

# The Struggle with Sin in the Believer's Life Pt.2

Romans 7:14–25 (NKJV)

<sup>14</sup> For we know that the law is spiritual, but I am carnal, sold under sin. <sup>15</sup> For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do. <sup>16</sup> If, then, I do what I will not to do, I agree with the law that *it is* good. <sup>17</sup> But now, *it is* no longer I who do it, but sin that dwells in me. <sup>18</sup> For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but *how* to perform what is good I do not find. <sup>19</sup> For the good that I will *to do*, I do not do; but the evil I will not *to do*, that I practice. <sup>20</sup> Now if I do what I will not *to do*, it is no longer I who do it, but sin that dwells in me.

<sup>21</sup> I find then a law, that evil is present with me, the one who wills to do good. <sup>22</sup> For I delight in the law of God according to the inward man. <sup>23</sup> 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 which is in my members. <sup>24</sup> O wretched man that I am! Who will deliver me from this body of

death? <sup>25</sup> I thank God—through Jesus Christ our Lord!

So then, with the mind I myself serve the law of God, but with the flesh the law of sin.

## Introduction:

The Christian life is not an easy life. If anyone tells you that it is, they are either not a Christians, are not being taught the truth about the Christian life, or they are not making in progress towards maturity.

The Battle is real on the outside and the inside. On the outside, it can start as soon as conversion takes place.

Luke 14:26–27 (NKJV)

<sup>26</sup> “If anyone comes to Me and does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be My disciple. <sup>27</sup> And whoever does not bear his cross and come after Me cannot be My disciple.

Luke 9:23–26 (NKJV)

<sup>23</sup> Then He said to *them* all, “If anyone desires to come after Me, let him deny himself, and take up his cross daily, and follow Me. <sup>24</sup> For whoever desires to

save his life will lose it, but whoever loses his life for My sake will save it. <sup>25</sup> For what profit is it to a man if he gains the whole world, and is himself destroyed or lost? <sup>26</sup> For whoever is ashamed of Me and My words, of him the Son of Man will be ashamed when He comes in His *own* glory, and *in His* Father's, and of the holy angels.

This commitment can lead to persecution

Matthew 5:10–12 (NKJV)

<sup>10</sup> Blessed are those who are persecuted for righteousness' sake,  
For theirs is the kingdom of heaven.

<sup>11</sup> “Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake. <sup>12</sup> Rejoice and be exceedingly glad, for great *is* your reward in heaven, for so they persecuted the prophets who were before you.

1 Peter 2:19–21 (NKJV)

<sup>19</sup> For this *is* commendable, if because of conscience toward God one endures grief, suffering wrongfully.

<sup>20</sup> For what credit *is it* if, when you are beaten for your faults, you take it patiently? But when you do

good and suffer, if you take it patiently, this *is* commendable before God. <sup>21</sup> For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps:

Then there is the Spiritual Battle that comes from without.

### **Ephesians 6:10–12 (NKJV)**

<sup>10</sup> Finally, my brethren, be strong in the Lord and in the power of His might. <sup>11</sup> Put on the whole armor of God, that you may be able to stand against the wiles of the devil. <sup>12</sup> For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual *hosts* of wickedness in the heavenly *places*.

The battle with sin a reality that genuine Christians deal with everyday. There is not a day that goes by that we don't have some sin raise its ugly head in our lives.

The more you grow in your Christian life, and the more time you spend in His Word, the more sin and its presence is affirmed.

Although we would wish that we could reach a point where sin is finally a defeated foe in this life, that will not be possible until the Lord Returns or we die and are transported to Heaven.

It should be true in the believers life, as he matures in Christ, that the frequency of his sin should decrease. But an needed reminder is the the sense of the presence of sin will increase.

We may not sin as often as we used to but we will be more conscious of the sin that remains.

Paul the Apostle understood this and preached it and taught it in the letters he wrote the the churches.

**Galatians 5:13–26** (NKJV)

<sup>13</sup> For you, brethren, have been called to liberty; only do not *use* liberty as an opportunity for the flesh, but through love serve one another. <sup>14</sup> For all the law is fulfilled in one word, *even* in this: “*You shall love your neighbor as yourself.*” <sup>15</sup> But if you bite and devour one another, beware lest you be consumed by one another!

<sup>16</sup> I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh. <sup>17</sup> For the flesh lusts against the Spirit, and the Spirit against the flesh;

and these are contrary to one another, so that you do not do the things that you wish. <sup>18</sup> But if you are led by the Spirit, you are not under the law.

<sup>19</sup> Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, <sup>20</sup> idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, <sup>21</sup> envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told *you* in time past, that those who practice such things will not inherit the kingdom of God.

<sup>22</sup> But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, <sup>23</sup> gentleness, self-control. Against such there is no law. <sup>24</sup> And those *who are* Christ's have crucified the flesh with its passions and desires. <sup>25</sup> If we live in the Spirit, let us also walk in the Spirit. <sup>26</sup> Let us not become conceited, provoking one another, envying one another.

### Romans 8:5–8 (NKJV)

<sup>5</sup> For those who live according to the flesh set their minds on the things of the flesh, but those *who live* according to the Spirit, the things of the Spirit. <sup>6</sup> For to be carnally minded *is* death, but to be spiritually

mind *is* life and peace. <sup>7</sup> Because the carnal mind *is* enmity against God; for it is not subject to the law of God, nor indeed can be. <sup>8</sup> So then, those who are in the flesh cannot please God.

Although the immediate application of this text is to the lost man. The origination of the conflict is clear. The carnal man and the spiritual man are Polar opposites.

Paul compares this war this fight to that of an athlete

1 Corinthians 9:25–27 (NKJV)

<sup>25</sup> And everyone who competes *for the prize* is temperate in all things. Now they *do it* to obtain a perishable crown, but we *for* an imperishable *crown*.

<sup>26</sup> Therefore I run thus: not with uncertainty. Thus I fight: not as *one who* beats the air. <sup>27</sup> But I discipline my body and bring *it* into subjection, lest, when I have preached to others, I myself should become disqualified.

Hebrews 12:1 (NKJV)

**12** Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every

weight, and the sin which so easily ensnares *us*, and let us run with endurance the race that is set before us, Hebrews 12:2–4 (NKJV)

<sup>2</sup> looking unto Jesus, the author and finisher of *our* faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

<sup>3</sup> For consider Him who endured such hostility from sinners against Himself, lest you become weary and discouraged in your souls. <sup>4</sup> You have not yet resisted to bloodshed, striving against sin.

Peter said the same thing

**1 Peter 2:11** (NKJV)

<sup>11</sup> Beloved, I beg *you* as sojourners and pilgrims, abstain from fleshly lusts which war against the soul,

**1 Peter 1:13–14** (NKJV)

<sup>13</sup> Therefore gird up the loins of your mind, be sober, and rest *your* hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ; <sup>14</sup> as obedient children, not conforming yourselves to the former lusts, *as* in your ignorance;



# LAMENT # 1

**The Condition**

**The Consequences**

**The Conclusion**

## The Condition

**Romans 7:14 (NKJV)**

14 For we know that the law is spiritual, but I am carnal, sold under sin.

**14** Οιδαμεν γαρ οτι ο νομος πνευματικος εστιν εγω δε σαρκικος ειμι πεπραμενος υπο την αμαρτιαν

This verse marks the change from the past tense so common in the previous section to the present, which is equally characteristic of the verses to which we now come. As we have already noticed, the most natural way of understanding this is to see it as pointing to Paul's present experience.

Morris, L. (1988). *The Epistle to the Romans* (p. 290). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

14 For  
γάρ.

**Definition:** for, indeed (a conjunction used to express cause, explanation, inference or continuation)

**Usage:** for.

1063 γάρ (a conjunction) – for. its sense is shaped by the preceding statement – the "A" statement which precedes the 1063 (γάρ) statement in the "A-B" unit.

The conjunction **for** carries the idea of *because* and indicates that Paul is not introducing a new subject but is giving a defense of what he has just said

MacArthur, J. F., Jr. (1991). *Romans* (Vol. 1, p. 382). Chicago: Moody Press.

14 For we know

**14** Οἶδαμεν γὰρ. Pf.Act.Ind.

είδō (oīda) – properly, to see with physical eyes (cf. Ro 1:11), as it naturally bridges to the metaphorical sense: perceiving ("mentally seeing"). This is akin to the expressions: "I see what You mean"; "I see what you are saying."

**1492** /είδō ("seeing that becomes knowing") then is a gateway to grasp spiritual truth (reality) from a physical plane. **1492** (είδō) then is physical seeing (sight) which should be the constant bridge to mental and spiritual seeing (comprehension).

**14** For we know that the law is spiritual, but I am carnal, sold under sin.

**14** Οἶδαμεν γὰρ ὅτι ὁ νόμος πνευματικός ἐστὶν ἐγὼ δὲ σαρκικός εἰμι πεπρωμένος ὑπο τὴν ἁμαρτίαν

## The Law is spiritual

1. In its origin. It came from God, not man.

Directly by God and then by means of the Holy Spirit.

Mark 12:36 (NKJV)

<sup>36</sup> For David himself said by the Holy Spirit:

‘The Lord said to my Lord,  
“Sit at My right hand,  
*Till I make Your enemies Your footstool.*”’

Acts 1:16 (NKJV)

<sup>16</sup> “Men *and* brethren, this Scripture had to be fulfilled, which the Holy Spirit spoke before by the mouth of David concerning Judas, who became a guide to those who arrested Jesus;

Acts 28:25–26 (NKJV)

<sup>25</sup> So when they did not agree among themselves, they departed after Paul had said one word: “The Holy Spirit spoke rightly through Isaiah the prophet to our fathers, <sup>26</sup> saying,

‘Go to this people and say:  
“*Hearing you will hear, and shall not understand;  
And seeing you will see, and not perceive;*

## 2 Peter 1:21 (NKJV)

<sup>21</sup> for prophecy never came by the will of man, but holy men of God spoke *as they were* moved by the Holy Spirit.

That this was a fundamental dogma of Judaism is of course clear (cf., e.g., *Sanh.* 10:1: ‘And these are they that have no share in the world to come: ..., and [he that says] that the Law is not from Heaven, ...’) Mishnah

Cranfield, C. E. B. (2004). *A critical and exegetical commentary on the Epistle to the Romans* (p. 355). London; New York: T&T Clark International.

But an affirmation of the divine origin of the law is also by **implication an affirmation of its divine authority, of the majesty with which it confronts men,**

Cranfield, C. E. B. (2004). *A critical and exegetical commentary on the Epistle to the Romans* (pp. 355–356). London; New York: T&T Clark International.

## 1 Corinthians 2:10–14 (NKJV)

<sup>10</sup> But God has revealed *them* to us through His Spirit. For the Spirit searches all things, yes, the deep things of God. <sup>11</sup> For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God. <sup>12</sup> Now we have received, not the spirit of the world, but the Spirit who is from

God, that we might know the things that have been freely given to us by God.

<sup>13</sup> These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual.

<sup>14</sup> But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know *them*, because they are spiritually discerned.

#### Hebrews 4:12–13 (NKJV)

<sup>12</sup> For the word of God *is* living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart. <sup>13</sup> And there is no creature hidden from His sight, but all things *are* naked and open to the eyes of Him to whom we *must give* account.

#### John 3:5–7 (NKJV)

<sup>5</sup> Jesus answered, “**Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.** <sup>6</sup> That which is born of the flesh is flesh, and that which is born of the Spirit is

spirit. <sup>7</sup> Do not marvel that I said to you, ‘You must be born again.’

## 1 Peter 1:23 (NKJV)

<sup>23</sup> having been born again, not of corruptible seed but incorruptible, through the word of God which lives and abides forever,

<sup>14</sup> For we know that the law is spiritual, **but I am carnal, sold under sin.**

14 Οἶδαμεν γὰρ ὅτι ὁ νόμος πνευματικός ἐστὶν ἐγὼ **δε σαρκικός εἰμι πεπραμένος ὑπο τὴν ἀμαρτίαν**

The first person singular is again used, but now for the first time in this chapter with a present tense. The only natural way to understand this **ἐγὼ ... εἰμι** is surely the way indicated by Calvin’s comment on the following verse: ‘Paul ... is depicting in his own person the character and extent of the weakness of believers’.

Cranfield, C. E. B. (2004). *A critical and exegetical commentary on the Epistle to the Romans* (p. 356). London; New York: T&T Clark International.

## **sold under sin.** Pf.Pass Pt. Having been sold under

### **πεπραμένος υπο την αμαρτιαν**

He brings that out by saying that he is *sold as a slave to sin*. The imagery is that of a slave market. Paul regards himself as sold “under” sin, which is more than NIV’s *sold to*. It means that he is “under” sin’s control. This is a vivid way of bringing out the truth that Paul sins, though he does not want to. It does not mean that he never does the right, but is a strong expression for his inability to do the right as he would like to. Calvin brings out the paradox: “It would not be sin if it were not voluntary. We are, however, so addicted to sin, that we can do nothing of our own accord but sin.” The passive means that Paul is carried off by sin, not that he sold himself to sin, as Ahab did (1 Kings 21:20). He still desires to do the right, which is not true of the person who abandons himself to evil. Every earnest Christian advances in goodness, but he cannot arrive at perfection. Why not? Because he is sold under sin. There is that about him (he is “carnal”) which



prevents him from being the perfect being he would like to be

Morris, L. (1988). *The Epistle to the Romans* (p. 291). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

**But I,**” Paul continues, “**am still of the flesh.** I am still earth-bound and mortal.” It is important to note that the apostle does not say he is still *in the flesh* but that he is still **of** it. He has already explained that believers are no longer “in the flesh” (7:5; cf. 8:8),

Romans 7:5 (NKJV)

<sup>5</sup> For when we were **in the flesh**, the sinful passions which were aroused by the law were at work in our members to bear fruit to death.

Romans 8:8 (NKJV)

<sup>8</sup> So then, those who are **in the flesh** cannot please God.

no longer bound by and enslaved to its sinfulness as they once were. The idea is that, although believers are not still in the flesh, the flesh is still in them. In his first letter to the church at Corinth, Paul

describes the Christians there as “men of flesh ... babes in Christ” (1 Cor. 3:1). As the apostle confesses later in the present passage, using the present tense, “I know that nothing good dwells in me, that is, in my flesh” (7:18). Even as an apostle of Jesus Christ he possessed a remnant of the sinfulness that characterizes all human beings, including those who, in Christ, are saved from its total mastery and its condemnation.

MacArthur, J. F., Jr. (1991). *Romans* (Vol. 1, p. 382). Chicago: Moody Press.

But the Christian’s spirit, his inner self, has been completely and forever cleansed of sin. It is for that reason that, at death, he is prepared to enter God’s presence in perfect holiness and purity. Because his spiritual rebirth has already occurred, his flesh, with its remaining sin, is left behind.

Every well-taught and honest Christian is aware that his life falls far short of God’s perfect standard of righteousness and that he falls back into sin with disturbing frequency. He is no longer of his former father, the devil (John 8:44); he no longer loves the world (1 John 2:15); and he is no longer sin’s slave, but he is still subject to its deceit and is still attracted by many of its allurements. Yet the Christian cannot be happy with his sin, because it is contrary to his

new nature and because he knows that it grieves his Lord as well as his own conscience.

The story is told of an unbeliever who, when he heard of the gospel of salvation by grace alone, commented, “If I could believe that salvation is free and is received only by faith, I would believe and then take my fill of sin.” The person witnessing to him wisely replied, “How much sin do you think it would take to fill a true Christian to satisfaction?” His point was that a person who has not lost his appetite for sin cannot be truly converted.

The phrase **sold into bondage to sin** has caused many interpreters to miss Paul’s point and to take those words as evidence the person being talked about is not a Christian. But Paul uses a similar phrase in verse 23, where he makes clear that only his members, that is, his fleshly body, is “a prisoner of the law of sin.” That lingering part of his unredeemed humanness is still sinful and consequently makes warfare against the new and redeemed part of him, which is no longer sin’s prisoner and is now its avowed enemy.

Paul’s strong words about his condition do not indicate he was only partially saved at the time but rather emphasize that sin can continue to have dreadful power in a Christian’s life and is not to be trifled with. The believer’s battle with sin is strenuous

and life-long. And as Paul also points out later in this chapter, even a Christian can truthfully say, “I know that nothing good dwells in me, that is, in my flesh” (Rom. 7:18). *In himself*, that is, in his remaining fleshly being, a Christian is no more holy or sinless than he was before salvation.

Probably many years after he became a believer, David prayed, “Be gracious to me, O God, according to Thy loving-kindness; according to the greatness of Thy compassion blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my sin. For I know my transgressions, and my sin is ever before me” (Ps. 51:1–3). The rendering in the *New International Version* of verse 5 of that psalm gives helpful insight: “Surely I have been a sinner from birth, sinful from the time my mother conceived me.” David well understood the truth the apostle John would later proclaim to believers: “If we say that we have no sin, we are deceiving ourselves, and the truth is not in us. If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us” (1 John 1:8–10).

It was in that humble spirit that Isaiah, although a prophet of God, confessed as he stood before the heavenly throne: “I am a man of unclean lips” (Isa.

6:5). Like Isaiah, the more a Christian draws near to God, the more clearly he perceives the Lord's holiness and his own sinfulness.

The commentator C. E. B. Cranfield observed, "The more seriously a Christian strives to live from grace and to submit to the discipline of the gospel, the more sensitive he becomes to ... the fact that even his very best acts and activities are disfigured by the egotism which is still powerful within him—and no less evil because it is often more subtly disguised than formerly" (*A Critical and Exegetical Commentary on the Epistle to the Romans* [Edinburgh: T & T Clark, 1975], 1:358).

Thomas Scott, an evangelical preacher of the Church of England in the late eighteenth and early nineteenth centuries, wrote that when a believer "compares his actual attainments with the spirituality of the law, and with his own desire and aim to obey it, he sees that he is yet, to a great degree, carnal in the state of his mind, and under the power of evil propensities, from which (like a man sold for a slave) he cannot wholly emancipate himself. He is carnal in exact proportion to the degree in which he falls short of perfect conformity to the law of God" (cited in Geoffrey B. Wilson, *Romans: A Digest of Reformed Comment* [London: Banner of Truth, 1969], p. 121).

Sin is so wretched and powerful that, even in a redeemed person, it hangs on and contaminates his

living and frustrates his inner desire to obey the will of God.

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 1, pp. 382–384). Chicago: Moody Press.

### **Philippians 3:12–14 (NKJV)**

<sup>12</sup> Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me.

<sup>13</sup> Brethren, I do not count myself to have apprehended; but one thing *I do*, forgetting those things which are behind and reaching forward to those things which are ahead, <sup>14</sup> I press toward the goal for the prize of the upward call of God in Christ Jesus.

### **James 3:2 (NKJV)**

<sup>2</sup> For we all stumble in many things. If anyone does not stumble in word, he *is* a perfect man, able also to bridle the whole body.

**The Condition**  
**The Consequences**

## Romans 7:15 (NKJV)

**15** For what **I am doing**, I do not understand. For what I will to do, that I do not **practice**; but what I hate, that **I do**.

**15** ο γαρ **κατεργαζομαι** ου γινωσκω ου γαρ ο θελω τουτο πρασσω αλλ ο μισω τουτο **ποιω**

Newberry, T., & Berry, G. R. (2004). *The interlinear literal translation of the Greek New Testament* (Ro 7:15). Bellingham, WA: Logos Bible Software.

**κατεργαζομαι**

**katergazomai: to work out**

**Original Word:** κατεργάζομαι

**Part of Speech:** Verb

**Transliteration:** katergazomai

**Phonetic Spelling:** (kat-er-gad'-zom-ahee)

**Definition:** to work out

**Usage:** I effect by labor, achieve, work out, bring about.

2716 katergázomai (from **2596** /katá, "down, exactly according to," intensifying **2038** /ergázomai, "work, accomplish") – literally, "work down to the end-point," i.e. to an exact, definite conclusion (note the prefix, **2596** /katá); bring to decisive finality (end-conclusion).

accomplished (1), brings about (2), carried (1), committed (1), committing (1), does (1), doing (4), done (1), effecting (1), performed (1), prepared (1), produced (2), produces (2), producing (2), work (1).

### πρασσω

práσσō – properly, the active process in performing (accomplishing) a deed, and implying what is done as a regular practice – i.e. a routine or habit (cf. R. Trench

**15** For what **I am doing**, I do not understand. For what I will to do, that I do not **practice**; but what I hate, that **I do**.

**15** ο γαρ **κατεργαζομαι** ου γινωσκω ου γαρ ο θελω τουτο\_ **πρασσω** αλλ ο μισω τουτο

### **ΠΟΙΩ**

Newberry, T., & Berry, G. R. (2004). *The interlinear literal translation of the Greek New Testament* (Ro 7:15). Bellingham, WA: Logos Bible Softwa

but what I hate,

404 **miséō** – properly, to detest (on a comparative basis); hence, denounce; to love someone or something less than



someone (something) else, i.e. to renounce one choice in favor of another.

hate (13), hated (12), hateful (1), hates (12), hating (2).

that **I do**.

**I do**

**ΠΟΙΩ**

**Original Word:** ΠΟΙΕΪΩ

**Part of Speech:** Verb

**Transliteration:** poieó

**Phonetic Spelling:** (poy-eh'-o)

**Definition:** to make, do

**Usage:** (a) I make, manufacture, construct, (b) I do, act, cause.

### **Romans 7:16 (NKJV)**

<sup>16</sup> If, then, I do what I will not to do, I agree with the law that *it is* good.

I agree

**sumphémi: to say together, i.e. consent**

**Original Word:** σύμφημι

**Part of Speech:** Verb

**Transliteration:** sumphémi

**Phonetic Spelling:** (soom'-fay-mee)

**Definition:** to say together, consent

**Usage:** I assent to, consent, confess, agree with.

<sup>16</sup> If, then, I do what I will not to do, I agree with the law that *it is good*.

**kalos:** beautiful, good

**Original Word:** καλός, ή, όν

**Part of Speech:** Adjective

**Transliteration:** kalos

**Phonetic Spelling:** (kal-os')

**Definition:** beautiful, good

**Usage:** beautiful, as an outward sign of the inward good, noble, honorable character; good, worthy, honorable, noble, and seen to be so.

## Romans 7:7 (NKJV)

<sup>7</sup> 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 covetousness unless the law had said, “*You shall not covet.*”

## Romans 7:12 (NKJV)

<sup>12</sup> Therefore the law *is* holy, and the commandment holy and just and good.

**The Condition**

**The Consequences**

**The Conclusion**

Romans 7:17 (NKJV)

<sup>17</sup> **But now**, *it is* no longer I who do it, but sin that dwells in me.

<sup>17</sup> **νυνι δε** ουκετι εγω κατεργαζομαι αυτο αλλη οικουσα εν εμοι αμαρτια

Newberry, T., & Berry, G. R. (2004). *The interlinear literal translation of the Greek New Testament* (Ro 7:17). Bellingham, WA: Logos Bible Software.

<sup>17</sup> **But now**,

**νυνι δε** 3570 *nyní* (an emphatic adverb) – a strengthened form of "now" (3568 /*nýn*) which means "precisely now." 3570 (*nyní*) is an emphatic "now" that means, "Now as it was definitely not like this before, or after" (J. Thayer).

**So now** (**νυνι δε** [*nuni de*]). A logical contrast, "as the case really stands."

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Ro 7:17). Nashville, TN: Broadman Press.

αλλ η οικουσα εν εμοι **αμαρτια**

Pres. Act Part.

3611 οικέο (from 3624 /οίκος, "a house, dwelling, habitation") – properly, to make a home; living "at home" (i.e. comfortably) because it is one's residence; "to be at home."