

**St. Paul's Epistle to the Romans, Chapter 7, Westcott – Hort Greek,
Interlinear English – G.T. Emery**

The Marriage Illustration

Ἦ ἀγνοεῖτε ἀδελφοί, γινώσκουσιν γὰρ νόμον λαλῶ, ὅτι ὁ νόμος κυριεύει
Or are you ignorant brothers, knowing for Law I speak, that the Law has dominion over
τοῦ ἀνθρώπου ἐφ' ὅσον χρόνον ζῆ;

the man over as long as time he lives?

² ἢ γὰρ ὑπανδρος γυνή τῷ ζῶντι ἀνδρὶ δέδεταί νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ,
The for a married¹ woman to the living husband has been bound by law; if but should die the husband
κατήργηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός.

she has been released from of the of law of the husband.

³ ἄρα οὖν ζῶντος τοῦ ἀνδρός μοιχαλὶς χρηματίσει ἐὰν γένηται ἀνδρὶ ἑτέρῳ·
So then being alive the husband an adulteress she will be called if she should become man's another;
ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρᾳ ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα
if and should die the husband, free she is from of the of Law, the not to be her an adulteress
γενομένην ἀνδρὶ ἑτέρῳ.

having become man's another.

⁴ ὥστε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ,
So that, brothers of me, also you were made dead to the Law through the body of the Christ,
εἰς τὸ γενέσθαι ὑμᾶς ἑτέρῳ τῷ ἐκ νεκρῶν ἐγεργθέντι, ἵνα καρποφορήσωμεν τῷ θεῷ.
for the to become you another's to the out of dead having been raised up, we might bear fruit to the to God.

⁵ ὅτε γὰρ ἦμεν ἐν τῇ σαρκί, τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου
When for we were in the flesh, the afflictions of the sins the through of the of Law
ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν, εἰς τὸ καρποφορῆσαι τῷ θανάτῳ·

were operating in the members of us, for the to bear fruit to the to death;

⁶ νυνὶ δὲ κατηργήθημεν ἀπὸ τοῦ νόμου ἀποθανόντες ἐν ᾧ κατειχόμεθα, ὥστε
now but we were delivered from the Law having died² in which we were restrained, so that
δουλεύειν [ἡμᾶς] ἐν καινότητι πνεύματος καὶ οὐ παλαιότητι γράμματος.

to serve [us]³ in newness⁴ of spirit and not oldness⁵ of letter.

Awareness of Inward Sin

⁷ Τί οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία; μὴ γένοιτο· ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνων εἰ μὴ διὰ
What then shall we say? The Law sin? May it not be;⁶ but the sin not I knew except through
νόμου τὴν τε γὰρ ἐπιθυμίαν οὐκ ἤδιδεν εἰ μὴ ὁ νόμος ἔλεγεν **Οὐκ ἐπιθυμήσεις.**

Law the also for craving not I had known if not the Law was saying Not shall you crave⁷

⁸ ἀφορμὴν δὲ λαβοῦσα ἡ ἁμαρτία διὰ τῆς ἐντολῆς κατειργάσατο ἐν ἐμοὶ πᾶσαν
opportunity but having taken the sin through the commandment performed in me some of all types

1 ὑπανδρος, ον, adj. married (of a woman) – only here in the NT.

2 Some MSS have τοῦ θανάτου.

3 The main MSS have this.

4 καινότης, ητος, n.f. newness – a Pauline word – here and 6:4.

5 παλαιότης, ητος, n.f. old, oldness, - only here in the NT.

6 μὴ γένοιτο – 2nd Aorist, Middle (trans as active), Optative of γίνομαι – here Paul uses a phrase with the verb in the Optative mood to convey the concept of a very strong negative a 'certainly not'. It is described as a 'Volitive Optative' by D.B. Wallace who considers it 'a stereotyped formula that has lost its optative 'flavour'.

7 Exodus 20:17; Deut. 5:21; 4 Macc. 2:5; Λέγει γοῦν ὁ νόμος; οὐκ ἐπιθυμήσεις τὴν γυναῖκα τοῦ πλησίον σου, οὐδὲ ὅσα τῷ πλησίον σου ἐστίν. Of a truth the Law says; You shall not crave for the wife of your neighbour nor for anything that is your neighbours.

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ἐπιθυμίαν· χωρὶς γὰρ νόμου ἁμαρτία νεκρά.

of craving; without any for Law sin dead.

⁹ ἐγὼ δὲ ἔζων χωρὶς νόμου ποτέ, ἐλθούσης δὲ τῆς ἐντολῆς ἡ ἁμαρτία ἀνέζησεν,

I and was living without any Law formerly, having come but the commandment the sin revived,

¹⁰ ἐγὼ δὲ ἀπέθανον καὶ εὑρέθη μοι ἡ ἐντολή ἢ εἰς ζωὴν, αὕτη εἰς θάνατον·

I and died and was found to me the commandment the for life, this for death;

¹¹ ἡ γὰρ ἁμαρτία ἀφορμὴν λαβοῦσα διὰ τῆς ἐντολῆς ἐξηπάτησεν με καὶ δι' αὐτῆς ἀπέκτεινεν.

killed.

¹² ὥστε ὁ μὲν νόμος ἅγιος καὶ ἡ ἐντολή ἁγία καὶ δίκαια καὶ ἀγαθή.

So that the indeed Law holy and the commandment holy and righteous and good.

¹³ Τὸ οὖν ἀγαθὸν ἐμοὶ ἐγένετο θάνατος; μὴ γένοιτο· ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ ἁμαρτία,

The then good to me has become death? Not may it become; but the sin, that it might appear sin,

διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη θάνατον, ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς

through the good to me causing death, that might become according far more sinful

ἡ ἁμαρτία διὰ τῆς ἐντολῆς.

the sin through the commandment.

¹⁴ Οἶδαμεν γὰρ ὅτι ὁ νόμος πνευματικός ἐστιν, ἐγὼ δὲ σάρκινος εἰμι πεπραμένος ὑπὸ

We have known for that the Law spiritual is, I but fleshy am having been sold under

τὴν ἁμαρτίαν.

the sin.

¹⁵ ὁ γὰρ κατεργάζομαι οὐ γινώσκω· οὐ γὰρ ὃ θέλω τοῦτο πράσσω, ἀλλ' ὃ μισῶ τοῦτο

That for I accomplish not I understand; not for what I wish this I practice, but what I hate this

ποιῶ.

I do.

¹⁶ εἰ δὲ ὃ οὐ θέλω τοῦτο ποιῶ, σύμφημι τῷ νόμῳ ὅτι καλός.

If but what not I wish this I do, I agree with⁹ the Law that good.

¹⁷ νυνὶ δὲ οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ ἀλλὰ ἡ ἐνοικοῦσα ἐν ἐμοὶ ἁμαρτία.

Now and no longer I work it but the dwelling in me sin.

¹⁸ Οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοί, τούτ' ἐστιν ἐν τῇ σαρκί μου, ἀγαθόν· τὸ γὰρ θέλειν

I have known for that not dwells in me, this is in the flesh of me, good; the for to wish

παράκειται μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὐ·

is present¹⁰ to me, the but to perform the good not;¹¹

¹⁹ οὐ γὰρ ὃ θέλω ποιῶ ἀγαθόν, ἀλλὰ ὃ οὐ θέλω κακὸν τοῦτο πράσσω.

not for what I wish I do good, but what not I wish evil this I practice.

²⁰ εἰ δὲ ὃ οὐ θέλω τοῦτο ποιῶ, οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ ἀλλὰ ἡ οἰκοῦσα ἐν ἐμοὶ

If but what not I wish this I do, no longer I perform it but the dwelling in me

ἁμαρτία.

sin.

²¹ εὐρίσκω ἄρα τὸν νόμον, τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλόν, ὅτι ἐμοὶ τὸ κακὸν

I find then the Law, the desiring to me to do the good, that to me the evil

παράκειται·

is present;

8 ἔξαπατάω, v. deceive, lead astray, Aorist, Active, Indicative, - a Pauline word – here and 16:18; 1 Cor. 3:18; 2 Cor. 11:3; 2 Thess. 2:3.

9 σύμφημι, v. agree with, Present, Indicative – only here in the NT.

10 παράκειμαι, v. be present, be at hand, Present, Middle (trans active), Indicative – a Pauline word – here and 21.

11 Codices Sinaiticus, Alexandrinus, Vaticanus, Eph. Rescriptus end here, C. Bezae, Textus Receptus have – οὐχ εὐρίσκω – I do not find.

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²² συνήδομαι γὰρ τῷ νόμῳ τοῦ θεοῦ κατὰ τὸν ἔσω ἄνθρωπον,
I inwardly rejoice¹² for the Law of the of God according to the inner man,
²³ βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσιν μου ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοός μου
I behold but another law in the members of me warring against¹³ the law of the mind of me
καὶ αἰχμαλωτίζοντα με [ἐν] τῷ νόμῳ τῆς ἀμαρτίας τῷ ὄντι ἐν τοῖς μέλεσιν μου.
and leading away captive¹⁴ me [by]¹⁵ the law of the of sin the being in the members of me.
²⁴ Ταλαίπωρος ἐγὼ ἄνθρωπος· τίς με ρύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου;
A miserable¹⁶ I man; who me will rescue from the body of the of death this?
²⁵ χάρις [δὲ] τῷ θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν. Ἄρα οὖν
Thanks [and] to the to God¹⁷ through Jesus Christ the Lord of us. Therefore then
αὐτὸς ἐγὼ τῷ μὲν νοῦ δουλεύω νόμῳ θεοῦ τῇ δὲ σαρκὶ νόμῳ ἀμαρτίας.
self I the on one hand mind I serve Law of God the on other flesh law of sin.

12 συνήδομαι, v. inwardly rejoice in, delight in, Present, Middle, Indicative, - only here in the NT

13 ἀντιστρατεύομαι, v. war against, Present, Middle (trans. active), Participle – only here in the NT

14 αἰχμαλωτίζω, v. make captive, lead away captive, Present, Active, Participle here & Lk. 21:24; 2 Cor. 10:5; 2 Tim. 3:6

15 Included in Codices Sinaiticus, Vaticanus, Bezae; excluded from Codices Alexandrinus and Eph. Rescriptus and the Textus Receptus.

16 ταλαίπωρος, ον, adj. miserable, wretched, here and Rev. 3:17.

17 χάρις δὲ τῷ θεῷ in a corrected C. Sinaiticus; χάρις τῷ θεῷ in C. Vaticanus; ἡ χάρις τοῦ θεοῦ in C. Bezae; εὐχαριστῶ τῷ θεῷ in the original C. Sinaiticus, C. Alexandrinus and the Textus Receptus.