



Paul's Behavior Problem: Paul Concludes that His Body Contains No Good of Intrinsic Value, Rom 7:18

1. Paul then confirms what is not found in his flesh. He begins with a negative οὐ, **ou** plus the present active indicative of the verb:

(#12) **οικέω, oikeō -** “there does not reside”

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| present: | Historical; views a past event with the vividness of a present occurrence. The absence of intrinsic good from the realm of the sinful nature is a fact established at physical birth but it may be viewed as a present reality. |
| active: | The principle that no intrinsic good is found in the flesh produces the action. |
| indicative: | Declarative; a statement of historical as well as biblical fact. What in fact does not reside in Paul is stated next by the accusative neuter singular of the adjective used as a noun: |

ἀγαθός, agathos - “intrinsic good”

2. *Agathos* refers to excellence, value, or merit possessed as an indigenous quality.
3. *Agathos* describes the innate virtue of God. God is intrinsically good. This is stated throughout the Gospels, for example, our Lord's statement in:

Luke 18:19b - οὐδεὶς ἀγαθὸς εἰ μὴ εἶς ὁ θεός: No one is good except God alone.

4. The Greek language distinguishes between that which is intrinsically good and that which is good in human terms.
5. For example, in order to designate something which is pleasing or beautiful but related to man, such as the human body, the word is **καλός, kalos**.
6. We met this word in Romans 7:16 where Paul characterized the Mosaic Law as *kalos*, “advantageous.” It refers to that which is free from defects, morally good, noble, and praiseworthy.
7. Paul might consider his body to be *kalos* in the human sense, e.g., good health, but he most definitely does not consider it to be *agathos*, good of intrinsic value.

Romans 7:18 a - In fact, I know [οἶδα, oida] that in me (that is [εἰμί, eimi], in my flesh) there does not reside [οικέω, oikeō] any good thing of intrinsic value;

8. Conclusion drawn from the first half of Romans 7:18:

1. Paul is demonstrating that he is viewing his situation objectively by saying “in me (that is, in my flesh).”
2. Paul has discovered that there is an inner conflict which rages for the control of his soul and that his body is a major adversary in that conflict.
3. In the members of his body lie the presence of his first husband, the sinful nature, thus he is aware that the problem he faces is an internal Fifth Column.
4. Principle: There are no solutions to any problem until one is made aware that he has a problem and can define what the problem is.
5. Awareness of one's sin problem requires objectivity. Only objectivity can make a person who is wrong come to grips with the fact that he is responsible for his problem.



6. The presence of the sinful nature in Paul's body causes him to do things he knows he should no longer do. This sets up the awareness of an inner struggle for control of the soul.
7. In this warfare, the weapons are competing wheel-tracks, the battleground is the cerebral cortex, and the victor's prize is control over the believer's soul. Volition determines who wins each battle.