

Romans 7

written and compiled by Gary Kukis

Romans 7:1–25

Being Released from the Law

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

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These exegetical studies are *not* designed for you to read each and every word. For instance, the Greek exegesis is put into lightly colored tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Greek tables to sort it all out. These tables provide all of the words their meanings and morphology for each and every verse. The intent is to make this particular study the most complete and most accurate examination of Romans 7 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their armies as they move across the landscape of the Land of Promise. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although the bulk of this chapter is based upon narrative from the book of Romans, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

Preface: Much of this chapter deals with Paul's inner struggle. Several forms of law are mentioned as well, such as the Law of Moses, the law of sin, as well as others.

Bible Summary: You have died to the law. Is the law sin? No, sin produced death in me. I do not do what I want to do. My flesh serves the law of sin.¹

This should be the most extensive examination of Romans 7 available, where you will be able to examine in depth every word of the original text.

Brief Overview:²

Date	Events	Historical Events	Rome
57 AD	Paul wrote 2Corinthians (from Macedonia); Romans (from Corinth) End of his 3 rd Missionary Journey Acts 20:1–21:14	Felix was the procurator of Judæa until A.D. 59, when Festus replaces him	Nero (54–68 A.D.)
Paul wrote the book of Romans.			

Quotations:

Outline of Chapter 7:

Preface
Introduction

v. 1–
v.
v.
v.
v.
v.
v.
v.
v.
v.
v.

Chapter Summary
Addendum

Charts, Graphics and Short Doctrines:

¹ From <https://biblesummary.info/romans> accessed March 21, 2024.

² Light of World chart, from <https://www.lightofword.org/images/stories/teachings/Acts/timeline4.pdf>

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also included are various technical terms from Christian theology along with a few new terms and concepts which I have developed.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

The links allow you to go back and forth between the definition and the first occurrence of this word. So, in some documents, where going back and forth is not as straightforward, here it is easy. One-click to get to the definition; and one click to get back where you were in the exegetical study.

In the book of Romans, this tends to be a long list.

Definition of Terms

Rebound (Restoration to fellowship with God)

In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The **Doctrine of Rebound** ([HTML](#)) ([PDF](#)).

Some of these definitions are taken from

<https://www.gotquestions.org/>

<http://rickhughesministries.org/content/Biblical-Terms.pdf>

<http://www.gbible.org/index.php?proc=d4d>

<http://www.wordoftruthministries.org/terms-and-definitions/>

<http://www.theopedia.com/>

[Chapter Outline](#)

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An Introduction to Romans 7

Introduction: Romans 7

Whereas the law was mentioned twice in Romans 6 and thrice in Romans 5, it occurs a whopping 23 time in this chapter.

A title or one or two sentences which describe Romans 7.

Titles and/or Brief Descriptions of Romans 7 (by Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Romans 7 (various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Romans 7

Some of these questions may not make sense unless you have read Romans 7. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

The Prequel to Romans 7

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know who the people are who populate this chapter.

The Principals of Romans 7

Characters

Biographical Material

Characters	Biographical Material

Chapter Outline

Charts, Graphics and Short Doctrines

We need to know where this chapter takes place. I may need to eliminate this one.

The Places of Romans 7

Place

Description

Place	Description

Chapter Outline

Charts, Graphics and Short Doctrines

By the Numbers

Item

Date; duration; size; number

Item	Date; duration; size; number

Chapter Outline

Charts, Graphics and Short Doctrines

At this point, we begin to gather up more details on this chapter.

A Synopsis of Romans 7

Chapter Outline

Charts, Graphics and Short Doctrines

The ESV (capitalized) is used below:

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Outlines and Summaries of Romans 7 (Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

The text of the verses was added in, using the ESV (capitalized).

A Synopsis of Romans 7 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Romans 7 (edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is helpful to see what came before and what follows in a brief summary.

The Big Picture (Romans 1–24)

Scripture	Text/Commentary
Romans 1	
Romans 2	
Romans 3A	
Romans 3B	
Romans 4A	
Romans 4B	
Romans 5A	
Romans 5B	

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Changes—additions and subtractions:

I began to include Benjamin Brodie's original expanded translation. Also, R. B. Thieme, Jr. did pretty much a complete corrected translation for the book of Romans, so that is included as well. These two translations could have been placed in the very literal category or in the expanded translation category (most Bible translations fall under more than one category).

I have begun to include two translations from doctrinal teachers: James Allen and Bill Puryear (when such are available).

I came across an odd translation called the *Revised Standard Version New Testament, Electronic Text Center, University of Virginia Library; Blue Line Bolded Text expanded corrected translations according to Col. R. B. Thieme Jr. or R. B. Thieme III.*³ I took my translation by R. B. Thieme, Jr. directly from his series on Romans. What editor Dr. Frank P. Ferraro appears to have done is, simply replaced certain words and phrases in the RSV with words or phrases that Bob would have used. So, instead of *called*, Ferraro inserts the words *called or appointed and privileged*. He ends up with a translation which sounds very much like R. B. Thieme, Jr., but not something that R. B. Thieme, Jr. actually produced. I simply call this R. B. Thieme, Jr. trans2.

I continue to avoid using corrections or clarifications in the literal translation, preferring instead to insert words which are not there in order to coincide with good English sense. So, instead of *they came to...*, I might instead write, *[Paul and Silas] came to...* In the past, I would have written, *they [that is, Paul and Silas] came to...* I believe that this provides a better flow for the reader.

I continue to place my nearly literal translation at the end of each verse and at the end of each passage. My paraphrase will also be placed at the end of every passage.

I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to write and assemble this document.

Chapter Outline

Charts, Graphics and Short Doctrines

The general concepts of this verse are fairly easy to understand. Portions of the translation are moderately difficult.

Now, bear in mind that the law and the woman who might be an adulteress is not the subject of Paul's discourse here. This is all by way of illustrating a larger point.

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal translation:

Kukis mostly literal translation:

³ Link <https://www.angelfire.com/pa5/afg/Files/NTRSV.pdf>

Or, you keep on being ignorant, brothers, for [you all] knowing law, I keep on saying that the law keeps on ruling of the man to as far as a time he keeps on living. For the one under a (noble) man, a woman, while the (noble) man keeps on living, has been bound by law. Now, if died the (noble) man, has been made inoperative from the law, [from] the man. Consequently therefore, while living the (noble) man an adulteress she will be called if she might become to a man, another (of a different kind). Now, if has died the (noble) man, she keeps on being from the law from the [noble man]. It is not to her [to be called] an adulteress having become to a (noble) man another (of a different kind).

Romans
7:1–3

Or [do] you keep on being ignorant, [my] brothers, despite knowing [the] Law [lit., *for you (all) keep on knowing (the) Law*]? I continue saying that the Law keeps on having dominion over the man for as long a time as he continues living. For the woman, [being] married [lit., *under a (noble) man*], while [her] husband continues living, has been bound by law. Now if [her] husband has died, [this dominion] has been rendered inoperative from the law [and from] the man. Consequently therefore, while [her] husband is living, she will be called an adulteress if she might become [intimate with] another man. Now if [her] husband has died, she keeps on being free from the law [and from] [her husband]. It is not for her [to be called] an adulteress, having become [intimate] with another husband.

Kukis paraphrase

Are you, my brothers, ignorant of the Law despite knowing the Law? The Law has dominion over a man when he is alive, but not hafter he has died. For instance, a woman married to a man is bound to that man by the Law; however, once he has died, the Law no longer applies to their marriage. So if this woman takes up with another man while her husband is alive, she is correctly designated an adulteress. However, after her husband died, she is free to marry another man.

Here is how others have translated this verse:

Ancient texts:

I will use the Westcott-Hort Greek text as the basis for my English translation. I use that test primarily because e-sword has a nice module by Rob Wolfram which has the interlinear English text, Strong's #'s, and the Greek morphology. The e-sword tab is IWH+P. I do not use their English text for my translation. Also, throughout, I take in consideration alternate readings.

As a young Christian, I was quite interested in the alternative readings. After many decades of study, I have found that, as with the Hebrew text, disputed readings rarely have any affect on the interpretation of a text (apart from perhaps a half-dozen fairly well-known alternate readings, like the end of the book of Mark).

I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation⁴ and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

⁴ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

The Septuagint and the Dead Sea Scrolls are irrelevant, as they preceded the writing of the New Testament by over 200 years.

Underlined words indicate differences in the text.

Ancient texts:

Westcott-Hort Text (Greek) Or, you keep on being ignorant, brothers, for [you all] knowing law, I keep on saying that the law keeps on ruling of the man to as far as a time he keeps on living. For the one under a (noble) man, a woman, while the (noble) man keeps on living, has been bound by law. Now, if died the (noble) man, has been made inoperative from the law, [from] the man. Consequently therefore, while living the (noble) man an adulteress she will be called if she might become to a man, another (of a different kind). Now, if has died the (noble) man, she keeps on being from the law from the [noble man]. It is not to her [to be called] an adulteress having become to a (noble) man another (of a different kind).

Complete Apostles' Bible Or do you not know, brothers (for I speak to those knowing the law), that the law rules over a man as long as he lives?
For the woman who is under a man has been bound by law to the living husband. But if the husband should die, she is released from the law of the husband. So then, while the husband is living, she will be called an adulteress if she becomes married to a different husband; but if her husband should die, she is free from the law, so that she is not an adulteress, having become married to a different husband.

Douay-Rheims 1899 (Amer.) Know you not, brethren (for I speak to them that know the law) that the law hath dominion over a man as long as it liveth?
For the woman that hath an husband, whilst her husband liveth is bound to the law. But if her husband be dead, she is loosed from the law of her husband. Therefore, whilst her husband liveth, she shall be called an adulteress, if she be with another man: but if her husband be dead, she is delivered from the law of her husband: so that she is not an adulteress, if she be with another man.

Holy Aramaic Scriptures⁵
Original Aramaic NT⁶ .
Or do you not know, my brethren, for I speak to those who know The Written Law, that The Written Law has authority over a man as long as he lives, As a woman is bound by the law to her lord as long as he lives? But if her husband is dead, she has been freed from The Written Law of her husband. But if while her lord lives, she shall leave for another man, she becomes an adulteress to him, but if her lord should die, she has been freed from The Written Law, and she is not an adulteress if another man should have her.

Lamsa Peshitta (Syriac) .

Significant differences:

English Translations: I have included translations which I disagree with and footnotes that I do not necessarily agree with. If I believe that the author is too far from the truth, I may even address that at the footnote. However, nearly all of the correct commentary will be found following the Greek text box and the translation of each phrase.

Limited Vocabulary Translations:

⁵ From <https://theholyscriptures.weebly.com/>

⁶ The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

Bible in Basic English	<p>Is it not clear, my brothers <i>I am using an argument to those who have knowledge of the law</i>, that the law has power over a man as long as he is living? For the woman who has a husband is placed by the law under the power of her husband as long as he is living; but if her husband is dead, she is free from the law of the husband. So if, while the husband is living, she is joined to another man, she will get the name of one who is untrue to her husband: but if the husband is dead, she is free from the law, so that she is not untrue, even if she takes another man.</p>
Bible in Worldwide English	<p>My brothers, I am saying this to you people who know the law. Do you not know that the law is master over a person only while he lives? A married woman belongs to her husband by law as long as he lives. But if her husband dies, she is free from the law that made her belong to her husband. So if she belongs to another man while her husband is living, she commits adultery. But if her husband dies, she is free from that law. Then if she belongs to another man, she does not commit adultery.</p>
Easy English Easy-to-Read Version–2008	<p>. Brothers and sisters, you all understand the Law of Moses. So surely you know that the law rules over people only while they are alive. It's like what the law says about marriage: A woman must stay married to her husband as long as he is alive. But if her husband dies, she is made free from the law of marriage. But if she marries another man while her husband is still alive, the law says she is guilty of adultery. But if her husband dies, she is made free from the law of marriage. So if she marries another man after her husband dies, she is not guilty of adultery.</p>
God's Word™	<p>Don't you realize, brothers and sisters, that laws have power over people only as long as they are alive? (I'm speaking to people who are familiar with Moses' Teachings.) For example, a married woman is bound by law to her husband as long as he is alive. But if her husband dies, that marriage law is no longer in effect for her. So if she marries another man while her husband is still alive, she will be called an adulterer. But if her husband dies, she is free from this law, so she is not committing adultery if she marries another man.</p>
Good News Bible (TEV)	<p>Certainly you will understand what I am about to say, my friends, because all of you know about law. The law rules over people only as long as they live. A married woman, for example, is bound by the law to her husband as long as he lives; but if he dies, then she is free from the law that bound her to him. So then, if she lives with another man while her husband is alive, she will be called an adulteress; but if her husband dies, she is legally a free woman and does not commit adultery if she marries another man.</p>
J. B. Phillips <i>The Message</i> NIRV New Life Version Radiant New Testament New Simplified Bible	<p>.</p>

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible ⁷ Contemporary English V.	<p>. My friends, you surely understand enough about law to know that laws only have power over people who are alive. For example, the Law says that a man's wife must remain his wife as long as he lives. But once her husband is dead, she is free to marry someone else. However, if she goes off with another man while her husband is still alive, she is said to be unfaithful.</p>
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⁷ The Casual English Bible is found here: <https://www.casualenglishbible.com/>

<p>Goodspeed New Testament . The Living Bible . New Berkeley Version . New Living Translation . The Passion Translation</p>	<p>I write to you, dear brothers and sisters, who are familiar with the law. Don't you know that when a person dies, it ends his obligation to the law? For example, a married couple is bound by the law to remain together until separated by death. But when one spouse dies, the other is released from the law of the marriage. So then if a wife is joined to another man while still married, she commits adultery. But if her husband dies, she is obviously free from the marriage contract and may marry another man without being charged with adultery.</p>
<p>Plain English Version⁸ . UnfoldingWord Simplified T.</p>	<p>My fellow believers, you know about laws. So you certainly know that people have to obey laws only while they are alive. For example, a woman must be faithful to her husband as long as he is alive. But if her husband dies, she does not have to act any longer as if she were married. The law releases her from the marriage. So if she goes to another man while her husband is alive, she will be an adulteress. But if her husband dies, she no longer has to obey that law. Then if she marries another man, she will not be an adulteress.</p>
<p>Williams' New Testament⁹</p>	<p>Do you not know, brothers -- for I speak to those who are acquainted with the law -- that the law can press its claim over a man only so long as he lives? For a married woman is bound by law to her husband while he lives, but if her husband dies, she is freed from the marriage bond. So if she marries another man while her husband is living, she is called an adulteress, but if he dies, she is free from that marriage bond, so that she will not be an adulteress though later married to another man.</p>

Partially literal and partially paraphrased translations:

<p>American English Bible . Beck's American Translation . Breakthrough Version</p>	<p>Or are you unaware, brothers, (you see, I am speaking to <i>people</i> who know <i>the</i> law) that the law is a master of the person over as much time as he lives? You see, the woman under a husband has been tied to the living husband by <i>the</i> law. But if the husband dies, she has been rendered useless from the law of the husband. So clearly, as the husband is living, she will be noticed as a cheating spouse if she becomes with a different man. But if the husband died, she is free out of the law, of the "for her not to be a cheating spouse when she becomes with a different man" <i>kind</i>.</p>
<p>Common English Bible . Len Gane Paraphrase¹⁰</p>	<p>Don't you know brothers (I'm speaking to those who know the law) how the law has authority over people as long as they are alive? Consider, the woman who has a husband is bound by the law to her husband as long as he lives, but if the husband is dead, she is free from the law of her husband. So then, if, while her husband lives, she marries another man, she will be pronounced as an adulteress, but if her husband is dead, she is free from that law, so that she is no adulteress even if she is married to another man.</p>
<p>A. Campbell's Living Oracles</p>	<p>Do you not know, brethren, (for I speak to them who know law,) that the law has dominion over a man as long as he lives? For the married woman is bound, by law, to her husband as long as he lives; but if the husband be dead, she is released from the law of her husband. If, then, indeed, while her husband lives, she be married to</p>

⁸ From <https://www.bible.com/versions/2530-PEV-plain-english-version>

⁹ William's New Testament - 1937 by Charles B. Williams.

¹⁰ Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus. Aka the Welcome Bible.

New Advent (Knox) Bible NT for Everyone 20 th Century New Testament	. . Surely, Brothers, you know (for I am speaking to men who know what Law means) that Law has power over a man only as long as he lives. For example, by law a married woman is bound to her husband while he is living; but, if her husband dies, she is set free from the law that bound her to him. If, then, during her husband's lifetime, she unites herself to another man, she will be called an adulteress; but, if her husband dies, the law has no further hold on her, nor, if she unites herself to another man, is she an adulteress.
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Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version Berean Study Bible Christian Standard Bible Conservapedia Translation Revised Ferrar-Fenton ¹¹ Free Bible Version ¹² Brothers and sisters, (I'm speaking here to people who know the law*), don't you see that the law has authority over someone only while they're alive? For example, a married woman is bound by the law to her husband while he's alive, but if he dies, she's released from this legal obligation to him. So if she lives with another man while her husband is alive, she would be committing adultery. However, if her husband dies and then she marries another man, she wouldn't be guilty of adultery.
International Standard V	<i>Now We are Released from the Law</i> Don't you realize, brothers—for I am speaking to people who know the Law—that the Law can press its claims over a person only as long as he is alive? For a married woman is bound by the Law to her husband while he is living, but if her husband dies, she is released from the Law concerning her husband. So while her husband is living, she will be called an adulterer if she lives with another man. But if her husband dies, she is free from this Law, so that she is not an adulterer if she marries another man.
Lexham Bible Montgomery NT	. Surely, brothers, you know (for I am speaking to those who know what law means) that law governs a person only during his lifetime? For a married woman who has a husband is bound by law to her husband during his lifetime; but if her husband dies, she is released from the law of her husband. So then, if during her husband lifetime, she unites herself with another man, she will be counted an adulteress; but if her husband dies, she is free from the Law, so that she is no adulteress, even if she unites herself with another man.
NIV, ©2011 Riverside New Testament Leicester A. Sawyer's NT The Spoken English NT ¹³ UnfoldingWord Literal Text Urım-Thummim Version controls Know you not brethren, (for I speak to them that know the Law,) how that the Law has dominion over a human being as long as he lives? For the woman that has a husband is bound by the Law to her husband so long as he lives; but if the husband is dead, she is discharged from the Law of her husband. So then if, while her

¹¹ From <https://bazinta.com/index.php?t=RF>

¹² From www.freebibleversion.org Copyright © 2011, Free Bible Ministry.

¹³ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

husband lives, she is married to another man, she will be called an adulteress: but if her husband is dead, she is free from that Law; so that she is no adulteress, though she is married to another man.

Weymouth New Testament Brethren, do you not know--for I am writing to people acquainted with the Law--that it is during our lifetime that we are subject to the Law? A wife, for instance, whose husband is living is bound to him by the Law; but if her husband dies the law that bound her to him has now no hold over her. This accounts for the fact that if during her husband's life she lives with another man, she will be stigmatized as an adulteress; but that if her husband is dead she is no longer under the old prohibition, and even though she marries again, she is not an adulteress.

Wikipedia Bible Project Do you not understand (here I am talking to people who know the law) that the law has authority over someone as long as they are alive? For example, a married woman is bound by the law to her husband while he is alive, but when he dies, she is released from this legal obligation to him. So if while her husband is alive she gave herself to another man, she is called unfaithful, but if her husband died and she went with another man, she would not be guilty of adultery.

Worsley's New Testament .

Catholic Bibles (those having the imprimatur):¹⁴

Christian Community (1988)¹⁵ .

The Heritage Bible .

New American Bible (2011) .

New Catholic Bible .

New Jerusalem Bible .

NRSV (Anglicized Cath. Ed.) .

Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .

Hebraic Roots Bible¹⁶ .

Do you not know, brethren, (for I speak to them who know the Torah), that the Torah has authority over a person for as long as he lives?

Just as the married woman is bound by the Torah to the living husband; but if the husband dies, she is set free from the Law of her husband.

So then, if the husband is living, she will be called an adulteress if she should be married to another man. But if the husband dies, she is free from the Law, so as for her not to be an adulteress by becoming another man's wife.

Holy New Covenant Trans. Brothers, surely you know (because I am talking to those who understand the law) that the law only rules over a person for as long as he lives. A married woman is bound to her husband by the law for as long as he lives but if her husband dies, she is released from the law of marriage. Therefore, if she were married to a different man while her real husband is still alive, God would call her an adulteress. However, if her husband dies, she is free from the law of marriage. She would not be an adulteress if she got married to a different man later.

The Scriptures 2009 Or do you not know, brothers – for I speak to those knowing the Torah – that the Torah rules over a man as long as he lives? For the married woman has been bound by Torah to the living husband, but if the husband dies, she is released from

¹⁴ Much as I have problems with many Catholic doctrines, over the past 30 or more years, they have given the imprimatur to many excellent Bible translations. Also, bear in mind, some people are in Catholic churches.

¹⁵ From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

¹⁶ There are two slightly different versions of the HRB. The basic text can be found as a **module** for the e-sword Bible. **Online**, there is nearly the same text, but with the addition of many footnotes.

the Torah *concerning* her husband. So then, while her husband lives, she shall be called an adulteress if she becomes another man's. But if her husband dies, she is free from that *part of the* Torah, so that she is not an adulteress, having become another man's.

Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament¹⁷ ...or [You*] (not) understand Brothers [to] [you*] knowing for law [I] speak for The Law rules the man to whom time [He] lives The for Married Woman [to] the living man has been bound [by] law if but may die The Man [She] has been released from the law [of] the man then so living the man Adulteress will call if [She] may become [to] man another if but may die The Man Free [She] is from the law the+ not to be her adulteress becoming [to] man another...

Alpha & Omega Bible *(Paul struggled with sin)* OR DO YOU NOT KNOW, BRETHREN, FOR I AM SPEAKING TO THOSE WHO KNOW THE LAW, THAT THE LAW HAS JURISDICTION OVER A PERSON AS LONG AS HE LIVES? FOR THE MARRIED WOMAN IS BOUND BY LAW TO HER HUSBAND WHILE HE IS LIVING; BUT IF HER HUSBAND DIES, SHE IS RELEASED BY THE LAW CONCERNING THE HUSBAND. †*(Actually, the law doesn't disappear, but rather the law itself releases her from her dead husband that she may marry again.)* SO THEN, IF WHILE HER HUSBAND IS LIVING SHE IS JOINED TO ANOTHER MAN, SHE SHALL BE CALLED AN ADULTERESS; BUT IF HER HUSBAND DIES, SHE IS FREE BY THE LAW, SO THAT SHE IS NOT AN ADULTERESS THOUGH SHE IS JOINED TO ANOTHER MAN.

Awful Scroll Bible Or are you ignorant brothers? For I speak to those knowing the Law, certainly-of-what, the Law dominates over a man for as long a time as he lives. For a woman under- her -husband, has been obligated to the law of her husband, he living, but if- her husband -shall die-away, she has been accordingly-released from the law of her husband. So consequently, if- her husband is living, -shall come to be with another man, she will be designated as an adulteress, but if- the husband -shall die-away, she is freed from his law, she is not to be an adulteress, coming to be with another husband.

Concordant Literal Version Or are you ignorant, brethren (for I am speaking to those who know law), that the law is lording it over a man for as much time as he is living? For a woman in wedlock is bound to a living man by law. Yet if the man should be dying, she is exempt from the law of the man." Consequently, then, while the man is living, she will be styled an adulteress if she should be becoming another man's, yet, if the man should be dying, she is free from the law, being no adulteress on becoming another man's."

exeGesés companion Bible **ANALOGY OF MARRIAGE**
Or know you not, brothers,
for I speak to them who know the torah,
how that the torah overlords a human
as long time as he lives?
For the woman under man
is bound to her man by the torah;
but whenever the man dies,
she is inactivated from the torah of her man.
So whenever,
while her man lives she becomes to another man,
she is oracled as an adulteress:

¹⁷ The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

and whenever her man dies,
she is liberated from that torah;
so that she is no adulteress,
though she becomes to another man.

God's Truth (Tyndale)
Orthodox Jewish Bible

.
Do you not have da'as, Achim b'Moshiach, for I speak to those who know the Torah, that the Torah exercises marut (authority, rule) over a man so long as he lives? For the agunah (woman whose husband's whereabouts are unknown) is bound by the Torah to her husband while he lives; but in the case that her husband's death can be confirmed, she is no longer an agunah and is released from the Torah of her husband.

Accordingly she will be named no'eh-fet (adulteress) if, while her husband lives, she becomes another man's. But if her ba'al (husband) dies, she is free from the Torah, so that she is no no'ehfet (adulteress) if she becomes another man's.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible
An Understandable Version

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Or, do you not know, brothers, (I am talking to people who know how law works) that the law has authority over a person only as long as he lives? [Note: It is not clear whether this refers to Roman law or the Law of Moses]. For a married woman is legally bound to her husband for as long as he lives. But, when he dies, she is released from the marriage contract. So, if she lives with another man while her husband is still alive, she will be called an adulteress [*i.e.*, a person who is sexually unfaithful to their mate]. But if her husband dies, she is legally free to marry another man without committing adultery.

Benjamin Brodie's trans.¹⁸

Or are you ignorant, brethren, (for I am communicating to those [legalists] who know [are misapplying] the law), that the law lords it over mankind for as long a time as he lives?

For a wife under the authority of her husband [sin nature] stands permanently bound by the law [as marriage counselor] to her husband as long as he is living. But if the husband [old sin nature] should die [by divorce or physical death], she is released by the law [marriage counselor] from the husband.

Consequently, therefore, while her husband [sin nature] is living, she will be classified as an adulteress, if she has become intimate with another of a different kind of man [illegitimacy]; but if her husband [sin nature] has died, she is free from the law [as marriage counselor], so that that same one is not an adulteress, even though she has become married to another husband [Jesus Christ] of a different kind [spiritual as opposed to carnal].

The Expanded Bible
Jonathan Mitchell NT

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Or are you continuing to be ignorant (are you remaining without experiential knowledge and insight), brothers (= fellow covenant members) – for I am speaking to those having intimate experiential knowledge of Law (= those who understand Torah) – that the Law (or: culture; Torah) continuously performs as lord (owner; master) of the man for as long as he is living?

For instance, the married woman (the woman under subjection to a husband or to an adult male) has been bound and remains tied up by Law and custom to the living husband (or: has been wrapped up and stands tied to law [= Torah; or: custom] by the living man). Yet if the husband may die, she has been released from employment and stands idle (or: has been brought down to living without labor and rendered inactive; she is discharged and brought down to unproductivity, being idled

¹⁸ From https://www.versebyverse.com/uploads/1/0/1/0/101034580/new_testament_translation_-_2022.pdf

down) away from the husband's law (or: from pertaining to the law [= Torah] and custom of the adult man).

Consequently (or: Accordingly), then, [with the] continued living of the husband, she will be dealing as an adulteress (or: bear the title "adulteress") if she should become [attached] to, or [a lover] for, or [involved] with a different man (or: husband); but if the husband may die, she is free (she exists in a state of freedom) from the Law [= Torah], not to be an adulteress, pertaining to her becoming [a wife] for (or: to) a different man (or: husband).

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible

Released from the Law through Death

Or do you not know, brothers (for I am speaking to those who know the law), that the law is master of a person for as long a time as he lives? For the married woman is bound by law to her husband while he lives, but if her husband dies, she is released from the law of the husband. Therefore as a result, if she belongs to another man while [*Here "while " is supplied as a component of the participle ("is living") which is understood as temporal] her husband is living, she will be called an adulteress. But if her husband dies, she is free from the law, so that she is not an adulteress if she [*Here "if " is supplied as a component of the participle ("belongs") which is understood as conditional] belongs to another man.

NET Bible® .
 New American Bible (2011) .
 The Passion Translation .
 Rotherham's Emphasized B.

Or are ye ignorant, brethren,—
 <For [unto them that understand^d law] am I speaking>
 That ||the law|| hath lordship over a man [as long as he liveth]?
 For ||the married' woman|| [unto her living' husband] is bound by lawe;
 But <if her husband have died'>
 She hath received a full release from the law of her husband.
 Hence then <her husband being alive'>
 ||An adulteress|| shall she be called—[if she become another man's],
 But <if the husband have died'> she is [free] from the law;
 So that she is not an adulteress, though she become another man's.

^dOr: "acknowledge."

The Spoken English NT¹⁹

I suppose you know, my brothers and sisters, that the Law only has jurisdiction over a person as long as they're alive. (I'm talking here to those who know the Law.) For example, a married woman is bound by law to her living husband. But if the husband dies, the Law releases her from her husband. So while her husband is alive, she'll be accused of breaking her marriage vows^a if she goes to another man. But if her husband dies, she's freed from that law. She won't be breaking her vows^b if she goes to be with another man.

a. Lit. "she will be called a breaker of her marriage vows" (traditionally: "an adulteress").

b. Traditionally: "she won't be being an adulteress."

Wilbur Pickering's New T.

More about law

Do you not know, brothers (for I am speaking to those who know law), that the law has authority over someone only as long as he lives? For example, a married woman is bound by law to her husband while he lives, but if the man should die, she

¹⁹ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

is released from the law about the husband. So then, if she should 'marry' another man while her husband is living, she will be labeled an adulteress; but if the husband should die, she is free from that law, not being an adulteress if she marries another man.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation Do you, fail to understand, brothers [and sisters] (for I speak to [ones] knowing [the] Law), that the Law is lord of [or, has power over] the man as long a time [as] he is living?

For the married woman has been bound by law to the living husband, but if the husband dies, she has been released from the law of the husband.

So, consequently, the husband being alive, she will be called an adulteress if she becomes [joined] to a different man; but if the husband dies, she is free from the law, [so as] not to be an adulteress, having become [joined] to another man..

Berean Literal Bible

Or are you ignorant brothers (for I speak to those knowing *the* law), that the law rules over the man for as long as *the* time he is alive?

For the married woman is bound by law to the living husband; but if the husband should die, she is cleared from the law of the husband.

So then, if she is to another man, the husband being alive, she will be called an adulteress; but if the husband should die, she is free from the law, *so as for* her not to be an adulteress, having been to another man.

Bill Puryear translation²⁰

Or are you ignorant, brethren (surely I am communicating to those who know the Law) that the Law rules over mankind for as long a time as he lives?

For the wife under the authority of her husband has been bound to her husband by law while he is living, but if the husband has died, she has been released by the law from her husband.

So then, while her husband is living, if she has become married to another man, she shall be classified 'an adulteress'. But if her husband has died, she is free from that law, so that she is not an adulteress, though she has become married to another man.

C. Thomson updated NT

Charles Thomson NT

Context Group Version

. operation

Or are you (pl) ignorant, brothers (for I speak to men who know the law), that the law has dominion over a man for as long as he lives? For the woman that has a man is bound by law to the man while he lives; but if the man dies, she is discharged from the law of the man. So then if, while the man lives, she is [joined] to another man, she shall be called an adulteress: but if the man dies, she is free from the law, so that she is no adulteress, though she is [joined] to another man.

English Standard Version .

Far Above All Translation²¹ .

Green's Literal Translation .

James Allen translation .

Legacy Standard Bible .

Literal New Testament .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020 Or are you^o ignorant, brethren (for* I am speaking to those knowing *the* law), that the law has lordship over a man inasmuch time as he is living?

²⁰ From <http://www.amadorbiblestudies.org/Translations/index.html>

²¹ Online: <http://www.faraboveall.com/> by Graham Thomason.

For* the woman in wedlock has been bound by *the* law to the living husband, but if the husband dies, she has been done-away-with {i.e.: discharged} from the law of the husband.

Therefore consequently*, *if* the husband *is* living, if she becomes *joined* to a different man, she will be divinely-called, an adulteress. But if the husband dies, she is free from the law, *for* her not to be an adulteress, *even if* she had become *joined* to a different man.

New American Standard B. .
 New European Version .
 New King James Version .
 New Matthew Bible .
 NT (Variant Readings) .
 Niobi Study Bible .
 R. B. Thieme, Jr. translation

For are you ignorant, brethren, (for I communicate to those who know the law,) that the [Mosaic] law lords it over man for as long a time as he lives.

For the wife under the authority of her husband has been bound to her husband by law while he is living. But if the husband has died [by death or divorce], she has been released by the Law from her first husband.

So then if, while her husband is living, she has become intimate with another man, she shall be [impersonally] classified as an adulteress; but if her husband has died [or divorced] she is freed from that law; so that she is not an adulteress, though she has become married to another man.

R. B. Thieme, Jr. trans²²

Are you ignorant brethren for I communicate to those who know the Mosaic Law, lords it over mankind for a long a time as he lives. For the married woman, the wife, under the authority of a noble man her husband, stands bound or tied by the Mosaic Law and duty under authority to a noble man her husband while he is still living but potentially if from Salvation Adjustment to the Justice of God, the husband has died to her through physical death or rejection, separation resulting in divorce, she has been released by the law from her first husband. Consequently Therefore, if, maybe it will happen and maybe not, while her husband her noble man is living and she belongs to him, and she has become intimate with another admired man mentally and physically in fornication, she shall be classified as an adulteress, but if, maybe it will happen and maybe not, her husband has actually died through death or divorce, then she is independent not bound and freed from that law with the result that consequently, logically, she the same one divorced from her husband, ie through Retroactive Positional Truth, is not classified as an adulteress though she has become married to another man ie Jesus of Nazareth, The Christ through Current Positional Truth.

Revised Geneva Translation .
 Updated Bible Version 2.17 .
 A Voice in the Wilderness .
 Webster's Translation .
 World English Bible .
 Worrell New Testament .

The gist of this passage:

1-3

²² From <https://www.angelfire.com/pa5/afg/Files/NTRSV.pdf>

Romans 7:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ê (ἤ) [pronounced ā]	<i>or; either, rather; than; but; save, except; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
agnoeô (ἀγνοέω) [pronounced ag-noh-EH-oh]	<i>to be ignorant, not to know (through lack of information or intelligence); not to understand, unknown; to err or sin through mistake, to be wrong; by implication, to ignore</i>	2 nd person plural, present active indicative	Strong's #50
adelphoi (ἀδελφοί) [pronounced ad-el-FOY]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, vocative	Strong's #80

Translation: Or [do] you keep on being ignorant, [my] brothers,...

As we study this, bear in mind that Paul is setting up an analogy. Even though he speaks about marriage in these first three verses, that is not Paul's primary topic. He is using marriage and the Law to illustrate something. In both cases, the woman does the same thing. She runs off with another man. Now, if her husband is alive, that is wrong to do; but if her husband is not alive, then she is free to do that.

Although some commentators and translators say, *we don't know if Paulo is addressing all the believers in Rome or just the Jewish ones; and we do not know if he is talking about Roman law or the Mosaic Law*. Well, point in fact, we do. Even though we are all brothers in Christ, Jew and gentile alike, and even though Paul has already used this term *brothers* to refer to all believers in Rome (Romans 1:13), here, he is speaking to His Jewish brothers and are unsure of the Law. In fact, Paul calls them ignorant, which is a bit of an insult for the Jews there, because they tend to pride themselves on their intellect.

In the next phrase, Paul tells them, *I am speaking to those who know the Law* (Romans 7:1b; ESV). Unless the Roman congregation is filled with lawyers, Paul must be speaking to the Jewish believers, who do know that Law says, even though they appear to be ignorant of it.

The gentile believers in Rome should still be able to follow Paul's logic and argument here, even though they are not Jews and not necessarily familiar with the Mosaic Law.

Romans 7:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ginōskō (γινώσκω) [pronounced gih-NOH-skoh]	<i>knowing, learning to know, coming to know, getting a knowledge of; perceiving, feeling; becoming known; understanding, having knowledge of; understanding</i>	masculine plural, present active participle, dative, locative or instrumental case	Strong's #1097
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063

Romans 7:1b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; accusative case	Strong's #3551
laléō (λαλέω) [pronounced lah-LEH-oh]	<i>to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized</i>	1 st person singular, present active indicative	Strong's #2980

Translation: ...despite knowing [the] Law [lit., for you (all) keep on knowing (the) Law]?

The people to whom Paul is addressing *keep on knowing the Law*. Is he addressing only the lawyers in Rome? Certainly not, he is addressing the Jews who know that Mosaic Law.

Romans 7:1a-b Or [do] you keep on being ignorant, [my] brothers, despite knowing [the] Law [lit., for you (all) keep on knowing (the) Law]?

There are both Jews and gentiles in the church at Rome (there may be a number of local churches, but this letter is addressed to all of them). Paul's language is reasonably polite here, but this is almost an insulting remark, implying, *how can you continue being ignorant if you know the Law?* In order to address their ignorance (the ignorance of the Jewish believers in Rome), Paul is going to give them an illustration. Almost everyone enjoys illustrations which involve a married man and woman.

Romans 7:1c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; nominative case	Strong's #3551
kurieúō (κυριεύω) [pronounced ko-ree-YOO-oh]	<i>to rule; to be master of, to have dominion over, to lord, to be lord of, to exercise lordship over, to exercise influence upon, to have power over</i>	3 rd person singular, present active indicative	Strong's #2961
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
anthrōpos (ἄνθρωπος) [pronounced ANTH-row-poss]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; genitive/ablative case	Strong's #444

Romans 7:1c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
hosos (ὅσος) [pronounced <i>HOS-os</i>]	<i>as great as, as far as, as much [many, long] as; all that; inasmuch as; how much, how many, whoever</i>	masculine singular, correlative pronoun; accusative case	Strong's #3745
These two words are variously translated in Romans 7:1: <i>for as long as, as long as, only as long as, only while, over as much as, inasmuch as</i> . The first translation is found the most often (way more than the others; and the second is found second most often.			
chronos (χρόνος) [pronounced <i>CHROHN-oss</i>]	<i>time; time as a succession of events; a duration of time</i>	masculine singular noun; accusative case	Strong's #5550
When we add this word <i>time</i> , Romans 7:1 gives us the following translations (for these three words): <i>for as long as, as long as, for as long a time as, only as long as, only while, only during, for as long as the time, as much time as, for so long time as, inasmuch time as</i> . These are more or less in the order of most common occurrence. Obviously, the word <i>time</i> was often left out.			
zaō (ζάω) [pronounced <i>DZAH-oh</i>]	<i>to live, to be alive; to enjoy life; to breathe, to have soul life</i>	3 rd person singular, present active indicative	Strong's #2198

Translation: I continue saying that the Law keeps on having dominion over the man for as long a time as he continues living.

Paul makes a statement which should be the most obvious thing anyone has ever said. The law applies to you as long as you are alive. The Law of Moses (and, in fact, any other law on earth) does not apply to you after you have died.

Romans 7:1 Or [do] you keep on being ignorant, [my] brothers, despite knowing [the] Law [lit., for you (all) keep on knowing (the) Law]? I continue saying that the Law keeps on having dominion over the man for as long a time as he continues living. (Kukis mostly literal translation)

Paul says, "You Jews seem to be ignorant of the Law despite the fact that you know the Law. Well then, let's start out with a basic principle that I think that we can all agree to: when you are alive, you are under Law; when you are dead, you are no longer under any earthly Law.

Now, if you remember all of the things that Paul said in the previous chapters—particularly as they related to retroactive positional truth—then you can see where he is going with this. Remember, he has told these people that they identify with Jesus in His death and burial (which is retroactive positional truth). With this little reminder, you ought to be able to think to yourself, "Okay, I think I know where Paul is going with this."

Romans 7:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
hupandros (ὑπανδρός) [pronounced HOOP-an-dross]	<i>under or subject to a man; married; having a husband</i>	feminine singular adjective, nominative case	Strong's #5220 hapax legomenon
gunê (γυνή) [pronounced goo-NAY]	<i>a woman [of any age, whether a virgin, or married, or a widow]; a wife; a betrothed woman</i>	feminine singular noun; nominative case	Strong's #1135
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
zaô (ζάω) [pronounced DZAH-oh]	<i>living, being alive; having lived; the one enjoying life; one who is breathing; having soul life</i>	masculine singular, present active participle; dative, locative or instrumental case	Strong's #2198
anêr (ἀνὴρ) [pronounced ah-NAIR]	<i>man, male; noble man; adult male; husband, betrothed</i>	masculine singular noun; dative, locative or instrumental case	Strong's #435
deô (δέω) [pronounced DEH-oh]	<i>to bind, to tie, to fasten; to bind, to fasten with chains, to throw into chains; to imprison</i>	3 rd person singular, perfect passive indicative	Strong's #1210
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; dative, locative or instrumental case	Strong's #3551

Translation: For the woman, [being] married [lit., under a (noble) man], while [her] husband continues living, has been bound by law.

Now Paul gives the example. He starts talking about a woman who is married, and all of a sudden, everyone in the congregation is interested in this one.

Being married is the adjective hupandros (ὑπανδρός) [pronounced HOOP-an-dross], which you may figure out, even though this word only occurs once in the New Testament. It is compound word made up of hupó (ὑπό) [pronounced hoop-OH], which means, *under, underneath, beneath*. Strong's #5259. What is this woman under or beneath? Anêr (ἀνὴρ) [pronounced ah-NAIR], which means, *man, male; noble man; adult male; husband*.

Strong's #435. So this is a woman who is under the authority of a (noble) man, which means, she is married to this man.

While her husband is alive, she continues being bound to him by the Mosaic Law.

Romans 7:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eán (ἐάν) [pronounced eh-AHM]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
apothnêskô (ἀποθνήσκω) [pronounced op-ohth-NACE-koh]	<i>to die [naturally or violently], to perish; used of temporal death, eternal death and the death of plants and animals</i>	3 rd person singular, aorist active subjunctive	Strong's #599
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
anêr (ἄνθρωπος) [pronounced ah-NAIR]	<i>man, male; noble man; adult male; husband, betrothed</i>	masculine singular noun; nominative case	Strong's #435
katargeô (καταργέω) [pronounced kaht-ahrg-EH-oh]	<i>to cease, to become idle, to be done away with, to be abolished, to cease being under or connected with any person or thing; to be severed or separated from</i>	3 rd person singular, perfect passive indicative	Strong's #2673 (mostly passive meanings)
apó (ἀπό) [pronounced aw-PO]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; genitive/ablative case	Strong's #3551
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
anêr (ἄνθρωπος) [pronounced ah-NAIR]	<i>man, male; noble man; adult male; husband, betrothed</i>	masculine singular noun; genitive/ablative case	Strong's #435

Translation: Now if [her] husband has died, [this dominion] has been rendered inoperative from the law [and from] the man.

Now, if her husband died, then his dominion over her no longer exists. The Law does not apply to this man or to his marriage because he is dead.

Romans 7:2 For the woman, [being] married [lit., under a (noble) man], while [her] husband continues living, has been bound by law. Now if [her] husband has died, [this dominion] has been rendered inoperative from the law [and from] the man. (Kukis mostly literal translation)

A married woman continues being bound to her husband as long as he is alive. However, if he dies, then the Mosaic Law no longer has any control over the situation. You might say that he is *dead to the Law*.

Romans 7:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ára (ἄρα) [pronounced AHR-ah]	consequently, then, therefore, so then, wherefore	illative particle, expressing a more subjective or informal inference	Strong's #686
oun (οὖν) [pronounced oon]	so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so	adverbial particle	Strong's #3767
These two particles are variously translated, in 2Thessalonians 2:15: <i>so then; therefore, so, then; consequently then, so consequently, therefore consequently; well then, now then, so clearly</i> . By far, the most used translation is <i>so then</i> , follow by <i>therefore</i> and <i>so</i> (which do not occur nearly as often).			
zaô (ζάω) [pronounced DZAH-oh]	living, being alive; having lived; the one enjoying life; one who is breathing; having soul life	masculine singular, present active participle; genitive/ablative case	Strong's #2198
tou (τοῦ) [pronounced tu]	of the; from the, [away, out] from the; from the source of; by the; than the	masculine singular definite article, genitive/ablative case	Strong's #3588
anêr (ἄνθρωπος) [pronounced ah-NAIR]	man, male; noble man; adult male; husband, betrothed	masculine singular noun; genitive/ablative case	Strong's #435
moichalis (μοιχαλῖς) [pronounced moy-khal-IHS]	an adulteress; as the intimate alliance of God with the people of Israel was likened to a marriage, those who relapse into idolatry are said to commit adultery or play the harlot; figurative equivalent to faithless to God, unclean, apostate	feminine singular noun; nominative case	Strong's #3428

Romans 7:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
chrêmatizô (χρηματίζω) [pronounced <i>khray-mat-IHD-zo</i>]	<i>to reveal (divine information); to speak, to utter an oracle; to be divinely intimate; to constitute a firm for business; to bear as a title; to be called, to be admonished (warned) of God</i>	3 rd person singular, future active indicative	Strong's #5537
eán (ἐάν) [pronounced <i>eh-AHN</i>]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437
gínomai (γίνομαι) [pronounced <i>GHIN-oh-mī</i>]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle/passive subjunctive	Strong's #1096
anêr (ἀνὴρ) [pronounced <i>ah-NAIR</i>]	<i>man, male; noble man; adult male; husband, betrothed</i>	masculine singular noun; dative, locative or instrumental case	Strong's #435
héteros (ἕτερος) [pronounced <i>HEH-ter-os</i>]	<i>another [of a different kind], other; different, altered</i>	masculine singular, correlative pronoun; adjective; dative, locative or instrumental case	Strong's #2087

Translation: Consequently therefore, while [her] husband is living, she will be called an adulteress if she might become [intimate with] another man.

Now, if this woman steps out on her husband while he is alive, she is an adulteress. The Law is absolutely clear on that.

Romans 7:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eán (ἐάν) [pronounced <i>eh-AHN</i>]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
apothnêskô (ἀποθνήσκω) [pronounced <i>op-ohth-NACE-koh</i>]	<i>to die [naturally or violently], to perish; used of temporal death, eternal death and the death of plants and animals</i>	3 rd person singular, aorist active subjunctive	Strong's #599

Romans 7:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
anêr (ἀνὴρ) [pronounced ah-NAIR]	<i>man, male; noble man; adult male; husband, betrothed</i>	masculine singular noun; nominative case	Strong's #435
eleútheros (ἐλεύθερος) [pronounced el-YOO-there-oss]	<i>free; freeborn; exempt, unrestrained, not bound by an obligation; in an ethical sense: free from the yoke of the Mosaic Law</i>	feminine singular adjective, nominative case	Strong's #1658
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
apó (ἀπό) [pronounced aw-PO]; spelled ἄφ' before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; genitive/ablative case	Strong's #3551
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588

See v. 2b.

Translation: Now if [her] husband has died, she keeps on being free from the law [and from] [her husband].

On the other hand, if her husband has died, then the woman keeps on being free from the Law and from her husband. The Law no longer applies. The Law becomes inoperative or non-functioning with regards to their marriage because the husband is dead.

Romans 7:3c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361

Romans 7:3c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
einai (εἶναι) [pronounced Ī-nī or Ī-nah-ee]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	present infinitive of Strong's #1510	Strong's #1511 (a form of Strong's #1510)
autên (αὐτήν) [pronounced ow-TAYN]	<i>her, to her, towards her; it; same</i>	3 rd person feminine singular pronoun, accusative case	Strong's #846
moichalis (μοιχαλῖς) [pronounced moy-khal-IHS]	<i>an adulteress; as the intimate alliance of God with the people of Israel was likened to a marriage, those who relapse into idolatry are said to commit adultery or play the harlot; figurative equivalent to faithless to God, unclean, apostate</i>	feminine singular noun; accusative case	Strong's #3428
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	feminine singular, aorist (deponent) middle participle; accusative case	Strong's #1096
anêr (ἀνὴρ) [pronounced ah-NAIR]	<i>man, male; noble man; adult male; husband, betrothed</i>	masculine singular noun; dative, locative or instrumental case	Strong's #435
héteros (ἕτερος) [pronounced HEH-ter-os]	<i>another [of a different kind], other; different, altered</i>	masculine singular, correlative pronoun; adjective; dative, locative or instrumental case	Strong's #2087

Translation: It is not for her [to be called] an adulteress, having become [intimate] with another husband. (Kukis mostly literal translation)

Now, if this woman picks up and marries another man, even if this is two hours after her first husband is buried, she is not under the Law. The Law has nothing to say about the woman and her subsequent relationships with men. She can date other men; she can marry another man; and she is not an adulteress for doing so (obviously, if she has sex with a man outside of marriage, she is fornicating; but that is not what we are studying here).

Romans 7:3 Consequently therefore, while [her] husband is living, she will be called an adulteress if she might become [intimate with] another man. Now if [her] husband has died, she keeps on being free from the law [and from] [her husband]. It is not for her [to be called] an adulteress, having become [intimate] with another husband. (Kukis mostly literal translation)

As long as a woman's noble man is alive, then she is under the Law with regards to that marriage. However, once he dies, the Law no longer applies.

Romans 7:1–3 Or [do] you keep on being ignorant, [my] brothers, despite knowing [the] Law [lit., for you (all) keep on knowing (the) Law]? I continue saying that the Law keeps on having dominion over the man for as long a time as he continues living. For the woman, [being] married [lit., under a (noble) man], while [her] husband continues living, has been bound by law. Now if [her] husband has died, [this dominion] has been rendered inoperative from

the law [and from] the man. Consequently therefore, while [her] husband is living, she will be called an adulteress if she might become [intimate with] another man. Now if [her] husband has died, she keeps on being free from the law [and from] [her husband]. It is not for her [to be called] an adulteress, having become [intimate] with another husband. (Kukis mostly literal translation)

Romans 7:1–3 Are you, my brothers, ignorant of the Law despite knowing the Law? The Law has dominion over a man when he is alive, but not hafter he has died. For instance, a woman married to a man is bound to that man by the Law; however, once he has died, the Law no longer applies to their marriage. So if this woman takes up with another man while her husband is alive, she is correctly designated an adulteress. However, after her husband died, she is free to marry another man. (Kukis paraphrase)

We need to keep in mind that Romans 7:1–3 set up the analogy; and vv. 4–6 apply this analogy.

There is a real struggle to translate this passage and then to interpret it. Although the translations do not appear to be dramatically different, the interpretations are varied.

Therefore, brothers, of me: and you (all) were put to death to the Law through the body of the Christ, in order to become to you (all) to another (of a different kind) to [Someone] having been awakened out from deaths, that we might bear fruit of the God. For when we were in the flesh, the sufferings of the sins, the (sufferings) on account of the Law, [it] had been working in the members of us to bring forth fruit by the death. Even now, we have been rendered idle from the Law, having died in which we were being held firmly, so that to keep on serving us in a newness of Spirit and not in an oldness of writing.

Romans
7:4–6

Therefore my brothers, even you (all) were put to death to the Law through the body of the Christ, for you (all) to become [alive] to Another (of a different kind), to the One having been awakened out from deaths, in order that we might bear fruit by [or, to; or, for] the God. For when we were in the flesh, the influences of (your) errors, these (influences) [lit., *the* ___], on account of the Law, it was working in our members in order to bring forth fruit in [or, by means of, for (the benefit) of] the death. Even now, we have become severed [or, discharged, loosed] from the Law, having died to which we were being held firmly, in order for us to keep on serving (as slaves) in the newness of Spirit and not in the old state of life from [the] written [Law].

Therefore, my brothers, even though we were put to death by the Law which condemned us through the body of Christ on the cross, you have become alive to Another (of a different kind), Who is the Christ, the One having been resurrected out from deaths for the purpose of us bearing divine good production for the God. For when we were in the flesh as unbelievers, we were unduly influenced by our errors concerning the Mosaic Law. We tried to bring forth divine good production through the Law, but we only produced the substandard fruit of death. Right now, we have been severe from the Law, having died to the Law which once held us firmly. Our death to the Law allows us to serve God in the newness of the Spirit rather than by means of adherence to the Mosaic Law.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) Therefore, brothers, of me: and you (all) were put to death to the Law through the body of the Christ, in order to become to you (all) to another (of a different kind) to

[Someone] having been awakened out from deaths, that we might bear fruit of the God. For when we were in the flesh, the sufferings of the sins, the (sufferings) on account of the Law, [it] had been working in the members of us to bring forth fruit by the death. Even now, we have been rendered idle from the Law, having died in which we were being held firmly, so that to keep on serving us in a newness of Spirit and not in an oldness of writing.

Complete Apostles Bible

Therefore, my brothers, you also were put to death to the law through the body of Christ, that you may be married to another--to Him who was raised from the dead, so that we might bear fruit to God.

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

But now we were released from the law, having died in that to which we were held fast, so that we should serve as slaves in the newness of the Spirit and not in the oldness of the letter.

Douay-Rheims 1899 (Amer.)

Therefore, my brethren, you also are become dead to the law, by the body of Christ: that you may belong to another, who is risen again from the dead that we may bring forth fruit to God.

For when we were in the flesh, the passions of sins, which were by the law, did work in our members, to bring forth fruit unto death.

But now we are loosed from the law of death wherein we were detained; so that we should serve in newness of spirit, and not in the oldness of the letter..

Holy Aramaic Scriptures
Original Aramaic NT

.
And now, my brethren, you also have died to The Written Law with the body of The Messiah that you would be for another, The One who arose from the dead, that you would yield fruit to God.

When we were in the flesh, the diseases of sin, which are by The Written Law, worked diligently in the members that we might yield fruit to death.

But now we have been exempted from The Written Law, and we are dead to that which had controlled us, so that we shall serve from now on in the newness of The Spirit and not in the Old Order Scriptures.*

Lamsa Peshitta (Syriac)

.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

In the same way, my brothers, you were made dead to the law through the body of Christ, so that you might be joined to another, even to him who came again from the dead, so that we might give fruit to God.

For when we were in the flesh, the evil passions which came into being through the law were working in our bodies to give the fruit of death.

But now we are free from the law, having been made dead to that which had power over us; so that we are servants in the new way of the spirit, not in the old way of the letter.

Bible in Worldwide English

In the same way my brothers, you died when Christ died. And you are free from the law. Now you belong to another person. You belong to the one who has been raised from death. Because of that, we are able to do what God wants us to do.

One time we lived in the way our bodies wanted to live. The law made us think about doing wrong things. And we did things that made us die.

But now we have been made free from the law. We died, and so we are no longer slaves to the one who was our master. Now we are slaves to God in our new life.

This new life is ruled by the Spirit. We do not work for the old written law.

Easy English

.

Easy-to-Read Version—2008 In the same way, my brothers and sisters, your old selves died and you became free from the law through the body of Christ. Now you belong to someone else. You belong to the one who was raised from death. We belong to Christ so that we can be used in service to God. In the past we were ruled by our sinful selves. The law made us want to do sinful things. And those sinful desires controlled our bodies, so that what we did only brought us spiritual death. In the past the law held us as prisoners, but our old selves died, and we were made free from the law. So now we serve God in a new way, not in the old way, with the written rules. Now we serve God in the new way, with the Spirit.

God's Word™ In the same way, brothers and sisters, you have died to the laws in Moses' Teachings through Christ's body. You belong to someone else, the one who was brought back to life. As a result, we can do what God wants. While we were living under the influence of our corrupt nature, sinful passions were at work throughout our bodies. Stirred up by Moses' laws, our sinful passions did things that result in death. But now we have died to those laws that bound us. God has broken their effect on us so that we are serving in a new spiritual way, not in an old way dictated by written words.

Good News Bible (TEV) That is how it is with you, my friends. As far as the Law is concerned, you also have died because you are part of the body of Christ; and now you belong to him who was raised from death in order that we might be useful in the service of God. For when we lived according to our human nature, the sinful desires stirred up by the Law were at work in our bodies, and all we did ended in death. Now, however, we are free from the Law, because we died to that which once held us prisoners. No longer do we serve in the old way of a written law, but in the new way of the Spirit.

J. B. Phillips .
The Message .
 NIRV .
 New Life Version .
 Radiant New Testament .
 New Simplified Bible .

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version .
 Contemporary English V. .
 That is how it is with you, my friends. You are now part of the body of Christ and are dead to the power of the Law. You are free to belong to Christ, who was raised to life so that we could serve God. When we thought only of ourselves, the Law made us have sinful desires. It made every part of our bodies into slaves who are doomed to die. But the Law no longer rules over us. We are like dead people, and it cannot have any power over us. Now we can serve God in a new way by obeying his Spirit, and not in the old way by obeying the written Law.

Goodspeed New Testament .
 The Living Bible .
 New Berkeley Version .
 New Living Translation .
 The Passion Translation .
 So, my dear brothers and sisters, the same principle applies to your relationship with God. For you died to *your first husband*, the law, by being co-crucified with the body of the Messiah. So you are now free to “marry” another—the one who was raised from the dead so that you may now bear spiritual fruit for God. When we were merely living natural lives, the law, *through defining sin*, actually awakened sinful desires within us, which resulted in bearing the fruit of death. But now that we have been fully released from the power of the law, we are dead to what once controlled us. And our lives are no longer motivated by the obsolete way of following

the written code, so that now we may serve God by living in the freshness of a new life in the power of the Holy Spirit.

Plain English Version
UnfoldingWord Simplified T.

.
In the same way, my brothers and sisters, when you died with the Messiah on his cross, the law of God could no longer control you. You were free to join the Messiah, so that you might honor God. You can do this because you are alive again. God has joined you to the Messiah, and he has raised the Messiah from the dead. When we were doing what our evil thoughts told us to do, when we learned God's law, we wanted to sin more and more. So we did evil things that would lead God to separate us from him forever. But now God has freed us from having to obey law of Moses—it is as though we have died, and the law can no longer tell us what to do. God has done this for us so that we may worship him in a new way that the Spirit shows us, rather than in the old way that the law required.

Williams' New Testament

So, my brothers, you too in the body of Christ have ended your relation to the law, so that you may be married to another husband, to Him who was raised from the dead, in order that we might bear fruit for God. For when we were living in accordance with our lower nature, the sinful passions that were aroused by the law were operating in the parts of our bodies to make us bear fruit that leads to death. But now we have been freed from our relation to the law; we have ended our relation to that by which we once were held in bonds, so that we may serve in a new spiritual way and not in the old literalistic way.

Partially literal and partially paraphrased translations:

American English Bible
Beck's American Translation
Breakthrough Version

.
In such a way, my brothers, you also were made dead to the law through the body of the Anointed King for the "for you to become with a different *one*" *thing*, the One who got up from *the* dead, so that we might carry fruit for God. You see, when we were in the physical body, the hardships of the sins (the *hardships* through the law) were active in our body parts for the "to carry fruit for the death" *thing*. But right now, we were rendered useless from the law after dying (in which we were being held down) in such a way for us to be slaves in newness of spirit and not *the* outdated nature of a document.

Common English Bible
Len Gane Paraphrase

.
Therefore my brothers, you also were made dead to the law by the body of Christ, so you could be married to another, even to him who is raised from the dead, and may bring forth fruit for God. When we were in the flesh, sinful passions, [brought out] by the law, worked in every part of our bodies to produce death. But now we are severed from the law being dead to what we were restrained by, so that we would serve by a renewed spirit not by an obsolete writing.

A. Campbell's Living Oracles

Thus, my brethren, you also have become dead to the law, by the body of Christ, that you may be married to another, who rose from the dead, that we may bring forth fruit to God. For when we were in the flesh, our sinful passions which were through the law, wrought effectually in our members, to bring forth fruit to death. But now, having died with Christ, we are released from the law, by which we were held in bondage; so that we may serve God in newness of spirit, and not in oldness of the letter.

New Advent (Knox) Bible
NT for Everyone
20th Century New Testament

.
And so with you, my Brothers; as far as the Law was concerned, you underwent death in the crucified body of the Christ, so that you might be united to another, to him who was raised from the dead, in order that our lives might bear fruit for God. When we were living merely earthly lives, our sinful passions, aroused by the Law,

were active in every part of our bodies, with the result that our lives bore fruit for Death. But now we are set free from the Law, because we are dead to that which once kept us under restraint; and so we serve under new, spiritual conditions, and not under old, written regulations.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	In the same way, my friends, you've become dead to the law through the body of Christ, and so now you belong to someone else—Christ, who was raised from the dead so that we could live a productive life* for God. While we were controlled by old nature, our sinful desires (as revealed by the law) were at work within us and resulted in death. But now we've been set free from the law, and have died to what kept us in chains, so that we can serve in the newness of the spirit and not the old letter of the law.
International Standard V	In the same way, my brothers, through the Messiah's [Or Christ's] body you also died as far as the Law is concerned, so that you may belong to another person, the one who was raised from the dead, and may bear fruit for God. For while we were living according to our human nature, [Lit. our flesh] sinful passions were at work in our bodies [Lit. members] by means of the Law, to bear fruit resulting in death. But now we have been released from the Law by dying to what enslaved us, so that we may serve in the new life of the Spirit, not under the old writings.
Lexham Bible	.
Montgomery NT	So also, my brother, you were made dead to the Law through the body of Christ; that you should be joined to another, even to Him who was raised from the dead that we might bear fruit for God. For while we were unspiritual, the sinful passions, aroused by the Law, were ever active in every part of our bodies, leading us to bear fruit unto death. But now we have been released from the Law, because we are dead to that in which we were held; so that we are now in thralldom in new and spiritual conditions, and not under the old written code.
NIV, ©2011	.
Riverside New Testament	. inoperative
Leicester A. Sawyer's NT	So, my brothers, you have also died to the law through the body of Christ, that you should be married to another, to him that was raised from the dead, that we should bear fruit to God. For when we were in the flesh, the sinful affections operated through the law in our members to bear fruit to death; but now we are released from the law by which we were held having died, that we should serve [God] in newness of spirit, not in the old age of a writing.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	Therefore my brethren, you also are become dead to the Law by the body of Christ; that you should be married to another, even to him who is resurrected from the dead, that we should bear fruit unto Elohim. For when we were in the flesh, the afflictions of sins that were by the Law, did work in our members to bear fruit unto death. But now we are delivered from the Law (that in death in which we were held); that we should now serve in newness of spirit, and not in the oldness of the letter.
Weymouth New Testament	So, my brethren, to you also the Law died through the incarnation of Christ, that you might be wedded to Another, namely to Him who rose from the dead in order that we might yield fruit to God. For whilst we were under the thralldom of our earthly

natures, sinful passions-- made sinful by the Law--were always being aroused to action in our bodily faculties that they might yield fruit to death. But seeing that we have died to that which once held us in bondage, the Law has now no hold over us, so that we render a service which, instead of being old and formal, is new and spiritual.

Wikipedia Bible Project

In the same way my friends you have become dead to legal obligations through dying in the body of Christ, and now you are “married” to someone else—he who was raised from the dead that we might be effective for God. While we were under the control of our old nature, our sinful desires (as revealed by the law) were at work within us and resulted in death. But now we have been released from these legal obligations, and have died to what bound us, so that we can obey in the newness of the spirit and not the old letter of the law.

Worsley’s New Testament .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
 The Heritage Bible .
 New American Bible (2011) .
 New Catholic Bible .
 New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 Hebraic Roots Bible .

So that, my brothers, you also were made dead to the Law through the body of Messiah, for you to become another's, to the One raised from the dead, so that we may bear fruit to YAHWEH. For when we were in the flesh, the passions of sin were working in our members through the Law for the bearing of fruit unto death. But now we have been set free from the penalty of the Torah, having died to that in which we were held, so as for us to serve in newness of spirit, and not in oldness of letter.

Holy New Covenant Trans.

So, my brothers, you also died to the law through Christ’s body. You can marry someone else — the one who was raised from death — so that you can produce fruit for God. When we were controlled by our human nature, the sinful desires which came through the law were working in our bodies. We produced fruit for death. But now we have been released from the law. We died to what bound us before so that we can serve with a new spirit, not by following a strict code.

The Scriptures 2009 .
 Tree of Life Version .

. Held by .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...that Brothers [of] me and You* are killed [to] the law through the body [of] the christ to the+ to become you* [to] another the [man] from [men] dead being raised that [We] may produce {someone} [for] the god when for [We] were in the flesh The Sufferings [of] the offenses The [Things] through the law worked in the parts [of] us to the+ {them} to produce the death now but [We] are released from the law Dying in whom [We] were held that to serve us in newness [of] spirit and not {us to serve} [in] antiquity [of] writing...

Alpha & Omega Bible

THEREFORE, MY BROTHERN, YOU ALSO PUT TO DEATH [dependence upon the fleshly parts of 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 THEOS (*The Alpha & Omega*).

FOR WHILE WE WERE IN THE FLESH, THE SINFUL PASSIONS, WHICH WERE BY THE [letter of the] LAW, WERE AT WORK IN THE MEMBERS OF OUR BODY TO BEAR FRUIT FOR DEATH.

BUT NOW WE HAVE BEEN RELEASED FROM [the letter of] THE LAW, HAVING DIED TO THAT BY WHICH WE WERE BOUND, SO THAT WE SERVE IN NEWNESS OF THE SPIRIT AND NOT IN OLDNESS OF THE LETTER. †(You cannot serve in a newness of the Spirit of a law that does not exist. There still remains the original spiritual principal of the law. The spiritual principle was always "Love your heavenly Father first, love all people, do right by everyone, live righteously." To do away with the letter of the law does nothing to remove these eternal spiritual principals. Therefore, the first commandment is still intact as well as all Ten Commandments including the Holy Day of the 7th day of the week, plus the other Holy Day Festivals, plus tithes. How can we say that we love Jesus and love fellow mankind if we withhold our tithes from our Creator and do not help the church and the needy? How can we say that we Love Jesus if we do not obey all of His Commandments that included foot washing, taking communion on Passover Day, etc? Paul never taught that all law is done away. In Fact, Paul continued to keep the 7th Day & all of the Holy Day Festivals. Paul's problem was not with the existence of law. He was against being overly legalistic about the law and not understanding the spiritual principles which must govern our keeping of the Commandments. Of course, He also recognized that the old covenant temporary ceremonial ritual laws such as unclean meats, sacrifices & circumcision were COMPLETELY replaced by The Blood of JESUS. The flesh of the law is dead but the spirit of the law lives on. The original spiritual principal behind each & every law is still intact. We still have need to rest & worship every 7th Day, Saturday & we are still commanded to do so. But we are also free to kindle a fire to stay warm & cook, as the spirit of the law never was to kill us or burden us. There is no need for animal sacrifices, circumcision & clean/unclean meats other than halal. But there remains a need for tithes & annual Holy Days such as Passover & Tabernacles.) [Kukis note: we are not under the Sabbath day restrictions.]

Awful Scroll Bible

So-as my brothers, you also are being died to the Law, through the body of the Anointed One, for you to come about to another, He being raised up out of the dead, in order that, we may bear-fruit to God.

For, as-when we were from-within the flesh, the sufferings of missing-the-mark, that by the means of the Law, were themselves working-from-within our members to bear-fruit to death.

But now, we are being accordingly-released from the Law, dying-away a dying-away by-within that which was being held- us -down, so-as we were to enslave by-within the Newness of the Breath, and not in the oldness of the letter.

Concordant Literal Version

So that, my brethren, you also were put to death to the law through the body of Christ, for you to become Another's, Who is roused from among the dead, that we should be bearing fruit to God."

For, when we were in the flesh, the passions of sins, which were through the law, operated in our members to be bearing fruit to Death."

Yet now we were exempted from the law, dying in that in which we were retained, so that it is for us to be slaving in newness of spirit and not in oldness of letter."

exeGesés companion Bible

So my brothers,
you also are deathified to the torah
through the body of the Messiah;
to become to another
- to him who rose from the dead,

so that we bear fruit to Elohim.
 For when we were in the flesh,
 the sufferings of sins, through the torah,
 energized in our members to bear fruit to death.
 But now we are inactivated from the torah,
 being dead wherein we were held;
 to serve in newness of spirit
 and not in the antiquity of the scribing.

God's Truth (Tyndale)
 Orthodox Jewish Bible

.
 So then, Achim b'Moshiach, you also were put to death in relation to the Torah through the basar of Moshiach (TEHILLIM 16:9-10), in order that you might become another's, bound to Moshiach who was given Techiyah (Resurrection) from the Mesim, so that we might bear p'ri for Hashem.

For when we were in the basar (in the fallen condition of the old humanity), through the Torah, the ta'avat besarim, the sinful passions (i.e., Chet Kadmon's yetzer harah of the fallen human condition) were working in our natural capacities, so as to bear p'ri for mavet (death) [cf. Ro 4:15].

But now we have become niftar (freed, deceased) from the dominating ownership of the Torah, having died to that by which we were confined, so that we might serve in the Ruach Hakodesh of hitkhadshut and newness and not in the yoshen (oldness) of chumra (legalism, strict adherence to the letter of the law) (Ro 2:29).

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible
 An Understandable Version

.
 Therefore, my brothers, you also died to the law [i.e., were released from its binding requirements] through the body of Christ [Note: This seems to refer to Christ's death on the cross, but some think it refers to becoming a part of the church], so that you could belong to someone else, [namely] to Christ, who was raised from the dead in order that we might live spiritually productive lives for God. For when we were in the flesh [i.e., before conversion], our sinful desires, aroused by [the restrictions of] the Law of Moses, worked in our bodies to produce activity that led to [spiritual] death. But now that we have died to what controlled us and have been released from [the requirements of] the Law of Moses [i.e., under the Gospel age], we serve [God] in a new way [directed] by the Holy Spirit [Note: Some take "Spirit" here to be "spirit" and see it as describing the inner person], and not in the old way [directed] by the written Law of Moses.

Brodie's Expanded Trans.

Therefore, my brethren, you also were made to die [through the baptism of the Spirit] to the law [as the marriage counselor] through the person of Christ [2nd husband], so that you might belong [at the point of salvation] to another of a different kind [spiritual as opposed to carnal husband], to Him [Jesus Christ] who was raised up [resurrected] from deaths [both spiritual & physical], so that we might bear fruit [spiritual production from the 2nd marriage] unto God.

For while we were in the flesh, the passions of sins, which were through the law, operated in our members so that we produced fruit associated with spiritual death [carnal production from our 1st marriage].

But now we have been released [by divorce or physical death] from the law, having died to that [1st marriage] by which we were bound [under the authority of the sin nature], so that we might serve Him [Jesus Christ] as slaves with a newness of Spirit [the Holy Spirit as our new marriage counselor] and not with the old letter [the law as our old marriage counselor].

The Expanded Bible

Jonathan Mitchell NT

So that, my brothers (= fellow covenant-believers), you folks also were made dead to the Law (or: were put to death by the Law [=Torah] and with the Law), through the body of the Christ, [proceeding] into the situation to become [the wife] for (or: to; in; with) a different One – in (to; for) the One being roused and raised forth from out of the midst of dead folks – to the end that we may bear fruit by God (or: produce a harvest in, for, to and with God).

For when we [= Adam/Israel] were existing within the flesh (or: = in the old alienated Adamic existence, with the flesh sacrifices and markers of the Law), the effects, impressions, emotions and impulses from the experiences, passions and suffering of the failures (the sins; the deviations which caused misses of the target) – the things through means of the Law [the Torah] – were continually operating (working within; energizing and effecting) within our members into the condition to produce fruit by Death (in death; to death; for Death).

But now (at the present time), we [= Israel] are (or: were instantly) rendered inactive (brought down to living without labor, released from employment, made unproductive; discharged) away from the Law (= the Torah; [some MSS add: of Death]), dying within that in which we were constantly being held down (held in possession and detained), so that it is [for] us to be habitually performing as slaves within newness of spirit (a newness pertaining to spirit and has its source in the Breath-effect; freshness and new quality of attitude) and not in oldness (obsoleteness; outdatedness) of Letter (or: not in outwornness of what is written).

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible

So then, my brothers, you also were brought to death with respect to the law through the body of Christ, so that you may belong to another, to the one who was raised from the dead, in order that we may bear fruit for God. For when we were in the flesh, sinful desires were working through the law in our members, to bear fruit for death. But now we have been released from the law, because we [*Here "because " is supplied as a component of the participle ("have died") which is understood as causal] have died *to that* by which we were bound, so that we may serve in newness of the Spirit and not in oldness of the letter *of the law*.

NET Bible®

New American Bible (2011) .
 The Passion Translation .

Rotherham's Emphasized B.

So, then, my brethren ||ye also|| were made dead unto the law through the body of the Christ,

To the end ye might become^f another's—

||His who [from among the dead] was raised||,

In order that we might bring forth fruit unto God.

For <when we were in the flesh> ||the susceptibilities⁹ of sins which were through the law|| used to be energized in our members, unto the bringing forth of fruit unto death;

But ||now|| we have received full release from the law, by dying [in that] wherein we used to be held fast,

So that we should be doing service—

In newness of spirit,

And not in obsoleteness of letter.

^f Or: "with the result of your becoming."

⁹ Or: "feelings."

The Spoken English NT

Brothers and sisters, here's my point. You too have died in relation to the Law. Through the body of Christ, you were to be joined to another—to him who rose from among the dead. Why? So we will bear fruit for God!

After all, when we were living in the flesh, because of the Law, the consequences of our sins worked their way through the members of our bodies. And the ultimate result of that was going to be death.^c

But now we've been released from the Law: we've died in relation to the thing that had bound us. So now^d we serve in the newness of the Spirit and not in the old way of the letter.

c. This is a complicated sentence. More literally, it is: "For when we were in the flesh, the consequences [or "passions"] of our sins, which are because of the Law, worked their way in our members towards fruit-bearing in death."

d. Lit. "As a result."

Wilbur Pickering's New T.

Therefore, my brothers, you also were put to death to the law through the body¹ of the Christ so as to belong to another—to Him who was raised from the dead—so that we should produce fruit to God. Because when we were in the flesh,² the sinful passions aroused by the law were at work in our body parts to produce fruit to death. But now we have been released from the law, having died to what was gripping us, so as to slave in newness of spirit and not in oldness of letter.³

(1) This refers to His physical body, and probably to the death of that body.

(2) 'In the flesh' contrasts with 'in Christ' and probably refers to the natural/old man.

(3) We are slaves in any case. What is in view is a change of owner.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version

In the same way, my brethren, you also were made dead to the *marriage law of the Old Covenant* by the body of Christ in order for you to be married to another, Who was raised from *the* dead, that we should bring forth fruit to God. For as long as we were in the flesh, the passions of sins, which *were* through the law, were working within our own members to bring forth fruit unto death. But now we have been released from the law because we have died *to that* in which we were held so that we might serve in newness of *the* spirit, and not in *the* oldness of *the* letter.

Analytical-Literal Translation

Accordingly, brothers [and sisters], you_p also were made dead to the Law through the body of Christ, for you_p to become [joined] to another, to the One having been raised up from [the] dead, so that we should bear fruit to God.

For when we were in the flesh, the passions of the sins, the ones [aroused] through the Law, were working in our body parts [in order] to bear fruit to death.

But now we were released from the Law, having died in [that] by which we were held, with the result that we serve as slaves in newness of spirit [or, of [the] Spirit] and not in oldness of letter.

Berean Literal Bible

Bill Puryear translation

Therefore, my brethren, you also were put to death with reference to the Law by the body of Christ, with the result that you belong to another, to the One who has been raised up from the dead, in order that we might bear fruit to the benefit of God.

For while we were in the flesh, the sinful passions [trends or impulses], which [were] through the Law, were effective in our members, resulting in fruit-bearing in the sphere of [spiritual] death.

But now we have been freed from the Law by having died to that by which we were bound [our first marriage to the sin nature], with the result that we might serve in a new [marriage] by the Spirit, and not in the old [marriage] by the letter.

C. Thomson updated NT

Charles Thomson NT

So you also, my brethren, are become dead to the law by means of the body of the Christ, that you may be for another, who is raised from the dead, that we may bring

Context Group Version	<p>forth fruit to God. For when we were in the flesh, the sinful passions, which subsisted under the law, exerted their energy in our members to bring forth fruit to death: but we are now set free from the law by the death of that by which we were holden, so that we may serve with a new spirit, and not by the old letter.</p> <p>Therefore, my brothers, you (pl) also were made dead to the law through the body of the Anointed; that you (pl) should be joined to another, to him who was raised from the dead, that we might bring out fruit to God. For when we were in the flesh, the disgraceful passions, which were through the law, worked in our members to bring out fruit to death. But now we have been discharged from the law, having died to that in which we were held, in order to serve us as slaves in newness of the spirit, and not in oldness of the letter.</p>
<p>English Standard Version Far Above All Translation Green's Literal Translation James Allen translation Legacy Standard Bible Literal New Testament Literal Standard Version Modern English Version Modern Literal Version 2020</p>	<p>. captive . Defined So-then my brethren, you^o were also slain to the law through the body of Christ; *that* you^o should become <i>joined</i> to a different <i>one</i>, <i>that is</i> to the one who was raised <i>up</i> from the dead, in-order-that we should bear-fruit to God.</p>
<p>New American Standard New European Version New King James Version New Matthew Bible NT (Variant Readings) Niobi Study Bible R. B. Thieme, Jr. translation</p>	<p>For* when we were in the flesh, the sinful passions were working in our members through the law, *that* they might bear-fruit to death. But now we have been done-away-with {i.e.: were discharged} from the law, having died in which we were being held; so-as <i>for</i> us to be enslaved in newness of <i>the</i> spirit and not in oldness of <i>the</i> writing.</p> <p>. Therefore, my brethren, you also were made to die [or, <i>to be divorced</i>] with reference to the law by the human body of the Christ; with the result that you might belong to another [the second husband, Christ], to the one who has been raised up from deaths [spiritual and physical], in order that we might bear fruit to the God. For while were in the flesh [OSN], the sinful [impulses or] trends which through the law were effective in our members, resulting in the production of fruit associated with spiritual death. But now we have been released from the law [as a marriage counselor], through having died to that by which we were bound [1st marriage to the old sin nature]; that we might serve in a new marriage by the Spirit, not in the old marriage by the letter [the Mosaic Law].</p>
R. B. Thieme, Jr. trans2	<p>Therefore, my brother believers in the Royal Family of God, you also are in fact made to die; because of the Baptism of God the Holy Spirit and Retroactive Positional Truth, having been divorced from the first husband the Old Sin Nature positionally; with reference to the Mosaic Law your marriage counselor of the first marriage to the Old Sin Nature, by the human body of the Christ with the result that you might, at Salvation Adjustment to the Justice of God and Current Positional Truth, instantly become intimate with or belong to another, even to the one that has been raised up from deaths in order that we might bear fruit to the God in glorification of Jesus of Nazareth, The Christ at Maturity Adjustment to the Justice of God reaching Super-Grace. For while we were in the flesh, under the</p>

sovereignty of the Old Sin Nature, the first husband from physical birth to Salvation Adjustment to the Justice of God; the sinful trends or impulses which through the law were effectively or operatively understood to be sin in our members, resulted in the production of fruit associated with Spiritual Death. But now we have been released from association with or divorced from the law as a marriage counselor through or by having died to that by which we were bound, the marriage to the Old Sin Nature, for the purpose of serving or so that we might serve as a slave under absolute authority in a new incorruptible marriage by means of God the Holy Spirit the new marriage counselor and not in the old marriage by means of the letter the Mosaic Law.

Revised Geneva Translation .
Updated Bible Version 2.17 .
A Voice in the Wilderness . Loosed
Webster's Translation

Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit to God. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit to death: But now we are delivered from the law, that being dead by which we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

World English Bible .
Worrell New Testament .

The gist of this passage:

4-6

Romans 6:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōste (ὥστε) [pronounced HOH-teh]	<i>so that, accordingly, thus; therefore, wherefore; in order to, to</i>	conjunction	Strong's #5620
adelphoi (ἀδελφοί) [pronounced ad-el-FOY]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, vocative	Strong's #80
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
humeis (ὕμεις) [pronounced hoo-MICE]	<i>you [all]</i>	2 nd person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771
thanatōō (θανατώω) [pronounced thahn-aht-OH-oh]	<i>to put to death, to kill (literally or figuratively), to become dead, to (cause to be) put to death, to destroy</i>	2 nd person plural, aorist passive indicative	Strong's #2289
tō (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588

Romans 6:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; dative, locative or instrumental case	Strong's #3551
διά (διά) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
του (του) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
sōma (σῶμα) [pronounced SOH-mah]	<i>body, both of man and animals, living or dead; of the planets and other heavenly bodies; group of men, family</i>	neuter singular noun, genitive/ablative case	Strong's #4983
του (του) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547

Translation: Therefore my brothers, even you (all) were put to death to the Law through the body of the Christ,...

As we go through this passage, keep the previous passage in your mind, as this is what has set us up. Paul, in the first three verses, did not decide, "Hey, let me talk about marriage for awhile, then I will get back to the main topics of the believer, the law, the Spirit and the modus operandi of the believer." Paul was on topic in the first three verses, setting up an analogy.

Romans 7:1–3 Or [do] you keep on being ignorant, [my] brothers, despite knowing [the] Law [lit., for you (all) keep on knowing (the) Law]? I continue saying that the Law keeps on having dominion over the man for as long a time as he continues living. For the woman, [being] married [lit., under a (noble) man], while [her] husband continues living, has been bound by law. Now if [her] husband has died, [this dominion] has been rendered inoperative from the law [and from] the man. Consequently therefore, while [her] husband is living, she will be called an adulteress if she might become [intimate with] another man. Now if [her] husband has died, she keeps on being free from the law [and from] [her husband]. It is not for her [to be called] an adulteress, having become [intimate] with another husband. (Kukis mostly literal translation)

Now, here is the point, Paul says. You were all put to death to the law through (or by means of) the body of Christ. So, to set the analogy, the woman is dead to her first husband; we (believers in the Church Age) are dead to the Law. Therefore, we are not being unfaithful to God by abandoning the Law (for not living under the Law). The woman cannot be unfaithful to a husband who has died; and we cannot be unfaithful to God, as we were separated by the Law through death.

Now this death was accomplished through the body of Christ. Jesus had to become true humanity in order to die for our sins. God could not die for our sins; God could not have any contact with our sins. Nor can God be confined to one place in order to be crucified. So God had to become flesh (John 1:1–3, 14), because in the flesh, Jesus could be confined to the Roman cross (as a man) and receive the judicial imputation of our sins.

Because Jesus kept the Law perfectly, and paid for our sins, our relationship to God is through Jesus—through the humanity of Jesus. It is not through the keeping of the Mosaic Law.

Romans 7:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
gínomai (γίνομαι) [pronounced GHIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	aorist (deponent) middle infinitive	Strong's #1096
humas (ὕμας) [pronounced hoo-MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
héteros (ἕτερος) [pronounced HEH-ter-os]	<i>another [of a different kind], other; different, altered</i>	masculine singular correlative pronoun; adjective; dative, locative or instrumental case	Strong's #2087

Translation: ...for you (all) to become [alive] to Another (of a different kind),...

There is some important interpretation which takes place here. We become *something* in v. 4b. We were dead to the Law; we became dead to the Law (v. 4a); but now we become something else. Logically, we become *alive* to something else, that something else being different from the Law. This is because of the adjective *héteros* (ἕτερος) [pronounced HEH-ter-os], which means, *another [of a different kind], other; different*. Strong's #2087.

The other thing that we become alive to parallels *the Law*. How do we know that? *Another (of a different kind)* is in the dative, locative or instrumental case, so it matches up with the Law, which is in the same case.

In Christ, we have died to the Law because we are associate with Christ in His death and burial (retroactive positional truth). Then we are raised with Christ (positionally, represented by water baptism) to a new life (current positional truth). So we have become alive to God; we have become alive to Jesus Christ. We had died to the Law because of the body of Christ; therefore, we have become alive to God.

Now, let's go back to the analogy. The wife is alive after her first husband has died. She is now separated from her first husband because of death. Therefore, she can become the wife of a new husband without committing

adultery. Similarly, we can embrace God in the new spiritual life, setting aside the Law (because we are separated from the Law by death). We are not being unfaithful or disrespecting God for setting the Law aside. We are dead to the Law.

As an aside, if you think through this analogy, it has to be correctly stated as I have stated it. If we push the analogy too much. For instance, *we have died to the Law*. We are in parallel to the wife whose husband died (she did not die). Therefore, we are learning some general principles here; we are not lining up an analogy so that every single aspect of the analogy matches up. Anyway, because this is an analogy, it will not match up in all respects—that is the nature of an analogy. So don't push the analogy too hard here.

Romans 7:4c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tō (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
nekroi (νεκροί) [pronounced <i>nehk-ROY</i>]	<i>deaths, dead ones (actually or spiritually), deceased ones; corpses</i>	masculine plural adjective; genitive/ablative case	Strong's #3498
egeirō (ἐγείρω) [pronounced <i>ehg-ī-row</i>]	<i>being awoken (transitively or intransitively), waking [rousing] [up] (literally from sleep, from sitting or lying, from disease, from death; or figuratively from obscurity, inactivity, ruins, nonexistence): lifting (up), raising (again, up), rearing up, arising (again, up), standing, taking up</i>	masculine singular, aorist passive participle, dative, locative or instrumental case	Strong's #1453

Translation: ...to the One having been awakened out from deaths,...

Here we are told to the One that we have become alive to. We have become alive to the One having been awakened from the dead. Note the definite article and how it matches up with the participle. Many times, the combination of the definite article and a participle specifically identifies someone or something which is connected to the action of the verb. Also, note the case of the definite article and the verb: dative, locative or instrumental case. This is how it matches up with the pronominal adjective *another*. This is how we know that *Law* and *Another* and *the One being raised up* all match up with one another. Let's put this together, and I will bolden these words:

Romans 7:4a-c **Therefore my brothers, even you (all) were put to death to the Law through the body of the Christ, for you (all) to become [alive] to Another (of a different kind), to the One having been awakened out from deaths,...** (Kukis mostly literal translation)

The One being awakened out from deaths is obviously Jesus Christ. Therefore, that is Who *Another* refers to in v. 4b. And these designations correspond to the Law. So, we have become dead to the Law, having identified with Jesus Christ in His deaths (retroactive positional truth); and will rise up with the Lord—the One having been awakened out from deaths—and thus identify with Him in current positional truth.

Notice how Paul has kept track in his mind of exactly what he said in the previous chapter, and he continues that logical thread. However, now he has added an analogy into the mix, I have called these threads for a very good

reason: we have what Paul is trying to teach the Romans about the Law and the new life in Christ (one thread); we have the parallels which Paul has made to retroactive positional truth and current positional truth (a second thread); and now we have the analogy of the marriage where the woman and her first husband are separated by death (a third thread). What happens when you weave three threads together? You end up with something that is much stronger than any of the individual threads.

Romans 7:4d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
karpophoreō (καρποφορέω) [pronounced kahr-pohf-EH-oh]	<i>to bear fruit; to bear, bring forth (fruit, deeds); to bear fruit of one's self</i>	1 st person plural, aorist active subjunctive	Strong's #2592
tō (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316

Translation: ...in order that we might bear fruit by [or, to; or, for] the God.

What is the end result of all of this? That we bear fruit by God and for God. The Jews in Rome believe that a strict adherence to the Law, including circumcision, is a good thing. They see this as bearing fruit to God. It's not. We are dead to the Law through the body of Christ. So keeping the Law does not produce anything worthwhile. So, what do we do? We adjust to the new life given us through Jesus Christ. And in this new life—identifying with Jesus Christ in His resurrection—we produce fruit by God.

Romans 7:4 **Therefore my brothers, even you (all) were put to death to the Law through the body of the Christ, for you (all) to become [alive] to Another (of a different kind), to the One having been awakened out from deaths, in order that we might bear fruit by [or, to; or, for] the God.** (Kukis mostly literal translation)

This matches up what Paul has been teaching previously and gives us a parallel to the marriage as described in the first three verses. The woman is separated from her husband in death (as we are separated from the Law by means of death); and now she is able to remarry and not commit adultery (as we are not violating the Mosaic Law by adjusting to this new life in Jesus Christ).

This also matches up with retroactive positional truth and current positional truth. We have died to our old nature and to the Law in salvation (thus identifying with Jesus in His death and burial—retroactive positional truth); and now we are raised up into a new life—a life of production—in Christ (we identify with Jesus in His resurrection and ascension—current positional truth).

I trust that you can see that (1) this is a moderately difficult passage, made difficult in part because Paul is seaving three or more threads together here; (2) but when you pull all of this together using the Greek, so that we can compare the correct words to one another, it all makes perfect sense.

Romans 7:5a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hote/hête/tote (ὅτε/ἥτε/τότε) [pronounced HOT-eh, HAY-teh, TOT-eh]	<i>when, whenever, while; that, this [which]; for this reason, because; after (that), as soon as, as long as</i>	adverb; causal particle (masculine, feminine and neuter forms)	Strong's #3753
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	1 st person plural, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
The verb <i>to be</i> can also refer to a state of having something, a state of being, a state of continuance (in an activity).			
tê (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
sarx (σάρξ) [pronounced sarx]	<i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly; man, mankind, humanity</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4561

Has Paul set up a parallel here, comparing or contrasting *to (for, by) the God* (v. 4d) with *to (for, by) the flesh* (v. 5a).

Translation: For when we were in the flesh,...

Now Paul refers to a time when we were in the flesh. Prior to salvation, we were in the flesh. Also, when we are out of fellowship, we are in the flesh. To which is Paul referring?

Romans 7:5b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ta (τά) [pronounced taw]	<i>the (things); this, that; those (things)</i>	neuter plural definite article; nominative case	Strong's #3588
pathêmata (πάθηματᾶ) [pronounced PATH-ay-maht-ah]	<i>sufferings, afflictions; some things undergone, like hardships or pain; subjectively, difficult emotions or influences; affections, passions; emotions</i>	neuter plural noun; nominative case	Strong's #3804

Romans 7:5b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Thayer definitions: 1) <i>that which one suffers or has suffered; 1a) externally, a suffering, misfortune, calamity, evil, affliction; 1a1) of the sufferings of Christ; 1a2) also the afflictions which Christians must undergo in behalf of the same cause which Christ patiently endured; 1b) of an inward state, an affliction, passion; 2) an enduring, undergoing, suffering.</i>			
I was considering rejecting the definition <i>passions</i> , but that seems reasonable in Galatians 5:24.			
tôn (τῶν) [pronounced <i>tohn</i>]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	feminine plural definite article; genitive and ablative cases	Strong's #3588
hamartiai (ἁμαρτίαι) [pronounced <i>hahm-ahr-TEE-ī</i>]	<i>sins, transgressions, [intentional] failures, wrongs, errors, mistakes, offenses, violations [of a divine law]; guilt or consequences of sin</i>	feminine plural noun, genitive/ablative case	Strong's #266
ta (τά) [pronounced <i>taw</i>]	<i>the (things); this, that; those (things)</i>	neuter plural definite article; nominative case	Strong's #3588
diá (διὰ) [pronounced <i>dee-AH</i>]; spelled di (δι´) [pronounced <i>dee</i>] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
tou (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
nomos (νόμος) [pronounced <i>NOHM-oss</i>]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; genitive/ablative case	Strong's #3551
energéō (ἐνεργέω) [pronounced <i>en-erg-EH-oh</i>]	<i>to work, to produce, to be effective; to be operative, to be at work, to put forth power; to work for one, to aid one; to display one's activity, to show one's self operative</i>	3 rd person singular, imperfect middle indicative	Strong's #1754
en (ἐν) [pronounced <i>en</i>]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tois (τοῖς) [pronounced <i>toyce</i>]	<i>(to, in by) the; these [things]; in these; to those; by all of this</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
mélê (μέλη) [pronounced <i>MEL-ay</i>]	<i>limbs, members, parts of a body, of a group</i>	neuter plural noun; dative, locative or instrumental case	Strong's #3196

Romans 7:5b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hêmōn (ἡμῶν) [pronounced hay- MOHN]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: ...the influences of (your) errors, these (influences) [lit., the ___], on account of the Law, it was working in our members...

It is here where the various translations diverge greatly from one another. The key word in this phrase is the neuter plural *pathēmata* (πάθηματα) [pronounced *PATH-ay-maht-ah*], which means, *sufferings, afflictions; some things undergone, like hardships or pain; subjectively, difficult emotions or influences; affections, passions; emotions*. Strong's #3804. In context, I do not see how *sufferings* or *afflictions* really apply. I think that we are really looking at *emotions, influences, passions*. This would describe the mental state of the Jews in Rome, because they are concerned about Paul talking about the Law in the way that he does. Is he just throwing away the Law? Is he setting it aside and it means nothing now? That is going to get to the Jews on a very emotional, passionate level.

Then this word is attached to the feminine plural of the noun *hamartiai* (ἁμαρτίαι) [pronounced *hahm-ahr-TEE-ī*], which means, *sins, transgressions, [intentional] failures, wrongs, errors, mistakes, offenses, violations [of a divine law]; guilt or consequences of sin*. Strong's #266. Many translations placed these words together as if *hamartiai* (ἁμαρτίαι) is acting as an adjective. So they render this *sinful passions* (ESV, MLV2020, and others). What is the problem with this? They do not match up in case. If both words were in the same case, then this would be a legitimate way of translating the two words together. But *hamartiai* (ἁμαρτίαι) is in the genitive/ablative case. This gives us *the passions of sins* or *the influences from sins*. What stands out to you, based upon what we have been studying throughout Romans? Over and over again, Paul uses the singular *hamartia* (ἁμαρτία, ας, ἡ) [pronounced *hahm-ahr-TEE-ah*]; and it references to the sin nature. This is what I would personally expect, and would have translated this *the passions of (your) sin nature; or the influences of your sin nature*. But it does not say this.

Let's consider the context again. Are we talking about a set of gross sins? Is that the topic under discussion? No! It's not. We are talking about the Law and the relationship of the believer to the Law in this new age (remember that Paul does not talk dispensations for most of this epistle). So the problem is not that these Jews are involved in all of these horrible acts. They are keeping the Mosaic Law. They probably still keep the Sabbath. The Law is a good thing; God gave it to Moses. Therefore, since gross sin is not the issue here; and if the sin nature is not what this refers to, then I would translate these words: *the passions of (your) errors* or *the influences of (your) mistakes*. The errors or mistakes of the Jewish believers is the incorrect application of the Mosaic Law to the Christian life. You will notice that I did something else here. On occasion, the definite article is translated *your* if that is appropriate to the context (I know you are not going to care much for that; I didn't the first time a Greek teacher told me this).

Then we have this definite article thrown in there, all by itself. Sometimes, a definite article can be used to reference something which has already been said. So if Paul was writing about *the puppies*; and then in this same context used the word *the* in the same morphology, he is simply writing *the puppies* again. We have had previous verses with the definite article hanging out in the middle of everything, but not attached to a noun; so why did I not do this same thing back then? It is because the morphology of the definite article did not match anything else, so we would use the definite article in a different way (the definite article can be used in a number of ways). So, when the neuter plural definite article in the nominative case shows up, and has nothing to which it naturally affixes itself, then it refers back to the most recent noun of the same morphology. So *the ___* means, here, *the passions* or *the influences*. And context dictates to replace the definite article with the near demonstrative *these*.

So far, this gives us ...the influences of (your) errors, these (influences) [that you have] on account of the Law...

Maybe at this point, you are beginning to see why so many people have struggled with these few words (which are not wild and crazy words which occur only once or twice in odd places).

Then we have a verb, the 3rd person singular, imperfect middle indicative of *energēō* (ἐνεργέω) [pronounced *en-erg-EH-oh*], which means, *to work, to produce, to be effective; to be operative, to be at work, to put forth power; to work for one, to aid one; to display one's activity, to show one's self operative*. Strong's #1754. It is here where I am having some difficulties. Who or what is the subject of this verb? Is there a 3rd person singular noun (preferably in the nominative case) anywhere in sight? There is *law* right here and *flesh* a little ways back, but neither one is in the nominative case. Usually, when the subject is known, it is carried over from being a subject from somewhere else nearby. Pretty much all of the verbs in context have a 1st person plural subject or a 2nd person plural subject...well, wrong morphology for either of those. So, being somewhat confused here, I went with the subject *it* (now could it refer to *Law*? Possibly.)

This gives us the translation **...the influences of (your) errors, these (influences) [lit., the ____], on account of the Law, it was working in our members...**

Because of the influences of the errors of the Jews, these influences, that the Jews had on account of the Law, kept on affecting them. So it was the Law which worked through the members (the hands, the mouth, the mind) of us which resulted in faulty production. This does not mean that the Jews were involved in gross sins; it means that they were following the Law, due to the influences of their errors, and it was the Law which was producing rather than the Spirit that was producing.

Romans 7:5c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
καρποφορεῖν (καρποφορέω) [pronounced kahr-pohf-EH-oh]	<i>to bear fruit; to bear, bring forth (fruit, deeds); to bear fruit of one's self</i>	aoist active infinitive	Strong's #2592
tō (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
thanatos (θάνατος) [pronounced THAH-nah-toss]	<i>death [natural, a penalty, real, figurative, danger, threat, manner of]; physical death; spiritual death; eternal death</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2288

Translation: **...in order to bring forth fruit in [or, by means of, for (the benefit) of] the death.**

The fruit being brought forth was the fruit in death. The fruit being brought forth is the fruit of the Law, and the Law condemns us, it does not justify us. Therefore, the production of the Jew came out of the Law, and this is production in death.

Romans 7:5 For when we were in the flesh, the influences of (your) errors, these (influences) [lit., the ____], on account of the Law, it was working in our members in order to bring forth fruit in [or, by means of, for (the benefit) of] the death. (Kukis mostly literal translation)

I think I have the general idea here; although I am not completely pleased with my translation, I think it better communicates what Paul is saying here than the other translations which I read (so many of which wanted to focus on sinful behavior).

In the flesh, the Jews were under the influences of their errors, all of this on account of the Law. It was the Law working its way in our members that brought forth fruit in death. They were in spiritual death, so their fruit was in the realm of spiritual death.

This is what the Judaizers want to go back to. They want to be faithful to a spouse that was separated from them by death.

Romans 7:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nuní (νυνί) [pronounced <i>noo-NEE</i>]	<i>(just) now, at this very moment</i>	adverb	Strong's #3570
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
katargeô (καταργέω) [pronounced <i>kaht-ahrg-EH-oh</i>]	<i>to cease, to become idle, to be done away with, to be abolished, to cease being under or connected with any person or thing; to be severed or separated from</i>	1 st person plural, aorist passive indicative	Strong's #2673 (mostly passive meanings)
Thayer definitions: 1) to render idle, unemployed, inactivate, inoperative; 1a) to cause a person or thing to have no further efficiency; 1b) to deprive of force, influence, power; 2) to cause to cease, put an end to, do away with, annul, abolish; 2a) to cease, to pass away, be done away; 2b) to be severed from, separated from, discharged from, loosed from any one; 2c) to terminate all intercourse with one.			
apó (ἀπό) [pronounced <i>aw-PO</i>]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
nomos (νόμος) [pronounced <i>NOHM-oss</i>]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; genitive/ablative case	Strong's #3551

Translation: Even now, we have become severed [or, discharged, loosed] from the Law,...

The key verb here is katargeô (καταργέω) [pronounced *kaht-ahrg-EH-oh*], which has a great many meanings. Because of this, I separated these into active and passive meanings (more or less), used appropriate to the morphology. Here, it means, *to cease, to become idle, to be done away with, to be abolished, to cease being under or connected with any person or thing; to be severed or separated from*. Strong's #2673 (mostly passive

meanings). With all that has taken place, we have been severed from the Law; we have been discharged from the Law.

Notice how Paul is talking about the Law; he is not talking about gross sins taking place in Rome (he previously spoke about that in Romans 1; but that is not the context of this passage).

When Paul says *we*, he is speaking of himself and the Jewish members of the church at Rome. Now, this is also true of the gentile believers in Rome, if any of them are being tempted to follow the Mosaic Law.

Romans 7:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apothnêskô (ἀποθνήσκω) [pronounced <i>op-ohth-NACE-koh</i>]	<i>dying [naturally or violently], perishing; used of temporal death, eternal death and the death of plants and animals</i>	masculine plural, aorist active participle, nominative case	Strong's #599
en (ἐν) [pronounced <i>en</i>]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
hō (ὧ) [pronounced <i>hoh</i>]	<i>to whom, for which, in what, by means of that, whose</i>	masculine singular relative pronoun; dative, locative or instrumental case	Strong's #3739
katechô (κατέχω) [pronounced <i>kaht-EH-khoh</i>]	<i>to hold in a firm grasp, to suppress; to have in full and secure possession; to keep in possession; to have clear title to</i>	1 st person plural, imperfect passive indicative	Strong's #2722

Translation: ...having died to which we were being held firmly,...

We have died to this law to which we previous were being held firmly. Interestingly enough, Paul speaks of this using the passive verb, so that *we are held or kept in possession* by the Law. The Law is not just holding onto us but it has a very firm grasp of us.

Romans 7:6c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōste (ὥστε) [pronounced <i>HOH-teh</i>]	<i>so that, accordingly, thus; therefore, wherefore; in order to, to</i>	conjunction	Strong's #5620
douleúō (δουλεύω) [pronounced <i>dool-YOO-oh</i>]	<i>to serve, to act as a servant, to be a slave, to be in bondage to</i>	present active infinitive	Strong's #1398
hêmas (ἡμᾶς) [pronounced <i>hay-MASS</i>]	<i>us, to us</i>	1 st person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)

Romans 7:6c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
kainótēs (καινότης) [pronounced kahee-NOHT-ace]	<i>newness, renewal; unusual, astonishing, extraordinary; reference to the new life in the Spirit</i>	feminine singular noun; dative, locative or instrumental case	Strong's #2538
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, genitive/ablative case	Strong's #4151
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
palaiótēs (παλαιότης) [pronounced pal-ah-YOT-ace]	<i>oldness, antiquated; the old state of life controlled by 'the letter' of the law</i>	feminine singular noun; dative, locative or instrumental case	Strong's #3821 hapax legomenon
grámma (γράμμα) [pronounced GRAHM-mah]	<i>a writing, such as, a letter, note, epistle, book; a bill; scripture; a document or record; a note of hand, bill, bond, account; something written</i>	neuter singular noun, genitive/ablative case	Strong's #1121

Translation: ...in order for us to keep on serving (as slaves) in the newness of Spirit and not in the old state of life from [the] written [Law].

But we need to serve as slaves to God in the newness of the Spirit. We do not serve God out of the old state of life from the written Law.

Romans 7:6 Even now, we have become severed [or, discharged, loosed] from the Law, having died to which we were being held firmly, in order for us to keep on serving (as slaves) in the newness of Spirit and not in the old state of life from [the] written [Law]. (Kukis mostly literal translation)

Believers are severed from the Law. Paul is specifically speaking to Jewish believers, but all believers need to understand this. We have died to that which held onto us firmly. We are to serve God in the newness of the Spirit, and not in the antiquated Mosaic Law.

We have to be careful here, because some people take this passage and run with it, where they completely toss away the Old Testament; and some people toss away everything that is on paper and just live in the spirit (meaning, they do whatever they feel like doing). That is not what Paul is saying, and Paul will, later in this very chapter, carefully explain that even though we are not under the Law, this does not mean that we completely toss out the Bible (for them, the Bible at this time was the Old Testament).

Romans 7:4–6 Therefore my brothers, even you (all) were put to death to the Law through the body of the Christ, for you (all) to become [alive] to Another (of a different kind), to the One having been awakened out from deaths, in order that we might bear fruit by [or, to; or, for] the God. For when we were in the flesh, the influences of (your) errors, these (influences) [lit., the ____], on account of the Law, it was working in our members in order to bring forth fruit in [or, by means of, for (the benefit) of] the death. Even now, we have become severed [or, discharged,

loosed] from the Law, having died to which we were being held firmly, in order for us to keep on serving (as slaves) in the newness of Spirit and not in the old state of life from [the] written [Law]. (Kukis mostly literal translation)

Bear in mind that we have several threads being drawn together. The marriage thread: we were once married to the Law, but we have been separated from the Law by death. We are married to Jesus Christ and obedient to Him as our new husband. We are not unfaithful to adhere to Him and to set aside the Law (because we are separated from the Law by death).

The other thread was the positional truth thread: we have died to the Law when we identify with Jesus in His death and burial (retroactive positional truth); and we are raised to newness of life in identification with Jesus in His resurrection and ascension (current positional truth).

Romans 7:4–6 Therefore, my brothers, even though we were put to death by the Law which condemned us through the body of Christ on the cross, you have become alive to Another (of a different kind), Who is the Christ, the One having been resurrected out from deaths for the purpose of us bearing divine good production for the God. For when we were in the flesh as unbelievers, we were unduly influenced by our errors concerning the Mosaic Law. We tried to bring forth divine good production through the Law, but we only produced the substandard fruit of death. Right now, we have been severed from the Law, having died to the Law which once held us firmly. Our death to the Law allows us to serve God in the newness of the Spirit rather than by means of adherence to the Mosaic Law.

What then will we say? The Law [is] sin? May it not be! But the sin I did not know if not through Law; for also the desire I would not have seen, if not the Law had been saying, “You will not desire.” Now an occasion taken [by] the sin through the command performed in me every desire, for apart from Law, sin [is] dead. [Exodus 20:17]

Romans
7:7–8

What shall we say then? [Is] the Law sin? May it never be! But I did not know sin if not through [the] Law. Furthermore, I would not have recognized the [sinful] lust if the Law had not been saying, “You will not lust!” Now the sin took [this] occasion, through the command, [and] it brought about every lust in me, for apart from Law, sin [is] dead. [Exodus 20:17]

To what conclusion are we forced? Is Law the origin of sin? Absolutely not! However, I was not aware of my sin nature had it not been revealed to me in the Law. Furthermore, I would not have recognized my sinful lust pattern if the Law did not say, “You will not lust!” Now, sin took this occasion, through this very command, to bring about my conscious understanding of every lust in me, for apart from an objective Law, I am unable to recognize sin. [Exodus 20:17]

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) What then will we say? The Law [is] sin? May it not be! But the sin I did not know if not through Law; for also the desire I would not have seen, if not the Law had been saying, “You will not desire.” Now an occasion taken [by] the sin through the command performed in me every desire, for apart from Law, sin [is] dead. [Exodus 20:17]

Complete Apostles Bible What shall we say then? Is the law sin? Certainly not! On the contrary, I would not have known sin except through the law. For I would not have known lust unless the law had said, "You shall not covet."

But sin, taking opportunity through the commandment, produced in me every kind of lust. For apart from the law sin was dead.

Douay-Rheims 1899 (Amer.) What shall we say, then? Is the law sin? God forbid! But I do not know sin, but by the law. For I had not known concupiscence, if the law did not say: Thou shalt not covet.

But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

Holy Aramaic Scriptures
Original Aramaic NT

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What therefore shall we say? Is The Written Law sin? God forbid! But I would not have learned sin except by The Written Law, for I would not have known lust, if The Written Law had not said, "Do not lust."

In this commandment sin found for itself an occasion and developed in me every lust, for without The Written Law, sin was dead.

Lamsa Peshitta (Syriac)

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Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

What then is to be said? is the law sin? in no way. But I would not have had knowledge of sin but for the law: for I would not have been conscious of desire if the law had not said, You may not have a desire for what is another's.

But sin, taking its chance through that which was ordered by the law, was working in me every form of desire: because without the law sin is dead.

Bible in Worldwide English

So what shall we say? Shall we say that the law is bad? No! I would not have known what is wrong if there had been no law. The law says, Do not want to take other peoples things. That is how I know it is wrong to want another persons things.

My wrong ways used the law to make me want all kinds of things. When there is no law, the thing within me that wants to do wrong is dead.

Easy English

Easy-to-Read Version–2008

.
You might think I am saying that sin and the law are the same. That is not true. But the law was the only way I could learn what sin means. I would never have known it is wrong to want something that is not mine. But the law said, "You must not want what belongs to someone else." And sin found a way to use that command and make me want all kinds of things that weren't mine. So sin came to me because of the command. But without the law, sin has no power.

God's Word™

What should we say, then? Are Moses' laws sinful? That's unthinkable! In fact, I wouldn't have recognized sin if those laws hadn't shown it to me. For example, I wouldn't have known that some desires are sinful if Moses' Teachings hadn't said, "Never have wrong desires." But sin took the opportunity provided by this commandment and made me have all kinds of wrong desires. Clearly, without laws sin is dead.

Good News Bible (TEV)

Shall we say, then, that the Law itself is sinful? Of course not! But it was the Law that made me know what sin is. If the Law had not said, "Do not desire what belongs to someone else," I would not have known such a desire. But by means of that commandment sin found its chance to stir up all kinds of selfish desires in me. Apart from law, sin is a dead thing.

J. B. Phillips

The Message

NIRV

New Life Version

Radiant New Testament

New Simplified Bible

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Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version	.
Contemporary English V.	Does this mean that the Law is sinful? Certainly not! But if it had not been for the Law, I would not have known what sin is really like. For example, I would not have known what it means to want something that belongs to someone else, unless the Law had told me not to do that. It was sin that used this command as a way of making me have all kinds of desires. But without the Law, sin is dead.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	So, what shall we say about all this? Am I suggesting that the law is sinful? Of course not! In fact, it was the law that gave us the clear definition of sin. For example, when the law said, "Do not covet," it became the catalyst to see how wrong it was for me to crave what belongs to someone else. It was through God's commandment that sin was awakened in me and built its base of operation within me to stir up every kind of wrong desire. For in the absence of the law, sin hides dormant.
Plain English Version	.
UnfoldingWord Simplified T.	Could we say that people want to sin more if they know God's laws? Then those laws themselves must be evil. No, of course not! The law is not evil! But it is true that I did not really know what sin was until I learned about it in the law. For example, I did not realize that it is evil to desire what is not yours until I learned that the law says, "You must not desire what is not yours." And because of what that commandment stated, my sinful desire to have things that belong to others caused me to covet in many ways. But where there is no law, there is no sin.
Williams' New Testament	What are we then to conclude? Is the law sin? Of course not! Yet, if it had not been for the law, I should not have learned what sin was, for I should not have known what an evil desire was, if the law had not said, "You must not have an evil desire." Sin found its rallying point in that command and stirred within me every sort of evil desire, for without law, sin is lifeless.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	So what will we state? <i>Is</i> the law sin? It could not happen. No, I didn't know the sin except through <i>the</i> law. You see, I hadn't even seen desire, except the law was saying <i>in Exodus 20:17</i> , "You will not desire..." But when the sin took an opportunity through the demand, it worked on and completed all kinds of desire in me. You see, separate from the law sin <i>is</i> dead.
Common English Bible	.
Len Gane Paraphrase	So what will we say, that the law [is] sin? Absolutely not! Indeed, I hadn't known sin, except by the law, for I wouldn't be aware of lust, if the law hadn't said, "You must not covet." But sin, taking opportunity by the commandment, worked all kinds of covetousness in me. For sin is inactive without the law..
A. Campbell's Living Oracles	What shall we say, then? Is the law sin? By no means. Indeed, I had not known sin, except by the law. For I had not known even inordinate desire, unless the law had said, "You shall not lust." But sin, taking occasion by the commandment, wrought in me all manner of inordinate desire: for without the law sin is dead.
New Advent (Knox) Bible	.
NT for Everyone	.

20th Century New Testament What are we to say, then? That Law and sin are the same thing? Heaven forbid! On the contrary, I should not have learned what sin is, had not it been for Law. If the Law did not say 'Thou shalt not covet,' I should not know what it is to covet. But sin took advantage of the Commandment to arouse in me every form of covetousness, for where there is no consciousness of Law sin shows no sign of life.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	So what do we conclude? That the law is sin? Of course not! I wouldn't have known what sin was unless the law defined it. I wouldn't have realized that wanting to have other people's things for myself was wrong without the law that says, "Don't desire for yourself what belongs to someone else." But through this commandment sin found a way to stir up in me all kinds of selfish desires—for without law, sin is dead.
International Standard V	<i>The Law Shows Us What Sin is</i> What should we say, then? Is the Law sinful? Of course not! In fact, I wouldn't have become aware of sin if it had not been for the Law. I wouldn't have known what it means to covet if the Law had not said, "You must not covet." [Exod 20:17] But sin seized the opportunity provided by this commandment and produced in me all kinds of sinful desires, since apart from the Law, sin is dead.
Lexham Bible	.
Montgomery NT	What shall we say then? Is the Law sin? Certainly not. On the contrary I should not have become acquainted with sin had it not been for the Law; for except the Law had repeatedly said, "Thou shalt not lust," I should never have known the sin of lust. But when sin had gained a vantage-ground, by means of the commandment, it stirred up within me all manner of lust; for where there is no law, sin is dead.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	What shall we say then? Is the law sin? By no means. On the contrary I knew not sin except through the law; for I had not known inordinate desire, unless the law had said, You shall not desire inordinately. But Sin having taken occasion through the commandment wrought in me every inordinate desire; for without the law sin was dead.
UnfoldingWord Literal Text	.
Urim-Thummim Version	What will we say then? Is the Law sin? Elohim forbid. No, I had not known sin but by the Law, for I had not known lust except the Law had declared, You will not lust after those things forbidden. But sin, taking occasion by the commandment performed in me all desires for what is forbidden. Because without the Law sin was inoperative.
Weymouth New Testament	What follows? Is the Law itself a sinful thing? No, indeed; on the contrary, unless I had been taught by the Law, I should have known nothing of sin as sin. For instance, I should not have known what covetousness is, if the Law had not repeatedly said, "THOU SHALT NOT COVET." Sin took advantage of this, and by means of the Commandment stirred up within me every kind of coveting; for apart from Law sin would be dead.
Wikipedia Bible Project	What should we conclude? That the law is sin? Of course not! Even so, I would not have known what was sin unless the law defined it—I would not have known selfish

desires were wrong without the law saying “Do not selfishly desire what belongs to someone else.”

But through this commandment sin found the opportunity to produce in me all kinds of selfish desires—for if there is no law, then sin is dead.

Worsley’s New Testament .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .

The Heritage Bible .

New American Bible (2011) .

New Catholic Bible .

New Jerusalem Bible .

NRSV (Anglicized Cath. Ed.) .

Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .

Hebraic Roots Bible .

What shall we say then? Is the instruction sin? Let it not be! But I did not know sin except through the Torah; for also I did not know lust except the Torah said, "You shall not lust." (Ex. 20:17) But sin taking occasion through the commandment worked every lust in me; for apart from Law, sin is dead.

Holy New Covenant Trans. .

What should our answer be? Is the law the same thing as sin? Never! Only through the law could I have learned what sin was. Without the law, one could not know what evil desire is. It said: "You must not want things which don't belong to you." Sin took the opportunity to use the command to make me want all kinds of things which didn't belong to me because, without the law, sin is dead.

The Scriptures 2009 .

What, then, shall we say? Is the Torah sin? Let it not be! However, I did not know sin except through the Torah. For also the covetousness I knew not if the Torah had not said, "You shall not covet." Exodus 20:17, Deuteronomy 5:21.

But sin, having taken the occasion through the command, did work in me all sorts of covetousness. For apart from Torah sin is dead.

Tree of Life Version .

Weird English, ©ldɛ English, Anachronistic English Translations:

Accurate New Testament .

...what? so [We] will say The Law {is} Offense not [It] may become but the offense not [I] know if not {her I know} through law the also for desire not [I] had seen if not The Law said not [You] will desire opportunity but Receiving The Offense through the command works in me every desire apart for [from] law Offense {is} Dead...

Alpha & Omega Bible .

Awful Scroll Bible .

. produce

What will we say then, the Law is missing-the-mark? Would it not come about! Notwithstanding, I came not to know missing-the-mark, if-not through the Law. For also I had not perceived how to lust, if- the Law was -not instructing, "yous will not rage-against."

Moreover, missing-the-mark, taking the assault-of, by the means of the objectives-from-among, works-out-down from-within me all manner of rages-against, for apart from the Law, missing-the-mark is dead.

Concordant Literal Version .

What, then, shall we declare? That the law is sin? May it not be coming to that! But sin I knew not except through law. For besides, I had not been aware of coveting except the law said, "You shall not be coveting."

Now Sin, getting an incentive through the precept, produces in me all manner of coveting. For apart from law Sin is dead."

exeGesés companion Bible	<p>So what say we? Is the torah sin? So be it not. Rather, I knew not sin, except through the torah: nor knew I panting, except the torah worded, Pant not. And the sin, taking opportunity through the misvah, worked all panting in me. For apart from the torah, sin is dead.</p>
God's Truth (Tyndale) Orthodox Jewish Bible	<p>. What then shall we say? That the Torah is considered as chet (sin)? Chas v'shalom! Nevertheless, I would not have experienced chet (sin) except through the Torah; for I would not have known chamdanut (covetousness, greediness) if the Torah had not said, LO TACHMOD ("Thou shalt not covet" SHEMOT 20:17). But Chet (Sin), seizing its opportunity through the mitzvoh (commandment), stirred up all manner of chamdanut (covetousness) in me. For in the absence of the Torah, Chet (Sin) is dead.</p>
Rotherham's Emphasized B. .	

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	<p>. What shall we say then? Is the Law of Moses sinful? Certainly not! For I would not have known what sin was if it had not been for the law. For <i>[example]</i>; I would not have known <i>[what it meant]</i> to covet <i>[i.e., have a strong desire for what belongs to someone else]</i> except that the law said <i>[Ex. 20:17]</i>, "You must not covet." So, through that commandment, sin found an opportunity to produce in my heart all kinds of improper desires for what belonged to others. For until there was the law, sin was dead <i>[i.e., it did not stimulate excitement and activity as much]</i>.</p>
Brodie's Expanded Trans.	<p>What, then, shall we say? Is the law sin? May it not be so! On the contrary, I was not aware of the sin nature except through the law [the law as our marriage counselor demonstrated the failure of our 1st marriage to the sin nature]. For instance, I would not have recognized the lust pattern except the law kept on saying, "You shall not lust." But the sin nature, by holding a base of operations through the [10th] commandment, produced all manner of lust in me, because without the law, the sin nature was dead .</p>
The Expanded Bible Jonathan Mitchell NT	<p>. What, then, shall we say (or: declare)? [Is] the Law (or: custom) sin (error; failure to hit the target; deviation from the goal)? Certainly not (May it not come to be)! Instead (or: But rather) I did not (or: do not) at any point experientially and intimately know the Sin, if not through Law (= Torah); or: custom). For besides, I had not seen and thus had not known (become conscious of) the full passion (earnest desire; lust; coveting; emotion upon something) if the Law and the custom were not continuously saying (or: except the [Torah] kept on saying), "You will continue not putting strong emotions upon something (or: You shall not repeatedly have a strong impulse or desire; You will not constantly crave or covet [other folks' possessions or their gods])." [Ex. 20:17; Deut. 5:21; comment: the "I" of this passage = Adam (Gen. 3) /Israel (Ex. 32) /Paul (in his pre-Christian experience)] Yet the Sin (or: the failure; the error; the mistake; the missing of the target; the deviation from the goal), taking (receiving in the hand and thus, getting) a starting point (a base of operation; an occasion; a means of beginning) through the implanted goal (impartation of the finished product within; inward directive; commandment [to Adam, then to Israel]), works (or: worked) down to effect and produce within me every full passion, strong impulse, over-desire and craving</p>

emotion upon things – for apart from Law (or: a custom; or: [Torah]) sin (error; failure; missing the target) [is] dead (or: [was] lifeless).

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible

Knowledge of Sin Comes through the Law

What then shall we say? Is the law sin? May it never be! But I would not have known sin except through the law, for I would not have known covetousness if the law had not said, “Do not covet.” [A quotation from Exod 20:17; Deut 5:21]

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

NET Bible® .

New American Bible (2011) .

The Passion Translation .

Rotherham’s Emphasized B.

What then shall we say?

Is the law sin? Far be it!

||On the contrary|| I had not discovered ||sin|| save through law,

For even ||of coveting|| I had not been aware if ||the law|| had not kept on saying—

Thou shall not coveth^h;

Howbeit sin taking ||occasion||—

||Through the commandment|| wrought out in me all manner of coveting;

For ||apart from law|| sin is dead;—...

^hExo. xx. 14, 17; Deu. v. 18, 21.

The Spoken English NT

The Law is Good-It’s Human Sin That’s the Problem

So what shall we say? That the Law is sin? Of course not! Just the opposite. I would never have known what sin was, if it hadn’t been for the Law. For example, I wouldn’t have known what coveting was, if the Law hadn’t said, “Don’t covet.”^e

But the sin of coveting took advantage of the command, and brought out all kinds of coveting in me. After all, apart from any law, sin is dead.

e. “Coveting” is seeing something that belongs to someone else, and wishing that you had it, rather than them. See Exodus 20:17. Interestingly, the word for “coveting” is the same as the word for “lust.”

Wilbur Pickering’s New T.

Law and sin

So what shall we say then? Is the law sin? Of course not! Indeed, I would not have come to know the sin⁴ except through the law: I would not have recognized covetousness if the law had not said, “You must not covet”.

But the sin, grasping an opportunity through the commandment, produced in me all kinds of coveting.

(4) If not a synonym for the fallen nature, or ‘the flesh’, ‘the sin’ appears to be closely related to it. ‘The flesh’ is Satan’s ally inside us while ‘the world’ is his ally outside us. So without the Holy Spirit a person is in a bad way.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation

What then will we say? [Is] the Law sin? Absolutely not! But I did not know sin except through [the] Law. For also I had not known covetousness unless the Law had said, “You will not covet.” [Exod 20:17; Deut 5:21]

Updated Bible Version 2.17 .
 A Voice in the Wilderness . understood
 Webster's Translation .
 World English Bible .
 Worrell New Testament .

The gist of this passage:

7-8

Romans 7:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ti (τί) [pronounced tee]	<i>in whom, by whom, to what [one], in which, how; whether, why, what</i>	neuter singular interrogative pronoun; accusative case	Strong's #5101
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
eréô (ἔρῶ) [pronounced eh-REH-oh]	<i>to say, to speak, to utter, to declare</i>	1 st person plural, future active indicative	Strong's #2046

Translation: What shall we say then?

Based upon everything that has been said so far, what can we say? To what conclusion are we forced?

Romans 7:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; nominative case	Strong's #3551
hamartia (ἁμαρτία, ἁς, ῆ) [pronounced hahm-ahr-TEE-ah]	<i>sin, transgression, [intentional] failure, aberration [from the truth, or from a law or duty]; wrong, error, mistake, offense, violation [of a divine law]; sin nature; practice of sin; proneness to sin; imputation, guilt or consequences of sin</i>	feminine singular noun, nominative case	Strong's #266

When there are two nominative case nouns, often, this implies a subject and a predicate nominative.

Translation: [Is] the Law sin?

Is the Law sin? Is sin only known because of the Law? Is sin in existence only because of Law? I am not sure if all of these apply.

Romans 7:7c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
gínomai (γίνομαι) [pronounced GHIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle/passive optative	Strong's #1096

These two words are variously translated: *by no means, let it not happen, let it not be, may it never be; may it not be so, no by no means, absolutely not, never, no; in no way; not at all; no it does not mean that; never may it be; God forbid; certainly not; it could not happen, no indeed; of course not, that would be unthinkable; be it not so, no indeed.* Most of these are presented as stand alone sentences followed by an exclamation point. These examples were taken from Romans 3:4, but they are not exhaustive. The ones at the beginning were found three or more times.

Translation: *May it never be!*

Whatever conclusion is drawn above—the simplest one being, *the Law is sin*—it is absolute false.

Romans 7:7d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced ahl-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
hamartia (ἁμαρτία, ας, ῆ) [pronounced hahm-ahr-TEE-ah]	<i>sin, transgression, [intentional] failure, aberration [from the truth, or from a law or duty]; wrong, error, mistake, offense, violation [of a divine law]; sin nature; practice of sin; proneness to sin; imputation, guilt or consequences of sin</i>	feminine singular noun, accusative case	Strong's #266
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756

Romans 7:7d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ginōskō (γινώσκω) [pronounced <i>gih-NOH-skoh</i>]	<i>to know, to learn to know, to come to know, to gain knowledge of; to feel; to become known; to understand, to perceive, to have knowledge of; a Jewish idiom for sexual intercourse between a man and a woman; to become acquainted with</i>	1 st person singular, aorist active indicative	Strong's #1097
ei (εἰ) [pronounced <i>]</i>	<i>if; whether; that; though; suppose; when</i>	conditional conjunction	Strong's #1487
mē (μή) [pronounced <i>may</i>]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
Together, these two particles mean, <i>nevertheless, only not, except</i> . Literally, these words mean, <i>if not</i> .			
diá (διὰ) [pronounced <i>dee-AH</i>]; spelled di (δι´) [pronounced <i>dee</i>] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
nomos (νόμος) [pronounced <i>NOHM-oss</i>]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; genitive/ablative case	Strong's #3551

Translation: But I did not know sin if not through [the] Law.

The way that Paul became acquainted with the concept of sin through the Law. The Law defines sin. And, again, sin in the singular, is often a reference to the sin nature. So more importantly, the Law told Paul that he has sin inside of him.

Romans 7:7e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tên (τὴν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
te (τε) [pronounced <i>teh</i>]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
gár (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063

Romans 7:7e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epithumia (ἐπιθυμία) [pronounced ep-ee-thoo-MEE-ah]	<i>desire, craving, longing, desire for what is forbidden, lust</i>	feminine singular noun; accusative case	Strong's #1939
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
eidô (εἶδω) [pronounced Ī-doh]; also oida (οἶδα) [pronounced OY-da]	<i>to see, to perceive, to ascertain; to inspect, to examine; to observe; to discern, to know, to understand</i>	1 st person singular, pluperfect active indicative	Strong's #1492

Translation: Furthermore, I would not have recognized the [sinful] lust...

Paul would not have known about the lust pattern of the sin nature apart from the Law.

Romans 7:7e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced I]	<i>if; whether; that; though; suppose; when</i>	conditional conjunction	Strong's #1487
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
Together, these two particles mean, <i>nevertheless, only not, except</i> . Literally, these words mean, <i>if not</i> .			
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
nomos (νόμος) [pronounced NOHM- oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; nominative case	Strong's #3551
légô (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 rd person singular, imperfect active indicative	Strong's #3004
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
epithumêô (ἐπιθυμέω) [pronounced ehp-ee- thoo-MEH-oh]	<i>to crave, to desire; to set the heart upon, to long for (rightfully or otherwise); to lust after</i>	2 nd person singular, future active indicative	Strong's #1937

This probably comes out of the LXX.

Translation: ...if the Law had not been saying, "You will not lust!"

It is the Law which told Paul, “You will not lust.” That lust comes from within. That is where the sin nature is located.

Romans 7:7 *What shall we say then? [Is] the Law sin? May it never be! But I did not know sin if not through [the] Law. Furthermore, I would not have recognized the [sinful] lust if the Law had not been saying, “You will not lust!” [Exodus 20:17] (Kukis mostly literal translation)*

Given what Paul has written so far, he asks, *What sort of conclusion can we come to? Is the Law somehow sin, as if sin would not exist without the Law?* His answer is, “Of course not!” But it is the Law which made Paul cognizant of the sin nature within him.

Romans 7:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aphormê (ἀφορμή) [pronounced <i>af-or-MAY</i>]	<i>occasion, a starting-point, (figuratively) an opportunity</i>	feminine singular noun, accusative case	Strong's #874
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
lambánô (λαμβάνω) [pronounced <i>lahm-BAHN-oh</i>]	<i>taking, receiving, having, holding; obtaining; getting a hold of; removing; claiming for oneself, taking in marriage</i>	feminine singular, aorist active participle, nominative case	Strong's #2983
hê (ἡ) [pronounced <i>hey</i>]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
hamartia (ἁμαρτία, ας, ἡ) [pronounced <i>hahm-ahr-TEE-ah</i>]	<i>sin, transgression, [intentional] failure, aberration [from the truth, or from a law or duty]; wrong, error, mistake, offense, violation [of a divine law]; sin nature; practice of sin; proneness to sin; imputation, guilt or consequences of sin</i>	feminine singular noun, nominative case	Strong's #266
diá (διά) [pronounced <i>dee-AH</i>]; spelled di (δι´) [pronounced <i>dee</i>] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
tês (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
entolê (ἐντολή, ἐντολῆ) [pronounced <i>en-tol-AY</i>]	<i>an order, command, charge, precept, injunction; that which is prescribed to one by reason of his office; a commandment</i>	feminine singular noun; genitive/ablative case	Strong's #1785

Although this word is found 71 times in the New Testament, this is its first occurrence in Romans (but it will be found a lot in this chapter).

Translation: Now the sin took [this] occasion, through the command,...

The sin nature, by means of this commandment, takes the occasion to do something.

Romans 7:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katēgázomai (κατεργάζομαι) [pronounced <i>kat-er-GAD-zom-ahēe</i>]	<i>to perform, to accomplish, to achieve; to do, to bring about, to work out, to do that from which something results; to fashion, to render one fit for a thing</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #2716
en (ἐν) [pronounced <i>en</i>]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
emoi (ἐμοί) [pronounced <i>ehm-OY</i>]	<i>I, to [for, by] me, mine, my, myself</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #1698 (a form of #3427)
pasan (πάσαν) [pronounced <i>PAH-sahn</i>]	<i>each, every, any, anything; all, entire; anyone, some</i>	feminine singular adjective; accusative case	Strong's #3956
epithumia (ἐπιθυμία) [pronounced <i>ep-ee-thoo-MEE-ah</i>]	<i>desire, craving, longing, desire for what is forbidden, lust</i>	feminine singular noun; accusative case	Strong's #1939

Translation: ...[and] it brought about every lust in me,...

Paul realizes that his sin comes from within. It is not something outside of him. The sin nature is inside. And the Law had made Paul aware of this.

Romans 7:8c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
chôris (χωρίς) [pronounced <i>khoh-REECE</i>]	<i>separate [ly], apart [from]; without [any]; beside [s]; by itself</i>	adverb of separation	Strong's #5565
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
nomos (νόμος) [pronounced <i>NOHM-oss</i>]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; genitive/ablative case	Strong's #3551

Romans 7:8c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hamartia (ἁμαρτία, ας, ῆ) [pronounced <i>hahm-ahr-TEE-ah</i>]	<i>sin, transgression, [intentional] failure, aberration [from the truth, or from a law or duty]; wrong, error, mistake, offense, violation [of a divine law]; sin nature; practice of sin; proneness to sin; imputation, guilt or consequences of sin</i>	feminine singular noun, nominative case	Strong's #266
nekros (νεκρός) [pronounced <i>nehk-ROSS</i>]	<i>dead (actually or spiritually), deceased; a corpse</i>	feminine singular adjective; nominative case	Strong's #3498

Thayer: 1) properly; 1a) one that has breathed his last, lifeless; 1b) deceased, departed, one whose soul is in heaven or hell; 1c) destitute of life, without life, inanimate; 2) metaphorically; 2a) spiritually dead; 2a1) destitute of a life that recognizes and is devoted to God, because given up to trespasses and sins; 2a2) inactive as respects doing right; 2b) destitute of force or power, inactive, inoperative.

Translation: ...for apart from Law, sin [is] dead. [Exodus 20:17] (Kukis mostly literal translation)

This conclusion is somewhat difficult. He will explain what he means over the next few verses.

Romans 7:8 Now the sin took [this] occasion, through the command, [and] it brought about every lust in me, for apart from Law, sin [is] dead. [Exodus 20:17] (Kukis mostly literal translation)

Romans 7:7–8 What shall we say then? [Is] the Law sin? May it never be! But I did not know sin if not through [the] Law. Furthermore, I would not have recognized the [sinful] lust if the Law had not been saying, “You will not lust!” Now the sin took [this] occasion, through the command, [and] it brought about every lust in me, for apart from Law, sin [is] dead. [Exodus 20:17] (Kukis mostly literal translation)

Romans 7:7–8 To what conclusion are we forced? Is Law the origin of sin? Absolutely not! However, I was not aware of my sin nature had it not been revealed to me in the Law. Furthermore, I would not have recognized my sinful lust pattern if the Law did not say, “You will not lust!” Now, sin took this occasion, through this very command, to bring about my conscious understanding of every lust in me, for apart from an objective Law, I am unable to recognize sin. [Exodus 20:17] (Kukis paraphrase)

To some extent, I constructed the translation of the mostly literal translation mechanically. Where a noun was needed, I looked back for a noun which matched morphologically with the definite article used. I did not give much thought to whether the end result made sense or not.

Now I (even I) was living apart from Law once, now going of the commandment, the sin was revived; now I (even I) died. And found me the commandment, the ___ toward life, this ___ toward death. For the sin, an opportunity (it) had taken through the commandment, it deceived me; and through her killed [me]. So that indeed the Law [is] holy and righteous and good.

Romans
7:9–12

Now, at one time, I (even I) was living apart from the law, then a coming in of the commandment, [and] the sin (nature) was revived; but I (even I) died. And the commandment was discovered by me, the [sin nature] [going] toward life, this [commandment] [leading me] toward death. For the sin (nature) had taken [the] opportunity through the commandment [to live], [yet] it [also] deceived me; and through [sin] it [the commandment] killed [me]. Accordingly, the Law [is] indeed holy, righteous and good.

Now, at one time, I was very young and I knew nothing about the Law. However, when I became aware of the tenth commandment, my sin nature became alive to me while I died spiritually to God. As I discovered this commandment, my sin nature was going toward life while this commandment led me toward spiritual death. For the sin nature had seized the opportunity through the commandment to live, whereas prior to this, it deceived me. It was in me, but I did not know. Through my sin nature, the commandment killed me. But, make no mistake, the problem is not with the Mosaic Law. The Law is indeed holy, righteous and good.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)
Complete Apostles Bible

For I was alive apart from the law once, but when the commandment came, sin revived, but I died.
And the commandment, which was to bring life, I found to bring death.
For sin, taking opportunity by the commandment, deceived me, and by it, killed me.
Therefore the law indeed is holy, and the commandment holy and righteous and good.

Douay-Rheims 1899 (Amer.)

And I lived some time without the law. But when the commandment came, sin revived,
And I died. And the commandment that was ordained to life, the same was found to be unto death to me.
For sin, taking occasion by the commandment, seduced me: and by it killed me.
Wherefore the law indeed is holy: and the commandment holy and just and good.

Holy Aramaic Scriptures
Original Aramaic NT

.
But I was alive without The Written Law at first, but when the commandment came, sin lived, and I died.
And I found that commandment of life to be for death.
For sin, in the occasion that it found for itself, seduced me by the commandment, and killed me with it.
The Written Law therefore is holy and the commandment is holy, just and good.

Lamsa Peshitta (Syriac)

.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And there was a time when I was living without the law: but when the law gave its orders, sin came to life and put me to death; And I made the discovery that the law whose purpose was to give life had become a cause of death: For I was tricked and put to death by sin, which took its chance through the law. But the law is holy, and its orders are holy, upright, and good.
Bible in Worldwide English	Once I had no law, and I lived. But when the law came, that which wanted to do wrong things came to life, and I died. The same law which was meant to make a person live, made me die. My wrong ways used the law to fool me and kill me. So the law is holy. And what the law says is holy and right and good.
Easy English Easy-to-Read Version–2008	. Before I knew the law, I was alive. But when I heard the law's command, sin began to live, and I died spiritually. The command was meant to bring life, but for me it brought death. Sin found a way to fool me by using the command to make me die. Now the law is holy, and the command is holy and right and good.
God's Word™	At one time I was alive without any laws. But when this commandment came, sin became alive and I died. I found that the commandment which was intended to bring me life actually brought me death. Sin, taking the opportunity provided by this commandment, deceived me and then killed me. So Moses' Teachings are holy, and the commandment is holy, right, and good.
Good News Bible (TEV)	I myself was once alive apart from law; but when the commandment came, sin sprang to life, and I died. And the commandment which was meant to bring life, in my case brought death. Sin found its chance, and by means of the commandment it deceived me and killed me. So then, the Law itself is holy, and the commandment is holy, right, and good.
J. B. Phillips <i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.
Thought-for-thought translations; dynamic translations; paraphrases:	
Casual English Version Contemporary English V.	. Before I knew about the Law, I was alive. But as soon as I heard that command, sin came to life, and I died. The very command that was supposed to bring life to me, instead brought death. Sin used this command to trick me, and because of it I died. Still, the Law and its commands are holy and correct and good.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	I once lived without a clear understanding of the law, but when I heard God's commandments, sin sprang to life and brought with it a death sentence. The commandment that was intended to bring life brought me death instead. Sin, by means of the commandment, built a base of operation within me, to overpower me and put me to death. So then, we have to conclude that the problem is not with the law itself, for the law is holy and its commandments are correct and for our good.
Plain English Version UnfoldingWord Simplified T.	. Formerly, when I did not know what God's law required, I used to sin without worrying about what I was doing. But when I became aware that God had given us his law, I suddenly realized that I was sinning, and I realized that I was apart from

God. The law that was supposed to allow me to live forever, if I obeyed it, was leading me to die instead. When I wanted to sin, I thought that I would live forever if I obeyed the law enough. But I was mistaken: I thought I could keep sinning at the same time. In fact, God was going to separate me from him forever because I did not truly obey the law. So we know that the law that God gave to Moses is perfectly good. Everything that God commands us to do is also without fault, just, and good.

Williams' New Testament I was once alive when I had no connection with the law, but when the command came, sin revived, and then I died; and so, in my case, the command which should have meant life turned out to mean death. For sin found its rallying point in that command and through it deceived me and killed me. So the law itself is holy, and its specific commands are holy, right, and good.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version I was living separate from *the* law in the past, but when the demand came, the sin came to life again. I died. And this demand for life was found by me *to be* for death. You see, when the sin took an opportunity through the demand, it completely fooled me, and through this killed me. In such a way, the law certainly is sacred, and the demand *is* sacred, right, and good.

Common English Bible .
 Len Gane Paraphrase For at one time I was living without law, but when the commandment came, sin revived, and I died. The commandment meant for [bringing] life was found [bringing] death to me. For sin, taking opportunity by the commandment, deceived me and by it killed me. Therefore the law is holy, and the commandment is holy, just, and good.

A. Campbell's Living Oracles . Slew
 New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament There was a time when I myself, unconscious of Law, was alive; but when the Commandment was brought home to me, sin sprang into life, while I died! The very Commandment that should have meant Life I found to result in Death! Sin took advantage of the Commandment to deceive me, and used it to bring about my Death. And so the Law is holy, and each Commandment is also holy, and just, and good.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
 Berean Study Bible .
 Christian Standard Bible .
 Conservapedia Translation .
 Revised Ferrar-Fenton Bible .
 Free Bible Version I used to live without realizing what the law really meant, but when I understood the implications of that commandment, then sin came back to life, and I died. I discovered that the very commandment that was meant to bring life brought death instead, because sin found a way through the commandment to deceive me, and used the commandment to kill me! However, the law is holy, and the commandment is holy, right, and good.

International Standard V At one time I was alive without any connection to [The Gk. lacks any connection to] the Law. [Or instruction] But when the rule was revealed, sin sprang to life, and I died. I found that the very rule that was intended to bring life actually brought death. For

	sin, seizing the opportunity provided by the rule, deceived me and used it to kill me. So then, the Law [Or instruction] itself is holy, and the rule is holy, just, and good.
Lexham Bible Montgomery NT	. Once I lived apart from the Law, myself; but when the commandment came, sin revived, and I died; and the very commandment which should have meant life, this I found to mean death. For sin, when it had gained a vantage-ground through the commandment, beguiled me, and through it slew me. So then the Law is holy, and the commandment is holy and righteous and good.
NIV, ©2011 Riverside New Testament Leicester A. Sawyer's NT The Spoken English NT	. . . So I was alive apart from the Law at one time. But when the command came, sin sprang to life and I died. And for me, the very command that was supposed to end up in life ended up in death. Because the sin took advantage of the command. It tricked me through it, and killed me through it. So the result is that the Law is holy, and the command is holy and just and good.
UnfoldingWord Literal Text	But at one time I was alive without the law, but when the commandment came, sin regained life, and I died. The commandment that was to bring life turned out to be death for me. For sin took the opportunity through the commandment and deceived me. Through the commandment it killed me. So the law is holy, and the commandment is holy, righteous, and good.
Urim-Thummim Version Weymouth New Testament	. Once, apart from Law, I was alive, but when the Commandment came, sin sprang into life, and I died; and, as it turned out, the very Commandment which was to bring me life, brought me death. For sin seized the advantage, and by means of the Commandment it completely deceived me, and also put me to death. So that the Law itself is holy, and the Commandment is holy, just and good.
Wikipedia Bible Project	Once I was alive, living without a relationship to the law, but when the commandment arrived, then sin came back to life and I died. I discovered that the commandment that was supposed to bring life instead brought death, because sin found the opportunity through the commandment to completely deceive me, and used the commandment to kill me! However the law is holy, the commandment is holy, right, and good.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	And I was alive apart from the Torah once, but the commandment came, and sin came alive, and I died. And the commandment which was to life, this was found to be death to me; for sin taking occasion through the commandment deceived me, and through it killed me. So indeed the Torah is holy, and the commandment holy and just and good.

Holy New Covenant Trans.	I used to be living without the law but when the command of the law came in, sin came to life. Then I died. I found that the same command which was supposed to bring life brought death instead! Sin took the opportunity to use the command to take hold of me and kill me with the command. For this reason, the law is holy. The commands are holy, fair, and good.
The Scriptures 2009	And I was alive apart from the Torah once, but when the command came, the sin revived, and I died. And the command which was to result in life, this I found to result in death. For sin, having taken the occasion through the command, deceived me, and through it killed me. So that the Torah truly is set-apart, and the command set-apart, and righteous, and good.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...I but lived apart [from] law ever coming but the command The Offense lives (again) I but die and is found [by] me The Command The [One] to life This {is found} to death The for Offense opportunity Receiving through the command deceives me and through her [She] kills {me} that The certainly Law {is} Pure and The Command {is} Pure and Right and Good...
Alpha & Omega Bible Awful Scroll Bible	. Furthermore, I was living separate of the Law at one time, but the objectives-from-among coming, missing-the-mark comes-back-to-life and I died-away. And the objectives-from-among that was for life, I am being found it for death. For missing-the-mark taking the assault-of, by the means of the objectives-from-among, cheats- me -out, and through it I am killed-away. So-as surely, the Law is Awful, and the objectives-from-among are Awful and Righteous and Good.
Concordant Literal Version	Now I lived, apart from law, once, yet at the coming of the precept Sin revives. Yet I died, and it was found that, to me, the precept for life, this is for death." For Sin, getting an incentive through the precept, deludes me, and through it, kills me." So that the law, indeed, is holy, and the precept holy and just and good."
exeGeses companion Bible	For formerly apart from the torah, I lived: but when the misvah came, sin relived and I died. And the misvah for life, I found for death. For sin, taking opportunity through the misvah, seduced me and thereby slaughtered me. So indeed the torah is holy and the misvah holy and just and good.
God's Truth (Tyndale) Orthodox Jewish Bible	. And in the absence of the Torah I was once alive. But when the mitzvoh (commandment) came [BERESHIS 2:16-17], Chet (Sin) became alive, and I died. The mitzvoh (commandment) intended as the Derech L'Chayyim (Way to Life) proved for me a means to mavet (death). For Chet (Sin), seizing its opportunity through the mitzvoh (commandment), deceived me and, through the mitzvoh (commandment), killed me [BERESHIS 3:1-6]. So that the Torah is kedoshah (holy) and the mitzvoh (commandment) is kedoshah and yasharah and tovah.
Rotherham's Emphasized B.	And was alive_ apart from law_ [at one time], But <the commandment coming'> [Sin] sprang up to life_ whereas died,— And the commandment which was unto life

[was found by me] to be [itself] unto death;
 For [sin]—taking [occasion]—
 [Through the commandment] completely deceived me,
 And [through it] slew me:
 So that [the law] indeed, is holy, and [the commandment] [holy, and righteous and good].

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

.
 And I was [once] alive before being aware of the law [i.e., complacent and without a sense of guilt]; but when [awareness of] the commandment [not to sin] came, sin sprang to life, and I died [i.e., came under its power]. And [so] the commandment, which was [intended] to bring [spiritual] life, actually brought [spiritual] death. For by means of God's commandment [against sinning], sin found an opportunity to deceive me and [even] kill me [spiritually]. So, the Law of Moses itself is holy and the commandment [against sinning] is holy and just and good.

Brodie's Expanded Trans.

Now at one time I lived without the law, but when the commandment appeared [entered the conscience for the 1st time], the sin nature became alive, and I died [spiritually],

Because the commandment which was being examined for life [the law promises abundant life], the same resulted in [spiritual] death for me.

For the sin nature [1st husband], having seized the opportunity through the commandment [marriage counselor quoting the 10th commandment], deceived me [used the sin nature to arouse corruption], and through the same killed me [spiritual death in the soul].

As a matter of fact, therefore, the law [as marriage counselor] is holy; also the [10th] commandment is holy and righteous and absolute good .

The Expanded Bible

Jonathan Mitchell NT

.
 Now I was at one time (or: formerly) habitually living apart from Law (or: I was once alive, independent from custom and [Torah]); yet, in connection with the coming of the implanted goal (of the impartation of the finished product within; of the inward commandment and directive), the Sin becomes alive again (or: deviation, failure, error and the missing of the target revived and comes back to life), but I die (or: and I died; yet I die).

Also, the implanted goal (impartation of the finished product within; inward directive; commandment) – the one [meant to lead] into Life – this was found by me (for me; in me; to me) [to be leading] into death.

For the Sin (failure; error; the miss when shooting at a target; the deviation from the goal), taking a starting point (receiving an occasion and base of operation) through the implanted goal (impartation of the finished product within; inward directive; commandment [to Adam, then to Israel]), completely makes me unable to walk the Path (made me incapable to walk out [customs of the Law]; thoroughly cheats and deludes me, making me lose my Way; deceives me; [comment: reference to Eve in Gen. 3:13]) and through it kills me off (or: slaughtered me).

And thus (or: Consequently) the Law [= the Torah], indeed, [is] set-apart (holy; sacred; consecrated) and the implanted goal (impartation of the finished product within; inward directive; commandment) [is] set-apart (holy; sacred) and in accord with the Way pointed out (fair; equitable; just; = related to covenant) and good (virtuous).

P. Kretzmann Commentary

Syndein/Thieme

Translation for Translators

The Voice

Bible Translations with Many Footnotes:

Lexham Bible	And I was alive once, apart from the law, but when [*Here “when ” is supplied as a component of the participle (“came”) which is understood as temporal] the commandment came, sin sprang to life and I died, and this commandment which <i>was</i> to <i>lead to</i> life was found with respect to me to <i>lead to</i> death. For sin, seizing the opportunity through the commandment, deceived me and through it killed <i>me</i> . So then, the law <i>is</i> holy, and the commandment <i>is</i> holy and righteous and good.
NET Bible®	.
New American Bible (2011)	.
The Passion Translation	.
Rotherham’s Emphasized B.	.
The Spoken English NT	.
Wilbur Pickering’s New T.	Once upon a time, without law, I was actually ‘alive’; but when the commandment came, the sin came to life and I died. Yes, the commandment that was to bring me life turned out to bring death. Because the sin, grasping an opportunity through the commandment, completely deceived me, and used it to ‘kill’ me. So then, the law itself is holy, and the commandment is holy and righteous and good.
WEB — Messianic Edition	.

Literal, almost word-for-word, renderings:

A Faithful Version	.
Analytical-Literal Translation	.
Berean Literal Bible	.
Bill Puryear translation	Moreover at one time I was living apart from the Law, but when the [tenth] commandment came, the sin nature began to function, and I was [spiritually] dead. And the [same] commandment which results in life was discovered by me to result in [spiritual and carnal] death. For the sin nature, having seized the opportunity through the commandment, deceived me, and through it killed [me] [carnal death accompanying spiritual death]. Therefore indeed the Law [is] holy; that is, the commandment [is] holy, both righteous and absolute good.
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	And I was alive apart from the law once: but when the commandment came, disgrace revived, and I died, and the commandment, which [was] to life, this I found [to be] to death: for disgrace, finding occasion, through the commandment deceived me, and through it killed me. So that the law is special, and the commandment special, and vindicated, and good.
English Standard Version	.
Far Above All Translation	.
Green’s Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	But I was previously living separate from <i>the</i> law, but <i>when</i> the commandment came, sin lived again <i>through me</i> and I died; and the commandment, the one <i>to be</i> into life, this one was found in me <i>to be</i> into death; for* sin, having taken a starting-point through the commandment, deceived me and through it, it killed <i>me</i> . So-then the law indeed <i>is</i> holy and the commandment holy and righteous and good.
New American Standard	.
New European Version	.

New King James Version .
 New Matthew Bible .
 NT (Variant Readings) .
 Niobi Study Bible .

For I was alive apart from the law once (while I was a child), but when the commandment came, sin revived and I died (age of accountability); and the commandment, which was ordained to bring life, I found to be unto death. For sin, taking occasion by the commandment, deceived me and by it slew me. Therefore the law is holy, and the commandment holy and just and good.

R. B. Thieme, Jr. translation

Now at one time I lived apart from the law; but when the tenth commandment came, the sin nature was activated (and invigorated), and I realized I was spiritually dead. And that commandment [the 10th commandment of the Mosaic Law], which points to [eternal] life, the same was discovered by me, pointing to death [Codex #1]. For the sin nature, having seized the opportunity through the commandment, deceived me, and through the same [10th commandment] killed me. As a matter of fact, therefore, the law is holy, also the commandment [10th] is holy, and perfect justice, and absolute good.

R. B. Thieme, Jr. trans2

Now, Absolutely, at one time I lived, under Spiritual Death and the tyrannical rulership of the Old Sin Nature, apart from the Mosaic Law, totally ignorant of the Old Sin Nature, but when the 10th commandment came as epignosis into my Stream of Consciousness of the Soul, the Old Sin Nature came to life again taking on fresh life and energy becoming invigorated and much more active, and I realized becoming cognizant that I was spiritually dead under condemnation and Spiritual Death from physical birth; And that very 10th commandment which points to Eternal Life (from codex II the levitical offerings portraying the judicial imputation of Personal sin to Jesus of Nazareth, The Christ on the cross) the same was discovered or found by me pointing to Spiritual Death. For the Old Sin Nature, having now grasped or seized and exploited the opportunity through the 10th commandment, deceived me and through the same 10th commandment killed, destroyed or annihilated me in Spiritual Death. In fact or As a matter of fact therefore the Mosaic Law is holy, perfect, originating from God, also codex I especially the 10th commandment is holy designed for a special objective by God and perfect justice being a system of integrity perfectly and absolute good.

Revised Geneva Translation .
 Updated Bible Version 2.17 .
 A Voice in the Wilderness .
 Webster's Translation .
 World English Bible .
 Worrell New Testament .

The gist of this passage:

Romans 7:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
egó (ἐγώ) [pronounced ehg-OH]	<i>I, me, my</i> ; primarily used as an emphatic	1 st person singular, personal pronoun; nominative case	Strong's #1473
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
zaô (ζάω) [pronounced DZAH-oh]	<i>to live, to be alive; to enjoy life; to breathe, to have soul life</i>	1 st person singular, imperfect active indicative	Strong's #2198

Romans 7:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
chôris (χωρίς) [pronounced <i>khoh-REECE</i>]	<i>separate [ly], apart [from]; without [any]; beside [s]; by itself</i>	adverb of separation	Strong's #5565
nomos (νόμος) [pronounced <i>NOHM-oss</i>]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; genitive/ablative case	Strong's #3551
poté (ποτέ) [pronounced <i>poht-EH</i>]	<i>once, at some time, ever, before, previously, (any, some) time(s), at length (the last), (n) ever, in the old time, formerly, in time past, when</i>	indefinite, disjunctive particle	Strong's #4218

Translation: Now, at one time, I (even I) was living apart from the law,...

Paul, as a pharisee, was closely involved with the Mosaic Law for a very long time. So, when he talks about himself as living apart from the Law, this would be a reference to a very young age, perhaps 4 or 5 years old. However, there was a time at which the Law was not really a part of Paul's life (he was not cognizant of it).

Romans 7:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
érchomai (ἔρχομαι) [pronounced <i>AIR-khoh-my</i>]	<i>going, coming (in a great variety of applications, literally and figuratively); the ones accompanying; appearing; bringing, those entering</i>	feminine singular, aorist active participle, genitive/ablative case	Strong's #2064
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tês (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
entolê (ἐντολή, ἐντολῆ) [pronounced <i>en-tol-AY</i>]	<i>an order, command, charge, precept, injunction; that which is prescribed to one by reason of his office; a commandment</i>	feminine singular noun; genitive/ablative case	Strong's #1785
This noun was also in v. 8a in the genitive/ablative case.			
hê (ἡ) [pronounced <i>hey</i>]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)

Romans 7:9b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hamartia (ἁμαρτία, ας, ῆ) [pronounced <i>hahm-ahr-TEE-ah</i>]	<i>sin, transgression, [intentional] failure, aberration [from the truth, or from a law or duty]; wrong, error, mistake, offense, violation [of a divine law]; sin nature; practice of sin; proneness to sin; imputation, guilt or consequences of sin</i>	feminine singular noun, nominative case	Strong's #266
Also in v. 8a; but in the nominative case.			
anazāō (ἀναζάω) [pronounced <i>an-ad-ZAH-oh</i>]	<i>to live again, to recover life (literally or figuratively), to be restored to life; to spring up alive; to revive, to regain strength (and vigor)</i>	3 rd person singular, aorist active indicative	Strong's #326

Translation: ...then a coming in of the commandment, [and] the sin (nature) was revived;...

Paul was taken from ignorance to cognizance, when he heard portions of the Law. And he heard the commandment, you will not lust (something that young children do—for instance, I recall my best friend Eric and he had some really cool toys and I lusted after those toys). So Paul hears this commandment and sin is revived; sin is made alive in him. His sin nature springs up alive.

So one of the first things that Paul learns is about sin and lust (which he had, even at a young age), and his sin nature is made alive (that is, Paul, as a very young man, was suddenly cognizant of his sin nature, something that he would not have understood at age 2 or 3).

Romans 7:9c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
egó (ἐγώ) [pronounced <i>ehg-OH</i>]	<i>I, me, my; primarily used as an emphatic</i>	1 st person singular, personal pronoun; nominative case	Strong's #1473
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
apothnêskô (ἀποθνήσκω) [pronounced <i>op-ohth-NACE-koh</i>]	<i>to die [naturally or violently], to perish; used of temporal death, eternal death and the death of plants and animals</i>	1 st person singular, aorist active indicative	Strong's #599

Compare this to v. 9a, which reads: egó (ἐγώ) [pronounced *ehg-OH*] dé (δέ) [pronounced *deh*] zaō (ζάω) [pronounced *DZAH-oh*], this last word meaning, *to live, to be alive; to enjoy life; to breathe*. Strong's #2198. These are meant to be parallel phrases.

Translation: ...but I (even I) died.

However, when Paul became cognizant of his sin nature and he sinned, then he died. He was condemned under the Law.

Romans 7:9 Now, at one time, I (even I) was living apart from the law, then a coming in of the commandment, [and] the sin (nature) was revived; but I (even I) died. (Kukis mostly literal translation)

Paul, at a very young age, lived apart from the Law. However, when he came face to face with the commandment, *you will not lust*, his sin nature came alive (Paul became aware of it) but he died spiritually to God.

Romans 7:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
heuriskō (εὕρισκω) [pronounced <i>hyoo-RIHS-ko</i>]	<i>to find (literally or figuratively); to discover; to come across, to get, to obtain; to perceive, to see</i>	3 rd person singular, aorist passive indicative	Strong's #2147
εμοί (ἐμοί) [pronounced <i>ehm-OY</i>]	<i>I, to [for, by] me, mine, my, myself</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #1698 (a form of #3427)
ἡ (ἡ) [pronounced <i>hey</i>]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
entolē (ἐντολή, ἐντολή) [pronounced <i>en-tol-AY</i>]	<i>an order, command, charge, precept, injunction; that which is prescribed to one by reason of his office; a commandment</i>	feminine singular noun; nominative case	Strong's #1785

Translation: And the commandment was discovered by me,...

At this young, tender age of 4 or 5 or 6, the commandment, *you will not lust* was discovered by him. Does this mean that he was learning to read and he read this and was convicted? Or did his parents read and explain it to him, and Paul discovered, at a young age that this commandment convicted him. This commandment made him guilty. Like many children, he saw something that another child had and he wanted that thing, whatever it was.

Romans 7:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἡ (ἡ) [pronounced <i>hey</i>]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
zôê (ζωή) [pronounced <i>dzoh-AY</i>]	<i>life; living, state of being</i>	feminine singular noun, accusative case	Strong's #2222

Romans 7:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autê (αὐτή) [pronounced OW-tay]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; feminine singular, nominative form	Strong's #3778
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
thanatos (θάνατος) [pronounced THAH-nah-toss]	<i>death [natural, a penalty, real, figurative, danger, threat, manner of]; physical death; spiritual death; eternal death</i>	masculine singular noun; accusative case	Strong's #2288

Translation: ...the [sin nature] [going] toward life, this [commandment] [leading me] toward death.

Here is where I needed to mechanically fill in a few missing words. Notice the feminine singular, definite article in the nominative case. It needs a noun to go with it. There is also an intermediate demonstrative feminine singular pronoun, nominative case; so that has to match up with something as well. We could say *the (thing)* and we could say *this (thing)*, but it is better if we can fill in those blanks. So we look back and we see the feminine singular noun *sin* in the nominative case; and it was *made alive*. So I put it as the thing moving toward life; but, at the same time, *the commandment* (also a feminine singular in the nominative case) leads Paul toward death.

Romans 7:10 And the commandment was discovered by me, the [sin nature] [going] toward life, this [commandment] [leading me] toward death. (Kukis mostly literal translation)

When Paul became aware of the commandment, his sin nature was going toward life, while he went toward death.

Romans 7:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
hamartia (ἁμαρτία, ας, ῆ) [pronounced hahm-ahr-TEE-ah]	<i>sin, transgression, [intentional] failure, aberration [from the truth, or from a law or duty]; wrong, error, mistake, offense, violation [of a divine law]; sin nature; practice of sin; proneness to sin; imputation, guilt or consequences of sin</i>	feminine singular noun, nominative case	Strong's #266

Romans 7:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aphormê (ἀφορμή) [pronounced <i>af-or-MAY</i>]	<i>occasion, a starting-point, (figuratively) an opportunity</i>	feminine singular noun, accusative case	Strong's #874
lambánō (λαμβάνω) [pronounced <i>lahm-BAHN-oh</i>]	<i>taking, receiving, having, holding; obtaining; getting a hold of; removing; claiming for oneself, taking in marriage</i>	feminine singular, aorist active participle, nominative case	Strong's #2983
diá (διά) [pronounced <i>dee-AH</i>]; spelled di (δι) [pronounced <i>dee</i>] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
tês (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
entolê (ἐντολή, ἐντολῆ) [pronounced <i>en-tol-AY</i>]	<i>an order, command, charge, precept, injunction; that which is prescribed to one by reason of his office; a commandment</i>	feminine singular noun; genitive/ablative case	Strong's #1785

Translation: For the sin (nature) had taken [the] opportunity through the commandment [to live],...

Paul's sin nature has taken this opportunity, through the commandment to spring alive.

Romans 7:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
exapatáō (ἐξαπατάω) [pronounced <i>ex-ap-at-AH-oh</i>]	<i>to deceive, to beguile, to seduce wholly</i>	3 rd person singular, aorist active indicative	Strong's #1818
me (μέ) [pronounced <i>meh</i>]	<i>I, me, my, mine</i>	1 st person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691

Translation: ...[yet] it [also] deceived me;...

The sin nature deceived Paul. He did not realize that it was there. It was the Mosaic Law which told him the truth, the truth that he has a sin nature.

Romans 7:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
διά (διά) [pronounced <i>dee-AH</i>]; spelled di (δι) [pronounced <i>dee</i>] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
αὐτῆς (αὐτῆς) [pronounced <i>ow-TAYC</i>]	<i>her, hers; of her; from her; same</i>	3 rd person feminine singular personal or demonstrative pronoun; ablative/genitive case	Strong's #846
ἀποκτείνω (ἀποκτείνω) [pronounced <i>ap-ok-TIE-no</i>]	<i>to kill (outright); to put to death, to slay; to allow to perish; figuratively, to destroy, to extinguish, to abolish</i>	3 rd person singular, aorist active indicative	Strong's #615

Translation: ...and through [sin] it [the commandment] killed [me].

Through her (the sin nature), it (the commandment) killed Paul. He died spiritually because he heard the commandment, he understood it, he was convicted of it; and yet he still gave in to his lust pattern.

Romans 7:11 For the sin (nature) had taken [the] opportunity through the commandment [to live], [yet] it [also] deceived me; and through [sin] it [the commandment] killed [me]. (Kukis mostly literal translation)

The commandment made Paul realize that his sin nature was there and fully alive within him; but he died spiritually before God, having sinned.

Romans 7:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ὥστε (ὥστε) [pronounced <i>HOH-teh</i>]	<i>so that, accordingly, thus; therefore, wherefore; in order to, to</i>	conjunction	Strong's #5620
ὁ (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
μέν (μέν) [pronounced <i>men</i>]	<i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i>	an affirmative or concessive particle; a conjunction	Strong's #3303
νόμος (νόμος) [pronounced <i>NOHM-oss</i>]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; nominative case	Strong's #3551

Romans 7:12a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hagios (ἅγιος) [pronounced HA-gee-oss]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	feminine singular adjective; nominative case	Strong's #40

Translation: Accordingly, the Law [is] indeed holy,...

Paul makes certain that we understand that the problem is not with the Mosaic Law. There is nothing wrong with the Law at all. Indeed, it is holy, meaning that it is set apart by God, set apart to God; and it is perfect. However, before the Law, we don't fare so well.

Romans 7:12b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
dikaios (δίκαιος, αία, ον) [pronounced DIH-kai-oss]	<i>righteous, just, upright; perfect righteousness; law-abiding, faultless, guiltless, innocent; approved by [or acceptable to] God</i>	feminine singular adjective; nominative case	Strong's #1342

Translation: ...righteous...

The Mosaic Law is also righteous. It reflects God's character, which is perfect righteousness.

Romans 7:12c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
agathos (ἀγαθός) [pronounced ag-ath-OSS]	<i>good (of intrinsic value), benefit, well; of good constitution or nature; useful, salutary; pleasant, agreeable, joyful, happy; excellent, distinguished; upright, honourable</i>	feminine singular adjective; nominative case	Strong's #18

Translation: ...and good. (Kukis mostly literal translation)

The Mosaic Law is good. This means that it is a divine good. It is useful and it is honorable. It is perfect. The only problem is, we are not perfect, so when held up to the Law of Moses, we all fail.

Romans 7:12 Accordingly, the Law [is] indeed holy, righteous and good. (Kukis mostly literal translation)

The problem is clearly not with the Law but with man. We cannot meet the righteous demands of the Law.

Romans 7:9–12 Now, at one time, I (even I) was living apart from the law, then a coming in of the commandment, [and] the sin (nature) was revived; but I (even I) died. And the commandment was discovered by me, the [sin

nature] [going] toward life, this [commandment] [leading me] toward death. For the sin (nature) had taken [the] opportunity through the commandment [to live], [yet] it [also] deceived me; and through [sin] it [the commandment] killed [me]. Accordingly, the Law [is] indeed holy, righteous and good. (Kukis mostly literal translation)

Romans 7:9–12 Now, at one time, I was very young and I knew nothing about the Law. However, when I became aware of the tenth commandment, my sin nature became alive to me while I died spiritually to God. As I discovered this commandment, my sin nature was going toward life while this commandment led me toward spiritual death. For the sin nature had seized the opportunity through the commandment to live, whereas prior to this, it deceived me. It was in me, but I did not know. Through my sin nature, the commandment killed me. But, make no mistake, the problem is not with the Mosaic Law. The Law is indeed holy, righteous and good. (Kukis paraphrase)

The big paragraph is vv. 13–20. I will break that down into three parts.

Vv. 13–14, with a good translation, and a careful explanation, make perfect sense.

So the good to me becomes death. May it not be. But the sin, in order that it might be revealed, sin, through the good to me kept on accomplishing death, so that it might become exceedingly sinful, the sin, through the commandment. For I have seen that the Law spiritual is, but I, fleshly, [even] I keep on being, having been sold under the sin.

Romans
7:13–14

So, [does] the good become death to me? May it never be! But the sin (nature) kept on bringing about death in order that [my] sin (nature) might be revealed through the good to [in, by?] me, so that the sin (nature) might become [known to me as] sinful beyond measure by means of the commandment. For I have seen that the Law is spiritual, but I, [even] I, keep on being fleshly, having been sold [as a slave] through the sin.

So, does anything good from God become death to me? Absolutely not! It is my sin nature which keeps on bringing about death, so that my sin nature can be revealed to me by the goodness of God. It is through the goodness of God that the depravity of my sin nature is known, even by means of the tenth commandment (you will not lust). This is nothing which I can blame God for. For I have observed that God's Law is spiritual, yet I, even I, keep on being of the flesh, having been sold as a slave through my sin nature.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) So the good to me becomes death. May it not be. But the sin, in order that it might be revealed, sin, through the good to me kept on accomplishing death, so that it might become exceedingly sinful, the sin, through the commandment. For I have seen that the Law spiritual is, but I, fleshly, [even] I keep on being, having been sold under the sin.

Complete Apostles Bible Then has that which is good become death to me? Certainly not! But sin, that it might appear sin, was producing death in me through that which is good, so that sin through the commandment might become exceedingly sinful. For we know that the law is spiritual, but I am carnal, having been sold under sin.

Douay-Rheims 1899 (Amer.) Was that then which is good made death unto me? God forbid! But sin, that it may appear sin, by that which is good, wrought death in me: that sin, by the commandment, might become sinful above measure. For we know that the law is spiritual. But I am carnal, sold under sin.

Holy Aramaic Scriptures
Original Aramaic NT

.
Was the good therefore death to me? God forbid! But sin, that it might appear to be sin, perfected death in me by the means of the good, that sin would be all the more condemned *by the commandment.
For we know that The Written Law is spiritual but I am carnal and I am sold to sin.

Lamsa Peshitta (Syriac)

.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

Was then that which is good, death to me? In no way. But the purpose was that sin might be seen to be sin by working death to me through that which is good; so that through the orders of the law sin might seem much more evil.
For we are conscious that the law is of the spirit; but I am of the flesh, given into the power of sin.

Bible in Worldwide English

So did that good thing make me die? No. The wrong things I did made me die, because that good thing showed they were wrong. And the law shows that the wrong things are very, very bad.
We know that the law came from the Holy Spirit. But I am a weak man. I have been sold like a slave to do wrong things.

Easy English

Easy-to-Read Version–2008

.
Does this mean that something that is good brought death to me? No, it was sin that used the good command to bring me death. This shows how terrible sin really is. It can use a good command to produce a result that shows sin at its very worst. We know that the law is spiritual, but I am not. I am so human. Sin rules me as if I were its slave.

God's Word™

Now, did something good cause my death? That's unthinkable! Rather, my death was caused by sin so that sin would be recognized for what it is. Through a commandment sin became more sinful than ever. I know that God's standards are spiritual, but I have a corrupt nature, sold as a slave to sin.

Good News Bible (TEV)

But does this mean that what is good caused my death? By no means! It was sin that did it; by using what is good, sin brought death to me, in order that its true nature as sin might be revealed. And so, by means of the commandment sin is shown to be even more terribly sinful. We know that the Law is spiritual; but I am a mortal, sold as a slave to sin.

J. B. Phillips

The Message

NIRV

New Life Version

Radiant New Testament

New Simplified Bible

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Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version

Contemporary English V.

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Am I saying that something good caused my death? Certainly not! It was sin that killed me by using something good. Now we can see how terrible and evil sin really is. We know that the Law is spiritual. But I am merely a human, and I have been sold as a slave to sin.

Goodspeed New Testament

The Living Bible

New Berkeley Version

New Living Translation

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The Passion Translation	So, did something meant to be good become death to me? Certainly not! It was not the law but sin unmasked that produced my spiritual death. The sacred commandment merely uncovered the evil of sin so it could be seen for what it is. For we know that the law is divinely inspired and comes from the spiritual realm, but I am a human being made of flesh and trafficked as a slave under sin's authority.
Plain English Version UnfoldingWord Simplified T.	. Could we say then that the law that God gave Moses, which is good, drove us away from God! Certainly it did not do that! But instead, the law, which is good, made me want to sin. I knew that as a result, I was far away from God. And also, because I learned what God had commanded, I knew that what I was doing was truly sinful. We know that the law came from God and changes our attitude. But I am a person whose attitude tends toward sin. It is as though I had been forced to become a slave of my desire to sin— I had to do whatever my desires told me to do.
Williams' New Testament	Did that which is good, then, result in death to me? Of course not! It was sin that did it, so that it might show itself as sin, for by means of that good thing it brought about my death, so that through the command sin might appear surpassingly sinful. For we know that the law is spiritual, but I am made of flesh that is frail, sold into slavery to sin.

Partially literal and partially paraphrased translations:

American English Bible Beck's American Translation Breakthrough Version	. . So did the good thing for me become death? It could not happen. But the sin did, so that sin through the good thing for me might be shown working on and completing death, so that the sin might become even more sinful through the demand. You see, we have seen that the law is spiritual, but I am physical, having been liquidated by the sin.
Common English Bible Len Gane Paraphrase	. So then, that which is good made death in me? Absolutely not! Sin, in order for it to appear as sin, produced death in me by that which is good, so that sin through the commandment might become extremely sinful. Indeed we understand that the law is spiritual, but I am fleshly sold entirely to sin.
A. Campbell's Living Oracles	Has, then, that which is good become death to me? By no means. But sin becomes death, in order that it might manifest itself, causing death to me by that which is good: so that sin, (through the commandment,) might be an exceedingly great sinner. Besides, we know that the law is spiritual: but I am carnal, sold under sin.
New Advent (Knox) Bible NT for Everyone 20 th Century New Testament	. . Did, then, a thing, which in itself was good, involve Death in my case? Heaven forbid! It was sin that involved Death; so that, by its use of what I regarded as good to bring about my Death, its true nature might appear; and in this way the Commandment showed how intensely sinful sin is. We know that the Law is spiritual, but I am earthly-sold into slavery to Sin.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version Berean Study Bible Christian Standard Bible Conservapedia Translation Revised Ferrar-Fenton Bible Free Bible Version Now would something that is good kill me? Of course not! But sin shows itself to be sin by using good to cause my death. So by means of the commandment, it's
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revealed how evil sin really is. We realize that the law is spiritual; but I'm all-too-human*, a slave to sin.

International Standard V

The Problem of the Sin that Lives in Us

Now, did something good bring me death? Of course not! But in order that sin might be recognized as being sin, it used something good to cause my death, so that through the rule, sin might become more exposed as being [The Gk. lacks exposed as being] sinful than ever before. For we know that the Law is spiritual, but I am merely human, [Lit. am flesh] sold as a slave to sin. [Lit. sold under sin]

Lexham Bible
Montgomery NT

Did then that which was good become for me death? Never! but sin did; that it might be manifest as sin, by that the unutterable malignity of sin might become plain through the commandment. For we know that the Law is spiritual; but as for me, I am a creature of flesh, bought and sold under the dominion of sin.

NIV, ©2011
Riverside New Testament
Leicester A. Sawyer's NT
The Spoken English NT
UnfoldingWord Literal Text

So did what is good become death to me? May it never be. But sin, in order that it might be shown to be sin through what is good, brought about death in me. This was in order that through the commandment, sin might become sinful beyond measure. For we know that the law is spiritual, but I am of the flesh. I have been sold under slavery to sin.

Urim-Thummim Version

Was then what is good made death to me? Elohim forbid. But sin, that it might appear sin, working death in me by what is good; that sin by the commandment might become pre-eminently sinful. Because we know that the Law is Spiritual: but I am fleshly, sold under sin.

Weymouth New Testament

Did then a thing which is good become death to me? No, indeed, but sin did; so that through its bringing about death by means of what was good, it might be seen in its true light as sin, in order that by means of the Commandment the unspeakable sinfulness of sin might be plainly shown. For we know that the Law is a spiritual thing; but I am unspiritual--the slave, bought and sold, of sin.

Wikipedia Bible Project

Now would something good kill me? Of course not! But sin reveals itself as sin by using good to cause my death, so that by the commandment sin is shown to be so completely wrong. We realize that the law is to do with what is spiritual, but I am all-too-human sold as a slave to sin.

Worsley's New Testament

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
The Heritage Bible .
New American Bible (2011) .
New Catholic Bible .
New Jerusalem Bible .
NRSV (Anglicized Cath. Ed.) .
Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible
Hebraic Roots Bible

Did that which is good, therefore, become death to me? Far be it. But sin, that it might be seen to be sin, perfected death in me by means of that good Torah; that sin might be more condemned, by means of the commandment. For we know that the Torah is spiritual, but I am fleshly, having been sold under sin.

Holy New Covenant Trans.	Did what was for my good become death? Never! But so that sin would look like sin, sin worked through what was for my good to bring death! Sin would become very, very sinful through the command. We know that the law is spiritual, but I am not. I'm human — sold under sin!
The Scriptures 2009	Therefore, has that which is good become death to me? Let it not be! But the sin, that sin might be manifest, was working death in me through what is good, so that sin through the command might become an exceedingly great sinner. For we know that the Torah is Spiritual, but I am fleshly, sold under sin.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...The [Thing] so Good [to] me becomes Death not [It] may become but The Offense that may be shown Offense through the [thing] good [in] me {is} Working death that may become in abundance Offending The Offense through the command [We] have seen for for The Law Spiritual is I but Fleshly am Having Been Sold under the offense...
Alpha & Omega Bible	. utterly sinful
Awful Scroll Bible	Therefore, has that Good became death to me? Would it not come about! All the same, missing-the-mark, in order that it may be evidenced as missing-the-mark, accordingly-working-out death in me, by the means of the Good, in order that, missing-the-mark through the objectives-from-among, may come about accordingly thrown-beyond missing-the-mark. For we have perceived, certainly-of-which the Law is of the Breath, but I am fleshly, having been sold under missing-the-mark.
Concordant Literal Version	Became good, then, death to me? May it not be coming to that! But Sin, that it may be appearing Sin, is producing death to me through good, that Sin may become an inordinate sinner through the precept." For we are aware that the law is spiritual, yet I am fleshly, having been disposed of under Sin."
exeGeses companion Bible	<u>TWO NATURES UNDER THE TORAH</u> So has the good become my death? So be it not. But sin, manifest as sin, to work death in me through the good; so that through the misvah sin becomes exceeding sinful. For we know the torah is spiritual: and I am fleshly, sold under sin.
God's Truth (Tyndale)	.
Orthodox Jewish Bible	Did that which is good, then, become mavet (death) to me? Chas v'shalom! But Chet (Sin), it was Chet, working mavet (death) in me through that which is tovah, in order that Chet might be shown as Chet (Sin), and in order that Chet through the mitzvoh (commandment) might become chata'ah gedolah ad m'od (utterly sinful). For we have da'as that the Torah is Ruchanit (Spiritual, of the Ruach Hakodesh); but I am of the basar (fallen humanity) sold under the power of (slave master Chet Kadmon) Chet.
Rotherham's Emphasized B.	Did then, that which is good unto me become death? Far be it! But [it was] sin <that it might appear' sin> through that which was good unto me' working out death, In order that exceeding sinful might sin become through the commandment . For we know that the law is spiritual ,— however, am a creature of flesh ,

Sold under sin;...

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

.
Was this [commandment] then, which was intended for my good, [actually] responsible for my [spiritual] death? Certainly not! But so that sin could be seen as [truly] sinful, it produced [spiritual] death in me through something that was good [i.e., the commandment against sinning]. This was so that, by means of the commandment [against sinning], sin could be seen as extremely sinful. For we know that the Law of Moses is spiritual [i.e., from the Holy Spirit in origin and character], but I am fleshly, sold as a slave to sin. [Note: "Flesh" throughout this section refers to a person's natural inclinations to sin].

Brodie's Expanded Trans.

Therefore, did the absolute good [10th commandment] become [spiritual] death to me? May it not come to pass! But the sin nature [the 1st husband is the real culprit], in order that sin might be revealed through the absolute good [10th commandment], made [spiritual] death a reality to me, so that through the commandment the sin nature might become utterly sinful.

Certainly we know that the law is spiritual [according to divine norms & standards], but I am carnal [controlled by the sin nature], when I have been led astray [sold into slavery] under the authority of the sin nature [when we go chasing after our 1st husband]..

The Expanded Bible

Jonathan Mitchell NT

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Then did the good come to be death for me (in me; to me)? Certainly not (may it not come to be)! But rather, the Sin (failure; error; the miss; the mistake; the deviation) – to the end that sin (failure; error; etc.) may be brought to light and made visible (or: in order that it may be made to appear and be shown as being sin) – is constantly producing (or: working down) death through the good [i.e., the commandment], to the end that the Sin (failure; the miss; error; the deviation), through the implanted goal (impartation of the finished product within; inward directive; commandment), may come to be in accord with a throwing-beyond that is missing the target (or: may happen according to excess which is failing; may become extremely erroneous; should come to be in line with a deviating shooting over the goal; or, substantively: may become an exceeding failure, and excessive sinner or a total outcast).

For you see, we have seen and are aware (or: on the one hand I recognize and know) that the Law (= Torah; or: law; custom; principle) constantly exists being spiritual (is pertaining to spirit; is having the qualities of a Breath-effect; is relating to attitude), yet (or: on the other hand) I [= Israel? or, Adam] myself am (or: exist being) fleshly (composed of flesh; carnal; flesh-oriented; or: = affected by the alienated self), being one having been and now remaining sold under [the power and control of] the Sin (under failure and the miss of the Target [of Torah?]).

P. Kretzmann Commentary

Syndein/Thieme

Translation for Translators

The Voice

Bible Translations with Many Footnotes:

Lexham Bible

Internal Conflict with Sin

Therefore, did that which is good become death to me? May it never be! Rather it was sin, in order that it might be recognized as sin, producing death through what is good for me, in order that sin might become sinful to an extraordinary degree

through the commandment. For we know that the law is spiritual, but I am fleshly, sold into slavery to sin [Literally “sold under sin”].

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham’s Emphasized B.

The Spoken English NT

So did something good turn into death for me? Absolutely not! Just the opposite. It was just that sin had to be revealed as sin. So when sin worked death in me through the good thing, it was so that sin would reveal itself as^f totally sinful by means of the command.

After all, we know that the Law is spiritual. But I’m made of flesh. I’ve been sold into slavery to sin,

because I don’t understand what I’m bringing about. It isn’t what I want to do that I do, but the very thing that I hate. V. 15 is included for context.

f. Lit. “become” or “turn out to be.”

Wilbur Pickering’s New T.

Indwelling sin

So has what is good become death to me? Of course not! Rather the sin, that it might be exposed as sin, was producing death in me through what is good, so that through the commandment the sin might become extremely sinful.

We know that the law is spiritual, but I am fleshly, having been ‘sold’ under sin—you see, I don’t understand what I’m doing: I don’t practice what I want to do, but I do what I hate!⁵ V. 15 is included for context.

(5) In this interesting passage Paul contrast his two natures. As an aid to the reader, I will attempt to identify the two natures throughout the passage.

14 We know that the law is spiritual, but I [old] am fleshly, having been ‘sold’ under sin 15—you see, I [new] don’t understand what I’m [old] doing: I [old] don’t practice what I [new] want to do, but I [old] do what I [new] hate! 16 But if I [old] do what I [new] don’t want to do, I [new] agree with the law that it is good. 17 So now it is no longer I [new] who am doing it, but the sin dwelling in me [both]. 18 Further, I [new] know that nothing good dwells in me [old], that is, in my flesh; because to will is present with me [new], but I [old] don’t find how to perform the good. 19 Because I [old] don’t do the good that I [new] want to do; rather I [old] practice the evil that I [new] don’t want to do. 20 Now if I [old] do what I [new] don’t want to do, it is no longer I [new] who do it, but the sin dwelling in me [both]. 21 So I [new] find this ‘law’, when I [new] want to do good, evil is right there with me [both]. 22 I [new] joyfully agree with God’s law according to the inner man [new], 23 but I [new] see a different ‘law’ in my body parts [old], warring against the law of my mind [new] and taking me [both] captive to the law of the sin that is in my body parts [old]. 24 What a wretched man I am [both]! Who will deliver me [new] from this body of death [old]? 25 I thank God—through Jesus Christ our Lord! So then, with the mind I myself [new] serve God’s law, but with the flesh [old], sin’s law.

WEB — Messianic Edition

Literal, almost word-for-word, renderings:

A Faithful Version

Now then, did that which *is* good become death to me? MAY IT NEVER BE! But sin, in order that it might truly be exposed as sin in me by that which *is* good, was working out death; so that, by means of the commandment, sin might become exceedingly sinful. For we know that the law is spiritual; but I am carnal, having been sold *as a slave* under sin; Because what I am working out myself, I do not know. For what I do not desire to do, this I do; moreover, what I hate, this *is what* I do. V. 15 is included for context.

Analytical-Literal Translation	So has the good become to me death? Absolutely not! <u>But</u> sin, so that it should appear sin, through the good, produces death to me, so that sin becomes utterly sinful through the commandment. For we know that the Law is spiritual, but I am fleshly, having been sold as a slave under sin [fig., having been enslaved to sin].
Berean Literal Bible	Has that which is good then become death to me? Never may it be! But in order that sin might be shown to be sin, it is working out death through that which is good to me, so that through the commandment sin might become sinful beyond excess. For we know that the Law is spiritual; but I am fleshly, having been sold under sin.
Bill Puryear translation	Therefore did what is intrinsically good [the knowledge of the Law] become [spiritual/carnal] death in my case? Definitely not! But the sin nature [became death in my case], in order that it might appear as the sin nature, though producing [spiritual/carnal] death by means of what is intrinsically good in my case, in order that the sin nature might become sinful beyond measure by means of the commandment. Certainly we know that the Law is spiritual, but I am fleshly, having been sold into slavery under the power of the sin nature.
C. Thomson updated NT Charles Thomson NT	. Hath that then which is good been death to me? No, by no means. But sin, so that it appeared to be sin, continued working death for me by that which is good, so that sin appeared to be sin in the highest degree by the commandment. For we know that the law is spiritual, but as for me, I being carnal, am sold to sin.
Context Group Version	Did then that which is good become death to me? Absolutely not. But disgrace, that it might be shown to be disgrace, by working death to me through that which is good; --that through the commandment disgrace might become exceeding disgraceful. For we know that the law is spiritual: but I am flesh, sold under disgrace.
English Standard Version Far Above All Translation	. So did that <i>which was</i> good become death to me? Far from it. But sin did, in order that it might be shown up as sin, engendering death to me through that <i>which is</i> good – in order that sin might become exceedingly sinful through the commandment. For we know that the law is spiritual, but I am carnal, sold under sin.
Green's Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Therefore <i>what is</i> the good thing to me, has it become death? Let it not happen! But sin, in-order-that it might appear as sin, through <i>what is</i> the good thing to me, <i>was</i> working death; in-order-that sin might become a surpassingly-better sinner through the commandment. For* we know that the law is spiritual, but I am fleshly, having been sold* under sin.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	Therefore the good [Mosaic law] to me, did it become spiritual death? Definitely not. But the sin nature, in order that it might be revealed [or exposed] through the good made spiritual death a reality to me; in order that the sin nature might become utterly sinful by the commandment.

Certainly we know that the law is spiritual. But I am unspiritual [= fleshily], led astray under the authority of the sin nature.

R. B. Thieme, Jr. trans2

Therefore the absolute intrinsic good of the Mosaic Law to me, did it become Spiritual Death? Most emphatically or definitely or certainly not! But in contrast, the Old Sin Nature, in order that it might be revealed or exposed as sin or sinful, through the intrinsic good of the Mosaic Law especially the 10th commandment, made Spiritual Death a reality to me, in order that the Old Sin Nature by the 10th commandment might become utterly sinful beyond measure. Certainly We know that the Mosaic Law is spiritual; but I, like all believers, tend impulsively toward being fleshly belonging to the realm of the Old Sin Nature, when I have been led astray or ruined under the authority of the Old Sin Nature.

Revised Geneva Translation .
 Updated Bible Version 2.17 .
 A Voice in the Wilderness .
 Webster's Translation .
 World English Bible .
 Worrell New Testament .

The gist of this passage:

13-14

Romans 7:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
agathos (ἀγαθός) [pronounced ag-ath-OSS]	<i>good (of intrinsic value), benefit, well; of good constitution or nature; useful, salutary; pleasant, agreeable, joyful, happy; excellent, distinguished; upright, honourable</i>	neuter singular adjective; nominative case	Strong's #18
emoi (ἐμοί) [pronounced eh-m-OY]	<i>I, to [for, by] me, mine, my, myself</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #1698 (a form of #3427)
gínomai (γίνομαι) [pronounced GHIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle/passive indicative	Strong's #1096
thanatos (θάνατος) [pronounced THAH-nah-toss]	<i>death [natural, a penalty, real, figurative, danger, threat, manner of]; physical death; spiritual death; eternal death</i>	masculine singular noun; nominative case	Strong's #2288

Translation: So, [does] the good become death to me?

Although I am not sure what makes this into an interrogative, it is answered below; so it must be a question in order for it to be answered.

Paul asks, *does the good (thing) to me become death?* So, we trace back for a neuter singular noun and we do not come up with anything until we get all the way back to v. 6 for *the writing* and *the Spirit*. This certainly could be translated, *the good in me*, and a reference back to the Spirit might make sense. The problem is, v. 6 was a long, long time ago. Is Paul really talking about the good Spirit in him? Is that really the context?

What other things might be classified as *good*? Well, the commandment (feminine singular noun) is good and the Law (masculine singular) is good. Could the neuter singular incorporate both of those concepts? Anything which is from God is good. Those things are intrinsically good (remember that the Law has been specifically classified in v. 12 already as *good*). Therefore, we would not call them *good to Paul*; as they are simply *good*. Therefore, I have placed *to me* at the end of this sentence. So, does anything from God—such as, His commandment, His Law—mean death for Paul? If we state this, could we not then blame God for Paul's spiritual death? "You made me this way!" Paul could then assert. But he is asserting exactly the opposite of this.

Romans 7:13b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
gínomai (γίνομαι) [pronounced GHIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle/passive optative	Strong's #1096

These two words are variously translated: *by no means, let it not happen, let it not be, may it never be; may it not be so, no by no means, absolutely not, never, no; in no way; not at all; no it does not mean that; never may it be; God forbid; certainly not; it could not happen, no indeed; of course not, that would be unthinkable; be it not so, no indeed.* Most of these are presented as stand alone sentences followed by an exclamation point. These examples were taken from Romans 3:4, but they are not exhaustive. The ones at the beginning were found three or more times.

Translation: *May it never be!*

It would be completely wrong to say that Paul's spiritual death is God's fault.

Romans 7:13c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced ahl-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
hê (ή) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)

Romans 7:13c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hamartia (ἁμαρτία, ας, ῆ) [pronounced <i>hahm-ahr-TEE-ah</i>]	<i>sin, transgression, [intentional] failure, aberration [from the truth, or from a law or duty]; wrong, error, mistake, offense, violation [of a divine law]; sin nature; practice of sin; proneness to sin; imputation, guilt or consequences of sin</i>	feminine singular noun, nominative case	Strong's #266
<i>The sin did what? Became what?</i>			
hina (ἵνα) [pronounced <i>HEE-na</i>]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
phainô (φαίνω) [pronounced <i>FAH-ee-noh</i>]	<i>to bring forth in the light, to make shine, to make visible, to shed light; to come into view, to appear; to become exposed, to become manifest [in the light]</i>	3 rd person singular, aorist passive subjunctive	Strong's #5316
hamartia (ἁμαρτία, ας, ῆ) [pronounced <i>hahm-ahr-TEE-ah</i>]	<i>sin, transgression, [intentional] failure, aberration [from the truth, or from a law or duty]; wrong, error, mistake, offense, violation [of a divine law]; sin nature; practice of sin; proneness to sin; imputation, guilt or consequences of sin</i>	feminine singular noun, nominative case	Strong's #266
diá (διά) [pronounced <i>dee-AH</i>]; spelled di (δι´) [pronounced <i>dee</i>] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
tou (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
agathos (ἀγαθός) [pronounced <i>ag-ath-OSS</i>]	<i>good (of intrinsic value), benefit, well; of good constitution or nature; useful, salutary; pleasant, agreeable, joyful, happy; excellent, distinguished; upright, honourable</i>	neuter singular adjective; genitive/ablative case	Strong's #18
moi (μοί) [pronounced <i>moy</i>]	<i>I, to [for, by] me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427
katergázomai (κατεργάζομαι) [pronounced <i>kat-er-GAD-zom-ah-ee</i>]	<i>performing (some act), accomplishing, achieving; doing, bringing about, working out, doing that from which something results; fashioning, rendering one fit for a thing</i>	feminine singular, present (deponent) middle/passive participle; nominative case	Strong's #2716

Romans 7:13c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
thanatos (θάνατος) [pronounced THAH-nah-toss]	death [natural, a penalty, real, figurative, danger, threat, manner of]; physical death; spiritual death; eternal death	masculine singular noun; accusative case	Strong's #2288

Translation: But the sin (nature) kept on bringing about death in order that [my] sin (nature) might be revealed through the good to [in, by?] me,...

It is Paul's very own sin nature which keeps on bringing about death to him. It is Paul's volition which triggers the sin nature. Because his sin nature brings about his spiritual death, his sin nature is revealed through the (absolute) good (God's Law and God's commandment not to lust). Paul's own sin nature is revealed to him! He recognizes that he has a sin nature. It is the good of God which revealed the sin nature to Paul. So the good of God brings about revelation of truth. It is the depravity of Paul's sin nature which brings about death.

Romans 7:13d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	that, in order that, so that, to the intent that; because	conjunction which denotes purpose or result	Strong's #2443
gínomai (γίνομαι) [pronounced GHIN-oh-mī]	to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place	3 rd person singular, aorist (deponent) middle/passive subjunctive	Strong's #1096
We have had ginomai many times in this chapter, but only once before with the same morphology in v. 3a.			
katá (κατά) [pronounced kaw-TAW]	according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along	preposition with the accusative case	Strong's #2596
hyperbolē (ὑπερβολή) [pronounced hoop-air-bohl-AY]	to throw beyond the others; metaphorically; superiority, excellence, pre-eminence; beyond measure, exceedingly, preeminently; beyond all measure	feminine singular noun; accusative case	Strong's #5236
When used with katá, it means more exceedingly, a far better way; beyond measure, with surpassing zeal, excessive pursuance.			
hamartōlos (ἁμαρτωλός) [pronounced ham-ar-to-LOSS]	sinful, devoted to sin, a sinner; not free from sin; pre-eminently sinful, especially wicked; all wicked men; a fallen wicked man; specifically of men stained with certain definite vices or crimes; tax collectors, heathen	feminine singular adjective, nominative case	Strong's #268

Romans 7:13d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
hamartia (ἁμαρτία, ας, ἡ) [pronounced hahm-ahr-TEE-ah]	<i>sin, transgression, [intentional] failure, aberration [from the truth, or from a law or duty]; wrong, error, mistake, offense, violation [of a divine law]; sin nature; practice of sin; proneness to sin; imputation, guilt or consequences of sin</i>	feminine singular noun, nominative case	Strong's #266

Translation: ...so that the sin (nature) might become [known to me as] sinful beyond measure...

I added a few words here to help explain this. I don't think Paul's point is that our sin nature becomes worse and worse and worse until it is sinful beyond measure. I believe what Paul is getting across here is his better understanding of the sin nature. Every time Paul is in contact with God's goodness (such as, His Law or any of His commandments), it becomes more and more apparent to him just how sinful his sin nature. It is sinful beyond measure.

The context of this passage is going to continue with this theme.

Romans 7:13e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
entolê (ἐντολή, ἐντολῆ) [pronounced en-tol-AY]	<i>an order, command, charge, precept, injunction; that which is prescribed to one by reason of his office; a commandment</i>	feminine singular noun; genitive/ablative case	Strong's #1785

Translation: ...by means of the commandment.

Paul concludes this sentence with, *by means of the commandment*, referring back to *you will not lust*. It is not the commandment of God which is problematic here. God's commandments are good. Paul becomes aware of the full depravity of his sin nature when he is faced with a commandment like, *you will not lust*. Now, we all have our own individual sets of lusts. Mine are not yours; yours are not Paul's. But we are constantly thinking, *I want that*, when *that* might belong to someone else; or it is something that you are willing to do all sorts of evil to get. Paul knows from the 10th commandment the depths of his sinful nature.

Romans 7:13 So, [does] the good become death to me? May it never be! But the sin (nature) kept on bringing about death in order that [my] sin (nature) might be revealed through the good to [in, by?] me, so that the sin (nature) might become [known to me as] sinful beyond measure by means of the commandment. (Kukis mostly literal translation)

Romans 7:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eidō (εἶδω) [pronounced <i>Ī-doh</i>]; also oida (οἶδα) [pronounced <i>OY-da</i>]	<i>to see, to perceive, to ascertain; to inspect, to examine; to observe; to discern, to know, to understand</i>	1 st person plural, perfect active indicative	Strong's #1492
gár (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
hóti (ὅτι) [pronounced <i>HOH-tee</i>]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
nomos (νόμος) [pronounced <i>NOHM- oss</i>]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; nominative case	Strong's #3551
pneumatikos (πνευματικός) [pronounced <i>nyoo- mat-EEK-oss</i>]	<i>spiritual; as a plural with a definite article, it acts like noun, and it means spiritual things, spiritual matters, spiritual ones; possibly, spiritual gifts, spiritual phenomena</i>	masculine singular adjective; nominative case	Strong's #4152
esti (ἐστί) [pronounced <i>ehs-TEE</i>] or estin (ἐστίν) [pronounced <i>ehs-TIN</i>]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)

Translation: For I have seen that the Law is spiritual,...

The Law is not only holy, righteous and good; it is spiritual. It keeps on being spiritual. We cannot blame the Law for our sins or our depravity.

Romans 7:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
egó (ἐγώ) [pronounced <i>ehg-OH</i>]	<i>I, me, my; primarily used as an emphatic</i>	1 st person singular, personal pronoun; nominative case	Strong's #1473

Romans 7:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
sárkinos (σάρκινος) [pronounced SAHR-kee-noss]	<i>fleshly, consisting of flesh, composed of flesh; pertaining to the body (as earthly and perishable material); physical; similar to flesh; carnal; soft</i>	feminine singular adjective; genitive/ablative case	Strong's #4560 (hapax legomena)
Although one source tells me that this word only occurs once in the New Testament, it is also found in Hebrews 7:16.			
eimi (εἰμί) [pronounced eye-ME]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	1 st person singular, present active indicative	Strong's #1510

Translation: ...but I, [even] I, keep on being fleshly,...

In contrast to the Law, which is from God, Paul keeps on being fleshly. He gives great emphasis to this by using the 1st person singular, personal pronoun. This means that Paul is taking on full responsibility for his sinfulness. "I am truly fleshly and the Law of God is spiritual."

Romans 7:14c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pipráskō (πιπράσκω) [pronounced pip-RAS-ko]	<i>selling; traffic (by travelling), disposing of as merchandise; selling into slavery (literally or figuratively, such as sold into slavery to sin)</i>	masculine singular, perfect passive participle; nominative case	Strong's #4097
hupó (ὑπό) [pronounced hoop-OH]	<i>under, underneath, beneath, through</i>	preposition with the accusative	Strong's #5259
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
hamartia (ἁμαρτία, ας, ῆ) [pronounced hahm-ahr-TEE-ah]	<i>sin, transgression, [intentional] failure, aberration [from the truth, or from a law or duty]; wrong, error, mistake, offense, violation [of a divine law]; sin nature; practice of sin; proneness to sin; imputation, guilt or consequences of sin</i>	feminine singular noun, accusative case	Strong's #266

Translation: ...having been sold [as a slave] through the sin. (Kukis mostly literal translation)

Paul has been sold as a slave under sin. He has no way on his own to escape this status. This is his lot in life.

Romans 7:14 For I have seen that the Law is spiritual, but I, [even] I, keep on being fleshly, having been sold [as a slave] through the sin. (Kukis mostly literal translation)

Romans 7:13–14 So, [does] the good become death to me? May it never be! But the sin (nature) kept on bringing about death in order that [my] sin (nature) might be revealed through the good to [in, by?] me, so that the sin (nature) might become [known to me as] sinful beyond measure by means of the commandment. For I have seen that the Law is spiritual, but I, [even] I, keep on being fleshly, having been sold [as a slave] through the sin. (Kukis mostly literal translation)

Romans 7:13–14 So, does anything good from God become death to me? Absolutely not! It is my sin nature which keeps on bringing about death, so that my sin nature can be revealed to me by the goodness of God. It is through the goodness of God that the depravity of my sin nature is known, even by means of the tenth commandment (**you will not lust**). This is nothing which I can blame God for. For I have observed that God's Law is spiritual, yet I, even I, keep on being of the flesh, having been sold as a slave through my sin nature. (Kukis paraphrase)

Paul now explains exactly what he means when he says that he is carnal, sold under sin.

For what I keep on accomplishing, I keep on not knowing; for that which I do not wish [to do], I keep on practicing; but what I keep on hating, that I keep on doing. Now if what I do not wish [to do], that I keep on doing; [then] I give assent to the Law since [it is] good. But now, [it is] no longer me accomplishing it but the sin living in me.

Romans
7:15–17

For I do not understand that [which] I keep on doing; for that which I do not want [to do], [that is what] I keep on practicing; but that [which] I keep on hating, that [is the thing which] I keep on doing. For, I do not do [the] good that I wish [to do], [then] I am concurring with the Law because [it is] good. However, [it is] no longer me accomplishing it but the sin (nature) living in me [which accomplishes it].

I do not understand the things which I keep on doing—things which I do not want to do. I even do the kinds of things which I hate when I see others do these things. Now, even though I continue doing such things, I am in agreement with the Law that I should not do them. However, it is not me doing these things, but my indwelling sin nature. What does the Mosaic Law do for me here?

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) For what I keep on accomplishing, I keep on not knowing; for that which I do not wish [to do], I keep on practicing; but what I keep on hating, that I keep on doing. Now if what I do not wish [to do], that I keep on doing; [then] I give assent to the Law since [it is] good. But now, [it is] no longer me accomplishing it but the sin living in me.

Complete Apostles Bible For what I am doing, I do not know. For what I will to do, that I do not practice; but what I hate, this I do. But if I do what I will not to do, I agree with the law that it is good. But now it is no longer I who am doing it, but the sin dwelling in me.

Douay-Rheims 1899 (Amer.) For that which I work, I understand not. For I do not that good which I will: but the evil which I hate, that I do.
If then I do that which I will not, I consent to the law, that it is good.
Now then it is no more I that do it: but sin that dwelleth in me.

Holy Aramaic Scriptures
Original Aramaic NT

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For that which I committed I did not understand, neither was it anything that I chose, but I was doing what I hated.
And if I did what I did not choose, I testify of The Written Law that it is excellent.
But now it is not I who am committing this, but sin that dwells within me.

Lamsa Peshitta (Syriac)

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Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And I have no clear knowledge of what I am doing, for that which I have a mind to do, I do not, but what I have hate for, that I do.
But, if I do that which I have no mind to do, I am in agreement with the law that the law is good.
So it is no longer I who do it, but the sin living in me.

Bible in Worldwide English

I do not know why I do the things I do. I do not do what I want to do. But I do the things I hate.
And if I do what I do not want to do, I agree that the law is good.
So now it is no longer I who do it, but my wrong ways in me.

Easy English

Easy-to-Read Version–2008

.
I don't understand why I act the way I do. I don't do the good I want to do, and I do the evil I hate. And if I don't want to do what I do, that means I agree that the law is good. But I am not really the one doing the evil. It is sin living in me that does it.

God's Word™

I don't realize what I'm doing. I don't do what I want to do. Instead, I do what I hate. I don't do what I want to do, but I agree that God's standards are good. So I am no longer the one who is doing the things I hate, but sin that lives in me is doing them.

Good News Bible (TEV)

I do not understand what I do; for I don't do what I would like to do, but instead I do what I hate. Since what I do is what I don't want to do, this shows that I agree that the Law is right. So I am not really the one who does this thing; rather it is the sin that lives in me.

J. B. Phillips

The Message

NIRV

New Life Version

Radiant New Testament

New Simplified Bible

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Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version

Contemporary English V.

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In fact, I don't understand why I act the way I do. I don't do what I know is right. I do the things I hate. Although I don't do what I know is right, I agree that the Law is good. So I am not the one doing these evil things. The sin that lives in me is what does them.

Goodspeed New Testament

The Living Bible

New Berkeley Version

New Living Translation

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The Passion Translation	I'm a mystery to myself, for I want to do what is right, but end up doing what my moral instincts condemn. And if my behavior is not in line with my desire, my conscience still confirms the excellence of the law. And now I realize that it is no longer my true self doing it, but the unwelcome intruder of sin in my humanity.
Plain English Version	.
UnfoldingWord Simplified T.	The things that I do, I often do not understand. That is, sometimes it is the good things that I want to do that I do not do. And sometimes it is the evil things that I detest that I do. Since I do the evil things that I do not want to do, I agree that the law of God directs me in the right way. So, it is not because I wish to sin that I sin. Instead, I sin because the desire to sin causes me to sin.
Williams' New Testament	Indeed, I do not understand what I do, for I do not practice what I want to do, but I am always doing what I hate. But if I am always doing what I do not want to do, I agree that the law is right. Now really it is not I that am doing these things, but it is sin which has its home within me.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	You see, I don't know what I work on and complete; for what I want, this I don't constantly do, but what I hate, this I do. If I do this, what I don't want, I agree with the law that <i>it is</i> nice. Right now, I no longer work on and complete it, but the sin that has a house in me <i>does</i> .
Common English Bible	.
Len Gane Paraphrase	I don't understand what I do, because what I want to do, I don't, and what I hate, I do. If then I do what I don't want to, I agree with the law that [it is] good. So then it is no longer I doing it but sin that lives in me.
A. Campbell's Living Oracles	For that which I do, I do not approve; since it is not what I desire that I do: but I do that which I hate. If, now, I do that which I do not desire, I consent to the law that it is good. But now it is no longer I myself who do this; but sin which dwells in me.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	I do not understand my own actions. For I am so far from habitually doing what I want to do, that I find myself doing the very thing that I hate. But when I do what I want not to do, I am admitting that the Law is right. This being so, the action is no longer my own, but that of Sin which is within me.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	I really don't understand what I'm doing. I do the things I don't want to do, and what I hate doing, that's what I do! But if I'm saying that I do what I don't want to, this shows that I admit the law is right. So it's no longer me who does this, but sin living in me—for I know that there's nothing good in me as far as my sinful human nature is concerned. Even though I want to do good, I'm just not able to do it. V. 18 is included for context.
Free Bible Version	.
International Standard V	I don't understand what I am doing. For I don't practice what I want to do, but instead do what I hate. Now if I practice what I don't want to do, I am admitting that the Law is good. As it is, I am no longer the one who is doing it, but it is the sin that is living in me.

Lexham Bible Montgomery NT	.	For what I perform I know not; what I practise is not what I intend to do, but what I detest, that I habitually do. If then I habitually do what I do not intend to do, I am consenting to the Law, that it is right. And now it is longer I myself who do the deed, but it is sin which has its home in me.
NIV, ©2011 Riverside New Testament	.	For what I am doing I do not understand. For not what I choose is what I practice, but what I hate, this I do. But if I do what I do not choose, I agree with the law that it is right. And now it is no longer I that do it, but the Sin that dwells in me.
Leicester A. Sawyer's NT The Spoken English NT UnfoldingWord Literal Text Urim-Thummim Version Weymouth New Testament	.	.
	.	.
	.	.
	.	allow not
	.	For what I do, I do not recognize as my own action. What I desire to do is not what I do, but what I am averse to is what I do. But if I do that which I do not desire to do, I admit the excellence of the Law, and now it is no longer I that do these things, but the sin which has its home within me does them.
Wikipedia Bible Project	.	I do not know what I am doing. I do the things I do not want to, and what I hate to do, that is what I end up doing! But if I am doing what I do not want to, this shows that I agree that the law is right. So now it is no longer me doing such things, but the sin that lives in me—because I know that nothing good is part of me, my human nature. I want to do what is right, but the ability to do it just is not there. V. 18 is included for context.
Worsley's New Testament	.	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	.
	.
Holy New Covenant Trans.	.
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	.
The Scriptures 2009 Tree of Life Version	.
	.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testamentwhat for [I] work not [I] know not for what [I] want this [I] practice but what [I] hate this [I] make if but what not [I] want this [I] make [I] agree [with] the law for [He] Good {is} now but no more I work it but The Dwelling in me Offense {works it}...
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Alpha & Omega Bible
Awful Scroll Bible

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For what I accordingly-work-out, I understand not, for what I desire, this I practice not, however, what I hate, this I do.
If then, I do that which I desire not, I together-expose-to-light, certainly-of-which the Law is Choice.

Concordant Literal Version

Furthermore, now it is yet no-longer I accordingly- who -works- it -out, however, missing-the-mark dwelling from-within me.

For what I am effecting I know not, for not what I will, this I am putting into practice, but what I am hating, this I am doing."

Now if what I am not willing, this I am doing, I am conceding that the law is ideal."
Yet now it is no longer I who am effecting it, but Sin making its home in me."

exeGesés companion Bible

For what I work, I know not:

for what I will, I transact not;

but what I hate, I do.

So if I do what I not will,

I assent with the torah that it is good.

So now it is not still I who work it,

but the sin dwelling in me..

God's Truth (Tyndale)
Orthodox Jewish Bible

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For I do not have da'as what I do. For that which I commit is not what I want; no, it is what I hate that I do!

But if that which I do is what I do not want, I agree with the Torah that the Torah is good.

But now it is no longer I doing this, but [the power of] Chet (Sin) which dwells within me.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

.
For I do not [really] understand what I am doing; I practice what I do not want to and I hate what I do. [Note: This highly controversial section (verses 14b-25) is here viewed as the struggles of the apostle Paul after his conversion, and by extension, of all Christians. See Bruce, pages 150ff; Murray, pages 255ff; Lard, pages 236ff].
But if I do what I do not want to, I agree with the law [which condemns such conduct] that it is good. So, now I am not [really] the one doing this, but [it is] sin which is living in me.

Brodie's Expanded Trans.

For what I accomplish [under the control of the sin nature], I do not understand [my spiritual perception is dulled by sin], because I am not practicing the things [mechanics of the spiritual life] which I desire, but I keep doing the very things [pattern of sinning] which I utterly detest.

Now if I keep on doing this thing [pattern of sinning] which I do not desire to do [against my better judgment], I agree with the law [its divine norms & standards] that it is good.

But now, I [using better judgment in the filling of the Spirit] am no longer accomplishing the same, but the sin nature [following the bad judgment of the 1st husband] which keeps on dwelling in me .

The Expanded Bible
Jonathan Mitchell NT

.
For what I am constantly producing (habitually working down to accomplish; [= keeping customs of the Torah]) I do not intimately know (experience in my understanding). You see, that which I continually will (habitually intend and purpose), this I do not habitually practice. But rather, that which I constantly hate, this I continue to do or repeatedly perform!

Now if what I am not continually willing (not habitually intending), **this I am habitually doing or producing**, I am constantly concurring with (conceding; agreeing with; a prophetic voice with) **the Law** [= the Torah], **that** [it is] **ideal** (fine; excellent; beautiful).

Yet now (= as the case really stands) **I myself am no longer habitually producing** (continuously working down and effecting) **this, but rather the Sin** (the failure; the personified error of missing the Target; the deviation [from Torah and its boundary markers]) **[which is] continuously housing herself** (or: making its home; inhabiting; dwelling; = living) **within me**.

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible .
 NET Bible® .
 New American Bible (2011) .
 The Passion Translation .
 Rotherham's Emphasized B. .

For <that which I am working out>
 I do not approve,—
 For not <what I wish> [the same] I practise,^a
 But <what I hate> [the same] I do:
 Now <if [what I wish not] the same' I do>
 I consent unto the law_ that [it is] right.
 ||Now|| however_ [no longer] am |||| working it out_
 But the ||sin|| [that dwelleth in me]:...

^aOr: "pursue"—"prassōn, he who presses on, agit, pursues the goal of his activity: poiōn, he who does, facit, realises as a fact." (Meyer on Jn. iii. 20, 21.)

The Spoken English NT

After all, we know that the Law is spiritual. But I'm made of flesh. I've been sold into slavery to sin, because I don't understand what I'm bringing about. It isn't what I want to do that I do, but the very thing that I hate. And if it's the very thing that I don't want to do that I end up doing, then I am agreeing that the Law is good. And it's no longer a matter of me making something happen-no, it's the sin that's there^g in me. V. 14 is included for context.

g. Lit. "residing."

Wilbur Pickering's New T.

But if I do what I don't want to do, I agree with the law that it is good. So now it is no longer I who am doing it, but the sin dwelling in me. V. 15 was placed with the previous passage for context.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .
 Analytical-Literal Translation .

For what I do, I do not understand; for what I do not desire [or, will], this I practice, but what I hate, this I do. But if what I do not desire, this I do, I agree with the Law that [it is] good. But now [it is] no longer I [who] produces it, but the sin dwelling in me.

Berean Literal Bible .

Bill Puryear translation	<p>For what I accomplished in the past and continue accomplishing now, I do not understand, because what I desire, this I am not practicing, but what I detest, this I keep on doing.</p> <p>Now if I keep doing this thing which I do not desire [and I do], I agree with the Law that [it is] good.</p> <p>But as the case really stands, I am no longer accomplishing the same thing [sin from the lust of the sin nature], but the living-in-me sin nature.</p>
C. Thomson updated NT Charles Thomson NT	<p>.</p> <p>For what I am doing I do not allow; for that which I approve, I do not perform; but what I hate, that I do. Now if I do that which I do not approve, I assent to the law that it is good: and it is now not I myself, who do this, but sin which dwelleth in me.</p>
Context Group Version	<p>For that which I do, I don't know: for what I do not want, that do I do; but what I spurn, that I do. But if what I do not want, that I do, I consent to the law that it is good. So now it is no more I that do it, but disgrace which dwells in me.</p>
English Standard Version Far Above All Translation	<p>.</p> <p>For I am not conscious of what I do. For <i>it is not the</i> case that I do what I want <i>to do</i>, but what I hate – that <i>is what</i> I do. And if I do what I do not wish to do, I assent to the law that <i>it is</i> good. But now <i>it is</i> no longer I who do it, but sin which dwells in me.</p>
Green's Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	<p>For* I do not know what I am working. For* I am practicing this thing which I do not will but <i>instead</i> I am doing* this thing which I am hating. But if I am doing* this thing which I do not will, I acknowledge together-with the law; that <i>it is</i> good. But now I no longer am working it, but the sin dwelling in me.</p>
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	<p>For what I accomplish I do not understand, because what I desire (will or resolve) to do, these things I am not accomplishing; but what I detest, these things I keep on doing.</p> <p>Now if I keep doing this thing which I do not desire to do, I agree with the law that it is advantageous (or, noble).</p> <p>But as the case really stands, I am no longer performing the same [trends of the sin nature, which are sin, good, evil], but the sin nature which keeps on indwelling me.</p>
R. B. Thieme, Jr. trans2	<p>(Frustration coming from the OLD SIN NATURE)</p> <p>v15: For what I achieve, accomplish, produce from the past to the present in the Christian Way of Life, I do not understand; because what I keep legitimately willing or desiring based on Metabolized Bible Doctrine and Filling of God the Holy Spirit at Salvation Adjustment to the Justice of God, these things I am not practicing or accomplishing, but, in contrast, what I absolutely utterly detest, those things I keep on doing. Now if, and it is true, I, as a carnal or reversionistic believer, keep on doing the things I do not desire to do, I keep agreeing with the Mosaic Law that it is noble, praiseworthy, advantageous, Human Good. But now or (Idiomatically) But as the case really stands then it is no longer I performing the same trends of the Old Sin Nature, sin, Human Good or Evil, but, in contrast, the Old Sin Nature which keeps on dwelling or living within me.</p>

Revised Geneva Translation .
Updated Bible Version 2.17

For that which I do, I don't know: for what I do not want, that I participate in; but what I hate, that I do. But if what I do not want, that I do, I consent to the law that it is good. So now I no longer am the one who does it, but sin which dwells in me.

A Voice in the Wilderness . moreover

Webster's Translation .

World English Bible .

Worrell New Testament .

The gist of this passage:

15-17

Romans 7:15a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὃ) [pronounced hoh]	whom, which, what, that; to whom, to that, whose, whomever	neuter singular relative pronoun; accusative case	Strong's #3739
gár (γάρ) [pronounced gahr]	for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet	postpositive explanatory particle	Strong's #1063
katergázomai (κατεργάζομαι) [pronounced kat-er-GAD-zom-ahēē]	to perform, to accomplish, to achieve; to do, to bring about, to work out, to do that from which something results; to fashion, to render one fit for a thing	1 st person singular, present (deponent) middle indicative	Strong's #2716
ou (οὐ) [pronounced oo]	no, not, nothing, none, no one	negation	Strong's #3756
ginōskō (γινώσκω) [pronounced gih-NOH-skoh]	to know, to learn to know, to come to know, to gain knowledge of; to feel; to become known; to understand, to perceive, to have knowledge of; a Jewish idiom for sexual intercourse between a man and a woman; to become acquainted with	1 st person singular, present active indicative	Strong's #1097

Translation: For I do not understand that [which] I keep on doing;...

Paul is involved in sins which he does not fully understand. He is concerned about what he is doing, but he keeps on doing it. He does not understand that.

Bear in mind that one of the big points that Paul is trying to get across is the indwelling of the sin nature in all men.

Romans 7:15b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ou (οὐ) [pronounced oo]	no, not, nothing, none, no one	negation	Strong's #3756

Romans 7:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gár (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
ho (ὃ) [pronounced <i>hoh</i>]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	neuter singular relative pronoun; accusative case	Strong's #3739
thélô (θέλω) [pronounced <i>THEH-loh</i>]	<i>to will, to have in mind, to wish, to desire, to purpose, to intend, to please; to take delight [pleasure] in</i>	1 st person singular, present active indicative	Strong's #2309
τούτο (τούτο) [pronounced <i>TOO-toh</i>]	<i>this [thing], that (thing), this one; that (thing)</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #\3778)
prassô (πράσσω) [pronounced <i>PRAS-so</i>]	<i>to practice; to perform repeatedly or habitually; to do, to act, by implication to execute, to accomplish; specifically to collect (dues, taxes, fares); to commit, to undertake, to exact, to keep, to require, to use arts</i>	1 st person singular, present active indicative	Strong's #4238

Translation: ...for that which I do not want [to do], [that is what] I keep on practicing;...

Paul recognizes that there are things which he does not want to do, but he keeps on doing such things.

Romans 7:15c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i>]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
ho (ὃ) [pronounced <i>hoh</i>]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	neuter singular relative pronoun; accusative case	Strong's #3739
miseô (μισέω) [pronounced <i>mihs-EH-oh</i>]	<i>to hate, pursue with hatred, detest; to be hated, detested</i>	1 st person singular, present active indicative	Strong's #3404
τούτο (τούτο) [pronounced <i>TOO-toh</i>]	<i>this [thing], that (thing), this one; that (thing)</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #\3778)

Romans 7:15c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ποιεῶ (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>to do, to make, to construct, to produce; to accomplish; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	1 st person singular, present active indicative	Strong's #4160

Translation: ...but that [which] I keep on hating, that [is the thing which] I keep on doing.

Even the things which Paul hates, that is something that he keeps on doing.

Romans 7:15 For I do not understand that [which] I keep on doing; for that which I do not want [to do], [that is what] I keep on practicing; but that [which] I keep on hating, that [is the thing which] I keep on doing. (Kukis mostly literal translation)

Paul does not fully appreciate (at least in the tenor of his writing) that he keeps on doing things that he does not want to do. There are things which he hates (let me suggest that these are character traits and sins which Paul observes in others, and hates). Yet, these things he himself continues doing.

Romans 7:16a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced /]	<i>if; whether; that; though; suppose; when</i>	conditional conjunction	Strong's #1487
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ho (ὃ) [pronounced <i>hoh</i>]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	neuter singular relative pronoun; accusative case	Strong's #3739
ou (οὐ) [pronounced <i>oo</i>]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
thélō (θέλω) [pronounced <i>THEH-loh</i>]	<i>to will, to have in mind, to wish, to desire, to purpose, to intend, to please; to take delight [pleasure] in</i>	1 st person singular, present active indicative	Strong's #2309
τούτο (τούτο) [pronounced <i>TOO-toh</i>]	<i>this [thing], that (thing), this one; that (thing)</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)
ποιεῶ (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>to do, to make, to construct, to produce; to accomplish; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	1 st person singular, present active indicative	Strong's #4160

Translation: For, I do not do [the] good that I wish [to do],...

Paul says, let's think about if I keep on doing that which I do not wish to do.

Romans 7:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sumphēmi (σύμφημι) [pronounced SOOM-fay-mee]	<i>to consent to, to concur; to say jointly, to give assent to</i>	1 st person singular, present indicative	Strong's #4852 (hapax legomenon)
tō (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; dative, locative or instrumental case	Strong's #3551
hōti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
kalos (καλός) [pronounced kal-OSS]	<i>good (literally or morally), that is, valuable or virtuous (for appearance or use); honorable, with virtue, beautiful, better, fair, goodly, honest, meet, well, worthy</i>	masculine singular adjective, nominative case	Strong's #2570

Translation: ...[then] I am concurring with the Law because [it is] good.

Paul is in agreement with the law. That is, there are things which he does not wish to do—these are things which are forbidden by Law, so he agrees with the Law, because it is good. Nevertheless, he does those things.

Romans 7:16 For, I do not do [the] good that I wish [to do], [then] I am concurring with the Law because [it is] good. (Kukis mostly literal translation)

Paul concurs with the Law that certain things are sins, and he desires not to do such things. Nevertheless, he keeps on doing them.

Romans 7:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nuní (νυνί) [pronounced noo-NEE]	<i>(just) now, at this very moment</i>	adverb	Strong's #3570
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
oukéti (οὐκέτι) [pronounced ook-EHT-ee]	<i>no more, no longer, no further; not as yet (now), now no more (not), yet (not)</i>	adverb	Strong's #3765

Romans 7:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
egó (ἐγώ) [pronounced ehg-OH]	<i>I, me, my; primarily used as an emphatic</i>	1 st person singular, personal pronoun; nominative case	Strong's #1473
katergázomai (κατεργάζομαι) [pronounced kat-er-GAD-zom-ah-ee]	<i>to perform, to accomplish, to achieve; to do, to bring about, to work out, to do that from which something results; to fashion, to render one fit for a thing</i>	1 st person singular, present (deponent) middle indicative	Strong's #2716
auto (αὐτό) [pronounced ow-TOH]	<i>him, his, it; same</i>	3 rd person neuter singular pronoun; accusative case	Strong's #846

Translation: However, [it is] no longer me accomplishing it...

However, it is not Paul's will when it comes to doing some of these things.

Romans 7:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced ahl-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
enoikéō (ἐνοικέω) [pronounced en-oy-KWH-oh]	<i>living, dwelling in, inhabiting; being at home; metaphorically dwelling in one and influencing him (for good)</i>	feminine singular, present active participle; nominative case	Strong's #1774
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
emoi (ἐμοί) [pronounced ehm-OY]	<i>I, to [for, by] me, mine, my, myself</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #1698 (a form of #3427)
hamartia (ἁμαρτία, ας, ῆ) [pronounced hahm-ahr-TEE-ah]	<i>sin, transgression, [intentional] failure, aberration [from the truth, or from a law or duty]; wrong, error, mistake, offense, violation [of a divine law]; sin nature; practice of sin; proneness to sin; imputation, guilt or consequences of sin</i>	feminine singular noun, nominative case	Strong's #266

Translation: ...but the sin (nature) living in me [which accomplishes it]. (Kukis mostly literal translation)

Paul has the sin nature living inside of him, and this is what accomplishes the sin and evil that he does.

Romans 7:17 However, [it is] no longer me accomplishing it but the sin (nature) living in me [which accomplishes it]. (Kukis mostly literal translation)

Paul recognizes that, when he sins, the source of his sin is his volition allowing his sin nature to act through him. He is not claiming to have no responsibility here; he is making the point that he has a sin nature in him.

Now, the Law is holy, just and good; but what can the Law do about his sin nature?

when he says it is not longer him but sin in him, does this refer to the absolute split between the Holy Spirit and the sin nature?

Romans 7:15–17 For I do not understand that [which] I keep on doing; for that which I do not want [to do], [that is what] I keep on practicing; but that [which] I keep on hating, that [is the thing which] I keep on doing. For, I do not do [the] good that I wish [to do], [then] I am concurring with the Law because [it is] good. However, [it is] no longer me accomplishing it but the sin (nature) living in me [which accomplishes it]. (Kukis mostly literal translation)

Paul is clearly involved in sinful behavior. He does things that he does not want to do; he even does things which he hates. In what he knows is wrong, he concurs with the Law. However, he keeps on doing these things which are contrary to the Mosaic Law. He recognizes that this is a problem.

Romans 7:15–17 I do not understand the things which I keep on doing—things which I do not want to do. I even do the kinds of things which I hate when I see others do these things. Now, even though I continue doing such things, I am in agreement with the Law that I should not do them. However, it is not me doing these things, but my indwelling sin nature. What does the Mosaic Law do for me here? (Kukis paraphrase)

For I have seen that nothing lives in me, this (thing) keeps on being in the flesh of me, for good to will to keep on being present to me but to perform the good [there is] nothing. For nothing which I keep on willing [that] I keep on producing good, but what I do not will evil, [yet] this I keep on practicing. Now if what I do not wish [to do], that I keep on doing; no longer do I, even I, keep on performing it, but the sin living in me.

Romans
7:18–20

For I have ascertained that nothing [worthwhile] lives in me (that is, in my flesh) [any] good (thing), for to will [to do good] keeps on being present with me, but to perform the good, nothing. For, I do not do [the] good that I wish [to do], but what I do not will [to do]—evil—this I keep on practicing. Now, if what I do not wish [to do], that I keep on doing, [it is] no longer me [who] keeps on performing [that evil], but the sin (nature) living in me.

I have determined that there is nothing worthwhile living in me—that is, in my flesh. You see, I have the desire to do good, but when it comes to performing good, I do not. Instead, I keep on doing that which I do not want to do—evil. It is this that I keep on practicing. So, if I keep on doing that which I do not wish to do, then it is not me who keeps on doing that evil, but the sin nature living in me.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	For I have seen that nothing lives in me, this (thing) keeps on being in the flesh of me, for good to will to keep on being present to me but to perform the good [there is] nothing. For nothing which I keep on willing [that] I keep on producing good, but what I do not will evil, [yet] this I keep on practicing. Now if what I do not wish [to do], that I keep on doing; no longer do I, even I, keep on performing it, but the sin living in me.
Complete Apostles Bible	For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but how to do the good, I do not find. For the good that I will to do, I do not do; but the evil I will not to do, this I practice. But if I do what I will not to do, it is no longer I who am doing it, but the sin dwelling in me.
Douay-Rheims 1899 (Amer.)	For I know that there dwelleth not in me, that is to say, in my flesh, that which is good. For to will is present with me: but to accomplish that which is good, I find not. For the good which I will, I do not: but the evil which I will not, that I do. Now if I do that which I will not, it is no more I that do it: but sin that dwelleth in me.
Holy Aramaic Scriptures Original Aramaic NT	. For I know that good does not dwell within me, (but this is in my flesh), for it is easy for me to delight in the good, but I am unable to perform it. It was not the good that I wanted that I did, but the evil that I did not want to do, that I did. And if I did the thing that I did not want, it was not I doing it, but sin that dwelt within me.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For I am conscious that in me, that is, in my flesh, there is nothing good: I have the mind but not the power to do what is right. For the good which I have a mind to do, I do not: but the evil which I have no mind to do, that I do. But if I do what I have no mind to do, it is no longer I who do it, but the sin living in me.
Bible in Worldwide English	I know that no good thing lives in me. I mean, no good thing lives in my body. I want to do what is good, but I cannot do it. I do not do the good thing I want to do, but I do the wrong thing that I do not want to do. If I do the thing I do not want to do, it is no longer I who do it, but the wrong thing in me that does it.
Easy English Easy-to-Read Version–2008	. Yes, I know that nothing good lives in me--I mean nothing good lives in the part of me that is not spiritual. I want to do what is good, but I don't do it. I don't do the good that I want to do. I do the evil that I don't want to do. So if I do what I don't want to do, then I am not really the one doing it. It is the sin living in me that does it.
<i>God's Word</i> TM	I know that nothing good lives in me; that is, nothing good lives in my corrupt nature. Although I have the desire to do what is right, I don't do it. I don't do the good I want to do. Instead, I do the evil that I don't want to do. Now, when I do what I don't want to do, I am no longer the one who is doing it. Sin that lives in me is doing it.
Good News Bible (TEV)	I know that good does not live in me---that is, in my human nature. For even though the desire to do good is in me, I am not able to do it. I don't do the good I want to do; instead, I do the evil that I do not want to do. If I do what I don't want to do, this means that I am no longer the one who does it; instead, it is the sin that lives in me.

J. B. Phillips	.
<i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version	.
Contemporary English V.	I know that my selfish desires won't let me do anything that is good. Even when I want to do right, I cannot. Instead of doing what I know is right, I do wrong. And so, if I don't do what I know is right, I am no longer the one doing these evil things. The sin that lives in me is what does them.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	For I know that nothing good lives within the flesh of my fallen humanity. The longings to do what is right are within me, but will-power is not enough to accomplish it. My lofty desires to do what is good are dashed when I do the things I want to avoid. So if my behavior contradicts my desires to do good, I must conclude that it's not my true identity doing it, but the unwelcome intruder of sin <i>hindering me from being who I really am.</i>
Plain English Version	.
UnfoldingWord Simplified T.	I know that when I follow my own attitude I can do nothing good. I know this because I want to do what is good, but I do not do what is good. I do not do the good things that I want to do. Instead, it is evil things that I do not want to do that I do. When I do evil things that I do not want to do, it is not that really I that do those things. Instead, my attitude that favors sin is making me sin.
Williams' New Testament	For I know that nothing good has its home in me; that is, in my lower self; I have the will but not the power to do what is right. Indeed, I do not do the good things that I want to do, but I do practice the evil things that I do not want to do. But if I do the things that I do not want to do, it is really not I that am doing these things, but it is sin which has its home within me.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	You see, I have seen that good doesn't have a house in me, that is in my physical body; for the "to be wanting" <i>part</i> lies beside me, but not the "to be working on and completing the nice <i>thing</i> " <i>part</i> . You see, I don't do <i>the</i> good that I want, but <i>the</i> bad that I don't want, this I repeatedly do. If I do this, what I don't want, I no longer work on and complete it, but the sin that has a house in me <i>does</i> .
Common English Bible	.
Len Gane Paraphrase	For I know that nothing good lives in me (that is my flesh), because the intent to do good is present with me but [how] to do what is good I can't find [it]. For the good that I want to do, I don't do, but the evil that I don't want to do, that [is what] I do. Now if I do what I don't want to, it is no longer I that does it, but sin which lives in me.
A. Campbell's Living Oracles	For I know that in me, that is, in my flesh, there dwells no good thing: for to desire what is good, is easy for me; but to do it, I find difficult. For the good which I desire,

that I do not: but the evil which I desire not, that I do. Now, if I do that which I do not desire, it is no longer I who do it; but sin, which dwells in me.

New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	I know that there is nothing good in me—I mean in my earthly nature. For, although it is easy for me to want to do right, to act rightly is not easy. I fail to do the good thing that I want to do, but the bad thing that I want not to do—that I habitually do. But, when I do the very thing that I want not to do, the action is no longer my own, but that of Sin which is within me.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	So it's no longer me who does this, but sin living in me— for I know that there's nothing good in me as far as my sinful human nature is concerned. Even though I want to do good, I'm just not able to do it. The good I want to do, I don't do; while the evil I don't want to do, that's what I end up doing! However if I'm doing what I don't want to, then it's no longer me doing it, but sin living in me. V. 17 is included for context.
International Standard V	For I know that nothing good lives in me, that is, in my flesh. For I have the desire to do what is right, but I cannot carry it out. For I don't do the good I want to do, but instead do the evil that I don't want to do. But if I do what I don't want to do, I am no longer the one who is doing it, but it is the sin that is living in me.
Lexham Bible	.
Montgomery NT	For I know that in me, that is in my flesh, no good thing has its home; for while to will is present with me, to carry out that which is right is not. For the good that I intend to do, I do not; but the evil which I do not; but the evil which I do not intend to do, that I am ever practising. But if I do the very thing I do not intend to do, it is no more I who practise it, but sin which has its home in me.
NIV, ©2011	.
Riverside New Testament	TEXT OMITTED [Kukis: I am not sure why; may due to the similarity with the previous three verses?]
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	For I know that in me, that is in my flesh, lives no good thing. For the desire for good is with me, but not the ability to do that good. For the good that I want I do not do, but the evil that I do not want, that I do. Now if what I do not want to do, this I do, then it is no longer I who am doing it, but rather sin that lives in me.
Urim-Thummim Version	Because I know that in me (that is, in my flesh,) dwells no good thing: for to will is present with me; but how to perform what is good I find not. Because the good that I would (do), I do not: but the bad that I would not (do), that I do. Now if I do what I would not, it is no more I that does it, but sin that dwells in me.
Weymouth New Testament	For I know that in me, that is, in my lower self, nothing good has its home; for while the will to do right is present with me, the power to carry it out is not. For what I do is not the good thing that I desire to do; but the evil thing that I desire not to do, is what I constantly do. But if I do that which I desire not to do, it can no longer be said that it is I who do it, but the sin which has its home within me does it..
Wikipedia Bible Project	So now it is no longer me doing such things, but the sin that lives in me— because I know that nothing good is part of me, my human nature. I want to do what is right, but the ability to do it just is not there. The good I want to do, I do not do; while the

Worsley's New Testament evil I do not want to do, that is what I do! But if I am doing what I do not want to, then it is no longer me doing it, but the sin living in me. V. 17 is included for context. For I know that in me (that is in my flesh) dwelleth no good: for to will is present with me, but *how* to perform *that which is* good, I find not. For I do not the good that I would; but the evil which I would not, this I do. Now if I do that which I would not, I am no more the doer of it, but sin that dwelleth in me.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
 The Heritage Bible .
 New American Bible (2011) .
 New Catholic Bible .
 New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 Hebraic Roots Bible For I know that it does not fully dominate me, (that is in my flesh) but as far as good is concerned, the choice is easy for me to make, but to do it is difficult for me. For it is not the good that I desire to do, that I do. But it is the evil that I do not desire, that I do. But if I do what I do not desire, it is no longer I who do it, but the sin which dominates me.

Holy New Covenant Trans. I know that good does not live in me. (I mean, in my human nature.) I am ready and willing to do good but I can't do it. I am not doing the good that I actually want to do. Instead, I continue doing something evil that I really don't want to do. Since I am doing what I really don't want to do, it is not I doing it anymore — it is the sin which is living in me that is doing it!

The Scriptures 2009 .
 Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...[I] have seen for for not dwells in me This is in the flesh [of] me [Thing] Good The+ for {me} to want {it} lies (near) [to] me The+ but {me} to work the [thing] good not {lies near to me} not for what [I] want [I] make good but what not [I] want bad this [I] practice if but what not [I] want I this make no more I work it but The Dwelling in me Offense {works it}...

Alpha & Omega Bible 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.
 FOR THE GOOD THAT I WANT, I DO NOT DO, BUT I PRACTICE THE VERY EVIL THAT I DO NOT WANT.
 BUT IF I AM DOING THE VERY THING I DO NOT WANT, I AM NO LONGER THE ONE DOING IT, BUT SIN WHICH DWELLS IN ME.

Awful Scroll Bible For I have perceived, certainly-of-which in me, that-is from-within my flesh, there dwells no Good, for to desire it lies-near me, but to accordingly-work-out that Choice, I come not upon.
 For the Good I desire, I do not, however, the perniciousness which I desire not, the same-as-this I practice.
 Moreover, if I do that which I desire not, it is yet no-longer I who accordingly-works-it -out, however, it is missing-the-mark dwelling from-within me.

Concordant Literal Version	For I am aware that good is not making its home in me (that is, in my flesh), for to will is lying beside me, yet to be effecting the ideal is not." For it is not the good that I will that I am doing, but the evil that I am not willing, this I am putting into practice." Now if what I am not willing, this I am doing, it is no longer I who am effecting it, but Sin which is making its home in me."
exeGesés companion Bible	For I know that in me, that is, in my flesh, dwells no good: for to will is present with me; but to work good, I find not. For the good I will, I do not: but the evil I do not will, I transact. And if I do what I not will, it is not still I who works, but sin that dwells in me.
God's Truth (Tyndale) Orthodox Jewish Bible	. For I have da'as that there dwells in me, that is, in my basar (my fallen humanity enslaved to Chet Kadmon) no good thing; for the wish [to do what is right] lies ready at hand for me, but to accomplish the good is not. For I fail to do good as I wish, but HaRah (The Evil) which I do not wish is what I commit. But if what I do not wish is that which I do, it is no longer I doing it but [the power of] Chet (Sin, Chet Kadmon, Original Sin) which dwells within me (cf. Ro 8:7-8).
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. For I know that nothing good lives in me, that is, in my flesh, for the desire to do good is present in my heart, but the ability to carry it out [<i>consistently</i>] is not. For I do not do the good [<i>things</i>] I want to, but I practice the evil [<i>things</i>] I do not want to. But if I do what I do not want to, [<i>then</i>] I am no longer the one doing it, but [<i>instead</i>], it is sin which lives in me [<i>i.e., that motivates such conduct</i>].
Brodie's Expanded Trans.	In fact, I know that nothing intrinsically good resides in me, that is, in my flesh [home of the sin nature], for to will is ready and waiting in me, but to accomplish free from defects is not. For I do not consistently do the intrinsic good which I desire, but instead I continue to practice the evil which I do not desire. Now if I am habitually doing what I do not desire, I am no longer accomplishing it, but the sin nature [1st husband] which continues to reside inside of me .
The Expanded Bible Jonathan Mitchell NT	. For I have seen and thus know that good (or: virtue) is not habitually making its home (housing itself; dwelling; = living) within me – that is, within my flesh (= alienated self; or: = life under Torah) – for the [ability or condition] to will (or: intend; purpose) is continually lying near beside me, but the [ability, condition or circumstance] to constantly produce (work down, effect and accomplish) the ideal (the fine; the excellent; the beautiful) [<i>is</i>] not. For that which I constantly intend (will; purpose) – a good thing (a noble deed; a virtuous act) – I do not normally do (or: I am not consistently doing what I continually will, intend and purpose: [something] good), but rather, that which I continuously do not intend (or: will) – a worthless (ugly; ignoble; base; bad; evil) thing – this I habitually put into practice! Yet if that which I am not willing (intending), this I am constantly doing, I, myself, am no longer producing (working down and effecting) it, but rather, [it is] the Sin (the

failure; the error; the missing of the Goal; the deviation [from Torah-keeping]) **continuously housing herself** (making its home; dwelling) **within me** [= Adam, or an Israelite, personified].

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible .
 NET Bible® .
 New American Bible (2011) .
 The Passion Translation .
 Rotherham's Emphasized B. I know, in fact, that there dwelleth not in me <that is, in my flesh>^b anything [good];
 For [the wishing] lieth near me,
 But [the working out of what is right] not!
 For not <the good that I wish> I do,
 But <the evil that I do not wish> [the same] I practice.
 Now <if [what I wish not] [the same] I do>
 [No longer] am [] working it out,
 But the [sin] [that dwelleth in me].
^b Gen. vi. 5; viii. 21.

The Spoken English NT After all, in terms of my flesh, I know that good isn't there in me. The desire is right there in me, but the ability to bring about the good isn't. I don't end up doing the good that I want to do—instead I do exactly the bad thing that I don't want. And if I'm doing what I don't want, then it's no longer me bringing it about, but the sin that's there^h in me.
 h. Lit. "residing."

Wilbur Pickering's New T. .
 WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version Because I fully understand that there is not dwelling within me?that is, within my fleshly *being?*any good. For the desire to do good is present within me; but how to work out that which is good, I do not find. For the good that I desire to do, I am not doing; but the evil that I do not desire to do, this I am doing. But if I do what I do not desire to do, I am no longer working it out myself, but sin that *is* dwelling within me.

Analytical-Literal Translation For I know that [there] does not dwell in me, that is in my flesh, [any] good; for the [ability] to be desiring is present with me, but the [ability] to be producing the good I do not find. For what good I desire, I do not do, but what evil I do not desire, this I practice. But if what I do not desire, this I do, [it is] no longer I [who] produces it, but the sin dwelling in me.

Berean Literal Bible .
 Bill Puryear translation Indeed, I know that there does not reside in me; that is, in my human body, intrinsic good; for the resolve is present in me, but the honorable accomplishment—No!
 For the intrinsic good which I will [purpose, desire] I am not doing, but the evil which I do not desire, this I keep on practicing.
 Now if what I do not desire this very thing I keep doing, I am no longer bringing it about, but the living-in-me sin nature.

C. Thomson updated NT .
 Charles Thomson NT For I know that in me, that is, in my flesh, good doth not dwell. For to will is present with me, but the performance of what is good, I do not find. For the good which I

	approve, I do not perform; but evil which I disapprove, this I do. Now if I do that which I myself disapprove; it is no more I myself who do it; but sin which dwelleth in me.
Context Group Version	For I know that in me, that is, in my flesh, dwells no good thing: for to want is present with me, but to do that which is good [is] not. For the good which I want, I do not: but the evil which I do not want, that I do. But if I do what I do not want, it is no more I that do it, but disgrace which dwells in me.
English Standard Version Far Above All Translation	. For I know that there does not dwell in me – that is, in my flesh – <i>anything</i> good. For willing a <i>thing</i> is readily available to me, but doing that <i>which is</i> good escapes me. For I do not do the good that I wish <i>to do</i> , but <i>as for the</i> evil that I do not wish to do – that <i>is what</i> I do. Now if I do <i>that</i> which I do not wish <i>to do</i> , <i>it is</i> no longer I <i>who</i> do it, but the sin which dwells in me.
Green’s Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	For* I know that <i>what is</i> a good thing is not dwelling in me, (this is: in my flesh); for* it is laying beside me to will <i>it</i> , but I am not finding <i>what is</i> a good thing to work <i>it</i> . For* I am not doing* <i>the</i> good thing which I will, but <i>instead</i> I am practicing this evil thing which I do not will. But if I am doing* this thing which I do not will, I am no longer working it, but <i>the</i> sin dwelling in me.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	In fact I know that there does not reside in me (that is, in my human body,) any intrinsic good: and the honorable accomplishment [or, execution] of my purpose is negative. For the intrinsic good which I {purpose, will or) desire I do not do; but the evil which I do not desire, this I keep on practicing. Now if what I do not desire the same I keep doing, I am no longer the one bringing it about, but the sin nature residing in me.
R. B. Thieme, Jr. trans2	Certainly, in fact, I know that there does not reside in me, that is, in my human body with it’s Old Sin Nature, any intrinsic good, for the resolve, wish, desire, will or purpose is constantly present in me to please and do the will of God, but the honorable accomplishment or execution of my purpose is negative. For the intrinsic good which I desire, purpose or resolve to do from emotion or sincerity on certain intervals, I do not do, But the evil which I do not desire or resolve to do, this I keep on practicing or accomplishing. Now if what I do not desire, purpose or resolve to do, the same I keep doing, I am no longer the one bringing it about or accomplishing it, but the Old Sin Nature which dwells or resides within me.
Revised Geneva Translation	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster’s Translation	.
World English Bible	.
Worrell New Testament	.

The gist of this passage:

18-20

Romans 7:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eidō (εἶδω) [pronounced <i>I-doh</i>]; also oida (οἶδα) [pronounced <i>OY-da</i>]	<i>to see, to perceive, to ascertain; to inspect, to examine; to observe; to discern, to know, to understand</i>	1 st person singular, perfect active indicative	Strong's #1492
gár (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
hóti (ὅτι) [pronounced <i>HOH-tee</i>]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
ouk (οὐκ) [pronounced <i>ook</i>]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
oikéō (οἰκέω) [pronounced <i>oy-KEH-oh</i>]	<i>to live, to occupy [a house], to reside, to inhabit, to remain, somewhere); by implication, to cohabit</i>	3 rd person singular, present active indicative	Strong's #3611
en (ἐν) [pronounced <i>en</i>]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
emoi (ἐμοί) [pronounced <i>ehm-OY</i>]	<i>I, to [for, by] me, mine, my, myself</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #1698 (a form of #3427)

Translation: For I have ascertained that nothing [worthwhile] lives in me...

From the Scriptures and from his life, Paul has determined that there is nothing worthwhile in him. Let me suggest that he was thinking back to when he was a pharisee and of all the acts that he did when he believed that he was under the Mosaic Law. Now, this is an extreme approach.

This is also true of Paul when out of fellowship. However, his early experiences when under the Law most graphically make his point.

Romans 7:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tóuto (τούτο) [pronounced <i>TOO-toh</i>]	<i>this [thing], that (thing), this one; that (thing)</i>	demonstrative singular pronoun; neuter singular; nominative case	Strong's #5124 (Neuter, singular, nominative or accusative of #\3778)

Romans 7:18b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Spelled τοῦτ' here.			
esti (ἐστί) [pronounced <i>ehs-TEE</i>] or estin (ἐστίν) [pronounced <i>ehs-TIN</i>]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
en (ἐν) [pronounced <i>en</i>]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
sarx (σάρξ) [pronounced <i>sarx</i>]	<i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly; man, mankind, humanity</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4561
emou (ἐμοῦ) [pronounced <i>eh-MOO</i>]; mou (μου) [pronounced <i>moo</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
agathos (ἀγαθός) [pronounced <i>ag-ath- OSS</i>]	<i>good (of intrinsic value), benefit, well; of good constitution or nature; useful, salutary; pleasant, agreeable, joyful, happy; excellent, distinguished; upright, honourable</i>	neuter singular adjective; accusative case	Strong's #18

Translation: *...(that is, in my flesh) [any] good (thing),...*

I must admit that I followed other translators in the first two words, translating them, *that is*. Now, is that normal for the Koine Greek to have that sort of expression? At this point, I don't know. It neatly ties things together, but is Paul saying something more complex here?

When Paul says, *in me*, he means, *in my flesh*, which he clarifies here. The final word, *good*, says what is not in Paul's flesh.

Now Paul remembers all that he did as an unbeliever under the Law. He persecuted Christians and did everything possible to destroy their lives. He concludes, *in me, in my flesh, no good thing lived*.

Romans 7:18c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
thélô (θέλω) [pronounced THEH-loh]	<i>to will, to have in mind, to wish, to desire, to purpose, to intend, to please; to take delight [pleasure] in</i>	present active infinitive	Strong's #2309
parákeimai (παράκειμαι) [pronounced par-AK-i-mahoe]	<i>to be present, to lie beside, to be near, to be at hand; to be prompt; to be easy</i>	3 rd person singular, present (deponent) middle/passive indicative	Strong's #3873
moi (μοί) [pronounced moy]	<i>I, to [for, by] me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427

Translation: ...for to will [to do good] keeps on being present with me,...

Paul, at that time, wanted to do the right thing. He, in fact, believed that he was doing the right thing. And that desire remained with him throughout his unbelieving life.

Romans 7:18d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
katergázomai (κατεργάζομαι) [pronounced kat-er-GAD-zom-ahoe]	<i>to perform, to accomplish, to achieve; to do, to bring about, to work out, to do that from which something results; to fashion, to render one fit for a thing</i>	present deponent middle or passive infinitive	Strong's #2716
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588

Romans 7:18d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kalos (καλός) [pronounced kal-OSS]	<i>good (literally or morally), that is, valuable or virtuous (for appearance or use); honorable, with virtue, beautiful, better, fair, goodly, honest, meet, well, worthy</i>	neuter singular adjective, accusative case	Strong's #2570
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756

Translation: ...but to perform the good, nothing.

However, when it came to actually performing the divine good, Paul did not. There was nothing.

Romans 7:18 For I have ascertained that nothing [worthwhile] lives in me (that is, in my flesh) [any] good (thing), for to will [to do good] keeps on being present with me, but to perform the good, nothing. (Kukis mostly literal translation)

For illustration purposes, to help us sort through these words of Paul, imagine him under the Law, prior to meeting Jesus on the Damascus Road. While under the Law, he wanted to do the right thing, but what he did was persecute Christians, attempting to destroy their lives. So he wanted to do good, but that is not what he did. In his flesh, there was no good thing.

Now, I am using Paul's unbelieving life in order to best illustrate what he is saying. However, throughout this passage of six or more verses, Paul keeps on using the present tense (linear aktionsart) which indicates that he is talking about his life now. I went back in time, because that is very easy to understand. However, this same thing is true when Paul acts from out of the flesh as well. When he is not filled with the Holy Spirit, then there is no good thing in him. He may want to do the right thing, but he doesn't.

Romans 7:19a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
ho (ὃ) [pronounced hoh]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	neuter singular relative pronoun; accusative case	Strong's #3739
thélô (θέλω) [pronounced THEH-loh]	<i>to will, to have in mind, to wish, to desire, to purpose, to intend, to please; to take delight [pleasure] in</i>	1 st person singular, present active indicative	Strong's #2309

Romans 7:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ποιεῶ (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>to do, to make, to construct, to produce; to accomplish; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	1 st person singular, present active indicative	Strong's #4160
ἀγαθός (ἀγαθός) [pronounced <i>ag-ath-OSS</i>]	<i>good (of intrinsic value), benefit, well; of good constitution or nature; useful, salutary; pleasant, agreeable, joyful, happy; excellent, distinguished; upright, honourable</i>	neuter singular adjective; accusative case	Strong's #18

Translation: For, I do not do [the] good that I wish [to do],...

Paul, from his natural being, does not do that which is right.

Throughout, I suggest you consider Paul prior to salvation. He wanted to follow the Law, and yet he did evil.

Now Paul is talking about himself in the present tense, so it is the same idea but with far less remarkable acts of evil.

Romans 7:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀλλά (ἀλλά) [pronounced <i>ahl-LAH</i>]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
ὃς (ὅς) [pronounced <i>hoh</i>]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	neuter singular relative pronoun; accusative case	Strong's #3739
οὐ (οὐ) [pronounced <i>oo</i>]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
θέλω (θέλω) [pronounced <i>THEH-loh</i>]	<i>to will, to have in mind, to wish, to desire, to purpose, to intend, to please; to take delight [pleasure] in</i>	1 st person singular, present active indicative	Strong's #2309
κακός (κακός) [pronounced <i>kak-OSS</i>]	<i>evil, bad; worthless; harmful, ill, wicked</i>	neuter singular adjective, accusative case	Strong's #2556
τούτο (τούτο) [pronounced <i>TOO-toh</i>]	<i>this [thing], that (thing), this one; that (thing)</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #\3778)

Romans 7:19b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prassô (πράσσω) [pronounced PRAS-so]	<i>to practice; to perform repeatedly or habitually; to do, to act, by implication to execute, to accomplish; specifically to collect (dues, taxes, fares); to commit, to undertake, to exact, to keep, to require, to use arts</i>	1 st person singular, present active indicative	Strong's #4238

Translation: ...but what I do not will [to do]—evil—this I keep on practicing.

What Paul does not want to do—evil—this he keeps on doing.

Romans 7:19 For, I do not do [the] good that I wish [to do], but what I do not will [to do]—evil—this I keep on practicing. (Kukis mostly literal translation)

Paul wishes to do good and he does not want to do evil; however, apart from the Holy Spirit, he does not do good and he does evil acts.

Romans 7:20a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced I]	<i>if; whether; that; though; suppose; when</i>	conditional conjunction	Strong's #1487
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ho (ὃ) [pronounced hoh]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	neuter singular relative pronoun; accusative case	Strong's #3739
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
thélô (θέλω) [pronounced THEH-loh]	<i>to will, to have in mind, to wish, to desire, to purpose, to intend, to please; to take delight [pleasure] in</i>	1 st person singular, present active indicative	Strong's #2309
τούτο (τούτο) [pronounced TOO-toh]	<i>this [thing], that (thing), this one; that (thing)</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #\3778)
poiëô (ποιέω) [pronounced poi-EH-oh]	<i>to do, to make, to construct, to produce; to accomplish; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	1 st person singular, present active indicative	Strong's #4160

This is v. 16a.

Translation: Now, if what I do not wish [to do], that I keep on doing,...

What Paul wishes not to do, he keeps on doing.

Romans 7:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ουκέτι (οὐκέτι) [pronounced ook-EHT-ee]	<i>no more, no longer, no further; not as yet (now), now no more (not), yet (not)</i>	adverb	Strong's #3765
εγώ (ἐγώ) [pronounced ehg-OH]	<i>I, me, my; primarily used as an emphatic</i>	1 st person singular, personal pronoun; nominative case	Strong's #1473
κατεργάζομαι (κατεργάζομαι) [pronounced kat-er-GAD-zom-ah-ee]	<i>to perform, to accomplish, to achieve; to do, to bring about, to work out, to do that from which something results; to fashion, to render one fit for a thing</i>	1 st person singular, present (deponent) middle indicative	Strong's #2716
αὐτό (αὐτό) [pronounced ow-TOH]	<i>him, his, it; same</i>	3 rd person neuter singular pronoun; accusative case	Strong's #846
This is most of v. 17a.			

Translation: ...[it is] no longer me [who] keeps on performing [that evil],...

It is not Paul's desire to live rightly before God, but something else inside of him which causes him to do wrong.

Romans 7:20c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀλλά (ἀλλά) [pronounced ah-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
ἡ (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
οἰκέω (οἰκέω) [pronounced oy-KEH-oh]	<i>living (somewhere), occupying [a house], residing, inhabiting, remaining, (somewhere); by implication, cohabiting</i>	feminine singular, present active participle; nominative case	Strong's #3611
ἐν (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
ἐμοί (ἐμοί) [pronounced ehm-OY]	<i>I, to [for, by] me, mine, my, myself</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #1698 (a form of #3427)

Romans 7:20c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hamartia (ἁμαρτία, ας, ῆ) [pronounced <i>hahm-ahr-TEE-ah</i>]	<i>sin, transgression, [intentional] failure, aberration [from the truth, or from a law or duty]; wrong, error, mistake, offense, violation [of a divine law]; sin nature; practice of sin; proneness to sin; imputation, guilt or consequences of sin</i>	feminine singular noun, nominative case	Strong's #266

Translation: ...but the sin (nature) living in me. (Kukis mostly literal translation)

The problem now (as it was before Paul believed) is that he has a sin nature and that sin nature is still active. Even though he has believed in Jesus, his sin nature continues.

Romans 7:20 Now, if what I do not wish [to do], that I keep on doing, [it is] no longer me [who] keeps on performing [that evil], but the sin (nature) living in me. (Kukis mostly literal translation)

This evil that Paul does comes from his sin nature. Now, he is not saying this in such a way to not take responsibility for doing wrong. Our sin nature does not function unless we agree to it.

Romans 7:18–20 For I have ascertained that nothing [worthwhile] lives in me (that is, in my flesh) [any] good (thing), for to will [to do good] keeps on being present with me, but to perform the good, nothing. For, I do not do [the] good that I wish [to do], but what I do not will [to do]—evil—this I keep on practicing. Now, if what I do not wish [to do], that I keep on doing, [it is] no longer me [who] keeps on performing [that evil], but the sin (nature) living in me. (Kukis mostly literal translation)

Romans 7:18–20 I have determined that there is nothing worthwhile living in me—that is, in my flesh. You see, I have the desire to do good, but when it comes to performing good, I do not. Instead, I keep on doing that which I do not want to do—evil. It is this that I keep on practicing. So, if I keep on doing that which I do not wish to do, then it is not me who keeps on doing that evil, but the sin nature living in me. (Kukis paraphrase)

Paul brings all of these thoughts to a conclusion in vv. 21–25.

Consequently, I keep on finding the law in the will of me to do the good, that in me the evil keeps on being present. For I rejoice in the Law of the God according to the inner man. Now I keep on looking at another (of a different kind) law in the members of me, being at war in the law of the mind of me and taking captive me in the law of the sin by means of being in the members of me.

Romans
7:21–23

So, I keep on finding the law, when I am intending to do the good, that the evil is near to me. For I keep on rejoicing inwardly in the Law of the God according to the inner man. But I keep on seeing a different kind of law in my members, [this law] being in opposition to the law of my mind, even taking me captive by the law of the sin (nature) while being in my members.

So I have discovered the principle that, even when I intend on doing what is right, that evil is always there, near to me. On the one hand, I rejoice inwardly over the Law of God. However, at the same time, I observe a different kind of law (or principle) in the members of my own body. This different kind of law is at war with the law of my mind. In fact, the law of the sin nature takes me captive while being inside of me as well!

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Consequently, I keep on finding the law in the will of me to do the good, that in me the evil keeps on being present. For I rejoice in the Law of the God according to the inner man. Now I keep on looking at another (of a different kind) law in the members of me, being at war in the law of the mind of me and taking captive me in the law of the sin by means of being in the members of me.
Complete Apostles Bible	Therefore I find this law, that when I wish to do the right thing, that evil is present with me. For I delight in the law of God according to the inward man. But I see a different law in my members, waging war with the law of my mind, and capturing me by the law of sin which is in my members.
Douay-Rheims 1899 (Amer.)	I find then a law, that when I have a will to do good, evil is present with me. For I am delighted with the law of God, according to the inward man: But I see another law in my members, fighting against the law of my mind and captivating me in the law of sin that is in my members.
Holy Aramaic Scriptures Original Aramaic NT	. I find, therefore, a law agreeing with my conscience which wants to do good, because evil is near me. For I rejoice in the law of God in the inner person. But I saw another law in my members that makes war against the law of my conscience and takes me captive to the law of sin that is in my members.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	So I see a law that, though I have a mind to do good, evil is present in me. In my heart I take pleasure in the law of God, But I see another law in my body, working against the law of my mind, and making me the servant of the law of sin which is in my flesh.
Bible in Worldwide English	So there is a law I find that it is at work in me. When I want to do what is right, I can only do what is wrong. In my own mind I am glad to obey the law of God. But I see that in my body there is another law fighting against the law in my mind. And that makes me like a prisoner to the law of wrong things in my body.
Easy English Easy-to-Read Version–2008	. So I have learned this rule: When I want to do good, evil is there with me. In my mind I am happy with God's law. But I see another law working in my body. That law makes war against the law that my mind accepts. That other law working in my body is the law of sin, and that law makes me its prisoner.
God's Word™	So I've discovered this truth: Evil is present with me even when I want to do what God's standards say is good. I take pleasure in God's standards in my inner being. However, I see a different standard at work throughout my body. It is at war with the

	standards my mind sets and tries to take me captive to sin's standards which still exist throughout my body.
Good News Bible (TEV)	So I find that this law is at work: when I want to do what is good, what is evil is the only choice I have. My inner being delights in the law of God. But I see a different law at work in my body---a law that fights against the law which my mind approves of. It makes me a prisoner to the law of sin which is at work in my body.
J. B. Phillips	.
<i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version	.
Contemporary English V.	The Law has shown me that something in me keeps me from doing what I know is right. With my whole heart I agree with the Law of God. But in every part of me I discover something fighting against my mind, and it makes me a prisoner of sin that controls everything I do.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	Through my experience of this principle, I discover that even when I want to do good, evil is ready to sabotage me. Truly, deep within my true identity, I love to do what pleases God. But I discern another power operating in my humanity, waging a war against the moral principles of my conscience and bringing me into captivity as a prisoner to the "law" of sin—this unwelcome intruder in my humanity.
Plain English Version	.
UnfoldingWord Simplified T.	I find, then, that what always happens is that when I want to do what is good, there is an evil desire present within me that prevents me from doing good. In my new attitude I am very happy about the law of God. Nevertheless, I sense that there is a different power that is in my body. It is opposed to what with my mind I desire to do, and it makes me do what my old sinful attitude wants me to do.
Williams' New Testament	So I find this law: When I want to do right, the wrong is always in my way. For in accordance with my better inner nature I approve God's law, but I see another power operating in my lower nature in conflict with the power operated by my reason, which makes me a prisoner to the power of sin which is operating in my lower nature.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	I clearly find the law for me (the <i>person</i> wanting to be doing the nice <i>thing</i>) is that the bad lies beside me. You see, I admire the law of God according to the inner person, but I see a different law in my body parts, opposing the law of my way of thinking and forcibly incarcerating me in the law of the sin, that is in my body parts.
Common English Bible	.
Len Gane Paraphrase	I discover then a law, that when I want to do good, evil is right there with me. I rejoice in the law of God according to the inner man. But I observe another law in my body warring against the law of my mind and bringing me into captivity to the law of sin that is in my body.

A. Campbell's Living Oracles I find, then, that it is a law to me, when desirous to do good, that evil is near me. For I take pleasure in the law of God, as to the inner man: but I perceive another law, in my members, warring against the law of my mind, and making me a captive to the law of sin, which is in my members.

New Advent (Knox) Bible .
NT for Everyone .

20th Century New Testament This, then, is the law that I find-When I want to do right, wrong presents itself! At heart I delight in the Law of God; But throughout my body I see a different law, one which is in conflict with the law accepted by my reason, and which endeavors to make me a prisoner to that law of Sin which exists throughout my body.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
Berean Study Bible .
Christian Standard Bible .
Conservapedia Translation .
Revised Ferrar-Fenton Bible .
Free Bible Version .
International Standard V

So I find this to be a principle: [Lit. law] when I want to do what is good, evil is right there with me. For I delight in the Law of God in my inner being, but I see in my body [Lit. in my members] a different principle [Lit. law] waging war with the Law in my mind and making me a prisoner of the law of sin that exists in my body. [Lit. in my members]

Lexham Bible .
Montgomery NT

I find, then, this law, that when I intend to do good, evil is ever present with me. For in my inmost self I delight in the law of God; but I find a different law in my bodily faculties, waging war with the law of my will, and taking me prisoner to that law of sin which is in my bodily faculties.

NIV, ©2011 .
Riverside New Testament

I find then this rule, when I choose to do the right, that evil is present with me. I delight in the Law in my inner man, but I see another law in my members, warring with the law of my mind and leading me captive under the law of sin which is in my members.

Leicester A. Sawyer's NT .
The Spoken English NT .
UnfoldingWord Literal Text .
Urim-Thummim Version

I find then a law, that when I would do good, bad is present with me. Because I delight in the Law of Elohim after the inner person: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin that is in my members.

Weymouth New Testament

I find therefore the law of my nature to be that when I desire to do what is right, evil is lying in ambush for me. For in my inmost self all my sympathy is with the Law of God; but I discover within me a different Law at war with the Law of my understanding, and leading me captive to the Law which is everywhere at work in my body--the Law of sin.

Wikipedia Bible Project

This is the principle I have discovered: if I want to do what is good, evil is right there. Inwardly I love God's law, but I see a different law at work in my body, fighting against the principles I have decided on in my mind and defeating me, so I become a prisoner of the law of sin inside me.

Worsley's New Testament

I find then a *kind of* law, that when I would do good, evil besets me. For I delight in the law of God, as to the inward man: but I perceive another law in my body warring against the law of my mind, and captivating me to the law of sin, which is in my body.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
 The Heritage Bible .
 New American Bible (2011) .
 New Catholic Bible .
 New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .
 Revised English Bible—1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 Hebraic Roots Bible I find therefore that the Torah agrees with my conscience, when I desire to do good, but evil is always near, distracting me. For I delight in the Torah of YAHWEH according to the inward man; but I see another law in my members having warred against the law of my mind, and taking me captive by the law of sin being in my members.

Holy New Covenant Trans. So I find this principle at work in me: when I want to do something good, evil is controlling me. My inner self gladly agrees with the law of God. However, I see a different law in my body, making war with the law of my mind. It is making me a prisoner to the sinful law which is in my body.

The Scriptures 2009 I find therefore this law, that when I wish to do the good, that the evil is present with me. For I delight in the Torah of Elohim^a according to the inward man, but I see another torah in my members, battling against the torah of my mind, and bringing me into captivity to the torah of sin which is in my members.
^aSee Psalm 119:16.

Tree of Life Version So I find the principle—that evil is present in me, the one who wants to do good. For I delight in the Torah of God with respect to the inner man, but I see a different law in my body parts, battling against the law of my mind and bringing me into bondage under the law of sin which is in my body parts.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...[I] find then the law [for] the [man] wanting me to make the [thing] good for [to] me The [Thing] Bad lies (near) [I] enjoy for the law [of] the god in the inside man [I] see but another law in the parts [of] me attacking [by] the law the mind [of] me and capturing me in the law [of] the offense the [one] being in the parts [of] me...

Alpha & Omega Bible I FIND THEN THE PRINCIPLE THAT EVIL IS PRESENT IN ME, THE ONE WHO WANTS TO DO GOOD.
 FOR I JOYFULLY CONCUR WITH THE LAW OF THEOS (*The Alpha & Omega*) 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.

Awful Scroll Bible I find then a law, certainly-of-which, in my desiring to do that Choice perniciousness lies-near me.
 For I together-take-pleasure in the Law of God, accordingly within the man.
 But I discern another law from-within my members, warring-against the law of my mind, and capturing me by the law of missing-the-mark, that is being from-within my members.

Concordant Literal Version Consequently, I am finding the law that, at my willing to be doing the ideal, the evil is lying beside me."

exeGeses companion Bible	<p>For I am gratified with the law of God as to the man within, yet I am observing a different law in my members, warring with the law of my mind, and leading me into captivity to the law of sin which is in my members."</p> <p>So I find the torah, that, when I will to do good, evil is present with me. For I delight in the torah of Elohim after the inward human: and I see another torah in my members, warring against the torah of my mind and capturing me to the torah of sin being in my members.</p>
God's Truth (Tyndale) Orthodox Jewish Bible	<p>.</p> <p>I find then it be a law that for me who wishes to do HaTov (The Good), that for me HaRah (The Evil) lies ready at hand. For I rejoice, I have simcha Torah in the Torah of Hashem, so far as the inner man is concerned, But I see another Chok (decree, law) in my natural capacities at milchamah (war) with the Torah of my mind and making me a prisoner to the Chok (law) of Chet (Sin) which is [a power] in my natural capacities.</p>
Rotherham's Emphasized B. .	

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	<p>.</p> <p>So, I find this principle [at work]: [Although] I want to do what is good, evil is [always] present [and often wins out]. For in my heart I am delighted with God's law, but I see a different law [at work] in my body, waging [spiritual] warfare against the law in my mind. It brings me into captivity to the law of sin in my body.</p>
Brodie's Expanded Trans.	<p>Consequently, I discovered this principle: that when I desire within myself to do the honorable thing [from the filling of the Spirit], evil [from the sin nature] is ready and waiting within me. By all means, I joyfully agree with the law of God [Bible doctrine] with reference to the inner man, But I see another principle of a different kind [carnal as opposed to spiritual] in my members [the sin nature in the cell structure of the body], constantly fighting against the principle of my mind [the sin nature wages war against Bible doctrine in the soul], and so constantly making me a prisoner to the principle of the sin nature which is in my members .</p>
The Expanded Bible Jonathan Mitchell NT	<p>.</p> <p>Consequently I keep on finding the principle (or: this law) in me – in the person normally willing (purposing; intending) to habitually do (perform; produce) the ideal (the beautiful; the fine) – that in me (or: with me; for me) the worthless (the ugly; the ignoble; the base; the evil) is constantly lying close by. For habitually I am pleased with (take enjoyment and delight with) the principle and law which is God (or: the principle of God; or: the Law from God), down in (or: in correspondence with; on the level of) the inner human (or: the interior person within; the inside humanity), yet I constantly see (or: observe) a different principle (or: law), within my members, [which is] by the Law (or: custom; or: [= Torah]) repeatedly taking the field to wage war against my mind (or: warring in opposition to, and in the place of, the law of, and which is, my mind), and repeatedly taking me prisoner and leading me into captivity within the principle (or: in union with the Law) of the Sin (the failure; the error; the miss of the Target; the deviation from [Torah-keeping]) – the one continuously existing (or: now being) within my members.</p>

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible .
 NET Bible® .
 New American Bible (2011) .
 The Passion Translation .
 Rotherham's Emphasized B. .

Hence, I find the law <To me who wish' to be doing the right> That ||unto me|| |the wrong| lieth near:
 I have, in fact, a sympathetic pleasure in the law of God; |according to the inner' man|.
 But I behold a diverse' law in my members,
 Warring against the law of my mind,
 And taking me captive in^c the law of sin which existeth in my members:—...

^cOr: "by."

The Spoken English NT .
 So that's how I experience the Law:ⁱ in my desire to do what's good, only the bad is available to me.
 I certainly agreeⁱ with the Law of God in my innermost person, but I see another law at work in the parts of my body. That law is at war with the law of my mind. And it captures me by means of the law of sin that's in the parts of my body.
 i. Or "So I find this law to be at play." It is unclear whether Paul is talking about the Law of the Torah or whether he is talking generally of a consistent pattern of experience, like a scientific law. Below he will talk about "the law of sin," so he can obviously use the word "law" in the second way.
 j. Lit. "For I agree."

Wilbur Pickering's New T. .
 So I find this 'law', when I want to do good, evil is right there with me. I joyfully agree with God's law according to the inner man, but I see a different 'law' in my body parts, warring against the law of my mind and taking me captive to the law of the sin that is in my body parts.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .
 Analytical-Literal Translation .
 Berean Literal Bible .
 Bill Puryear translation .

Consequently, I discover this principle in my desiring to do the honorable thing, that evil is present and ready in me.
 For I delight in the law from God in relation to the inner man, but I see a different principle in my members [physical body], being at war against the principle of my mind, and so making me a prisoner to the rule of the sin nature, which is in my members.

C. Thomson updated NT .
 Charles Thomson NT .
 Context Group Version .

I find then the law, that, to me who would do good, evil is present. For I delight in the law of God after the inward man: but I see a different law in my members,

	warring against the law of my mind, and capturing me in the law of disgrace which is in my members.
English Standard Version Far Above All Translation	. So I find the principle for me, who would like to do that <i>which is</i> good, that evil besets me. For I delight in the law of God from <i>the perspective of</i> the inward man. But I see another law in my members warring against the law of my mind and making me captive to the law of sin which is in my members.
Green's Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Consequently*, I find the law to me the one willing to do* the good thing, that evil is laying beside <i>me</i> . For* I delight-inwardly in the law of God according-to the inward man. But I am seeing a different law in my members, warring against the law of my mind and capturing me in the law of sin the one being in my members.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	Consequently I discovered this principle: when I desire to do the honorable thing, that the principle of evil resides in me. For along with other believers I delight in the law from God [Bible doctrine] in the inner man. But I see a different principle in the members of my body, campaigning against the principle of my mind, and so making me a prisoner to the principle of the sin nature, the same sin nature being located in the members of my body.
R. B. Thieme, Jr. trans2	Consequently, I have discovered this rule of action or principle residing in me, that when I, wish, desire, purpose, resolve to do the honorable thing, the principle of evil is always present residing in me. For along with other believers under Positive Volition, I am pleased or delighted in the Bible Doctrine from the source of the God, in the Stream of Consciousness of my Soul, but I see another principle of a different kind, namely of opposition, in the members of my human body, campaigning in antagonism against the principles of Bible Doctrine in the Left Lobe of the Stream of Consciousness of my Soul and so bringing me into captivity making me a prisoner to the principle of the Old Sin Nature the same being in the members of my body.
Revised Geneva Translation	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Worrell New Testament	.

The gist of this passage:
21-23

Romans 7:21a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heuriskô (εὕρισκω) [pronounced hyoo-RIHS-ko]	<i>to find (literally or figuratively); to discover; to come across, to get, to obtain; to perceive, to see</i>	1 st person singular, present active indicative	Strong's #2147
ára (ἄρα) [pronounced AHR-ah]	<i>consequently, then, therefore, so then, wherefore</i>	illative particle, expressing a more subjective or informal inference	Strong's #686
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; accusative case	Strong's #3551

Thayer definitions: 1) *anything established, anything received by usage, a custom, a law, a command; 1a) of any law whatsoever; 1a1) a law or rule producing a state approved of God; 1a1a) by the observance of which is approved of God; 1a2) a precept or injunction; 1a3) the rule of action prescribed by reason; 1b) of the Mosaic law, and referring, acc. to the context. either to the volume of the law or to its contents; 1c) the Christian religion: the law demanding faith, the moral instruction given by Christ, especially the precept concerning love; 1d) the name of the more important part (the Pentateuch), is put for the entire collection of the sacred books of the OT.*

There are times when the law can be understood to be a *factual principle* or a *principle which is true* or simply a *principle*.

Translation: So, I keep on finding the law,...

Paul continues to describe the conflict which keeps continuing within his inner being—the struggle between the sin nature and the regenerate man.

Paul discovers that this particular principle (law) happens to be true.

Romans 7:21b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
thélô (θέλω) [pronounced THEH-loh]	<i>wishing, having the will (or, desire), purposing that, intending to; taking delight [pleasure] in</i>	masculine singular, present active participle, dative, locative or instrumental case	Strong's #2309

Romans 7:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
emoi (ἐμοί) [pronounced ehm-OY]	<i>I, to [for, by] me, mine, my, myself</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #1698 (a form of #3427)
poieō (ποιέω) [pronounced poi-EH-oh]	<i>to do, to make, to construct, to produce; to accomplish; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	present active infinitive	Strong's #4160
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
kalos (καλός) [pronounced kal-OSS]	<i>good (literally or morally), that is, valuable or virtuous (for appearance or use); honorable, with virtue, beautiful, better, fair, goodly, honest, meet, well, worthy</i>	neuter singular adjective, accusative case	Strong's #2570

Translation: ...when I am intending to do the good,...

Paul wishes to do the good or he intends to do the right thing.

Romans 7:21c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
emoi (ἐμοί) [pronounced ehm-OY]	<i>I, to [for, by] me, mine, my, myself</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #1698 (a form of #3427)
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
kakós (κακός) [pronounced kak-OSS]	<i>evil, bad; worthless; harmful, ill, wicked</i>	neuter singular adjective, accusative case	Strong's #2556
parákeimai (παράκειμαι) [pronounced par-AK-i-mahoe]	<i>to be present, to lie beside, to be near; to be at hand; to be prompt; to be easy</i>	3 rd person singular, present (deponent) middle/passive indicative	Strong's #3873

Translation: ...that the evil is near to me.

Even when Paul intends to do the right thing, this evil is always present; it is always near; it is close at hand.

Romans 7:21 **So, I keep on finding the law, when I am intending to do the good, that the evil is near to me.** (Kukis mostly literal translation)

Paul begins to draw us to a conclusion. He tells the Romans that there is a principle which he has observed, that even when he wants to do the right thing, the evil is always near, it is always at hand.

Paul is describing the warring between the sin nature and the Holy Spirit which takes place within him.

Romans 7:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sunêdomai (συνήδομαι) [pronounced soon-AY-dom-ah-ee]	<i>to rejoice together with (another or others), to rejoice (with oneself or inwardly), to delight in; to feel satisfaction</i>	1 st person singular, present (deponent) middle/passive indicative	Strong's #4913 (hapax legomenon)
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; dative, locative or instrumental case	Strong's #3551
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: For I keep on rejoicing inwardly in the Law of the God...

Paul, during this inner struggle, rejoices inwardly concerning the Law of God.

The verb used here occurs but once. It is sunêdomai (συνήδομαι) [pronounced soon-AY-dom-ah-ee], and it means, *to rejoice together with (another or others), to rejoice (with oneself or inwardly)*. Because this passage does not appear to be an interaction between Paul and others, we then understand for this rejoicing to take place inwardly. Strong's #4913.

Romans 7:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
κατά (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
τον (τόν) [pronounced tahn]; also το (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
ἐσῶ (ἔσω) [pronounced EHS-oh]	<i>inside; inner, inward, within</i>	adverb	Strong's #2080
ἀνθρώπος (ἄνθρωπος) [pronounced ANTH-row-poss]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; accusative case	Strong's #444

Translation: ...according to the inner man.

Paul further confirms that he is speaking of something taking place inside of him, continuing his thought with, *according to the inner man*.

Romans 7:22 **For I keep on rejoicing inwardly in the Law of the God according to the inner man.** (Kukis mostly literal translation)

Inside, Paul rejoices in the Law of God.

Romans 7:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
βλεπῶ (βλέπω) [pronounced BLEHP-oh]	<i>to look at; to behold, to glance at; to beware, to look (on, to), to perceive, to regard, to notice, to see; to take heed</i>	1 st person singular, present active indicative	Strong's #991
δέ (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ἕτερος (ἕτερος) [pronounced HEH-ter-os]	<i>another [of a different kind], other; different, altered</i>	masculine singular correlative pronoun; adjective; accusative case	Strong's #2087
νόμος (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; accusative case	Strong's #3551
There are times when the law can be understood to be a <i>factual principle</i> or a <i>principle which is true</i> or simply a <i>principle</i> .			
ἐν (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Romans 7:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tois (τοῖς) [pronounced toyce]	<i>(to, in by) the; these [things]; in these; to those; by all of this</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
mélê (μέλη) [pronounced MEL-ay]	<i>limbs, members, parts of a body, of a group</i>	neuter plural noun; dative, locative or instrumental case	Strong's #3196
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
antistrateúomai (ἀντιστρατεύομαι) [pronounced an-tee-strat-YOO-om-ahée]	<i>opposing, being at war with, attacking, destroying; making a military expedition, taking the field, against anyone</i>	masculine singular, present (deponent) middle/passive participle; accusative case	Strong's #497 (hapax legomenon)
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; dative, locative or instrumental case	Strong's #3551
There are times when the law can be understood to be a <i>factual principle</i> or a <i>principle which is true</i> or simply a <i>principle</i> .			
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
noús (νοῦς) [pronounced noose]	<i>mind, the intellect, understanding, reasoning (ability), mind (divine or human; in thought, feeling, or will); by implication, meaning</i>	masculine singular noun, genitive/ablative case	Strong's #3563
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: But I keep on seeing a different kind of law in my members, [this law] being in opposition to the law of my mind,...

Paul speaks of a *different kind of law* here; and that would be different from the Law of God, which is found right at the end of v. 22.

Here, we need to pay close attention to the Greek. There is the masculine singular, present participle *antistrateúomai* (ἀντιστρατεύομαι) [pronounced *an-tee-strat-YOO-om-ahee*], which means, *opposing, being at war with, attacking, destroying; making a military expedition*. Strong's #497. The key to what is associated with this verb is its case (participle verbs have cases in the Greek). It is in the accusative case. So when determining what noun is related to this participle, we find that *another kind of law* is *at war with, in opposition to*. What is this other kind of law in opposition to? The law of Paul's mind. So we have these two opposing laws (or precepts or principles), neither of which appears to be the Mosaic Law. This war appears to be taking place in Paul's members or limbs.

Romans 7:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
aichmalōtízō (αἰχμαλωτίζω) [pronounced <i>aheekh-mal-oh-TIHD-zoh</i>]	<i>taking captive, making captive, leading away captive, bringing (taking, carrying) into captivity; being taken captive</i>	masculine singular, present active participle; accusative case	Strong's #163
me (μέ) [pronounced <i>meh</i>]	<i>I, me, my, mine</i>	1 st person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691
en (ἐν) [pronounced <i>en</i>]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tō (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
nomos (νόμος) [pronounced <i>NOHM-oss</i>]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; dative, locative or instrumental case	Strong's #3551
There are times when the law can be understood to be a <i>factual principle</i> or a <i>principle which is true</i> or simply a <i>principle</i> .			
tês (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588

Romans 7:23b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hamartia (ἁμαρτία, ας, ῆ) [pronounced <i>hahm-ahr-TEE-ah</i>]	<i>sin, transgression, [intentional] failure, aberration [from the truth, or from a law or duty]; wrong, error, mistake, offense, violation [of a divine law]; sin nature; practice of sin; proneness to sin; imputation, guilt or consequences of sin</i>	feminine singular noun, genitive/ablative case	Strong's #266
tō (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
ōn/ousa/on (ὄν/ούσα/όν) [pronounced <i>own/OO-sah/on</i>]	<i>being, be, is, are; coming; having</i>	masculine singular, present participle; dative, locative or instrumental case	Strong's #5607 (present participle of Strong's #1510)
en (ἐν) [pronounced <i>en</i>]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tois (τοῖς) [pronounced <i>toyce</i>]	<i>(to, in by) the; these [things]; in these; to those; by all of this</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
mélê (μέλη) [pronounced <i>MEL-ay</i>]	<i>limbs, members, parts of a body, of a group</i>	neuter plural noun; dative, locative or instrumental case	Strong's #3196
emou (ἐμοῦ) [pronounced <i>eh-MOO</i>]; mou (μου) [pronounced <i>moo</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

These four words are also found together like this in v. 23a.

Translation: ...even taking me captive by the law of the sin (nature) while being in my members. (Kukis mostly literal translation)

Even Paul himself is taken captive by the law of the sin nature. So there is this war taking place inside of Paul and it is between different laws or different principles.

Romans 7:23 **But I keep on seeing a different kind of law in my members, [this law] being in opposition to the law of my mind, even taking me captive by the law of the sin (nature) while being in my members.** (Kukis mostly literal translation)

Romans 7:21–23 So, I keep on finding the law, when I am intending to do the good, that the evil is near to me. For I keep on rejoicing inwardly in the Law of the God according to the inner man. But I keep on seeing a different kind of law in my members, [this law] being in opposition to the law of my mind, even taking me captive by the law of the sin (nature) while being in my members. (Kukis mostly literal translation)

Romans 7:21–23 So I have discovered the principle that, even when I intend on doing what is right, that evil is always there, near to me. On the one hand, I rejoice inwardly over the Law of God. However, at the same time, I observe a different kind of law (or principle) in the members of my own body. This different kind of law is at war with the law of my mind. In fact, the law of the sin nature takes me captive while being inside of me as well! (Kukis paraphrase)

R. B. Thieme, Jr. put out an excellent book sometime ago called, *God the Holy Spirit Vs. the Sin Nature*, which can be downloaded [here](#) from their website. What we are studying here leads right into Romans 8, the first few verses of which are exegeted in this excellent booklet.

This very principle which Paul is discussing is also illustrated back in Genesis 32, where a very willful Jacob wrestles with God. In many ways, this struggle is encapsulated in Jacob's name. God called him Israel; and sometimes he is referred to as Jacob and sometimes as Israel. Very often, the name *Jacob* refers to him when he is willful and out of fellowship and *Israel* refers to him when in fellowship and in God's will.

This internal struggle is illustrated many millennia ago by Jacob wrestling with God. The Berean Study Bible is used below.

Jacob Wrestles with God—Genesis 32:24–32

Scripture	Text/Commentary
Genesis 32:24 So Jacob was left all alone, and there a man wrestled with him until daybreak.	The background for this is, Jacob was about to meet his brother Esau, who he had taken advantage of in the past and stole his father's blessing from him. Jacob was afraid for his own life and the life of his family members. At this point, he had his family in one location and Jacob was by himself in another. When alone, Jacob found himself in a wrestling match with the Lord.
Genesis 32:25 When the man saw that He could not overpower Jacob, He struck the socket of Jacob's hip and dislocated it as they wrestled.	Jacob had a very stubborn will and God could not overpower that will (God allows us our free will). So God dislocated Jacob's hip while they wrestled.
Genesis 32:26 Then the man said, "Let Me go, for it is daybreak." But Jacob replied, "I will not let You go unless You bless me."	The man (the Lord) asks Jacob to let go of him, and Jacob refuses to, not without a blessing from God.
Genesis 32:27 "What is your name?" the man asked. "Jacob," he replied.	God is not asking for Jacob's name because He forgot it, but in order to make a point. Jacob states his name, which means, <i>chiseler, to supplant, overreach</i> . It comes from the Hebrew word meaning <i>heel</i> .
Genesis 32:28 Then the man said, "Your name will no longer be Jacob, but Israel, because you have struggled with God and with men, and you have prevailed."	The Lord then renames <i>Jacob</i> as <i>Israel</i> , which means, <i>to struggle with God</i> . Jacob, throughout his life, has struggled against God and against men (particularly his brother Esau and his Uncle Laban).

Jacob Wrestles with God—Genesis 32:24–32

Scripture	Text/Commentary
Genesis 32:29 Then Jacob asked him, “Please tell me Your name.” “Why do you ask My name?” he replied. And He blessed Jacob there.	Jacob knew, throughout this wrestling match, that he was not fighting some random dude. Jacob was asked for his name, so he asks the Lord for His name. God blesses Jacob there.
Genesis 32:30 So Jacob named the place Peniel, saying, “Indeed, I have seen God face to face, and yet my life was spared.”	<i>Peniel</i> means <i>the face of God</i> . Jacob came face to face with God, and yet, he was allowed to live.
Genesis 32:31 The sun rose above him as he passed by Peniel, and he was limping because of his hip.	Because of this wrestling match, Jacob limped for the rest of his life.
Genesis 32:32 Therefore to this day the Israelites do not eat the tendon at the hip socket, because the man struck Jacob’s hip socket near that tendon.	Throughout Israel’s history, this or that incident was celebrated or remembered in various ways. This provided another witness as to the truth of these events in Israel’s past.
So this wrestling match taking place way back in Genesis 32 serves as a illustration of the struggle to which Paul refers.	
Chapter Outline	Charts, Graphics and Short Doctrines

When it comes to translating this passage, we need to bear in mind that it all holds together as a logical set of thoughts. We don’t have three or four thoughts just randomly thrown together.

A miserable man I [am]! Who will rescue me from the body of the death, this (one)? Now grace by the God through Jesus Christ the Lord of us. So then (my) self, I indeed in the mind keep on serving a Law of God; but in the flesh, [I keep on serving] a law of sin.

Romans
7:24–25

I [am] an afflicted man! Who will rescue me from this body of death? Now grace by the God [will rescue me], through Jesus Christ our Lord. So then, I myself, in the mind, keep on serving [the] Law of God; but in the flesh [I keep on serving the] law of sin.

I am a man suffering a great affliction. Who will rescue me from this body of death? [It is] the grace of God [that will rescue me] through Jesus Christ our Lord. So then, I myself, in my mind, keep on serving the Law of God; but in the flesh, I keep on serving the law of sin.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) **A miserable man I [am]! Who will rescue me from the body of the death, this (one)? Now grace by the God through Jesus Christ the Lord of us. So then (my) self, I indeed in the mind keep on serving a Law of God; but in the flesh, [I keep on serving] a law of sin.**

Complete Apostles Bible **O wretched man that I am! Who shall deliver me from this body of death? I thank God through Jesus Christ our Lord! So then, I myself with the mind serve the law of God, but with the flesh the law of sin.**

Douay-Rheims 1899 (Amer.) Unhappy man that I am, who shall deliver me from the body of this death?
The grace of God, by Jesus Christ our Lord. Therefore, I myself, with the mind serve the law of God: but with the flesh, the law of sin.

Holy Aramaic Scriptures
Original Aramaic NT

.
I am a wretched man. Who will deliver me from this body of death?
I thank God by Our Lord Yeshua The Messiah. Now therefore, I am a Servant of The Law of God in my conscience, but in my flesh, I am a Servant of the law of sin.

Lamsa Peshitta (Syriac)

.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

How unhappy am I! who will make me free from the body of this death?
I give praise to God through Jesus Christ our Lord. So with my mind I am a servant to the law of God, but with my flesh to the law of sin.

Bible in Worldwide English

I am a very sad man. Who will save me from this body that will make me die?
Thank God for Jesus Christ our Lord who will do it! So this is the way it is. In my mind I am a slave to do the law of God, but in my body I am a slave to do the law of wrong things.

Easy English

Easy-to-Read Version–2008

.
What a miserable person I am! Who will save me from this body that brings me death? I thank God for his salvation through Jesus Christ our Lord! So in my mind I am a slave to God's law, but in my sinful self I am a slave to the law of sin.

God's Word™

What a miserable person I am! Who will rescue me from my dying body? I thank God that our Lord Jesus Christ rescues me! So I am obedient to God's standards with my mind, but I am obedient to sin's standards with my corrupt nature.

Good News Bible (TEV)

What an unhappy man I am! Who will rescue me from this body that is taking me to death? Thanks be to God, who does this through our Lord Jesus Christ! This, then, is my condition: on my own I can serve God's law only with my mind, while my human nature serves the law of sin.

J. B. Phillips

The Message

NIRV

New Life Version

Radiant New Testament

New Simplified Bible

.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version

Contemporary English V.

.
What a miserable person I am. Who will rescue me from this body that is doomed to die? Thank God! Jesus Christ will rescue me. So with my mind I serve the Law of God, although my selfish desires make me serve the law of sin..

Goodspeed New Testament

The Living Bible

New Berkeley Version

New Living Translation

The Passion Translation

.
What an agonizing situation I am in! So who has the power to rescue this miserable man from the unwelcome intruder of sin and death? I give all my thanks to God, for his mighty power has finally provided a way out through our Lord Jesus, the Anointed One! So if left to myself, the flesh is aligned with the law of sin, but now my renewed mind is fixed on and submitted to God's righteous principles.

Plain English Version

.

UnfoldingWord Simplified T.	When I consider this, I feel that I am a very wretched person. I want someone to set me free from the control of what my body desires, in order that I might not be separated from God. I thank God that it is by Jesus the Messiah our Lord that he sets us free from the control of what our bodies desire. So with our minds, I on the one hand want to obey God's law. But also, I often let our sinful desires control me because of my old sinful attitude.
Williams' New Testament	Wretched man that I am! Who can save me from this deadly lower nature? Thank God! It has been done through Jesus Christ our Lord! So in my higher nature I am a slave to the law of God, but in my lower nature, to the law of sin.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	I <i>am</i> a troubled person. What will save me from the body of this death? I <i>am</i> grateful to God through Jesus, <i>the</i> Anointed King, our Master. So clearly I myself am not only a slave to <i>the</i> law of God with <i>my</i> way of thinking, but to <i>the</i> law of sin with <i>my</i> physical body.
Common English Bible	.
Len Gane Paraphrase	O wretched man that I am! Who will rescue me from this body of death? I thank God through Jesus Christ our Lord. So then with the mind I, even I, serve God's law, but the flesh [serves] sin's law.
A. Campbell's Living Oracles	Wretched man that I am! who shall deliver me from this body of death? I thank God, through Jesus Christ our Lord! Wherefore, then, indeed, I myself serve, with my mind, the law of God; but with the flesh, the law of sin.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	Miserable man that I am! Who will deliver me from the body that is bringing me to this Death? Thank God, there is deliverance through Jesus Christ, our Lord! Well then, for myself, with my reason I serve the Law of God, but with my earthly nature the Law of Sin.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	I'm totally miserable! Who will rescue me from this body that's causing my death*? Thank God—for he does this through Jesus Christ our Lord! Here's the situation: while I myself choose with my mind to obey God's law, my human nature obeys the law of sin.
International Standard V	What a wretched man I am! Who will rescue me from this body that is infected by [Lit. body of death] death? Thank God through Jesus the Messiah, [Or Christ] our Lord, because with my mind I myself can serve the Law of God, even while with my human nature [Lit. my flesh] I serve the law of sin.
Lexham Bible	.
Montgomery NT	Oh, wretched man that I am! Who shall deliver me from this slave of death? Oh, thank God! it is through Jesus Christ our Lord. So then I myself in my will am in thralldom to the law of God; yet in my animal nature I am in thralldom to the law of sin.
NIV, ©2011	.
Riverside New Testament	.

Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	O wretched person that I am! who will deliver me from the body of this death? I thank Elohim through Jesus Christ our LORD. So then with the mind I myself serve the Law of Elohim; but with the flesh the law of sin.
Weymouth New Testament	(Unhappy man that I am! who will rescue me from this death-burdened body? Thanks be to God through Jesus Christ our Lord!) To sum up then, with my understanding, I--my true self--am in servitude to the Law of God, but with my lower nature I am in servitude to the Law of sin.
Wikipedia Bible Project	What a hopeless man I am! Who will rescue me from this dead body of mine? Thank God—he does this through Jesus Christ our Lord! So while I personally choose with my mind to obey God's law, my human nature is subject to the law of sin.
Worsley's New Testament	Wretched man <i>that I am!</i> who shall deliver me from this body of death? The grace of God through Jesus Christ our Lord. So then with my mind I serve the law of God, but with the flesh the law of sin..

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	O wretched man that I am! Who shall deliver me from this mortal body? I thank YAHWEH through Yahshua Messiah our Master! So then I myself with the mind truly serve the Torah of YAHWEH and with the flesh the law of sin.
Holy New Covenant Trans.	I am a miserable man. Who will help me escape this body of death? Thank God, I can escape through Jesus Christ, our Lord. Therefore I serve God's law with my mind but I serve the sinful law of my body with my human nature.
The Scriptures 2009	Wretched man that I am! Who shall deliver me from this body of death? Thanks to Elohim, through עֲשׂוּהִי Messiah our Master! So then, with the mind I myself truly serve the Torah of Elohim, but with the flesh the torah of sin.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Burdened I Man {am} Who? me will rescue from the body [of] the death this Favor but {is} [by] the god through jesus christ the lord [of] us then so I I [in] the certainly mind serve [by] law [of] god [in] the but flesh {I serve} [by] law [of] offense...
Alpha & Omega Bible	WRETCHED MAN THAT I AM! WHO WILL SET ME FREE FROM THE BODY OF THIS DEATH? THANKS BE TO THEOS (<i>The Alpha & Omega</i>) THROUGH JESUS CHRIST OUR LORD! SO THEN, ON THE ONE HAND I MYSELF WITH MY MIND AM SERVING THE LAW OF THEOS (<i>The Alpha & Omega</i>), BUT ON THE OTHER, WITH MY FLESH THE LAW OF SIN.

Awful Scroll Bible	Weightily-tried man that I am! Who will deliver me out of the body of this-same death? I well-favor God, through Jesus the Anointed One, our Lord! So then, with the mind I myself surely enslave to the Law of God, but with the flesh to the law of missing-the-mark.
Concordant Literal Version	A wretched man am I! What will rescue me out of this body of death? Grace! I thank God, through Jesus Christ, our Lord. Consequently, then, I myself, with the mind, indeed, am slaving for God's law, yet with the flesh for Sin's law."
exeGesese companion Bible	Miserable human - I! Who rescues me from the body of this death? I eucharistize Elohim through Yah Shua Messiah our Adonay. So indeed with the mind I serve the torah of Elohim; and with the flesh, the torah of sin.
God's Truth (Tyndale)	.
Orthodox Jewish Bible	Wretched man am I! Who will deliver me from the body of this mavet (death)? Hodu l'Hashem (thanks be to G-d) baMoshiach Yehoshua Adoneinu. So then I myself with my mind serve the Torah of Hashem and with my basar I serve the Chok of Chet (the Law of Sin). [T.N. The total spiritual turnaround here described is when the conviction of the intellect, emotion, and will "obey from the heart the form of doctrine laid out here in Scripture" as we are born anew in the humanity of the new Man and die to the old depraved Adam.]
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	What a wretched man I am! Who will rescue me from this body doomed to [spiritual] death? Thank God [that I can be rescued] through [the power of] Jesus Christ our Lord. So then, I personally [try to] serve God's law with my mind, but [all too often] I serve the law of sin with my flesh [i.e., submitting in weakness to my human desires].
Brodie's Expanded Trans.	I am a stressed-out person! Who will rescue me from the body of this death [sin nature control]? Thanks be to God through Jesus Christ our Lord. Consequently, therefore, on the one hand, I myself serve the law [principles & objectives] of God with my mind, but on the other hand, with my flesh the law [dictates] of the sin nature .
The Expanded Bible Jonathan Mitchell NT	. I [am] a wretched (callous-weighted [from hard work], miserable, distressed, enduring-severe-effort-and-hardship) man (or: human)! What will be progressively rescuing me from out of the body of this death (or: from out of this body of the death; out of this body which pertains to death and which has its origin, character and qualities in death)? [comment: Paul continues his rhetoric of personifying Adam's and Israel's predicament] The Grace and joyous favor of God! – through Jesus Christ our Owner (Lord)! [other MSS: The grace of {the} Lord; other MSS: Yet {there is} grace and favor in God (or: by God; with God), through Jesus Christ our Lord (or: Master); other MSS: I habitually give thanks to, and speak of the goodness of grace in, God!] Consequently then, I myself in (or: by; with) the mind, indeed, (or: on the other hand) continuously perform as a slave to and for the principle and law which is God (or: in God's Law; by and with God's principle), yet in (or: by) the flesh (= with the self which is oriented to society and the System; or: = customs and cultus of the Torah), to, for and in a principle of failure (with a law of sin or error; or: for a law from missing the Target; or: by Sin's law).

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible *Wretched man that I am ! Who will rescue me from this body of death?
 Thanks be [Some manuscripts have "But thanks be "] to God through Jesus Christ our
 Lord! So then, I myself with my mind am enslaved to the law of God, but with my
 flesh I am enslaved to the law of sin.*

NET Bible® .
 New American Bible (2011) .
 The Passion Translation .
 Rotherham's Emphasized B. *[[Wretched]] man am [[I]]!
 Who shall rescue me out of this body [doomed to death]?
 {But} thanks be^d unto God!—[[Through Jesus Christ our Lord]].
 Hence, then, —
 [[I myself]] [[with the mind, indeed]] am in servitude unto a law of God;
 But [[with the flesh]] unto a law of sin.
^dOr (WH): "I give thanks."*

The Spoken English NT *I am such a miserable person! Who's going to save me from this deathly body?
 But thanks to God through Jesus Christ our Lord!^k The conclusion is that I myself
 serve the Law of God with my mind, but with my flesh I serve a law of sin.
 k. This sentence logically belongs with the first sentence of Chapter 8. In the
 recognized, ancient formal argument style that Paul is using here, it is common to
 make a statement that hints of your new section before you make your final
 statement of the current section. That is what Paul is doing. His original readers
 would have recognized it, but to a modern reader it is confusing. See the nt. on
 Rom_3:26 for discussion of a similar transition in his argument.*

Wilbur Pickering's New T. *What a wretched man I am! Who will deliver me from this body of death?⁶ I thank
 God—through Jesus Christ our Lord! So then, with the mind I myself serve God's
 law, but with the flesh, sin's law.
 (6) A body that insists on sinning is a body that is condemned to death.*

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .
 Analytical-Literal Translation .
 Berean Literal Bible .
 Bill Puryear translation *I [am] a miserable person! Who will rescue me from the body of this
 [spiritual/carnal] death?
 Gratitude belongs to God through Jesus Christ our Lord. So then on the one hand
 with the mind, I myself serve the law of God, but on the other hand with my flesh the
 law of the sin nature.*

C. Thomson updated NT .
 Charles Thomson NT . Deathful
 Context Group Version *Wretched man that I am! who shall deliver me out of the body of this death? But
 a recognition of [my] indebtedness is given to God through Jesus the Anointed our
 Lord. So then I of myself with the mind, indeed, serve as a slave to the law of God;
 but with the flesh, to the law of disgrace.*

English Standard Version .
 Far Above All Translation . mortal body

Green’s Literal Translation	. truly serve
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	O wretched man that I am! who shall deliver me out of the body of this death? °Thanks [be] to God, through Jesus Christ our Lord! So then I of myself with the mind, indeed, serve the law of God; but with the flesh the law of sin. °Byz.-I thank God through...
Niobi Study Bible	.
R. B. Thieme, Jr. translation	I am a miserable person! who shall rescue me from the body of this death? Grace belongs to the God through Jesus Christ our Lord. So then on the one hand with my mind I myself serve the law of God; but on the other hand with my flesh I myself serve the law [or, <i>the principle</i>] of sin.
R. B. Thieme, Jr. trans2	I am a totally miserable reversionistic believer under Divine Discipline from the Justice of God! Who will rescue me in my helplessness and drag me from this danger and incredible misery from the human body, with its Old Sin Nature, of this death? Grace belongs to the God (the solution to all inner conflicts of the believer), through Jesus of Nazareth, The Christ our Lord! So then, on the one hand, I myself am obligated to serve, with my mind or Stream of Consciousness of the Soul, the law or principles or objectives or doctrines of God relating to experiential sanctification and Maturity Adjustment to the Justice of God, but on the other hand with my Old Sin Nature, I impulsively serve the law or principles of the Old Sin Nature.
Revised Geneva Translation	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster’s Translation	.
World English Bible	.
Worrell New Testament	. accordingly

The gist of this passage:
24-25

Romans 7:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
talaípōros (ταλαίπωρος) [pronounced <i>tal-AH-ee-poe-ross</i>]	<i>miserable, wretched; enduring toils and troubles; afflicted enduring trials</i>	masculine singular adjective; nominative case	Strong’s #5005
egó (ἐγώ) [pronounced <i>ehg-OH</i>]	<i>I, me, my; primarily used as an emphatic</i>	1 st person singular, personal pronoun; nominative case	Strong’s #1473
anthrōpos (ἄνθρωπος) [pronounced <i>ANTH-row-poss</i>]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; nominative case	Strong’s #444

Translation: I [am] an afflicted man!

Paul, summing up what he has written so far, exclaims that he is an afflicted man; that he is a man of great internal trouble. Under the surface is the great conflict going on in the inner Paul.

Romans 7:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tís (τίς) [pronounced <i>tihç</i>]	<i>who, what [one], which, how; whether, why</i>	masculine singular interrogative pronoun; nominative case	Strong's #5101
me (μέ) [pronounced <i>meh</i>]	<i>I, me, my, mine</i>	1 st person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691
rhuomai (ρύομαι) [pronounced <i>RHOO-ohm-ahée</i>]	<i>to draw to one's self, to rescue, to deliver, to save; as a participle: savior, deliverer</i>	3 rd person singular, future (deponent) middle indicative	Strong's #4506.
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
sōma (σῶμα) [pronounced <i>SOH-mah</i>]	<i>body, both of man and animals, living or dead; of the planets and other heavenly bodies; group of men, family</i>	neuter singular noun, genitive/ablative case	Strong's #4983
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
thanatos (θάνατος) [pronounced <i>THAH-nah-toss</i>]	<i>death [natural, a penalty, real, figurative, danger, threat, manner of]; physical death; spiritual death; eternal death</i>	masculine singular noun; genitive/ablative case	Strong's #2288
toutou (τούτου) [pronounced <i>TOO-too</i>]	<i>this, that, of this one, from this thing</i>	intermediate demonstrative pronoun; masculine singular; genitive or ablative case	Strong's #3778 (the genitive masculine or neuter is also known as Strong's #5127)

Is there an intentional contrast with *of (through) the body of the Christ* in v. 4a?

Translation: Who will rescue me from this body of death?

Paul asks this plaintiff question, *Who will rescue me from this body of death?* Some translators proceed as if that question is just left out there hanging as if Paul wants people in Rome to think about this and write him back and tell him who will rescue him from this body of death. But that is not what Paul is doing. Paul states this question and then, in v. 25a, provides the answer.

Romans 7:24 I [am] an afflicted man! Who will rescue me from this body of death? (Kukis mostly literal translation)

Although this is all of v. 24, the first portion of v. 25 answers Paul's question.

Romans 7:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
charis (χάρις) [pronounced KHAHR-iç]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; nominative case	Strong's #5485
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316
<i>In the God was found in v. 4b.</i>			
diá (διὰ) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547
tu (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962
hêmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: Now grace by the God [will rescue me], through Jesus Christ our Lord.

Paul is rescued from this body of death by grace. Grace is applied by God through the substitutionary death of Jesus Christ, our Lord. God is able to bestow grace upon Paul at this time because this does not violate God's

justice. God's integrity remains intact, despite Him coming to Paul's rescue (Paul as the greatest sinner who had ever lived).

Romans 7:24–25a I [am] an afflicted man! Who will rescue me from this body of death? Now grace by the God [will rescue me], through Jesus Christ our Lord. (Kukis mostly literal translation)

There are no verse designations or chapter divisions in the original text. Someone could have just as easily place v. 25a with v. 24 (which is what should have happened). Paul asks, *Who will rescue me from this body of death?* And then he will answer, *The grace by God will rescue me, through Jesus Christ our Lord.*

Romans 7:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ára (ἄρα) [pronounced AHR-ah]	<i>consequently, then, therefore, so then, wherefore</i>	illative particle, expressing a more subjective or informal inference	Strong's #686
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
These two particles are variously translated, in 2Thessalonians 2:15: <i>so then; therefore, so, then; consequently then, so consequently, therefore consequently; well then, now then, so clearly</i> . By far, the most used translation is <i>so then</i> , follow by <i>therefore</i> and <i>so</i> (which do not occur nearly as often).			
autos (αὐτός) [pronounced ow-TOSS]	<i>he; himself; same; this; it</i>	3 rd person masculine singular personal pronoun; nominative case	Strong's #846
egó (ἐγώ) [pronounced ehg-OH]	<i>I, me, my; primarily used as an emphatic</i>	1 st person singular, personal pronoun; nominative case	Strong's #1473
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
mén (μέν) [pronounced men]	<i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i>	an affirmative or concessive particle; a conjunction	Strong's #3303
noús (νοῦς) [pronounced noose]	<i>mind, the intellect, understanding, reasoning (ability), mind (divine or human; in thought, feeling, or will); by implication, meaning</i>	masculine singular noun, dative, locative or instrumental case	Strong's #3563
douleúō (δουλεύω) [pronounced dool-YOO-oh]	<i>to serve, to act as a servant, to be a slave, to be in bondage to</i>	1 st person singular, present active indicative	Strong's #1398

Romans 7:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; dative, locative or instrumental case	Strong's #3551
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: So then, I myself, in the mind, keep on serving [the] Law of God;...

As a result, Paul is able, in his mind, to keep on serving the Law of God. Now, this is not necessarily the Mosaic Law which he serves, but **the Law of the Spirit of life** (as per Romans 8:2).

Romans 7:25c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
sarx (σάρξ) [pronounced sarx]	<i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly; man, mankind, humanity</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4561
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; dative, locative or instrumental case	Strong's #3551
hamartia (ἁμαρτία, ας, ῆ) [pronounced hahm-ahr-TEE-ah]	<i>sin, transgression, [intentional] failure, aberration [from the truth, or from a law or duty]; wrong, error, mistake, offense, violation [of a divine law]; sin nature; practice of sin; proneness to sin; imputation, guilt or consequences of sin</i>	feminine singular noun, genitive/ablative case	Strong's #266

Translation: ...but in the flesh [I keep on serving the] law of sin. (Kukis mostly literal translation)

Although Paul is serving the law of God in his mind, he is also serving the law of sin in his body; in his flesh. I inserted the verb here, because that is the parallel that Paul is setting up.

Romans 7:25b-c So then, I myself, in the mind, keep on serving [the] Law of God; but in the flesh [I keep on serving the] law of sin. (Kukis mostly literal translation)

Paul narrows everything down to two options: he serves the law of God in his mind; and he serve sin in his flesh. Obviously, he cannot be doing both things at the same time.

This will lead right into Romans 8.

Romans 7:24–25 I [am] an afflicted man! Who will rescue me from this body of death? Now grace by the God [will rescue me], through Jesus Christ our Lord. So then, I myself, in the mind, keep on serving [the] Law of God; but in the flesh [I keep on serving the] law of sin. (Kukis mostly literal translation)

Romans 7:24–25 I am a man suffering a great affliction. Who will rescue me from this body of death? [It is] the grace of God [that will rescue me] through Jesus Christ our Lord. So then, I myself, in my mind, keep on serving the Law of God; but in the flesh, I keep on serving the law of sin. (Kukis paraphrase)

Chapter Outline	Charts, Graphics and Short Doctrines	
Beginning of Document	Verse Navigation	Introduction and Text
First Verse	Chapter Summary	Addendum
www.kukis.org	Exegetical Studies in Romans	

A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why Romans 7 is in the Word of God

- 1.
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

When studying a chapter in the Bible, there are a number of topics which that study leads to.

What We Learn from Romans 7

- 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

Jesus Christ in Romans 7

Doctrinal Teachers* Who Have Taught Romans 7

	Series	Lesson (s)	Passage
	1972 Romans (#458)	#232–264	Romans 1:1–25
	1992 Spiritual Dynamics (#376)	#745, 1014–1015	Romans 7:11, 24
	1985 Ephesians (#412)	#922	Romans 7:14–25
R. B. Thieme, Jr.	1975 Genesis 2:7–6:22 (#527)	#52	Romans 7:15
	1991 Israel in Conflict (#840)	#17, 23	Romans 7:11, 24
	1991 Israel in Conflict (#840)	#49	Romans 7:11–25
	1991 Adversity vs. Stress (#845)	#7, 10, 12, 20, 27	Romans 7:11, 24
	1991 Adversity vs. Stress (#845)	#38	Romans 7:11–25
Bob Bolender	https://austinbiblechurch.com/documents/Romans		Romans 1–16
Benjamin Brodie	http://www.versebyverse.com/uploads/1/0/1/0/101034580/new_testament_translation_-_2024_a.pdf		Romans 1–16
	http://www.versebyverse.com/uploads/1/0/1/0/101034580/romans_1-8_expanded_translation.pdf		
	http://www.versebyverse.com/uploads/1/0/1/0/101034580/romans_9-16_expanded_translation_3.pdf		
Dr. Robert Dean	https://deanbible.org/new-testament-menuitem/romans-menuitem		Romans 1–16
Dr. Daniel Hill	https://www.gracenotes.info/romans/romans.pdf (Grace Notes)		Romans 1–16
Pastor John Griffith	http://www.ironrangebible.com/griffith/Romans/Romans.htm		Romans 1–16
Mark Newbold	http://www.tbc-archives.org/notes.htm		Romans 3–16
Billy J. Puryear	http://www.amadorbiblestudies.org/Notes/Romans/		Romans 1–16
Mike Smith	http://www.countrybiblechurch.us/Romans13/index.html		Romans 13
Ron Snider	http://www.makarios-bible-church.org/newtest.html		Romans 1–16
Syndein	http://syndein.com/Romans.html		Romans 1–16

* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and rebound after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and

that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).

Word Cloud from the Kukis Paraphrase of Romans 7

Word Cloud from Exegesis of Romans 7²³

These two graphics should be very similar; this means that the exegesis of Romans 7 has stayed on topic and has covered the information found in this chapter of the Word of God.

Chapter Outline	Charts, Graphics and Short Doctrines	
Beginning of Document	Verse Navigation	Introduction and Text
First Verse	Chapter Summary	Addendum
www.kukis.org		Exegetical Studies in Romans

²³ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.