

# Romans

# Πρὸς Ῥωμαίους

Focus	Revelation of God's Righteousness										Manifestation of God's Righteousness			Greetings		
	1:1 - 5:21					6:1 - 8:39			9:1 - 11:36			12:1 - 15:33			16:1 - 27	
Divisions	Introduction and Purpose	Immoral Depravity	Moral Depravity	Religious Depravity	Justification by Faith	Dead to Sin, Alive to God	Freed from the Law to Serve in the Spirit	No Condemnation	Israel			Body Life	Temporal Life	Peace and Edification	Proclamation of the Gospel	Commendations, Greetings and Benedictions
									Election	Rejection	Restoration					
	1:1-17	1:18-32	2:1- 16	2:17-3:20	3:21-5:21	6:1-23	7:1-25	8:1-39	9	10	11	12:1-21	13:1-14	14:1-15:13	15:14-33	16:1-27
Topics	Sin				Salvation	Sanctification		Sovereignty			Service					
Place	Written from Corinth to the Saints in Rome															
Time	Written near the end of Paul's Third Missionary Journey, winter of 56/57AD															

## Introduction

**Title:** “To all who are in Rome, loved by God, called as saints.” Πρὸς Ῥωμαίους – to the Romans.

**Author:** Written by the Apostle Paul (1:1), through the amanuensis Tertius (Romans 16:22).

**Date and Setting:** Paul wrote Romans in A.D. 57, near the end of his third missionary journey (Acts 18:23–21:14 cf. Romans 15:19). It was written during his three-month stay in Greece (Acts 20:3–6), more specifically, while Gaius hosted Paul in Corinth (Romans 16:23 cf. 1<sup>st</sup> Corinthians 1:14; 2<sup>nd</sup> Timothy 4:20). Paul was ready to deliver a collection from the churches of Macedonia and Achaia for the needy Christians in Jerusalem (Romans 15:25–26). He gave this letter to Phoebe from the church at Cenchrea, near Corinth, and she carried it to Rome (Romans 16:1–2).

**Text Critical Issues:** A shorter form of Romans circulated in the 2<sup>nd</sup> and 3<sup>rd</sup> centuries. This edition removed chapters 15 and 16. This family of manuscripts also removed the references to Rome (Romans 1:7,15). The epistle’s doxology (Romans 16:25–27) has a variety of placement traditions at the end of chapters 14,15, and/or 16. The 16-chapter long version is undoubtedly the original, with the shortened form being used as a circular theological treatise.

**Key Words:** Gospel, Faith, Righteous, Righteousness, Justification, Sanctification

**Key Verses:**

So I am eager to preach the gospel to you also who are in Rome. For I am not ashamed of the gospel, because it is the power of God for salvation to everyone who believes, first to the Jew, and also to the Greek. For in it the righteousness of God is revealed from faith to faith, just as it is written: The righteous will live by faith. (Romans 1:15–17).

But now, apart from the law, the righteousness of God has been revealed, attested by the Law and the Prophets. The righteousness of God is through faith in Jesus Christ to all who believe, since there is no distinction. For all have sinned and fall short of the glory of God. They are justified freely by his grace through the redemption that is in Christ Jesus. God presented him as an atoning sacrifice in his blood, received through faith, to demonstrate his righteousness, because in his restraint God passed over the sins previously committed. God presented him to demonstrate his righteousness at the present time, so that he would be righteous and declare righteous the one who has faith in Jesus (Romans 3:21–26).

Now to the one who works, pay is not credited as a gift, but as something owed. But to the one who does not work, but believes on him who declares the ungodly to be righteous, his faith is credited for righteousness (Romans 4:4–5).

Therefore, since we have been declared righteous by faith, we have peace with God through our Lord Jesus Christ (Romans 5:1).

For we know that our old self was crucified with him so that the body ruled by sin might be rendered powerless so that we may no longer be enslaved to sin, since a person who has died is freed from sin. Now if we died with Christ, we believe that we will also live with him, because we know that Christ, having been

raised from the dead, will not die again. Death no longer rules over him. For the death he died, he died to sin once for all time; but the life he lives, he lives to God. So, you too consider yourselves dead to sin and alive to God in Christ Jesus (Romans 6:6-11).

Therefore, brothers and sisters, in view of the mercies of God, I urge you to present your bodies as a living sacrifice, holy and pleasing to God; this is your true worship. Do not be conformed to this age, but be transformed by the renewing of your mind, so that you may discern what is the good, pleasing, and perfect will of God (Romans 12:1-2).

**Christ in Romans:** Paul presents Jesus Christ as the Second Adam (Romans 5:12-21), whose righteousness and substitutionary death have provided justification for all who place their faith in Him (Romans 3:22; 5:1). His righteousness is imputed as a gracious gift to sinful men, having borne God's condemnation and wrath for their sin imputed to him. His death and resurrection are the basis for the believer's redemption, reconciliation, adoption, justification, sanctification, and glorification.

**Impact of Romans:** The poet Samuel Taylor Coleridge regarded Romans as "the most profound book in existence," and the commentator Frédéric Louis Godet who wrote, "The Reformation was certainly the work of the epistle to the Romans and that to the Galatians, and it is probable that every great spiritual renovation in the Church will always be linked, both in cause and in effect, to a deeper knowledge of this book," also called it "the cathedral of the Christian faith." Because of its majestic declaration of the divine plan of salvation, Martin Luther wrote: "This epistle is the chief part of the New Testament and the very purest gospel....It can never be read or pondered too much, and the more it is dealt with the more precious it becomes, and the better it tastes." The four Gospels present the words and works of the Lord Jesus, but Romans, "the Gospel According to Paul," delves more into the significance of His life. The theology of Romans is balanced by practical exhortation, because Paul sees the believer's position as the basis for his experience.

**Overview:** The theme is found in Romans 1:15-17: God offers the gift of His righteousness to everyone who comes to Him through Christ by faith. Paul wrote Romans to reveal God's righteousness in salvation (Romans 1-8), to show how Jews and Gentiles fit into God's plan (Romans 9-11), and to exhort them to live righteous and harmonious lives (Romans 12-16). In his sweeping presentation of God's plan of salvation, Paul explores condemnation, justification, sanctification and glorification; positional truth and experiential truth.

This theological treatise explores the significance of Christ's sacrificial death and is addressed to "called saints" (Romans 1:7) who have had a world-wide proclamation of faith (Romans 1:8) and report of obedience (Romans 16:19a). Paul did not found the church at Rome, and the tradition that Peter was its founder is contrary to the evidence. It is possible that it began when some of the Jews and proselytes to Judaism who became followers of Christ on the Day of Pentecost (Acts 2:10) returned to Rome, but it is more likely that Christians from churches established by Paul in Asia, Macedonia, and Greece settled in Rome and led others to Christ. According to the letter, Gentiles were predominant in the church at Rome (Romans 1:13; 11:13; 11:28-31; 15:15-16), but there were also Jewish believers (Romans 2:17-3:8; 3:21-4:1; 7:1-14; 14:1-15:12). It would have become predominantly Gentile after Claudius expels the Jews from Rome (Acts 18:2). Prisca and Aquila have a church in their home, near enough for a greeting but apparently separate from the recipients of this epistle (Romans 16:3-5a).

## Significant Vocabulary in Romans 1:1:

- Bond-servant (δοῦλος *doulos*) Romans 1:1; 6:6,16,17,18,19,20
  - One who is owned by and in service to a master (Romans 6:16,17,19,20; 2<sup>nd</sup> Corinthians 4:5; Galatians 1:10; Philippians 1:1; 2:7; 2<sup>nd</sup> Timothy 2:4; Titus 1:1; 2<sup>nd</sup> Peter 1:1; Jude 1:1; Revelation 1:1).
  - This identification is powerful for the Roman context but also for the Jewish (Exodus 21:2-6). Consider the expression עֶבֶד יְהוָה, eved YHWH, slave of YHWH (cf. Joshua 14:7; 24:29; Judges 2:8; 2<sup>nd</sup> Kings 17:23; Psalm 89:3). Every Christian is a δοῦλος Χριστοῦ (1<sup>st</sup> Corinthians 7:22f; Ephesians 6:6; cf. Romans 12:11; 14:18; 16:18; 1<sup>st</sup> Corinthians 3:23; 6:19f; Colossians 3:24).
  - Slave vocabulary and identification will be significant in Chapter 6 (vv.).
- Called (κλητός *klētos*) Romans 1:1,6,7; 4:17; 8:28,30; 9:7, 11, 24, 25, 26; 11:29; 16:1, 4, 5, 16, 17, 23
  - Called as an apostle (Romans 1:1), called by Jesus Christ (Romans 1:6), called to be saints (Romans 1:7; cf. 1<sup>st</sup> Corinthians 1:2), called according to His purpose (Romans 8:28, 30), called out of darkness (1<sup>st</sup> Peter 2:9), a body of called out ones – ἐκκλησία *ekklesia* (Romans 16:1, 4, 5, 16, 17, 23 cf. 1<sup>st</sup> Corinthians 10:32; Ephesians 5:23-32).
  - The noun κλήσις *klēsis* in 11:29, and the verb καλεῶ *kaleō* in 4:17; 8:30<sup>2</sup>; 9:7, 11, 24, 25, 26.
  - The verb καλεῶ *kaleō* corresponds to the Hebrew קָרָא *qawraw* (Isaiah 42:6; 48:15; 49:1; 51:2).
  - Christ is the power of God and the wisdom of God to those who are called (1<sup>st</sup> Corinthians 1:24), called beloved in God the Father and kept for Jesus Christ (Jude 1).
  - The calling comes from God rather than self-appointment or presumptuous ambition (cf. Galatians 1:1).
- Apostle (ἀπόστολος *apostolos*) Romans 1:1,5; 11:13; 16:7
  - Romans 1:1; 1<sup>st</sup> Corinthians 1:1 cf. 2<sup>nd</sup> Corinthians 1:1; Galatians 1:1; Ephesians 1:1; Colossians 1:1; 1<sup>st</sup> Timothy 1:1; 2<sup>nd</sup> Timothy 1:1; Titus 1:1; 1<sup>st</sup> Peter 1:1; 2<sup>nd</sup> Peter 1:1).
  - ἀπόστολος appears 79 times in the NT; transliterated as apostle 74 times (Luke 6:13; Acts 2:37, 42, 43; 14:14; Romans 11:13; 16:7; 1<sup>st</sup> Corinthians 15:1-11; 2<sup>nd</sup> Corinthians 12:12; Galatians 1:19; Ephesians 2:20; 4:11; Hebrews 3:1), translated as messenger 3 times (John 13:16; 2<sup>nd</sup> Corinthians 8:23; Philippians 2:25), twice used in the phrase “super-apostles” (2<sup>nd</sup> Corinthians 11:5; 12:11).
  - The Office of Apostle (ἀποστολή) appears 4 times (Acts 1:25; Romans 1:5; 1<sup>st</sup> Corinthians 9:2; Galatians 2:8).
  - Someone sent on a mission who represents the interests and speaks with the authority of the one who sent him.
  - Paul claims the attention of the Roman church to what follows not on the ground of his own personal worth and wisdom but by virtue of the calling he has received from Christ. The word points away from the one called to the One calling. It is thus both a very humble word and also at the same time expressive of the highest authority.
- Set Apart (ἀφορίζω *aphorizō*) Romans 1:1
  - To set aside a person for a particular task or function, to appoint (Acts 13:2; 2<sup>nd</sup> Corinthians 6:17; Galatians 1:15; 2:12). Note the importance of the agent of separation and the purpose.
  - In the LXX it is used of setting apart to God the firstborn of man and beast (Exodus 13:12), of offering the first fruits (Numbers 15:20), of consecrating the Levites to the divine service on behalf of Israel (Numbers 8:11), and of God’s separating Israel from the other nations to be His special possession (Leviticus 20:26).
- Gospel (εὐαγγέλιον *euaggelion*) Romans 1:1,9,15,16; 2:16; 10:15,16; 11:28; 15:16,19,20; 16:25
  - Appears 76 times in the NT. The Good News of the kingdom (Matthew 4:23), the gospel of Jesus Christ (Mark 1:1), the good news that Jesus is the Messiah (Acts 5:42), the good news of peace through Jesus Christ (Acts 10:36), the gospel of God’s grace (Acts 20:24). The verb εὐαγγελίζω *euaggelizō* appears 54 times. Preaching the word (Acts 8:4), proclaiming the word (Acts 15:35), the gospel preached by me (Galatians 1:11), proclaiming the good news of peace (Ephesians 2:17). Evangelist (εὐαγγελιστής *euaggelistes*) appears 3 times (Acts 21:8; Ephesians 4:11; 2<sup>nd</sup> Timothy 4:5).

## Chapter 6

15 What then? Should we sin because we are not under the law but under grace? Absolutely not!

- The repeated question, “What then? Should we sin...?” (Romans 6:1,15) confronts the carnal (and delusional) mind of those who might consider living contrary to reality (Romans 3:8; 8:7; 1<sup>st</sup> Corinthians 3:1-3; 1<sup>st</sup> John 1:5-10).

16 Don't you know that if you offer yourselves to someone as obedient slaves, you are slaves of that one you obey—either of sin leading to death or of obedience leading to righteousness?

- An offering of service means servitude to a master (Romans 6:16; John 8:34).

17-18 But thank God that, although you used to be slaves of sin, you obeyed from the heart that pattern of teaching to which you were handed over, and having been set free from sin, you became enslaved to righteousness.

- The pattern of teaching (Romans 6:17) being the obedience of faith (Romans 1:5; 16:26; 1<sup>st</sup> Peter 1:2;14;22).
- A slave set free can, in freedom, voluntarily make himself a slave (Romans 6:18; Exodus 21:5-6; Galatians 5:1).
  - There is a stark contrast between the yokes presented in scripture (Galatians 5:1; Acts 15:10; Matthew 11:28-30).

19-23 I am using a human analogy because of the weakness of your flesh. For just as you offered the parts of yourselves as slaves to impurity, and to greater and greater lawlessness, so now offer them as slaves to righteousness, which results in sanctification. For when you were slaves of sin, you were free with regard to righteousness., So what fruit was produced then from the things you are now ashamed of? The outcome of those things is death. But now, since you have been set free from sin and have become enslaved to God, you have your fruit, which results in sanctification—and the outcome is eternal life! For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

- The weakness of the flesh means we must necessarily serve a strong master (Romans 6:19).
- Carnality and spirituality are both progressive (Romans 6:19-23; 2<sup>nd</sup> Timothy 2:14-26; Philippians 1:9-11; Colossians 1:9-12; James 1:14-15; 1<sup>st</sup> Peter 1: 3-2:12; 2<sup>nd</sup> Peter 1:3-11).
  - The progressive nature of carnality and spirituality both include results and outcomes (Romans 6:21-22).
  - Carnality's result is shame and its outcome is death (Galatians 5:19-21; 2<sup>nd</sup> Corinthians 4:2; Philippians 3:19).
  - Spirituality's result is sanctification and its outcome is the abundance of eternal life (Romans 6:22; Galatians 5:22-23; John 10:10).
- The positional realities of sin/death and righteousness/life have been explored in Romans 1-5 (vv. 12, 17). The experiential realizations are revealed in Romans 6-8.
  - Being obedient to the command to those dead in Adam to respond to the cross in faith results in Justification to life and sanctification for all time (Romans 3:23-26; 5:17-18; Hebrews 10:10).
  - Being obedient to the command to those alive in Christ to walk by faith results in experiential justification/sanctification; the experiential realization of eternal life (Romans 6:22-23; Galatians 2:20; Ephesians 2:8-10; Colossians 2:6-7; Matthew 5:16; Genesis 22: 12; James 2:14-26).
  - The wages of sin in Romans 6:23 is experiential in context and refers to what is earned and deserved (operational death) by the believer walking in disobedience (Galatians 6:7-8; James 1:14-15; 1<sup>st</sup> John 3:13-18; 5:16).
  - The gift of God is the unearned, undeserved grace bestowal (χάρισμα charisma) of eternal life (positional – 1<sup>st</sup> John 5:11-12) and its experiential realization, operational (abundant) life (Romans 6:22; John 17:3; 1<sup>st</sup> Timothy 6:12; Hebrews 11:1).

## Chapter 7

1 Since I am speaking to those who know the law, brothers and sisters, don't you know that the law rules over someone as long as he lives?

- Romans chapter 6 describes the right way to be sanctified: faith. Romans chapter 7 describes the wrong way: legalism (cf. Galatians 3:3).
- Chapter 6 teaches freedom from sin. Chapter 7 teaches freedom from the law.
- The opening statement in Greek connects to Roman 6:14 and uses the same phrase as Romans 6:3 (cf. Romans 1:13; 2:4; 10:3; 11:25).

2-4 For example, a married woman is legally bound to her husband while he lives. But if her husband dies, she is released from the law regarding the husband. So then, if she is married to another man while her husband is living, she will be called an adulteress. But if her husband dies, she is free from that law. Then, if she is married to another man, she is not an adulteress. Therefore, my brothers and sisters, you also were put to death in relation to the law through the body of Christ so that you may belong to another. You belong to him who was raised from the dead in order that we may bear fruit for God.

- Like slavery in Romans chapter 6, Marriage is used as an illustration of the hold that is nullified by death in Christ (Romans 6:6-7; 7:2-4).
- Marriage is a life-long covenant (Matthew 5:32; Mark 10:5-12).
- The release from the law is the same [καταργέω](#) katargeō as Romans 6:6 (Romans 7:2,6).
- A widow is completely free to remarry (1<sup>st</sup> Samuel 25:30-42; 1<sup>st</sup> Corinthians 7:8-9; 1<sup>st</sup> Timothy 5:11-14).

5-13 For when we were in the flesh, the sinful passions aroused through the law were working in us, to bear fruit for death. But now we have been released from the law, since we have died to what held us, so that we may serve in the newness of the Spirit and not in the old letter of the law. What should we say then? Is the law sin? Absolutely not! On the contrary, I would not have known sin if it were not for the law. For example, I would not have known what it is to covet if the law had not said, Do not covet., And sin, seizing an opportunity through the commandment, produced in me coveting of every kind. For apart from the law sin is dead. Once I was alive apart from the law, but when the commandment came, sin sprang to life again and I died. The commandment that was meant for life resulted in death for me. For sin, seizing an opportunity through the commandment, deceived me, and through it killed me. So then, the law is holy, and the commandment is holy and just and good. Therefore, did what is good become death to me? Absolutely not! On the contrary, sin, in order to be recognized as sin, was producing death in me through what is good, so that through the commandment, sin might become sinful beyond measure.

- The Law is not the Problem, rather it is indwelling sin that is aroused through the Law (7:5,12).
- Apart from the Law ([χωρίς νόμου](#) choris nomou) is the same phrase Paul uses in Romans 3:21 (Romans 7:9 cf. Romans 3:28; 7:8).

14 For we know that the law is spiritual, but I am of the flesh, sold as a slave to sin.

- Paul describes his struggle in the present tense.
- The Law is Spiritual (Romans 7:12,14; 1<sup>st</sup> Corinthians 10:3-4) but must be used lawfully (1<sup>st</sup> Timothy 1:8-11). Law has no power for the righteous (Romans 8:3).
- I am Carnal – ἐγὼ εἶμι [σάρκινός](#) egō eimi sarkinos (Romans 7:14 cf. 1<sup>st</sup> Corinthians 3:1-3 cf. Matthew 26:41; Romans 6:11-14). Flesh has no power for spiritual things (Colossians 2:20-23).

15 For I do not understand what I am doing, because I do not practice what I want to do, but I do what I hate.

- I don't know what I'm accomplishing ([κατεργάζομαι](#) katergazomai). Paul's struggle is an intellectual struggle to grasp what is happening to him. Notice the reasoning process he goes through and the logical conclusion he comes to (Romans 7:20; Galatians 5:17).

16-23 Now if I do what I do not want to do, I agree with the law that it is good. So now I am no longer the one doing it, but it is sin living in me. For I know that nothing good lives in me, that is, in my flesh. For the desire to do what is good is with me, but there is no ability to do it. For I do not do the good that I want to

do, but I practice the evil that I do not want to do. Now if I do what I do not want, I am no longer the one that does it, but it is the sin that lives in me. 21 So I discover this law: When I want to do what is good, evil is present with me. For in my inner self I delight in God's law, but I see a different law in the parts of my body,, waging war against the law of my mind and taking me prisoner to the law of sin in the parts of my body.

- Paul identifies himself apart from the old self.
  - The new, righteous in Christ creature (Romans 7:20–23 cf. 1<sup>st</sup> John 3:9; 5:18; Ephesians 4:22–24), loving good and hating evil (Romans 12:9).
  - The old self, born in Adam, cannot do divine good and does not desire divine good (Romans 3:10–12; 5:12–21; Ephesians 2:1–3).
- A no-good thing lives in the flesh (Romans 7:18). The Holy Spirit, however, does live in the believer's body (Romans 8:9; 1<sup>st</sup> Corinthians 3:16; 6:19; 2<sup>nd</sup> Corinthians 6:16). This importantly distinguishes between indwelling Sin (ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία hē oikousa en emoi hamartia), flesh (σάρξ sarx), and body (σῶμα sōma).
- Indwelling sin (singular) and old self are expressions that refer to the no-good thing that dwells in each one of us (Romans 7:17,20). This is contrasted with the inner self (Romans 7:22 cf. Ephesians 3:16; 2<sup>nd</sup> Corinthians 4:16).
- Human willpower is woefully insufficient for the achievement of good that Paul desires (Romans 7:15,18,19,25; 8:13 cf. Galatians 3:1–6). [Video](#)
- Resting in the finished work of Christ and his Identification with Him (Romans 6:3–11) and relying on the Holy Spirit to accomplish the good he wants to do (Romans 8:4,13; Galatians 5:16; Philippians 3:3) is the solution (Colossians 2:6–7; Ephesians 2:8; 2<sup>nd</sup> Corinthians 5:7).
- God's law refers to the Mosaic law (Romans 7:7–13). Paul sees different law at work in the parts of his body (law of sin) that wage war with the law of his mind. These laws are procedures or practices that have taken hold; a system of principles at work (Romans 7:23,25).
- “The Law was not given in the expectation that we would keep it. It was given in the full knowledge that we would break it. And when we have broken it so completely as to be convinced of our utter need, then the Law has served its purpose. It has been our schoolmaster to bring us to Christ, that in us He may Himself fulfill it (Gal. 3:24; Romans 8:4).” Watchman Nee, *The Normal Christian Life*

24 What a wretched man I am! Who will rescue me from this body of death?

- Paul is not looking for a “what” to rescue him, but a “Who.”
  - Deliverance is found in faith-hearing, not law-works (Galatians 3:2–6; Romans 10:17; Romans 1:17; Habakkuk 2:4 The righteous one by his faith will live).
  - This body of death τοῦ σώματος τοῦ θανάτου τούτου tou sōmatos tou thanatou (cf. Romans 6:6 τὸ σῶμα τῆς ἁμαρτίας to sōma tēs hamartias).

25 Thanks be to God through Jesus Christ our Lord! So then, with my mind I myself am serving the law of God, but with my flesh, the law of sin.

- Deliverance is found in a deliverer (cf. Romans 11:26). Deliverance comes from God through Jesus Christ (Romans 7:25) by means of the Holy Spirit (Romans 8:1–17).
  - There is a constant battle happening within between the new creature and the the old man (Galatians 5:17,24; 1<sup>st</sup> Peter 2:11; Romans 8:13).
  - The new creature serves the law of God. The old man serves the law of sin and death. This dichotomy of the normal Christian life is the condition in which our reliance on the Holy Spirit is the only way to have victory.

- The victory is having been won in Christ (identification) so that we can be having victory in Christ (experiential realization). It's a fight we can't lose (Romans 8:1), but we'll take a beating until we rely on the Holy Spirit to fight through us and for us.

## Chapter 8

1 Therefore, there is now no condemnation for those in Christ Jesus.

- Therefore – ἄρα ara, as a result, consequently. The marker of an inference made on the basis of what precedes in context (cf. Romans 7:3,21,25; 5:18). Paul's reasoning through his experience has led to this conclusion.
- No condemnation – κατάκριμα katakrima (literally judgment against). From the verb κατακρίνω katakrinō – to pronounce sentence against a guilty person, the assignment of punishment or penalty (Romans 5:16,18 cf. Matthew 20:18; Mark 14:64; John 8:10; Romans 2:1; 8:34; 1<sup>st</sup> Corinthians 11:32).
- Those who are in Christ Jesus – Our positional identification with Christ. The sentence of death was laid upon Jesus as our once and for all sin offering (Romans 8:3; Leviticus 4:33; 5:6; 2<sup>nd</sup> Corinthians 5:21; Galatians 3:13).
- We see the state of sanctification (perfect passive participle) in Christ (Hebrews 10:10), the progressive/ experiential sanctification (present passive participle) in Christ (Hebrews 10:14), and the event of sanctification (aorist passive indicative) in Christ (Hebrews 10:29).
- Therefore, this sentence of death can never be carried out against us (Romans 5:1; 8:33–34).

2 because the law of the Spirit of life in Christ Jesus has set you free from the law of sin and death.

- ἐλευθερώω eleutheroō – to cause someone to be freed from domination. We are having been set free (perfect passive participle – the result) – Romans 6:18. It is the Spirit who set us free (aorist active indicative – the event) – Romans 8:2. If the believer is still being dominated by sin, it is because they have chosen to go on presenting themselves to the sin nature (Romans 6:12,16).
- The two competing laws within each believer (Romans 7:22–23) are not co-equal. One of them will always supersede the other (Galatians 5:16,18) if it is not stifled (1<sup>st</sup> Thessalonians 5:19 cf. Ephesians 4:30; Acts 7:51; Hebrews 10:29).
- Israel's ministry was one of death and condemnation (2<sup>nd</sup> Corinthians 3:7–9), but our present experience is the freedom of the abundant life in Christ in the Melchizedekian priesthood of the church (Hebrews 6:9,18,19; 7:16,18,19,25–28; 9:12,14; 10:1,14).

3a What the law could not do since it was weakened by the flesh,

- ἀδύνατος adunatos – Incapable, unable, impossible, without strength (Romans 15:1; Matthew 19:26; Hebrews 10:4; 11:6).
- Law (rules and regulations – whether God's or man's) is incapable of setting you free (Romans 3:20; 7:5–11; Acts 13:39).
- Weakened by the flesh. The law could not control the sin nature, rather it gave sin power (Romans 6:19; 1<sup>st</sup> Corinthians 15:56; Galatians 3:21–23; 4:9).

3b God condemned sin in the flesh by sending His own Son in the likeness of sinful flesh as a sin offering.

- God condemned (κατακρίνω katakrinō) sin in the flesh cf. Romans 8:1.
- Likeness of sinful flesh – Jesus' human body was without sin (2<sup>nd</sup> Corinthians 5:21; Philippians 2:7; 1<sup>st</sup> Peter 2:21–25).
- God the Father sent Jesus to die FOR our sins (1<sup>st</sup> Corinthians 15:3–4) and TO the source of sin (Romans 6:10). The work of the cross deals with the penalty and the power of sin.

4 in order that the law's requirement would be fulfilled in us who do not walk according to the flesh but according to the Spirit.

- The ἵνα hina Identifies the purpose for condemning sin in the flesh.
- Δικαίωμα dikaiōma A regulation relating to right action, an action that meets expectations as to what is right, to clear someone of a violation (Romans 1:32; 2:26; 5:16,18; Revelation 15:4; 19:8). The righteous requirement of the Law is the character and nature of YHWH (1<sup>st</sup> Peter 1:15-16; Matthew 5:48).
- Πληρώω plērōō (Aorist passive subjunctive). The believer does not fulfill the requirements of the Mosaic Law; rather the requirements of the Law are fulfilled in the believer who is walking according to the Holy Spirit (Matthew 5:17; Galatians 2:19-21; 5:16,18,25).

5 For those who live according to the flesh have their minds set on the things of the flesh, but those who live according to the Spirit have their minds set on the things of the Spirit.

- Carnality and spirituality are states of being (Those who are living -present active participle- οἱ ὄντες hoi ontes according to the flesh/spirit κατὰ σάρκα/πνεῦμα kata sarka/pneuma). The consistent walk (v.4) becomes the characteristic existence (v.5) as a total mind-set (vv.5-8).
- The NT gives instruction on how to think and how not to think: φρονέω phroneō to have an opinion, think, form/hold an opinion; to give careful consideration, set one's mind on, be intent on, to develop an attitude based on careful thought, be minded, disposed; think (Matthew 16:23; Romans 8:5; 11:20; 12:3,16; 15:5; 1<sup>st</sup> Corinthians 13:11; 2<sup>nd</sup> Corinthians 13:11; Galatians 5:10; Philippians 2:2,5; 3:15,19; 4:2,10; Colossians 3:2).

6 Now the mind-set of the flesh is death, but the mind-set of the Spirit is life and peace.

- The mindset of the flesh is death because it operates apart from and in hostility to the source of life (John 15:5; Romans 7:5; 8:7).
- Although no longer by nature children under wrath, operational death is a mindset that mimics the believer's prior life as an unbeliever (Ephesians 2:1-3; 4:17-18).
- The mindset of life and peace is the experiential realization of the positional reconciliation (Romans 5:1,10; Colossians 1:23).

7 The mind-set of the flesh is hostile to God because it does not submit to God's law. Indeed, it is unable to do so.

- The mindset of the flesh (carnality) reverts to an adversarial hostility (Galatians 5:20; Colossians 1:21; James 4:4) which no believer has positionally (Ephesians 2:15-16).
- The carnal mind is unable to submit to God's law even as it is unable to eat the solid food (meat) of the Word (1<sup>st</sup> Corinthians 3:1-3 cf. 1<sup>st</sup> Corinthians 2:14; Hebrews 5:12-14).

8 Those who are in the flesh cannot please God.