς ἀπέκτεινεν.

¹² Ὡστε ὁ μὲν Νόμος ἅγιος, καὶ ἡ Ἐντολὴ

ἀγία καὶ

δικαία καὶ

ἀγαθή.

¹³ Τὸ οὖν ἀγαθὸν ἐμοὶ **γέγονεν**² θάνατος; Μὴ γένοιτο. Ἀλλὰ ἡ Ἄμαρτία, ἵνα φανῇ ἁμαρτία διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη θάνατον· ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ Ἄμαρτία διὰ τῆς Ἐντολῆς.

¹⁴ Οἶδαμεν γὰρ ὅτι ὁ Νόμος πνευματικός ἐστίν. Ἐγὼ δὲ **σαρκικός**³ εἰμι, πεπραμένος ὑπὸ τὴν Ἄμαρτιαν.

¹⁵ Ὅ γὰρ κατεργάζομαι οὐ γινώσκω. Οὐ γὰρ ὃ θέλω τοῦτο πράσσω. Ἀλλ' ὃ μισῶ τοῦτο ποιῶ.

⁹ Now, I, *for my part*, was living apart from law at one time.

Now, after the coming of the Injunction, the Moral Failure became alive again.

Now, I, *for my part*, died.

¹⁰ And, the Injunction – *namely*, the *one which* was to end in life – was found to end in death. ¹¹ For, the Moral Failure, having seized a base of operation, by means of the Injunction thoroughly deceived me and by means of it killed *me*.

¹² Consequently, certainly the Law is holy⁴; and, the Injunction *is*

➤ holy, and

➤ righteous, and

➤ *morally* good.

¹³ So then, did the *morally* good *thing* for me lastingly become⁵ death? May it never come to be! Rather, the Moral Failure, in order that it might be brought to light *that it is* moral failure, by means of the *morally* good thing for me achieved death, in order that the Moral Failure might come to be to the point of extravagance the Moral Failure by means of the Injunction.

PAUL DESCRIBES THE MISERABLE BATTLE WITHIN US

¹⁴ For, we know that the Law is spiritual. Now, I, *for my part*, am *one with skin*⁶, having been lastingly exported for sale as a *slave* under *the authority* of the Moral Failure.

¹⁵ For, I do not know what I am achieving. For, what I do not wish *to do*, this I am accomplishing. However, what I hate *to do*, this I keep on doing.

² 97% of the Greek manuscripts, including the best line of transmission (f35), have **γέγονεν** (an perfect, active, indicative verb) here instead of ἐγένετο (an aorist, middle verb).

³ 85% of the Greek manuscripts, including the best line of transmission (f35), have **σαρκικός** here instead of σάρκινός.

⁴ 'holy' – in other words, something or someone which is set apart for God and His purposes.

⁵ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'did...lastingly become' (an perfect, active, indicative verb) here instead of 'did...become' (an aorist, middle verb).

⁶ 85% of the Greek manuscripts, including the best line of transmission (f35), have 'one with skin' here instead of 'physical'.

¹⁶ Εἰ δὲ ὁ οὐ θέλω τοῦτο ποιῶ, σύμφημι τῷ νόμῳ ὅτι καλός. ¹⁷ Νυνὶ δὲ οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ. Ἀλλ’⁷ ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. ¹⁸ Οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοί, τοῦτ’ ἔστιν ἐν τῇ σαρκί μου, ἀγαθόν.

Τὸ γὰρ θέλῃν παράκειται μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὐχ εὐρίσκω⁸.

¹⁹ Οὐ γὰρ ὁ θέλω ποιῶ ἀγαθόν. Ἀλλ’⁹ ὁ οὐ θέλω κακὸν τοῦτο πράσσω.

²⁰ Εἰ δὲ ὁ οὐ θέλω ἐγὼ τοῦτο ποιῶ, οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ; ἀλλὰ ἡ οἰκοῦσα ἐν ἐμοὶ Ἀμαρτία.

²¹ Εὐρίσκω ἄρα τὸν Νόμον τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλὸν ὅτι ἐμοὶ τὸ κακὸν παράκειται. ²² Συνήδομαι γὰρ τῷ Νόμῳ τοῦ Θεοῦ κατὰ τὸν ἔσω ἄνθρωπον.

²³ Βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσίν μου ἀντιστρατευόμενον τῷ Νόμῳ τοῦ νοός μου καὶ αἰχμαλωτίζοντά με ¹⁰ τῷ νόμῳ τῆς Ἀμαρτίας τῷ ὄντι ἐν τοῖς μέλεσίν μου.

²⁴ Ταλαίπωρος ἐγὼ ἄνθρωπος. Τίς με ῥύσεται ἐκ τοῦ Σώματος τοῦ Θανάτου τούτου;

²⁵ **Εὐχαριστῶ**¹¹ τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

Ἄρα οὖν αὐτὸς ἐγὼ τῷ μὲν νοῖ δουλεύω νόμῳ Θεοῦ. Τῇ δὲ σαρκὶ νόμῳ ἁμαρτίας.

¹⁶ Now, if what I do not wish *to do*, this I keep on doing, I keep on agreeing with the Law, that *it is* good. ¹⁷ Now, presently, no longer am I, *for my part*, achieving this. Rather, moral Failure *which is* dwelling in me *is achieving this*. ¹⁸ For, I know that moral goodness does not dwell in me – that is, I am not finding¹² *it* in the Flesh *that is* mine.

For, the willingness is available to me; but, I am not finding¹³ the acquisition of the good *thing*.

¹⁹ For, the moral goodness that I wish *to do* I am NOT doing. Rather, the bad *thing that* I do not wish *to do*, this I am accomplishing.

²⁰ Now, if what I, *for my part*, do not wish to do, this I am doing, no longer am I, *for my part*, achieving this; rather, the Moral Failure which is dwelling in me *is achieving this*.

²¹ I am finding, then, the Law for me – *that is*, for the one wishing to do the good *thing* – that the bad *thing* urges me on. ²² For, rejoice at the Law of the God as far as concerns the inner person. ²³ But, I see a different law in the members *that are* mine making war against the Law of the mind *that is* mine and taking me a prisoner ¹⁴ by the Law of the Moral Failure, the *one which* is in the members *that are* mine.

²⁴ *Such* a miserable person I, *for my part*, *am!* Who shall rescue me from the Body of the Death – *namely*, this *one*?

²⁵ I keep on giving thanks¹⁵ to the God through Jesus, an anointed One, the Lord *Who is* ours!

So then, I, *for my part*, on the one hand, slave away with the Mind to a law of God. On the other hand, *I myself* slave away with the Flesh to a law of moral failure.

⁷ 99% of the Greek manuscripts, including the best line of transmission (f35), have the contraction ἄλλ’ here instead of ἀλλὰ.

⁸ 93.6% of the Greek manuscripts, including the best line of transmission (f35), have οὐχ εὐρίσκω here. On the basis of 2.3% the NU has οὐ.

⁹ 99% of the Greek manuscripts, including the best line of transmission (f35), have the contraction Ἀλλ’ here instead of Ἀλλὰ.

¹⁰ 72% of the Greek manuscripts, including the best line of transmission (f35), do not include the preposition ἐν here.

¹¹ 97% of the Greek manuscripts, including the best line of transmission (f35), have Εὐχαριστῶ here instead of Χάρις δέ.

¹² 93.6% of the Greek manuscripts, including the best line of transmission (f35), have ‘I am not finding’ here. On the basis of 2.3% the NU has ‘not’.

¹³ 93.6% of the Greek manuscripts, including the best line of transmission (f35), have ‘I am not finding’ here. On the basis of 2.3% the NU has ‘(is) not’.

¹⁴ 72% of the Greek manuscripts, including the best line of transmission (f35), do not include the preposition which might be translated as ‘in connection with’ here. (The preposition ‘by’ is supplied because of the dative case of the following noun.)

¹⁵ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘I keep on giving thanks’ here instead of ‘Now. thankfulness (be)’.