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Segment 2—Paul's Response to Two Major Objections to His Gospel

§ 1 • Response to First Objection: Paul's Gospel Promotes Moral Laxity

§ 1.1 • Contra Its Detractors, Paul's Teaching Does Promote Righteous Obedience

§ 1.1.1 • Paul's Teaching Entails the Purposive Pursuit of Righteousness, Not the Purposive Pursuit of Sin

**PART 15**

- 42** So what are we saying? <sup>2</sup>.That we should persist in sin so that grace might increase? 6:1
- 43** Absolutely not! <sup>2</sup>.We who died to sin—how could we continue to live in it? 6:2
- 44** Or do you not know that—we who have been baptized into Messiah Jesus<sup>13</sup>—we have been baptized into his death?<sup>14</sup> <sup>2</sup>.So, as a result of our baptism into his death, we have been buried with him with the result that, just as the *messiah* was raised from the dead with a view to the glory that was to be his from the Father, so we too might walk in that same newness of life. <sup>3</sup>.For if we have been united with him in the likeness of his death, then indeed we shall also be in the likeness of his resurrection. 6:3–5
- 45** Understand this: the old person that we were was crucified with him with the intent that that body of sin might be idled<sup>15</sup>—as a result, we no longer serve sin. <sup>2</sup>.Now the one who dies in this way is decreed *dikaïos* from his sin. <sup>3</sup>.Accordingly, if we die with the *messiah*, we believe that we will also live with him—and we know that the *messiah*, having been raised from the dead, is never to die again. <sup>4</sup>.Death no longer has mastery over him. 6:6–9
- 46** Now with respect to the death that he died, he died for sin once and for all. <sup>2</sup>.And with re-

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13. Baptism into Messiah Jesus refers to the initiation rite of being immersed in water to signal one's personal existential decision to follow Messiah Jesus as one's teacher. So, "to be baptized into Messiah Jesus" here is nothing more and nothing less than to be "initiated into a discipleship relationship to Messiah Jesus." This is not meant literally in some odd metaphysical sense.
14. To be baptized into Jesus's death refers to the fact that to be initiated into a discipleship relationship to Jesus necessarily entails confronting and accepting the reality of his death by crucifixion. One could not make an existential decision to follow Jesus as one's rabbi and lord without, at the same time, deciding that his death, by crucifixion, did not disqualify him from being the Messiah, and was rather a meaningful and significant aspect of his role as the Messiah. In fact, the meaning and significance of Jesus's crucifixion—according to Jesus's own teaching—was that he was dying for the sins of the world. I cannot choose to be Jesus's disciple in any meaningful way without, at the same time, choosing to embrace the fact that the significance of Jesus's death was that he was dying the death that I deserve due to my sinfulness.
15. The "old person [*anthropos*] that we were" is one and the same thing as "that body of sin." The latter is defining the former. Before the disciple chose to follow Jesus he was a slave of sin (that is, he was a "body of sin" = his body was a body enslaved to and serving sin). Hence, before he chose to follow Jesus he was a different person (*anthropos*), an older version of himself (= "the old person (*anthropos*) that he was"). Paul is saying here that the decision to follow Jesus necessarily included a decision to acknowledge that the old person that one was deserved to be crucified and necessarily included a commitment to "idle" the slave ["body"] of sin that one had heretofore been. Presumably, to "idle" the "body of sin" means to do what one can to render it inactive and inoperative. In coming to follow Jesus, one is deciding to do what he can to no longer give expression to his sinfulness. For he has come to see that it is abhorrent and the very thing that has made him worthy of death.

pect to the life that he lives, he lives for God. <sup>3</sup>In the same way, count yourselves to be dead with regard to sin, and living for God in Messiah Jesus.<sup>16</sup> <sup>4</sup>Sin, then, is not to continue to reign in your mortal body such that you continue to obey its desires. <sup>5</sup>And do not present your members to sin to be implements of unrighteousness. <sup>6</sup>Rather, present yourselves to God as being alive from the dead, and your members to God as implements of righteousness; for sin shall not be master over you.

6:10–14a

§ 1.1.2 • The Gospel Paul Teaches Results in Righteous Obedience While the Demands of the Covenant Do Not

## PART 16

**47** Now you are not under the Covenant but under grace.<sup>17</sup> <sup>2</sup>So what follows? <sup>3</sup>Can we sin because we are not under the Covenant but under grace?<sup>18</sup>

6:14b–15a

**48** Of course not! <sup>2</sup>Do you not realize that to whatever you present yourselves as slaves<sup>19</sup> in order to obey it, you are slaves to what you obey—whether that be sin, leading to death, or obedience, leading to *dikaiosune*<sup>20</sup>?

6:15b–16

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16. Paul is clearly drawing an analogy. Just as Jesus died on the cross and was then raised by God to new, immortal life for the purpose of serving God and his purposes for the rest of eternity, so too the follower of Jesus is to die (in the sense of making a choice to identify with Jesus’s death, acknowledging that the death that Jesus died was the death that he [the follower of Jesus] deserved) in order that he might obtain new, immortal life for the purpose of serving God for the rest of eternity. The critical point is this: dying with Christ necessarily entails making a commitment to serve God (and hence righteousness) from that time forward. So, to count oneself “dead with regard to sin and living for God” means to count one’s sinfulness as worthy of death and not worth pursuing and to count one’s existence as henceforth devoted to serving God and his purposes (and, hence, to pursuing righteousness).
17. To be “under grace” is to understand that receiving *aionic* life is not contingent upon one’s performing well enough to please God but is given as a freely given gift (grace) irrespective of what one deserves and how one performs. To be “under the Covenant [*nomos*]” is to think that receiving *aionic* life is contingent upon being worthy of the blessing of *aionic* life by doing what the Covenant requires to an adequate degree. (If one does what the Covenant requires to a sufficient degree he will be granted *aionic* life; if he does not do what the Covenant requires to a sufficient degree he will not be granted *aionic* life.) Paul’s claim here is that the one who embraces the gospel is not looking to gain *aionic* life by doing what the Covenant requires but is looking to gain *aionic* life as a gift (grace) from God because he embraces the truth about Jesus. (He is “under grace.”)
18. In other words, if obtaining *aionic* life is not dependent upon being good enough (as the gospel maintains), then why can’t one simply decide to sin (disregarding any obligation to be obedient to God)? What is to stop him?
19. This translates the plural of the Greek noun *doulos* [δοῦλος]. In the following passage, whenever the word “slave” is used, *doulos* or some cognate of it is the language being translated. I could translate it servant instead, but in this context, the idea of being a “slave” of sin (or righteousness) is critical to Paul’s argument.
20. Being a “slave” of sin (or righteousness) in the context of Paul’s argument here seems to have a dual significance: (1) to be a “slave” of X entails that one is committed to being obedient to X; and (2) to be a “slave” of X entails that one has no choice with respect to the outcome of his life; his master determines the outcome. So, one cannot commit to obey sin and yet expect to obtain eternal life. Sin—one’s chosen master—dictates what the final outcome will be: death.

49 Thanks be to God, because—you were slaves of sin, but you became obedient from the heart to that pattern<sup>21</sup> of teaching with which you were presented and, having been freed from sin, you became slaves of righteousness.<sup>22</sup>

6:17–18

50 Because of the weakness of your *sarx*<sup>23</sup>, I must say this regarding actual human experience: <sup>2.</sup>Just as you presented your members as slaves to uncleanness and evil<sup>24</sup> resulting in evil, so now present your members as slaves to righteousness resulting in your holiness<sup>25</sup>. <sup>3.</sup>Now when you were slaves of sin, you were free with respect to righteousness.<sup>26</sup> <sup>4.</sup>So, what sort of fruit were you getting back then? <sup>5.</sup>By those things you are now brought to shame. <sup>6.</sup>In fact, the end of those things is death. <sup>7.</sup>But now—having been made free from sin and enslaved to God—you have the fruit that signifies your holiness.<sup>27</sup> Now its end is *aionic* life. <sup>8.</sup>For the wages of sin is death; but the gift of God—in Messiah Jesus, our Lord—is *aionic* life.

6:19–23

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51 Or, do you not know, brothers—now I am speaking to those who understand the Covenant<sup>28</sup>—that the Covenant is in force over a man only for as long as he has life?<sup>29</sup>

7:1

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21. This translates the Greek noun *typos* [τύπος].

22. Paul's point here is this: by choosing to embrace the truth of the gospel, a person is also—by virtue of that very choice—committing not to obey sin any more [=becoming “free” from sin] and committing to obey righteousness [=becoming a “slave” of righteousness].

23. Transliteration of σάρξ. The noun *sarx* (typically translated “flesh”) denotes the meat that constitutes the body of an animal or human person. By metonymy, it gets used to denote the physical existence of a human being in general—that is, it denotes a human being's physical, material, biological existence in the present physical realm. By a further metonymy, it is used to denote the characteristic moral state of a human being who is existing in this present physical realm. Specifically, it is used to denote the sinfulness and evil that universally and inevitably characterizes every human being in this present physical realm. This is how Paul is using the word here in this context. The word *sarx* used in this way denotes a very important concept within this part of Paul's letter to the Romans and within Paul's theology in general. According to this concept, one's *sarx* is one's innate, natural-born proclivity to do evil.

24. Throughout this paragraph, “evil” is used to translate *anomia* [ἀνομία]. Typically translated “lawlessness,” a does not refer to the transgression of God's Law so much as it refers to the transgression of any and every moral boundary or scruple. This concept is better captured by the English word “evil” than it is by the English word “lawlessness.”

25. “Holiness” here translates *hagiasmos* [ἁγιασμός]. Here *hagiasmos* [holiness] denotes the moral quality of a person's life when that person is being marked by God as having been chosen by him for an inheritance in *aionic* life.

26. By one being “free with respect to righteousness,” Paul means that one was not constrained by any commitment to obey righteousness (as one would be if he were a “slave” of righteousness).

27. “Holiness” here translates *hagiasmos* [ἁγιασμός] once again. However, here *hagiasmos* [holiness]—in contrast with its earlier use—denotes the simple fact that a person has been set apart by God for a special destiny, not the moral quality that marks him as having been so set apart.

28. This translates *nomos* [νόμος]. Specifically, it denotes the Law, or Covenant, of Moses here.

29. Paul's point is not the trivial point that the Mosaic Covenant is only binding over a person while he is alive. Rather, Paul's point is the more profound point that the Mosaic Covenant only serves as the basis upon which a man seeks to obtain the blessing of *aionic* life [= “the Covenant is in force over a man”] so long as that man believes that he can viably obtain life on that basis. If he should ever come to think that the Mosaic Covenant is not a viable basis for his obtaining *aionic* life, then it will cease to have any force over him—that is, it will cease to serve as the basis upon which he seeks to obtain the blessing of *aionic* life.

**52** Now a woman who is married to a man has been put under obligation by the law to a living husband. <sup>2</sup>If that husband dies, she is released from her obligation to the law concerning her husband. <sup>3</sup>So then—while her husband is living—she will be named an adulteress if she comes to be with another man. <sup>4</sup>But if her husband dies, she is free from the obligation of the law, with the result that, even if she comes to be with another man, she is not an adulteress.

7:2–3

**53** So then, my brothers, with the body of the *messiah* in view, you were put to death by the Covenant<sup>30</sup>, with the result that you could come to be with another—with him who was raised from the dead. <sup>2</sup>And all this was to the end that we might bear fruit for God. <sup>3</sup>For while we were in the *sarx*<sup>31</sup>, the desires of sin—those exposed by the Covenant—were at work in our members to bear fruit leading to death. <sup>4</sup>But now, we have been released from the Covenant—having been put to death by that by which we were being held—with the result that we serve as slaves by the new reality of the Spirit, and not by the old reality of the letter.

7:4–6

§ 1.2 • Contra Its Detractors, Paul's Teaching Does Not Entail That the Mosaic Covenant Is Evil

§ 1.2.1 • The Mosaic Covenant Reveals a Person's Sin to Him

#### PART 17

**54** So what are we saying? <sup>2</sup>That the Covenant<sup>32</sup> is sin?

7:7a

**55** Of course not! <sup>2</sup>Rather, I would never have understood sin if not for the Covenant. <sup>3</sup>In fact, I would never have known of my unrighteous desiring if the Covenant had not said, "Do not have any unrighteous desire," and sin, seizing the opportunity afforded by that commandment, produced in me every unrighteous desire.

7:7b–8a

**56** Now, apart from the Covenant, sin is dead<sup>33</sup>. <sup>2</sup>I was once alive apart from the Covenant; but

30. That is, the Covenant brought you to a point where you had to acknowledge that Jesus's death on the cross was representative of the death that you deserved. The Covenant brought you to a point of recognizing that you deserved to be condemned to death.

31. Transliteration of σάρξ. See note 23 on page 12. The concept of "being in *sarx*" is a technical concept for Paul. To be "in *sarx*" is to be limited to and confined within the reach of one's *sarx*. Paul typically contrasts it with a person's being sanctified by the Spirit of God. If the Spirit of God is at work in a person's inner being, then that person's choices and actions are not governed and controlled solely by his *sarx*; for the Spirit of God also has input into and influence upon his choices and actions. But if the Spirit of God is not at work in a person's inner being, then that person's choices and actions are governed and controlled solely by his *sarx*. Paul describes such a state as being "in the *sarx*." Such a person is not "in the Spirit"; he is "in the *sarx*." Nothing about Paul's concept of *sarx* is inspired by or is derived from Platonic, Gnostic, or any other sort of spirit-body dualism. For Paul, it is not because he is a material being that the human being is sinful. Man is sinful because he is thoroughly sinful—body, soul, and spirit. So long as he is a physically-existing being in this present age (that is, so long as he is "flesh") he will be fundamentally sinful to the core of his spirit. He will never transcend his sinfulness until he becomes a being who is newly created for existence in a new age.

32. Translates *nomos* [νόμος]. This is more typically translated "law." In the preceding argument, Paul has stated that the Mosaic Covenant has put these believers to death. Paul's detractors could readily take offense at this claim. For, if the effect of the Mosaic Covenant was to cause a person's death, that would imply that the Mosaic Covenant is an evil thing. That is the issue Paul is raising here. Is that what Paul's understanding entails? Does it entail that the Mosaic Covenant is an evil thing (i.e., "sin")?

33. By saying "sin is 'dead'" here, Paul is not saying that "apart from the Covenant" sin is non-existent, nor inactive. Rather, he

when the commandment came, sin became alive and I died. <sup>3</sup>And I discovered something: the commandment that was to lead to life, this commandment led to death. <sup>4</sup>For sin, seizing the opportunity afforded by the commandment, deceived me and through it killed me.

7:8b–11

**57** So then, the Covenant<sup>34</sup> is holy, and the commandment is holy and righteous and good.

7:12

§ 1.2.2 • An Individual's Sin, Not the Mosaic Covenant, Brings Condemnation

#### PART 18

**58** So then, did that which is good become death for me?

7:13a

**59** Of course not! <sup>2</sup>Rather, it was my sin. <sup>3</sup>The Covenant was given in order that my sin might become evident, bringing death to me through that which is good. <sup>4</sup>It was given in order that, through the commandment, my sin might become more than abundantly sinful. <sup>5</sup>For we come to understand that the Covenant is spiritual,<sup>35</sup> but I am *sarkinos*,<sup>36</sup> sold into bondage under sin. <sup>6</sup>For I do not understand what it is that I am bringing about. <sup>7</sup>Indeed, it is not the case that, what I truly want, this I do<sup>37</sup>. <sup>8</sup>Rather, what I hate, this I do<sup>38</sup>.

7:13b–15

**60** Now if, what I do not really want to do, this I do—then I am agreeing with the Covenant that it is good. <sup>2</sup>And now, no longer is it, “I am bringing it about.” <sup>3</sup>Rather, it is sin dwelling within me. <sup>4</sup>Indeed, I come to understand that what is good does not reside in me—that is, in my *sarx*. <sup>5</sup>For to will it is present within me, but to bring the good about I do not find.

7:16–18

**61** Now it is not the case that I do the good that I want to do; rather, the evil that I do not want to do, this I do.<sup>39</sup> <sup>2</sup>But if the very thing I do not want to do, this is what I do, then no longer is it, “I am bringing it about.” <sup>3</sup>Rather, it is sin dwelling within me. <sup>4</sup>I discover, therefore, this opposing *torah*<sup>40</sup> within the me who wants to do good, for evil is present within me!

7:19–21

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is saying that “apart from the Covenant” sin does not show itself or manifest itself in a way that forces me to acknowledge that I am deserving of condemnation.

34. Translates *nomos* [νόμος]. This is more typically translated “law.”

35. The word Covenant translates *nomos* [νόμος], which is more typically translated “law.” When Paul asserts that the *nomos* (Covenant) is spiritual [*pneumatikos* (πνευματικός)], he is making an assertion about the origin of the *nomos*. The *nomos* comes from God, the Spirit. It is “spiritual” in the sense that it has its origin in the Spirit. Paul’s point is to highlight the divine—and, therefore, good—nature of the *nomos* as background to the question whether the *nomos* is what causes the condemnation to death of human beings. Clearly it cannot be, Paul maintains, for the *nomos* is divinely-given; it is “spiritual.”

36. The word *sarkinos* [σάρκινος] means of or pertaining to the *sarx* [σάρξ]. See note 23 on page 12.

37. Translates *prasso* [πράσσω].

38. Translates *poieo* [ποιέω].

39. Translates *prasso* [πράσσω].

40. Translates *nomos* [νόμος]. This is more typically translated “law.”

§ 1.3 • A Fresh, Alternative Articulation of Paul's Gospel That Clearly Shows How It Promotes Righteous Obedience

§ 1.3.1 • Divine Mercy Is Promised to Those Who Follow the Instruction of the Spirit

#### PART 19

**62** Now in my inner man I delight in the *Torah*<sup>41</sup> from God. <sup>2</sup>But I see a different *torah* in my members, waging war against the *torah* of my mind and making me captive to the *torah* of sin existing in my members. <sup>3</sup>I am a wretched man! <sup>4</sup>Who will rescue me from this body doomed to death?

7:22–24

**63** Thanks be to God! <sup>2</sup>He will—through Jesus, the *messiah*, our Lord.

7:25a

**64** So then, on the one hand, I do indeed serve the *torah* of God in my mind; but, on the other hand, in my *sarx*, I serve the *torah* of sin. <sup>2</sup>Even so, there is now no condemnation for those who are in Messiah Jesus, who do not walk in accord with the counsels of their *sarx*, but in accord with the counsels of the Spirit. <sup>3</sup>Indeed, the *torah* of the Spirit, the *torah* of life in Messiah Jesus, sets me free from the *torah* of sin, even the *torah* of death.<sup>42</sup>

7:25b–8:2

**65** Now as it concerns what the Covenant was unable to do, because, in view of our *sarx*, it was ineffectual<sup>43</sup>—God, in response to human sin, having sent his own Son in the likeness of *sarx*<sup>44</sup> enslaved to sin, condemned sin in that very *sarx*<sup>45</sup> to the effect that the due penalty of the Covenant might be fully exacted for our benefit, who do not walk in accord with the counsels of the *sarx*, but in accord with the counsels of the Spirit.

8:3–4

§ 1.3.2 • Examination of the Relation between Responsiveness to the Spirit and Eternal Life

#### PART 20

**66** Now those who are in accord with the counsels of the *sarx* purposefully pursue<sup>46</sup> the things rec-

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41. Throughout this entire portion of the letter (Part 19 and Part 20), *torah* translates *nomos* [νόμος], which is more typically translated “law.”
42. Paul is suggesting here that the counsels of the Spirit of God (= the *torah* of the Spirit) bring *aionic* life to those who heed those counsels (instructions) and who belong to Messiah Jesus, and that the counsels of sin (= the *torah* of sin) bring death to those who heed those counsels (instructions).
43. Namely, the Covenant was ineffectual as an avenue to *aionic* life, because human sinfulness [*sarx*] rendered it unable to function as such an avenue.
44. Unlike almost every other instance in this portion of *Romans*, Paul uses *sarx* here to denote a physical, material, human body.
45. Unlike almost every other instance in this portion of *Romans*, Paul uses *sarx* here to denote the physical, material, human body of Jesus.
46. The phrase “purposefully pursue” (or connected phrases) in this paragraph translates the Greek verb *phroneo* [φρονέω]. The verb *phroneo* [φρονέω] seems to denote the fixing of one’s mind on something. Here it would seem to signify the fixing of

commended by the *sarx*; but those who are in accord with the counsels of the Spirit purposefully pursue the things recommended by the Spirit. <sup>2</sup>Now the purposeful pursuit proposed by the *sarx* results in death; but the purposeful pursuit proposed by the Spirit results in Life and *shalom*.<sup>47</sup> <sup>3</sup>Because the purposeful pursuit proposed by the *sarx* is hostile to God. <sup>4</sup>It does not subject itself to the *torah* of God; it is not even able to do so. <sup>5</sup>So those who exist within the mastery of the *sarx* are not able to please God.<sup>48</sup>

8:5–8

**67** But you do not exist within the mastery of the *sarx*; rather, you exist within the mastery of the Spirit, if in fact the Spirit of God dwells within you.

8:9a

**68** Now if someone does not have the spirit of the *messiah*,<sup>49</sup> this one is not of him. <sup>2</sup>But if the spirit of the *messiah* is in you, while your body<sup>50</sup> is dead<sup>51</sup> because of sin, yet your spirit<sup>52</sup> is life on account of *dikaiousune*. <sup>3</sup>Indeed, if the Spirit of him who raised Jesus from the dead dwells within you, the one who raised the *messiah* from the dead will also give life to your

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one's mind on "the things of the *sarx*" in the sense of purposefully resolving to pursue them. Paul is defining what he means by the description "being in accord with the *sarx*." Namely, the person who is "in accord with the *sarx*" is the person who is purposely pursuing the things of the *sarx*.

47. It would seem that the word *eirene* [εἰρήνη] here is intended to convey the Hebrew concept of *shalom*. The typical translation of *eirene* [εἰρήνη] as "peace" does not adequately capture the Hebrew concept of *shalom*.
48. In this and the following paragraph, the phrase "so those who exist within the mastery of the *sarx*" translates οἱ δὲ ἐν σαρκὶ ὄντες [*hoi de en sarki ontes*], which could be literally translated "so the ones who are being in *sarx* [flesh]." See note 31 on page 13 for a further discussion of the concept of being "in flesh [*sarx*]" in Paul's teaching. The form of the phrasing that Paul uses here—which I have translated "exist within the mastery of X"—seems to indicate having X as the dominant influence and the source of determinative counsel. So, to be "in the flesh [*sarx*]" is to have the flesh [*sarx*] as the dominant influence upon and determinative control over one's actions and choices. But, to be "in the Spirit" is to have the Spirit of God as the dominant influence upon and determinative control over one's actions and choices. Paul is not suggesting that the Spirit of God and the flesh [*sarx*] are mutually exclusive influences. If one has the Spirit of God at work within him, then both the Spirit of God and his flesh [*sarx*] can serve as influences upon and sources of instruction to that person. But if one does not have the Spirit of God at work within him, then one's flesh [*sarx*] is the only influence and source of instruction to that person. However, Paul does seem to be suggesting that when the Spirit of God is at work within a person, then the Spirit will necessarily prove to be the dominant influence on that person. For Paul is speaking here of two mutually exclusive realities. One is either ἐν σαρκὶ [in the *sarx*] or ἐν πνεύματι [in the Spirit]. These can only be mutually exclusive if Paul is using these respective phrases to describe what the dominant influence is. The phrase ἐν σαρκὶ [in the *sarx*] is being used by Paul to describe a condition where one's *sarx* is the determinative influence upon a person's choices and actions; the phrase ἐν πνεύματι [in the Spirit] is being used by Paul to describe a condition where the Spirit of God is the determinative influence upon a person's choices and actions. These two conditions are mutually exclusive. They cannot coexist.
49. Here, the "spirit of the *messiah*" is not an alternative title for the Spirit of God; rather, it is a description of the inner life and character of Jesus, the *messiah*. Paul's point is this: if one's inner commitments and values [his "spirit"] imitate the inner commitments and values [the "spirit"] of Messiah Jesus, then he belongs to God (that is, he is one of God's children who will inherit *aionic* life). But if one's "spirit" does not imitate the "spirit" of Messiah Jesus, then he does not belong to God (that is, he is not one of God's children who will inherit *aionic* life).
50. Here, the noun *soma* [body] is being used to represent an individual human being. To say that "your body is dead" is one and the same thing as saying "you are dead." However, Paul uses "body" to represent the individual because he intends to suggest the reason behind a person's condemnation to death, using *soma* [body] as a synonym for *sarx*. Here *soma* [body] denotes the innate sinfulness of a human being insofar as he exists in the form of a physical, material body in the present age. A human being stands condemned for his sinfulness so long as he is the embodied creature that he now is.
51. Here, "dead" means "deserving of being condemned to death."
52. Here, "spirit" denotes the inner commitments and values that define a particular individual.

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mortal bodies in view of the indwelling of his Spirit within you.

8:9b-11

**69** So then, my brothers, we are not debtors to our *sarx* such that we must live in accord with that *sarx*. <sup>2</sup>If you are living in accord with your *sarx*, you are about to die; but if, because of the Spirit, you are putting to death the practices of the body, you shall live. <sup>3</sup>For whoever is led by the Spirit of God, these are the sons of God.

8:12-14

**70** Now you have not acquired a spirit of slavery again, resulting in fear; rather you have acquired a spirit arising out of your adoption as a son. <sup>2</sup>Based on it we cry out, "*Abba*"—"Father."

8:15

**71** The Spirit himself bears witness along with our spirit that we are children of God—and if children, then also heirs (not only heirs of God, but also fellow-heirs with the *messiah*)—if we experience with him the longing to be glorified with him.

8:16-17

§ 1.4 • Parenthetical Reflections on the Resultant Psycho-emotional State of the Spirit-led Jesus-believer

§ 1.4.1 • Reflections on the Longing Suffered by the Spirit-led Jesus-believer

#### PART 21

**72** Now I count it that the experiences of longing in this current time are not fit to be compared to the glory that is about to be realized in us.

8:18

**73** The anxious yearning of the creation eagerly awaits the unveiling of the sons of God. <sup>2</sup>For the creation was made subject to futility—not voluntarily, but because of Him who put it in subjection on the basis of his confident expectation that the creation itself would in fact be set free from its slavery to corruption into the freedom of the glory of the children of God. <sup>3</sup>We know that the entire created order groans with them and is in labor with them till now.

8:19-22

**74** Not only this, but also we ourselves—because we have the first fruits of the Spirit—even we ourselves groan within ourselves, eagerly awaiting our adoption as sons, the redemption of our body; for it is in confident anticipation that we are saved. <sup>2</sup>Now an anticipation that is being seen is not an “anticipation”—for why would one “anticipate” what he sees? <sup>3</sup>But if we anticipate what we are not seeing, then with perseverance we eagerly wait for it.

8:23-25

**75** Now in just this same way—by creating in our spirit this yearning for glory—the Spirit comes to the aid of our weakness. <sup>2</sup>For we do not know how we might pray that accords with what is necessary. <sup>3</sup>But, in and through our wordless groanings, the Spirit himself is making an appeal to God for us. <sup>4</sup>And he who searches hearts knows what the intent of the Spirit is—namely, that he makes an appeal on behalf of the *hagioi* that accords with what God requires.

8:26-27