

Notes on the Greek New Testament
Day 203 – July 22nd – Romans 7:13-8:8

Works frequently referenced in these notes on Romans

- Barrett, CK *A Commentary on the Epistle to the Romans*, San Francisco, Harper & Row, 1957.
 Dunn, JDG *Romans*, Word Biblical Commentary Vols 38A, 38B, Dallas, Word, 1988.
 Moo, Douglas, J *Romans: The NIV Application Commentary*, Grand Rapids, Zondervan, 2000.
 Murray, John *The Epistle to the Romans*, 2 Vols, Grand Rapids, Eerdmans, 1959 & 1965.
 Wright, NT *The Letter to The Romans*, The New Interpreter's Bible, Vol 10, Nashville, Abingdon Press, 2002.

Verse 13

Τὸ οὖν ἀγαθὸν ἐμοὶ ἐγένετο θάνατος; μὴ γένοιτο· ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ ἁμαρτία διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη θάνατον· ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς.

ἐμοὶ Pronoun, dat s ἐγὼ
 ἐγένετο Verb, aor midd dep indic, 3 s γινομαι
 γένοιτο see v.7

ἀλλὰ ἡ ἁμαρτία the culprit is sin, not the law.

φανῇ Verb, aor pass subj, 3 s φανω midd. and pass. appear, be seen, be revealed
 κατεργαζομαι accomplish, bring about
 γένηται Verb, aor subj, 3 s γινομαι
 ὑπερβολη, ης f surpassing, beyond measure, to an extreme
 ἁμαρτωλος, ον sinful, sinner
 ἐντολη, ης f command, order, instruction

Sin was in the world before the law, but the commandment was given that sin might be displayed in its true colours (cf. 5:20; Gal 3:14).

Verses 14-21

There are several basic views of verses 14-21:

- i) Paul is speaking here of his experience as an unregenerate man. Against this view, Barrett says, "In passages where Paul certainly describes his life before conversion there is no trace of spiritual conflict, or of a 'divided self'. Gal 1:13f and Phil 3:4ff depict the Jew practicing his religion more successfully than any of his contemporaries, blameless in his observance of the law, and entirely satisfied with his own righteousness."

- ii) Paul describes his experience as a Christian. This view is defended by Murray and also by Dunn. Dunn argues that Paul is describing the eschatological tension in which the believer is caught – the tension between the 'already' and the 'not yet.' Moo responds by drawing attention to the fact that here in Paul's description the battle ends in utter defeat. This does not fit with his description of the character of the Christian life.
- iii) A modified form of the previous view suggests that Paul is describing the *immature* Christian. Such a view is common among the school that distinguishes between the 'carnal Christian' and 'spiritual Christian' or advocates some form of 'higher life,' or 'second blessing'. In moderate form this view is defended by Lloyd Jones.
- iv) Paul is not speaking specifically of the regenerate or unregenerate but of the contrast between seeking to live by law and living by grace. Griffith Thomas writes, "The one point of the passage is that it describes a man who is trying to be good and holy by his own efforts and is beaten back by the power of indwelling sin. This is the experience of any man who tries the experiment, whether regenerate or unregenerate." Longenecker also supports this interpretation.

v) The context is Paul's discussion of the role of the *Mosaic law*. Moo writes, "If we are to have any hope of accurately understanding these verses, we must start where Paul does: with the Mosaic law. His main concern is not anthropology, the Christian life, or theories of sanctification. These come in along the way, but the apostle's purpose here is to explain why the Mosaic law has brought death to Israel. The way sin has used the law to bring death to God's Old Testament people was the burden of 7:7-12. But one large question remains unanswered. How could sin do this? The answer comes in 7:14: 'I am unspiritual, sold as a slave to sin.' Sin, after all, is no independent entity. It exists only as human beings miss the mark of God's holiness, and people are bound to sin because they are 'sold as slaves' to it. We agree with God's law with our minds, but we cannot obey it (7:15-20)."

"Paul summarises the struggle in 7:21-25: The good law of God is at war with the 'law of sin.' Because people are held captive under that law of sin, they can never escape the penalty for disobedience and death – at least, not on their own. But Christ does rescue us from 'this body of death' (vv 24-25). What Paul explains in these verses is that the law comes to people already held captive under sin; thus, of course, they are incapable of obeying it. It is human incapacity that explains the failure of the law. As Paul summarises the point in 8:3: The law was 'powerless ... in that it was weakened by the sinful nature.'" Paul identifies himself with this description insofar as he once sought to live by the law, but the description is moulded by his new understanding of the law in the light of Christ. Christ came to deliver the Jew from the burden of the Mosaic law which, though righteous and good, could only bring frustration and death. This last view is developed in a more thoroughgoing way by Wright who believes that Paul is reflecting on the history and experience of Israel, past and present.

Verse 14

Οἶδαμεν γὰρ ὅτι ὁ νόμος πνευματικός ἐστίν· ἐγὼ δὲ σάρκινός εἰμι, πεπραμένος ὑπὸ τὴν ἁμαρτίαν.

πνευματικός, η, ον spiritual, pertaining to the spirit

Refers to the divine origin of the law, cf. v.12; 1 Cor 2:18.

σαρκινός, η, ον fleshly, material, belonging to this world

Just as sin still dwells in him, so does the flesh. The problem is not with the law but with the human condition.

πεπραμένος Verb, perf pass ptc, m nom s
πιπρασκω sell, sell as a slave

Difficult to see how this could be used of the Christian. 'Under sin' is used to describe those without Christ (3:9), a state from which the Christian has been freed (6:18,22; cf. 6:2,6,14). Wright argues that "The point he is making is that the 'I,' the Jew, Israel 'according to the flesh' (cf. 9:5; 11:14; 1 Cor 10:18), belongs within the Adam solidarity, still held as a slave within the 'Egypt' of sin and death; and that the law, in its promise of life, is ontologically as well as morally mismatched with Adamic humanity, Israel included. The problem is not the Torah, but the sort of person 'I' am."

Verse 15

ὁ γὰρ κατεργάζομαι οὐ γινώσκω· οὐ γὰρ ὁ θέλω τοῦτο πράσσω, ἀλλ' ὁ μισῶ τοῦτο ποιῶ.

οὐ γινώσκω 'I do not recognise and approve', i.e. the opposite of 'hate' in the second half of the verse.

θέλω wish, will
πράσσω practice, do
μισέω hate, despise, be indifferent to

Describes the powerlessness of the law, made powerless through sin – or perhaps rather, the powerlessness of the person living under law.

Verse 16

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

σύμφημι agree with
καλός, η, ον good, right, proper

In other words, referring back to v.13, the law is not at fault.

Verse 17

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

νυνὶ now
οὐκέτι adv no longer, no more
οἰκεῶ live, dwell

"Sin is personified as an evil power which takes up its residence within human nature, and thus controls men's actions." Barrett.

"Paul is not disclaiming responsibility for his actions. Rather, he is trying to explain his actions by revealing the force within himself that leads him to act as he does. That force is 'sin,' a power he has been describing throughout Romans 5-7." Moo.

Wright comments, "Paul, having moved the problem off Torah on to the 'I,' now moves it one stage further, on to sin itself... The 'indwelling' of sin is a new idea, introduced for the first and only time in Paul's writings, perhaps formed on the analogy of the indwelling of the Spirit, which Paul will contrast with this condition in 8:9,11."

Verse 18

οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοί, τοῦτ' ἔστιν ἐν τῇ σαρκί μου, ἀγαθόν· τὸ γὰρ θέλειν παράκειται μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὐ·

σαρξ, σαρκος f flesh, human nature
παρκειμαι be present, be at hand

The concluding οὐ is supported by κ A B C *et al.* Other MSS, D G K P Ψ 33 *et al* read οὐχ εὕρισκω. Metzger suggests the longer reading is an attempt to ameliorate the otherwise abrupt termination.

"Without something 'good' 'dwelling in me,' the 'I' cannot bring the good will into reality; again, Paul is preparing the way for the contrast with the Spirit's indwelling, doing what the law could not, in the following chapter." Wright.

Verse 19

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

κακος, η, ον evil, bad, wrong

Verse 20

εἰ δὲ ὃ οὐ θέλω τοῦτο ποιῶ, οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ ἀλλὰ ἡ οἰκοῦσα ἐν ἐμοί ἁμαρτία.

See v.17.

θέλω see v.15

οὐκέτι see v.17

κατεργαζομαι see v.13

οἰκεω see v.17

From the previous verses, Wright draws the following conclusion: "At the heart of Paul's exposition of the effects and meaning of Torah ... we find a key part of Paul's root-and-branch rejection of what would later become Marcionism. Israel itself, the 'I' that continues to live under Torah, and continues to discover that it points to sin within Israel and so condemns it to death, is God-given; Israel's delight in Torah (think of Psalm 119!) is a good, not a bad, thing; the problem is simply that that which is wrong with the rest of the human race – namely indwelling sin – is wrong with Israel too, and Torah can do nothing about it. Here in the middle of Romans 7, we find a short passage that picks up the theme of the vindication of Israel from early in chap. 3 and anticipates the full-dress statement, as the spiral of argument gradually unwinds, in chap. 11."

Verse 21

Εὕρισκω ἄρα τὸν νόμον τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλὸν ὅτι ἐμοὶ τὸ κακὸν παράκειται·

Many argue that 'law' is used here in the sense of pattern of things, 'principle' or 'rule' (cf. vv. 23,25 and Rom 8:2). Wright, however, translates, "This, then, is what I discover about *the* law." He comments, "We are in a chapter that began with a complex argument about Torah, which grew directly out of 5:20 and 6:14 where there is no question that *nomos* meant Torah; and we are now at the point where, with the argument nearly complete, the writer is summing up, drawing the threads together. Are we really to say that at precisely this point he will start twisting and turning and saying 'this then is my conclusion – that I find a law?'"

καλος, η, ον good, right,

κακος, η, ον see v.19

παρκειμαι see v.18

Wright sees an echo of Cain. See also his *Climax of the Covenant*, Ch 12.

Verse 22

συνήδομαι γὰρ τῷ νόμῳ τοῦ θεοῦ κατὰ τὸν ἔσω ἄνθρωπον,

συνηδομαι delight in

ἔσω inside, inner being

On 'inner man' cf. 2 Cor 4:16; Eph 3:16. It is used elsewhere of that part of the regenerate nature that belongs to the age to come. However, Moo thinks that Paul is speaking of the 'two sides' of man, willing versus doing – not necessarily the Christian.

Verse 23

βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσίν μου
ἀντιστρατεύμενον τῷ νόμῳ τοῦ νοός μου καὶ
αἰχμαλωτίζοντά με ἐν τῷ νόμῳ τῆς ἀμαρτίας
τῷ ὄντι ἐν τοῖς μέλεσίν μου.

βλεπω see

ἕτερος, α, ον other, another, different

"Just as God in his law makes a claim on our lives, so sin, acting through our members, exerts its own claim on us. These two claims battle for our allegiance."

μελος, ους n member, bodily part

ἀντιστρατευομαι war against

νοος, νοος, νοι, νουν m mind, thought

αἰχμαλωτιζω make captive, take prisoner

The upshot, Paul says, is that we are 'prisoners of the law of sin.' God's law simply does not have the power to deliver us from the power of sin." Moo. This 'other law' is the same Torah but now used against its proper purpose as an instrument of sin and death. "Paul, still exploring the depths of 5:20, is again describing the captivity, the enslavement, the 'Egypt' of sin and death, exacerbated by Torah, from which Christ and only Christ can deliver. This, seen with Christian hindsight, is the plight of the 'I,' of Israel, including the pre-Christian Paul himself, under Torah." Wright.

Verse 24

ταλαίπωρος ἐγὼ ἄνθρωπος· τίς με ρύσεται ἐκ
τοῦ σώματος τοῦ θανάτου τούτου;

ταλαιπωρος, ον miserable, wretched

ρύομαι save, rescue

σωμα, τος n body

θανατος, ου m death

"Paul is speaking here of a condition of death that has already set in. For by 'body' he means not merely the material organisation of the body, but man in his present mode of existence, that which he elsewhere calls the 'body of sin' Rom 6:6, or 'of the flesh' Col 2:16." Ridderbos.

"The rescue he hopes for is probably deliverance from the sin-dominated body, spiritually dead because of sin." Moo.

Verse 25

χάρις τῷ θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου
ἡμῶν.

Ἄρα οὖν αὐτὸς ἐγὼ τῷ μὲν νοῖ δουλεύω νόμῳ
θεοῦ, τῇ δὲ σαρκὶ νόμῳ ἀμαρτίας..

χαρις, ιος f grace; thanks

Most understand the opening statement as 'thanks be to God', or 'thank God.' Some MSS actually read εὐχαριστω τῷ θεῷ (8* A K P *et al*). However Gervais Angel understands the phrase to mean 'there is grace with God,' introducing 8:1.

Wright comments, "This verse looks back to 5:21, where 'grace' is obviously a periphrasis for 'God' (cf. too 6:23), and on to 8:3, where ὁ θεός (*ho theos*, 'God') is the emphatic subject of one of the most important sentences in the entire letter. The triple statement of Jesus' identity – Jesus, Messiah, our Lord – serves as the weighty christological summary at the end of this stage of the argument, matching those in 4:24-25; 5:11, 21; and 6:23, and pointing to the christology and consequent soteriology of 8:1-11, 17, 29-30 and supremely 31-39."

νοῖ Noun, dat s νοος see v.23

σαρξ, σαρκος f flesh, human nature

The final phrase seems to look back to and sums up the conflict expounded in the previous verses. The mind, while delighting in God's law, remains powerless to put it into practice.

Romans 8

Romans 8 focusses on the blessings conveyed to the Christian by the Holy Spirit.

Wright comments, "The first eleven verses of Romans 8 lie at the very heart of Romans 5-8 as a whole. They simultaneously complete the thought of the section that began with 7:1 and begin the majestic sequence that sweeps through to 8:30. As tightly argued as any piece of Pauline logic, they are at the same time suffused with a sense of exultation and celebration... We are still watching the unfolding of the Adam/Christ contrast of 5:12-21, and in particular the exposition of the great statement in the last verse of that seminal passage. 'As sin reigned in death' (and we must remind ourselves of the role of the law within that reign, as in 5:20), 'so grace also reigned through righteousness to eternal life through Jesus Christ our Lord.' From this tight-packed statement, the key contrast for this present passage is that between death and life: 'life' is the golden thread that runs through 8:1-11, the gift of God that the law wanted to give but could not, the gift that comes because God's Son has dealt with sin and death and God's life-giving Spirit has replaced sin as the indwelling power within God's people. The promise of resurrection with which the passage concludes is not added for extra effect at the end of the paragraph. It is where the whole argument is leading."

Verse 1

Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ·

Looks back to 5:12-21, but also, in the light of the end of chapter 7, looks forward to what follows: "I serve God's law with my mind, but sin's law with my flesh; there is *therefore* no condemnation, *because* God has dealt with sin in the flesh, and provided new life for the body." So Wright who continues, "The verdict of the last day has been brought forward into the present. This is, quite simply, the solid foundation for Christian joy."

οὐδεις, οὐδεμια, οὐδεν no one, nothing;
οὐδεν not at all
κατακριμα, τος η condemnation

τοῖς ἐν Χριστῷ Ἰησοῦ "offers not just a designation of the people for whom there is no condemnation, but, in compact form, the reason why this is the case." Wright.

A number of MSS include μη κατα σαρκα περιπατουσιν ἄλλα κατα σαρκα after Ἰησου. Metzger comments, "The shorter text which makes the more general statement without the qualification which is appropriate enough at verse 4 is strongly supported by early representatives of both the Alexandrian and the Western types of text."

Verse 2

ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ ἠλευθέρωσέν σε ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου.

Most commentators consider 'law' to be used here of a regulatory principle or power. Wright disagrees, arguing, "When scaling the sheer rock of Paul's thought it is important not to lose one's nerve and settle for an apparently easier path, a seemingly more natural route. The explanation of v. 2, after all, is found in vv. 3-4; and there, as the heart of the chapter so far, we find that the 'righteous verdict of the law,' τὸ δικαίωμα τοῦ νόμου (*dikaioma tou nomou*), is now fulfilled 'in us who walk ... according to the Spirit.' We then find, by implication, that whereas 'the mind of the flesh' does not submit to God's law, the mind of the Spirit actually does (v.7), and that by the Spirit God will do what the law wanted to do but, through no fault of its own, was unable to do (8:3, 10-11; cf. 7:10). It is not fanciful, then, but strictly in keeping with the thrust of the whole passage, to say that when Paul speaks of 'the law of the Spirit of life in Christ Jesus' he is indeed referring to Torah, in a way for which we have only distantly been prepared by 3:27, 31. After all, *ho nomos* in vv. 3, 4, and 7 is clearly Torah. How obscure do we suppose Paul to have been?"

ἐλευθερω free, set free

"The Spirit exerts a liberating power through the work of Christ that takes us out of the realm of sin and the spiritual death to which sin inevitably leads." Moo.
Wright comments, "As we have already seen, talk of setting slaves free is exodus language: the present paragraph is describing how those who are in the Messiah, and indwelt by the Spirit, are brought out of the Egypt of sin and death and promised citizenship in the kingdom of life. There is no question but that Paul is referring in this verse to the same composite event that he has been describing in the previous chapters – namely, the messianic (and hence representative) death of Jesus and the gift of the Spirit."

σε Pronoun, acc s συ

ἠλευθερώσεν σε There are several textual variants here. In place of σε some mss read με or ἡμας and some omit the personal pronoun altogether. ἡμας would appear to be a secondary generalisation, but it is difficult to choose between σε and με. Metzger hesitantly chooses σε as the more difficult reading. Barrett prefers to omit the pronoun on the ground that σε may have crept in through repetition of the ending of ἠλευθερώσε. He suggests that the 'gnomic aorist' (expressing a timeless truth) should be translated, "The Spirit liberates from ..." Wright argues for 'you' singular, σε. "Like those old portraits whose eyes follow each onlooker around the room, this statement of freedom is aimed at every single hearer of the letter, whoever and wherever they may be."

ἄμαρτια, ας f sin
θανάτος, ου m death

Verse 3

τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἠσθένει διὰ τῆς σαρκός, ὁ θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας καὶ περὶ ἁμαρτίας κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί, ἀδυνατος, ον impossible, weak

It was unable to deliver life – it offered it, but could not deliver.

ἀσθενεω be ill, be weak
σαρξ, σαρκος f flesh, physical body,
human nature

Note Paul's play on the word σαρξ in this verse. The weakness lay not in the law but in those who received it.

ὁ θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας Cf. 8:32. The action is that of God, precluding any possibility of it being the action of a merciful Son placating an angry Father.

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself
πεμπω send
ὁμοιωμα, τος n likeness

The word can express either identity or similarity. Here it must mean that Christ assumed a humanity like ours in every way except for sin.

περὶ ἁμαρτίας Christ was sent to deal with the problem of sin. Wright points out that this is a phrase used in the sacrificial language of the LXX.

κατέκρινεν Verb, aor act indic, 3 s
κατακρινω condemn, pass judgement
on

Wright comments on the phrase 'God ... condemned sin' saying, "No clearer statement is found in Paul, or indeed anywhere else in all early Christian literature, of early Christian belief that what happened on the cross was the judicial punishment of sin... For Paul, what was at stake was not simply God's judicial honour, in some Anselmic sense, but the mysterious power called sin, at large and destructive within God's world, needing to be brought to book, to have sentence passed and executed upon it, so that, with its power broken, God could then give the life sin would otherwise prevent. That is what happened on the cross."

Murray thinks that Paul's words reflect his argument in Rom 6:2-14 and refer to the condemnation of sin's reign over the flesh effected in the death of Christ, i.e. not only a sentence declared upon sin but executed upon sin. God executed this judgment and overthrew the power of sin: the law could only condemn sin in a declarative sense. "In that same nature which in all others was sinful, in that very nature which in all others was dominated and directed by sin, in that nature assumed by the Son of God but free from sin, God condemned sin and overthrew its power."

Verse 4

ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν τοῖς μὴ κατὰ σάρκα περιπατοῦσιν ἀλλὰ κατὰ πνεῦμα·

δικαίωμα, τος n regulation, requirement

Moo draws attention to the fact that δικαίωμα is singular, not plural, saying, "The difference may not be great if Paul is thinking of the way that the Spirit enables Christians to obey the commandments of the law (note v.7). But the singular word, along with the passive form of 'fulfil,' suggests a different idea: God in Christ has fulfilled the entirety of the law's demand on our behalf."

Wright says that ἵνα "states God's intention: that the righteous verdict of the law might be fulfilled 'in us.' The life the Torah intended, indeed longed, to give to God's people is now truly given by the Spirit." Paul chooses to use the word δικαίωμα here rather than δικαιοσύνη because of its formal balance with κατάκριναι.

πληρωθῇ Verb, aor pass subj, 3 s πληρωω
fill, fulfill, accomplish

περιπατεω walk, walk about, live

"Those who will find Torah's righteous decree fulfilled in them – those, that is, who will share in the resurrection life (8:10-11) – are those who in the present do not 'walk' according to the flesh but according to the Spirit." Wright.

Verses 5-11

Paul begins a section on the work of the Holy Spirit. Note the various terms which seem to be used synonymously: 'Spirit'; 'Spirit of God'; 'Spirit of Christ'; 'Christ in you'. The Holy Spirit is the one who makes Christ present to the believer. There is a parallel here to John's doctrine of the Paraclete.

Verses 5-8 introduce a series of contrasts between *σαρξ* and *πνεῦμα* – 'the sinful nature' versus the Spirit. The sinful nature brings death while the Spirit brings life.

Verses 5 and 6 both begin with *γάρ*. Wright comments, "It seems to me more likely that both independently explain vv. 1-4, rather than that v. 6 is intended to explain something about v. 5."

Verse 5

οἱ γὰρ κατὰ σάρκα ὄντες τὰ τῆς σαρκὸς φρονοῦσιν, οἱ δὲ κατὰ πνεῦμα τὰ τοῦ πνεύματος.

σαρξ see v.3

φρονεω think, have in mind

"The lifestyle of the flesh flows from a mind oriented to the flesh, whereas the lifestyle of the Spirit comes from a mind oriented to the Spirit." Moo.

Verse 6

τὸ γὰρ φρόνημα τῆς σαρκὸς θάνατος, τὸ δὲ φρόνημα τοῦ πνεύματος ζωὴ καὶ εἰρήνη·

φρονημα, τος n way of thinking, mind, mind-set

θανατος see v.2

Not merely causes or leads to death but *is* death – it is existence in separation from God. Equally, *life and peace* are the characteristics of life from and with God.

ειρηνη, ης f peace

"It is the Christian *mind* that must become the initial, and transformative, locus of renewal (12:2, contrasting with 1:22, 28)." Wright.

Verse 7

διότι τὸ φρόνημα τῆς σαρκὸς ἐχθρα εἰς θεόν, τῷ γὰρ νόμῳ τοῦ θεοῦ οὐχ ὑποτάσσεται, οὐδὲ γὰρ δύναται·

διοτι because, for, therefore

Here *because*.

ἐχθρα, ας f enmity, hostility, hatred

'Flesh-thinking' is hostile to God.

ὑποτασσω subordinate, put in subjection; pass. be subject, submit to, obey

Verse 8

οἱ δὲ ἐν σαρκὶ ὄντες θεῷ ἀρέσαι οὐ δύνανται.

ἀρέσαι Verb, aor act infin *ἀρεσκω* please, seek to please

"Despite its prominence in various Pauline passages, the idea that one can actually *please* God, or the Lord, is foreign to much thinking and writing on the apostle, perhaps because it suggests to some the thin end of a wedge that will end in works-righteousness. Paul has no such scruples (see, e.g. 12:2; 14:18; 1 Cor 7:32; 2 Cor 5:9; Eph 5:10; 1 Thess 4:1). Those in the flesh cannot please God; but, by strong and clear implication, those in the Spirit can and do." Wright.