

Romans 8:1

“**There is therefore** (looks back to the struggle of chapter seven, and the thankful shout of verse 25 - ‘who shall deliver me from the body of this death?’ ... ‘I thank God through Jesus Christ our Lord’ – Rom. 7:24-25) **now** (since Christ came and died upon the cross and we are living in the Gospel age, and since we have placed faith in Him, the presence of sinful inclination in the Christian life is not the basis for God condemning us, as explained next) **no** (the verdict is not less condemnation but NO condemnation – we are not condemned, we will not be condemned, and we cannot be condemned even though we might struggle with the sin nature as indicated in Romans 7) **condemnation** (the reassurance of salvation by grace - this promise provides confidence and peace after the confusion and conflict that marked Romans 7 - since God the Father does not condemn Jesus, neither can the Father condemn those who are in Jesus, who was condemned in the sinner’s place and therefore the condemnation we deserve passes over us, which brings a note of rejoicing and a deep sigh of relief, since the sentence or execution of God’s judgment and punishment for our sins can never be raised again because of our justification before God, even when a believer struggles with sin, as in Rom. 7:14-25 - our judgment day is behind us and we have permanent acceptance before God – Rom. 5:1) **to them which are in Christ Jesus** (a place of positional forgiveness, righteousness, and security before God because of a person’s faith in Christ and their identification with His saving work even though we possess inherent sinfulness, imperfect sanctification, and struggle with the sin nature as revealed in Rom. 7:24-25), **who walk not after the flesh** (the reassurance of sanctification by grace, there is not only no condemnation, there is also new life, there is not only position, there is progress - the ‘walk’ is not a prerequisite to salvation but the pattern of the believer in Christ - the ‘walk’ is not instrumental to salvation but evidential of salvation, sanctification is the fruit and proof of the no condemnation/justified position, but also the encouragement that progressive sanctification occurs because of the Spirit’s power and victory which is brought out in

Romans 8:2 and which is the promise and practice of those who are in Christ, as restated in Romans 8:4-5)- ‘who walk not after the flesh’ is not a qualifying clause that indicates legalism or a works-salvation, but the practice and proof of a justified and non-condemned person, indicating that holiness of life or progressive sanctification is inseparable with our union with Christ – Paul is picking up the thought about fleshly living from Romans 7:25 and reminds us that Christians, to a lesser or greater degree, do not consistently live or walk according to their sinful dispositions that exist within their human natures but experience new life and victory as reconfirmed in Rom. 8:9-14), **but after the Spirit** (sanctification is the fruit of justification and the no condemnation position, and is the encouraging reminder that progressive sanctification is the natural result of justification; it occurs according to the Spirit’s power and victory which is the promise and practice of those who are in Christ, as restated in Romans 8:4-5).

Romans 8:2

“**For the law** (looking back to verse 1 and why we walk after the Spirit – the reason is that a new principle and force operating within us now governs our life, a new principle of conduct or rule of life counteracts and offsets the old principle or way of life - Rom. 3:27; 7:23) **of the Spirit of life in Christ Jesus** (contextually, the Holy Spirit regenerates us by placing us in Christ and identifying us with His death, burial, and resurrection which is also intended to be transformational or sanctifying in nature; in Christ relates to our immersion, union, and identity with Christ’s resurrection and regenerating life resulting in a whole new sphere of victorious living in Christ, as in Romans 6:3-5; 7:4, which comes through the work of the Holy Spirit who is the life-giver, energizer, and revealer of Christ within us, translating the life of Christ into Christian behavior since our birth must be followed by growth - John 3:6-7; 16:13-14 - the rule or principle of life in the Spirit is to live a Christlike life because the Holy Spirit is the source of this life within us pointing us to Christ, we are in Christ as the branch is in the vine, but the Spirit is the source of our

spiritual vitality as restated in Romans 8:9 – “the Spirit of Christ” - the life-giving Spirit, as in 2 Cor. 3:6, works with our in Christ union and relationship which means to experience the Spirit is to experience Christ at the same time - Rom 8:9–11) **hath made me free** (a once-for-all positional and legal transaction of release and freedom from the enslavement of our sinful disposition and also a newfound freedom to God’s will, a transaction which occurred at the time of regeneration, as discussed in Rom. 6:1-8, but a positional victory that should be applied to our daily living and walk, since the sin nature tries to illegally control our lives as in Rom. 6:11-23 - Romans 8:1 reveals that we are free from the penalty of sin but Romans 8:2 that we are free from the power of sin) **from the law** (an old principle and way of governing our life as in Rom. 7:23-24) **of sin and death”** (the universal law of sin and death, the downward gravitational pull of our sinful inclinations and disposition, which is reminiscent of our preconversion days, when we were under the dominion and enslavement to sin, and which ultimately leads to physical death for the believer, as in Romans 7:25, and eternal, spiritual death and condemnation for the unbeliever because they are not in Christ – Rom. 6:16, 23; 8:1).

Romans 8:3

“**For what the law could not do** (looking back to the no condemnation in Christ, after the Spirit, Spirit of life in Christ Jesus, and freedom from the law of sin and death [Rom. 8:1-2], it’s apparent that the Mosaic law could not save us but neither could it sanctify us – it could not justify us but neither could it transform us – it could not deliver us from damnation or the dominion of sin – Rom. 3:20; 7:12), **in that it was weak through the flesh** (because the law must operate in the sphere of sinful flesh, the human deficiency of sinful depravity and the fallen sin nature of man was unable to meet the perfect standard of God’s righteous law and therefore the law could not bring about saving or sanctifying deliverance), **God** (what the law could not do God has done) **sending his own Son in the likeness of sinful flesh** (identifying with humanity but

without taking on a sinful or fallen human nature - Phil. 2:7; 2 Cor. 5:21 - Jesus was a true man but not a sinful man – Heb. 7:25; 9:14), **and for sin** (made an offering or sacrifice for sin to pay the necessary price or penalty for our guilt in breaking the law but at the same time freeing us from the power of sin through His death – 1 Cor. 15:3; 2 Cor. 5:21; Rom. 3:25; 6:3, 6, 10; Gal. 2:20), **condemned sin in the flesh** (the law could not execute judgment on sin but only excite it, as in Rom. 7:5-10, but dealing with sin judicially and legally upon the cross, Christ pronounced a sentence of judgment on our sinful disposition or human nature, which is the source of sin, the seat and origin of transgression, releasing us from the power of sin, since sin was deposed from its rule within our flesh or human nature – Rom. 6:6; Gal. 5:24).

Romans 8:4

“That (the purpose of the execution) **the righteousness of the law** (when God puts his Spirit in our hearts, He writes his law on our hearts through regeneration and the implantation of God’s nature; this is the righteous character of the law, the unchanging moral absolutes of God are internalized within us at the time of conversion, which is the New Covenant promise, as stated in Hebrews 8:10, when the Holy Spirit writes the sensitivity to God’s moral law upon our heart through the new nature, providing us with divine motivation and incentive through the new nature, but also divine enablement through His power to live for God, so that no external law is necessary for sanctification – Eph. 5:18,) **might be fulfilled in us** (not by us but in our human nature or the “fleshly tables of the heart” as explained in 2 Cor. 3:3, whereby the Spirit places the new nature and supplies us with the promptings and power to live for God), **who walk not after the flesh** (a metaphor indicating behavior, a course of life as in Eph. 2:2 and Gal. 5:16, 25 - Christians, some more consistently than others, no longer live under the dominance and control of their sinful human natures and inclinations – all of us in God’s family manifest Christ’s character and righteousness but are at different levels and find encouragement in the victory of the Spirit’s work occurring in

our lives – 1 John 3:8-10), **but after** (according to) **the Spirit**” (who rely on the Spirit’s power, as stated in Rom. 8:1, who live in the realm of the Spirit following the impulses and dictates of the Spirit, experiencing the Holy Spirit’s inner work of communicating Christ’s life, victory, and resurrection power to us on a daily basis, resulting in a new way of life – Rom. 6:4; 7:6 – just as a fish lives and functions in the medium or sphere of water, Christians must live and function in the new realm of the Spirit and become “Spirit-wise” as opposed to “flesh-wise”).

Romans 8:5-7

“**For they** (unbelievers as confirmed in Rom. 8:8 who are positionally in still in the flesh – not having gone through the spiritual transaction of freedom and liberation from the flesh through union with Christ - Rom. 6:6; Gal. 5:24) **that are after the flesh** (under the flesh principle, living according to the sinful disposition with no evidence of the Spirit’s presence, spiritual life, and newness or life as in Rom. 6:4) **do mind the things of the flesh** (set their mind on the old nature and follow its dictates and promptings like a lamb to the slaughter); **but they** (believers who possess their victorious union and new life with the risen Christ - Rom. 6:1-15) **that are after the Spirit** (living under the principle of the Spirit’s life and ministry as in Rom. 8:1, 4, 5) **the things of the Spirit** (they follow the promptings and predominate influence and leading of the Spirit – Gal. 5:16, 25). **For to be carnally minded is death** (results in spiritual death as explained in Romans 6:23); **but to be spiritually minded** (to set one’s mind on the Spirit) **is life and peace** (results in a spiritual and peaceful Christian life). **Because the carnal mind is enmity against God** (*opposes God as in Rom. 5:10*): **for it is not subject to the law of God** (it is in rebellion against God’s moral code since it not written on the fleshly tables of their heart, as in the life of the believer - Rom. 8:4, 2 Cor. 3:3), **neither indeed can be**” (without possessing God’s life and nature, regenerating life, the carnal mind of an unsaved person, which is fueled by the sinful disposition, cannot conform to God’s standard or moral code).

Romans 5:8-9

“So then **they that are in the flesh cannot please God** (they is referring to unbelievers who *positionally* in Adam are still living under the domain and power of the flesh without possessing spiritual life and deliverance from sin). “**But ye are not in the flesh** (ye is referring to believers which *positionally* have been delivered from the domain and power of the flesh at conversion through death with Christ and possessing God’s life and nature – Rom. 6:5-8; Gal. 5:24), **but in the Spirit** (possessing the Spirit’s indwelling life which results in living in the new realm of the Spirit’s transforming power, no longer being enslaved to sin, since *everyone* who trusts in Jesus Christ in the Age of Grace does possess the indwelling presence of the Holy Spirit – as in Roman 8:9; Eph. 1:13; 1 Cor. 12:13), **if so be that the Spirit of God dwell in you** (you are no longer judicially or positionally under the power of sin if the Holy Spirit indwells you as a Christian, as stated in 1 Cor. 6:19-20, and is revealing God’s indwelling life to you as stated in Eph. 2:22; 3:16-17). “**Now if any man have not the Spirit of Christ** (as in Rom. 8:2 – “the Spirit of life in Christ Jesus”), **he is none of his** (you are not one of God’s children but children of disobedience - Eph. 2:2; 5:6).

Romans 8:10-11

“**And if Christ be in you** (as in Colossians 1:27 and Galatians 2:20 – the Holy Spirit reveals Christ’s life to us as promised at Pentecost – “I will come to you” - John 14:18), **the body is dead** (the bodies relationship with sin’s power has been forever severed – Rom. 6:2, 6, 7, 11) **because of sin** (in the sense of Romans 3:23 – “all have sinned” and share in this universal spiritual death and defeat of sin); **but the Spirit is life** (the Holy Spirit is the source of spiritual life and brings regenerating life into our human spirit which frees us from sin’s power and enslavement – John 3:6) **because of righteousness**” (because imputed righteousness has been credited to our legal account, as in Romans 4:6, we have been given spiritual life and freedom over sin’s power but also because the Holy Spirit produces works of righteousness in our lives to free us from sin as

stated in Rom. 6:18 – “Being then made free from sin, ye became the servants of righteousness). **But if the Spirit of him** (*the Holy Spirit of God*) **that raised up Jesus from the dead dwell in you** (*as confirmed in Rom. 8:9*), **he that raised up Christ from the dead** (*Rom. 1:4*) **shall also quicken** (*make alive*) **your mortal bodies by his Spirit that dwelleth in you**” (our bodies are not exempt from the death that sin brought, but since the Spirit raised up Jesus from the dead dwells in you, even though your bodies return to the dust, they shall yet experience the same resurrection as that of our living Head, Jesus Christ, by virtue of the indwelling of the same Spirit in you that raised Jesus Christ from the dead).

Romans 8:12

“Therefore, brethren, we are debtors, not to the flesh, to live after the flesh (we are debtors to grace and therefore should no longer be obligated to live after the dictates or power of the flesh since we have been positionally severed from the old flesh relationship – Rom. 6:6; Gal. 5:24). **For if ye live after the flesh** (if you continually serve the dictates of the flesh your entire life, you are characterized by a state of spiritual death and demonstrate that you are not alive in Christ Jesus – 1 John 3:8-10; 5:18), **ye shall die** (not physically but spiritually - in the sense that you will die without Christ and eventually go to hell – “the wages of sin is death” – Rom. 6:23; 6:21; 8:6): **but if ye through the Spirit** (His presence and power – Gal. 5:25) **do mortify the deeds of the body** (present tense and continuous action - “are putting to death the misdeeds of the body” – declaring war on sin by putting to death in a practical way, as in Col. 3:5, the sinful inclinations which seek to rule over your body, since the body is the vehicle through which the sin nature expresses itself – you do this by claiming your victory in Christ, practicing obedience to His Word, and therefore crushing and conquering sin in your life – Eph. 4:22–31; Col. 3:5–9; 2 Cor. 7:1), **ye shall live** (you will experience the kind of life that brings liberty, freedom from sin, and true satisfaction in life, as outlined in Rom. 6:14-23, remembering that it is

possible to possess eternal life and yet not experience it fully and practically in one's life - John 10:10; 1 Tim. 6:12).

Romans 8:13

“For (stating the reason for living a different way of life) **as many as are led** (“are being led” – present tense and similar to “walk...after the Spirit” – Rom. 8:4 which means to be led in the way of sanctification and victory) **by the Spirit of God** (describing true believers which are directed in the way of victory as in Gal. 5:18 – “if ye be led of the Spirit, ye are not under the law”), **they are the sons of God** (the Spirit's leading into new life and victory gives *proof* that we are “sons” which is a relationship of legal placement and privilege that all believers have with God, based upon our adoption, which began at the time of conversion, as in Gal. 4:6, but by virtue of transformed living through the Spirit's indwelling ministry we *confirm* that we are no longer children of disobedience, as in Eph. 2:2; 5:6 and Col. 3:6, but are truly the sons of God who have been freed from the tyranny and rule of sin – Gal. 5:21; 1 Cor. 6:9-11; 1 John 3:10).

Romans 8:14-16

For (the reason for our freedom and release) **ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption** (the Holy Spirit completes the transaction of placing the New Covenant believer into the position of an adult son through his position in Christ and then the Spirit confirms in our hearts our freedom from the fear that stems from our old relationship with the law, which is the fear of condemnation for our sins under the law's accusations, as in Gal. 4:5 - “To redeem them that were under the law, that we might receive the adoption of son”), **whereby we cry, Abba, Father**” (out of loving appreciation for our new freedom and relationship with God, we communicate with God on a very personal level - Abba being an Aramaic word which is an intimate form of the word papa or daddy, a term indicating special endearment or love and affection we have with the Father because the Holy Spirit makes us conscious of this special sonship

relationship - Gal 4:6, “And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father”). **The Spirit itself** (a personal pronoun that indicates distinction – we would say “Himself”) **beareth witness with our spirit** (the Holy Spirit testifies to our inner human spirit where we possess contact and fellowship with God – Eph. 3:16), **that we are the children of God** (the spiritual instinct that all believers have is that they are a member of God’s family through spiritual birth - John 1:12 where “sons” literally translates “children”):

Romans 8:17

And if children (“children” meaning born ones which speaks of the believer’s birth relationship with God through regeneration), **then heirs; heirs of God** (Gal. 4:7), **and joint-heirs with Christ** (just as children within a family inherit their parents estates, each child of God is an heir of God through being co-heirs or co-sharers with Christ, which speaks of possessing a union or identification with Christ and becoming a recipient of all spiritual blessings both now, as in Eph. 1:3, and in the future – Rom. 8:18 – “the glory revealed in us” and 8:23 – “waiting for the adoption, *to wit*, the redemption of our body”); **if so be** (if indeed or as is the fact) **that we suffer with *him*** (our joint-suffering with Christ in this life is not to be taken as earning the right to be a co-sharer with Christ and all the spiritual blessing we have in Christ, it is suffering which cannot be totally avoided in a world that is hostile toward Jesus Christ, a suffering that all Christians experience in varying degrees and ways (Col. 1:24; 2 Tim. 3:12; 1 Peter 4:12), **that we may be also glorified together** (share in the glory of Jesus Christ, His perfection and praise throughout the ages of eternity, when “the manifestation of the sons of God” occurs, as stated in Rom. 8:19, and when “ye also appear with him in glory” as revealed in Col. 3:4 – see also 2 Tim. 2:12; 1 Peter 1:7-8; 4:13; 5:10).