

Rom 8:5-13

φρονοῦσθαι - to have in mind, set mind upon, cherish a habit of thought.

① My nature - wider in meaning than walk, which expresses the manifestation of the condition expressed by are.

mind = the verb primarily means to have understood; then to feel or think; to have an opinion: to direct the mind to something & so to seek or strive for. The object of their thinking & striving is fleshy. (Vincent)

② second to the flesh = those whose nature is determined simply by the flesh; their "mind," i.e., their moral interest, their thought & study, is upon the flesh. (E.G.T.)

③ "those who are habitually dominated by the flesh put their minds on the things of the flesh." Col

"Dominated" is from κατι - "down." The present participle is used, the state being continuous.

The word "mind" speaks of a deliberate setting of one's mind upon a certain thing. (West)

④ mind = to regulate one's mind by something, to seek the instruction or guidance of. (Vine)

⑤ to be after the flesh is to be inwardly governed by it. (Godet)

⑥ This Verse is a definition - to have one's ~~eye~~ gaze focused upon all that flesh means, & limited thereby to this world; to have one's mind set upon existence apart from G. The consequence follows in vs 6  
 (Barrett)

⑦ Think the things of the flesh. They give their best thinking to the flesh; their minds dwell on the carnal. They agree by the carnal, their thinking harmonizes w/ the actual, the flesh. a man's reasoning grows out of what he is.  
 (McBeth)

⑧ vs 5 is confirmatory or explanatory of end of vs 4. vs 6 is explanatory of vs 5. & v. 7 gives the reason for what is stated in vs 6. vs 8 expands the impossibility ~~as~~ stated at the end of vs 7.

The whole passage (5-8) is an expansion of the contrast between the flesh & the Spirit & an elucidation of what is involved in each of these contrasted elements.  
 The emphasis of v 4 is not to be overlooked, namely, "not after the flesh, but after the Spirit." In other words, the interest is not simply to contrast these opposing elements but to show why. The persons in view do not walk after the flesh but after the Spirit.

The two expressions "after the flesh" (v 4, 5) & "in the flesh" (8, 9) have the same effect, w/ this difference that in the former the flesh is viewed as the determining pattern & in the latter as the conditioning sphere - the

persons concerned are conditioned by & patterned after the flesh.

"The flesh is human nature as corrupted, directed, & controlled by sin.

"after the Spirit" & "in the Spirit" are also to the same effect. Those concerned are conditioned by & ~~patterned~~ patterned after the Holy Spirit.

To "mind the things of the flesh" is to have the things of the flesh as the absorbing objects of thought, interest, affection & purpose.

In like manner, to mind "the things of the Spirit" is to have the things of the Holy Spirit as the absorbing objects of thought, interest, affection, & purpose.

The expressions, "after the flesh", "mind the things of the flesh"; "walk after the flesh." — The first defines the basic moral condition, the second the inward frame of heart & mind resulting from that condition, & the third the practice emanating from both but more particularly from the first than the second.

(NJC)

## Verse 6

① "The mind of the flesh is death" doesn't mean that the mind of the flesh causes or leads to death — ~~the~~ There is an equation, & the predicate specifies that in which the mind of the flesh consists. The principle of death is separation, & here the most accentuated expression of that principle is in view, namely, separation from  $\Theta$ .

This separation is thought of in terms of our estrangement from  $\Theta$  ~~which~~ whereby we are dead in ~~transgressions~~ trespasses & sins. The mind of the flesh is therefore that kind of death.

Mind of Spirit is Life & Peace — "Life is contrasted w/ "death" & in its highest expression it means the knowledge & fellowship of  $\Theta$ .

Peace = the sensory being at one w/  $\Theta$ , the tranquillity of heart & mind which the sense of reconciliation evokes. Peace is the antithesis of the alienation & misery which sin creates. (N.I.C.)

② To confine oneself w/in the circle of his world is inevitably to cut oneself off from the orig. source of life, & therefore to court death. (Barrett)

③ Neither of these two powers (spirit & flesh) leaves a man at rest till it has brought him to its goal, whether to that state of death in which not a spark of life remains, or to that perfect life from which the last vestige of death has disappeared.

Death = separation from D, which by a course of daily development at length terminates true physical death in eternal perdition.

Life: denotes a fully satisfied existence, in which all the faculties find their full exercise & their true occupation. Man's spirit, become the abode & organ of the Divine Spirit, realizes this life w/ a growing perfection to eternal life.

Peace is the inward feeling of tranquillity which accompanies such an existence; it shows itself particularly in the absence of all fear in regard to death & judgment.

(bodily)

④ Peace here isn't the act of reconciliation but the enjoyment of the reconciliation.

④ ③  
1c

ὁ ἐχθρὸς - wherefore

ἐχθρὰ - enmity, hostility

ὑποτάσσεται = submit, rank see under (military term), a lower rank - subject, subordinate.

① The reason why the mind of the flesh terminates so fatally: it is hostility to & the fountain of life. Alienation from this is necessarily fatal -

As the seat of indwelling sin the flesh is in permanent revolt, & those who are in it cannot please &.

(E67)

② The flesh is marshalled under a hostile banner.

(Vincent)

③ This is the flesh's attitude toward &. The mind of the flesh is set in antagonism against &, refusing to acknowledge His claims. (Vine)

④ This enmity is proved by two facts = 1. the revolt of the flesh against the divine will. The flesh wishes to satisfy itself & the law upstands it. The flesh is what it is; it can't change its nature.

2. Verse 8 - & is no more the friend of the flesh than the flesh is of ~~the~~ Him. [The feeling is mutual!]

(Fodder)

⑤ vs 7 gives the reason why the mind of the flesh is death. It is the essence of sin is to be against &; it is the contradiction of &.

Enmity towards & is the actuating principle & governing propension of the mind of the flesh. The disposition underlying all activity is one of opposition to and hatred of &.

It is a moral & psychological impossibility for those who are "in the flesh" to have any disposition of obedience

w/ respect to the law of G.

Vs 8

ἀρεῶν - please; almost serve

① vs 8 continues the thought of the last clause of vs 7. Here we have nothing less than the doctrine of the total inability of the natural man to be well-pleasing to G or to do what is well-pleasing in His sight.

In this whole passage we have the biblical basis for the doctrine of total depravity & total inability.

"Enmity against G" is nothing other than total depravity & "cannot please G" nothing less than total inability. (N.Z.C.)

② Those who are living to please themselves cannot also please G. (Barnitt)

V 9

① you - is emphatic. you can please G, for you are not in the flesh, etc.

Εἴτερ - if, has its ~~characteristic~~ proper force: "if, as is the fact."

only the indwelling of X's spirit proves a real relation to him. (E.G.T.)

② Dwell - "to live or dwell in a certain place as your home."

The Spirit is not only resident in the believer in the sense of position in him, but He is actively at home in him, living in him as His home.

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The truth is brought out that the Spirit is given the believing sinner the moment he puts his faith in X, & not sometimes afterwards. (Wuest)

③ It = Paul lets them verify the truth of the supposition.  
Dwell in you = denotes a permanent fact.

It - a serious warning

④ The contrast is between the dominating elements which govern the different kinds of persons.  
(Lodet)

This passage distinguishes between the regenerate & the unregenerate.

Since He is the Spirit of X, to be w/out Him is not to belong to X. (Vine)

⑤ Paul is in the process of developing a new definition of the Xian life - a fundamental definition.  
(Barrett)

This verse reveals what makes the difference of being "in the flesh" & "in the Spirit" - the indwelling Spirit.

12.10

① The body = the believer's natural body. (Wuest)

② If X is in you, two consequences follow. On the one hand your body is dead. "Your body" is "you," & you are dead.

Of course, this death must be constantly realized (6:11).

On the other hand, the Spirit of G is life-giving. The human self is dead - to sin; the Spirit is able to give life. (Barrett)

④ ⑥ ① ②

Rom. 8:14ff

ἀγούται - lead, lead away

① Sons = there is an implied contrast w/ the Jewish idea of sonship by physical descent.  
(Vincent)

② υἱός suggests the rank & privileges of the persons in question. (EBT)

③ The FOR refers to the promise: ye shall live. It is impossible for one who is a Sm of G, the source of life, not to live. Now he who gives himself to be guided by the Spirit, is certainly a Sm of God.

"You have a right to the title of sons as soon as you let yourselves be led by the Spirit." Though one becomes a son by justification, he does not possess the filial state, he does not really enjoy adoption until he has become legally submissive to the operation of the Spirit. The meaning is therefore this: "If you let yourselves be led by the Spirit, you are ipso facto Sons of G."

ἀγούται - there is something like a notion of holy violence; the Spirit drags the man where the flesh would fain not go. The verb may be taken in the passive: are drawn, or in the middle: let themselves be drawn.

The Apostle gives in what follows two proofs of the reality of this state of sonship: the one, partly subjective, the filial feeling toward G experienced by the believer, v. 15; the other, objective, the test testimony of the Divine Spirit proclaiming the divine fatherhood w/in his heart - v. 16.  
(Gordt)

④ To lead implies cooperation on their part w/ the one who is leading. Here, the wholehearted response to the leading of the Holy Spirit, is suggested. To be led by the Spirit of G is to walk after the Spirit.

These are the sons of G - The emphatic "These" signifies "these & none but these."

vs 13 you is frequently used in a sense suggesting suggestive of moral characteristics, the moral characteristic in evidence here is that of being led by the Spirit of G.

vs 14 expresses the dignity of the position into which the child is brought, & the character which is consistent therewith. In his standing a believer is a child of G; in his state he should be a son of G, & only as he gives evidence that he is a son of G can he really claim to be a child of G. The Lord Jesus brought out the special significance of vs 14 in Matt 5: 9, 44, 45.

(Vine)

⑤ vs 14 is to be interpreted as providing the basis for the assurance given in vs 13 - "ye shall live."

Led by the Spirit implies that they are governed by the Spirit & the emphasis is placed upon the activity of the Spirit & the passivity of the subjects. "Put

"Put to death the deeds of the body" (v. 13) emphasizes the activity of the believer. These are complementary. The activity of the believer is the evidence of the Spirit's activity & the activity of the Spirit is the cause of the believer's activity. (NIC)

⑥ Paul is not basing salvation on obedience. The leadership of the Spirit is not the source of salvation but the test.  
(McC Beth)

⑦ Foreship as a relationship which guarantees future salvation, & is established in the present through the Holy Spirit, who anticipates the future.  
(Brett)

⑧ Possessing the Spirit is at the same time a fresh obligation to be loyal to the Spirit.

The Christian man is not a leaderless man but a man who is led. The Spirit is not only liberator but also the leader. The characteristic sign of the sons of God is that they are under the guidance of the Holy Spirit.  
(Brunner)

⑨ Not all human beings are God's children, vs 14 definitely & deliberately limits this status to those who are being led by the Spirit, who are being enabled by the Spirit to walk along the narrow path of righteousness.  
(Stott)

⑩ - The thing that is in view here is that searching, penetrating, personal influence of the Spirit of God in the inmost region of man's being. This means that man is called upon to yield the "springs of thought & will" to His control; he must welcome His rule. This is to let Him rule & regulate the whole realm of mind & feeling; then, as that man responds & obeys, he will be led by the Spirit.

It means obedience to the rule of God's will in mind, mouth & manhood. It should be the normal experience of all.  
(Toane)

κράτομεν - cry aloud, shriek

① It was not the Spirit proper to slaves, leading them again to shriek from D in fear as they had done when under the law of sin & death, but a spirit proper to those who were being translated from the servile to the filial relation to D.

Adoption - The word serves to distinguish those who are made sons by an act of grace from the only begotten Son of God.

But the act of grace is not one which makes only an outward difference in our position; it is accomplished in the giving of a spirit which creates in us a new nature. In the spirit of adoption we cry Abba, Father. We have not only the status, but the heart of sons.

Cry = a strong word: it denotes the loud irrefragable cry of which the consciousness of sonship breaks from the Xian heart in prayer. (EBT)

② the Spirit of D, producing the condition of adoption.

Adoption = The placing one in the position of a son.

Cry = expressing deep emotion.  
(Vincent)

③ cf. 1 Cor. 2:12; 2 Tim. 1:7

The Spirit makes believers sons of D & enables them to call D their Father.

Adoption - In the first century AD an adopted son was a son deliberately chosen by his adoptive father to perpetuate his name & inherit his estate; he was no whit inferior in status to a son born

in the ordinary course of nature, & might well enjoy the Father's affection more fully & reproduce the father's character more worthily. (5)

Abba is an Aramaic word which came to be used among the Jews (& is used to this day in Hebrew-speaking families) as the familiar term by which children address their father. Cf. Mark 14:36 - Jesus in Gethsemane

The significance of this lies in the fact that Abba was not, & is not, the term used by Jews when addressing God as their Father.

(Bruce)

④ Bondage: the old life was marked by fear & fear. The contrast is between those who have no hope for the future, & those who can confidently look forward to life & glory.

It is in the Spirit that we cry out to God as Father. The very fact that you can address God as Abba proves that the Spirit is at work among you & that you are God's children. (Barrett)

⑤ This verse adds further confirmation to the thought expressed in vs 13, 14, namely that sonship is a guarantee of eternal life. The implications of sonship are now unfolded.

He is called the Spirit of Adoption because it is he who creates in the children of God the filial love & confidence by which they are able to cry, "Abba, Father," & exercise the rights & privileges of God's children.

The repetition indicates the warmth as well as the confidence w/ which the Holy Spirit emboldens the people of God to draw nigh as children to a Father able & ready to help them. The hesitation to entertain

6  
This confidence of approach to O the Father is not a mark  
of true humility.

It is to be noted that it is by or in the Holy  
Spirit that this approach is made. Without the  
filial reverence & tenderness fostered by the Spirit  
the address is presumption & arrogance.

(N.Z.C.)  
C spirit of hard bondage - a spirit possessed by, & characteristic  
of, slaves.

unto fear - tending to fear.

Abba, Father - In Gal 4:6 it is the Holy Spirit who says this.  
So intimate is the relationship between the Divine Spirit  
& the human spirit in the regenerate, that what is  
said in one place of the former is said in another place  
of the latter. It is the action of the Spirit of the Son  
on the spirits of the sons that enables them to  
cry "Abba, Father"

Abba is the cry of the infant, the simple, helpless  
utterance of unreasoning, unreasoning trust, the effect of  
feeling, rather than knowing knowledge. It is an  
Aramaic word (Eng. "papa"). It was a form of address  
forbidden among the Jews to be used by a slave  
to the head of the family.

Father is another mode of address. It is relationship  
intelligently realized by the one who utters it, a word  
of filial confidence, communion, & obedience, answering  
to, & expressing, the enjoyment of the complacent love  
of O the Father. The two expressions together  
indicate the love & intelligent trust of the child.  
(Urie)

Received = admit, referring to time of conversion.

~~Received is~~  
What kind of Spirit did they receive? The answer is two fold, the verb being emphatically repeated.

vs 16 → Start a New Page w/ each New Verse (Cofford) ★ ★

συμπαρτυρεῖ - join in giving evidence (being witness) w/

① analysis of what takes place when we in the Spirit cry, "Abba Father:" there is then a two fold but united testimony, we cry & the Spirit cries w/ in us.

This witness of the Spirit is not to be placed merely in the feeling (1 John 3:19) but His whole inward & outward efficacy must be taken together; for instance, His comfort, His incitement to prayer, His censure of sin, His impulse to works of love, to witness before the world, & so forth.

upon the foundation of this immediate testimony of the Holy Spirit, all the regenerate man's conviction of X & His work finally rests.

The witness of the Spirit is a consciousness of our having received in & by the Spirit of Adoption the Tempus mentioned in the Word of God as belonging to his adopted children — (Cofford)

② at our spirit. This statement expands the latter part of vs 15. The cry "Atta Father" while it is the utterance of our own spirit, is at the same time, produced in us by the Spirit of G. All that we are & experience as G's children is the work of the indwelling Holy Spirit.  
(Jine)

③ Our own spirit tells us we are G's children, but the voice by which it speaks is, as we know, prompted & inspired by the Divine Spirit himself.  
(E67)

④ 2 vs 15 "we cry, Atta, Father." It is the witness borne by the believer's own consciousness in virtue of the Holy Spirit's indwelling as the Spirit of Adoption. Now in vs 16 it is witness borne by the Holy Spirit himself. And this latter witness is conceived of as working conjointly w/ the witness borne by the believer's own consciousness. The Spirit's witness must therefore, be distinguished from the witness of our filial consciousness. It is a witness given to us, as distinct from the witness given by us. The witness thus given is to the effect that "we are children of G."  
(N/C)

⑤ The child cries "Atta, Father," & G answers back, thru His Spirit, "yes, my child." The Spirit <sup>that</sup> enables us to say, "my Father," also testifies that G says, "my son."  
(McBeth)

9  
⑥ The true office & ministry of the Spirit of Adoption is seen in that cry of filial reverence: He moves & prompts our heart to cry Abba, Father, & when it cries like that, He bears witness w/ our spirit that we are the children of G.

Reverent witness points to two distinct sources of this testimony. Paul ascribed all his conscious feelings in part to the Holy Spirit who dwells w/ us & in part to the man himself as a living, regenerate, human unit.

The witness of His presence concurs w/ the witness of our feelings to prove we are His children.

It is as tho' there were a voice, unheard by the outward ear, yet perfectly audible in the innermost region of the spirit, that lets a man know he is a child of G. Such a distinctive utterance in the soul of that man is an infallible witness to the love that G has for him, & that witness is a direct result of the unseen presence of the Holy Spirit who takes the things of X & shows them to the heart.

The chief way in which His Spirit bears this witness is found in the facts of His Word.

God's Holy Spirit meets & concurs w/ man's regenerate spirit in a common testimony to the fact that he is a child of G. It means that the witness of His Spirit our spirit is upheld & confirmed by the witness of His Spirit so that the truth is owned & made clear on both sides.

The chief way in which our spirit bears this witness is found in the marks of His grace.  
(Foote)

# Romans 8: 28-30

v-28 -  $\pi\rho\acute{o}\theta\epsilon\sigma\iota\nu$  - deliberate purpose, scheme, plan  
- a setting forth = before + to place

① work together = "are working together," now, while the creation is in travail. Together refers to the common working of all ~~elements~~ the elements included in all things

For good - Jacob cried, "all things are against me." Paul, "all things are working together for good."

(Univert)

② Further, we know - in a sense this is one ground more for believing in the glorious future;  $\theta$  is ever w/ us, & will not abandon us at last.

Those who love  $\theta$  describes the persons in question from the human side;

Called according to His Purpose describes them from the Divine side.

It is in pursuance of a purpose of  $\theta$  that they are called.

Calling in Paul never means "invitation"; it is always "effectual calling." (EOT)

③ all things, however contrary to us, are under His control. Troubles don't hinder Xian progress, they serve but to further the designs of  $\theta$ 's grace.

Love & Called = these two descriptions all to one another as cause & effect. Those who love  $\theta$  are necessarily those who are called. The call produces the response of love to Him who calls.

according to his purpose = the special significance of this ~~verse~~ clause is twofold: first, it shows that the fact that some men love D is attributable solely to his sovereign grace, & second, it implies the fact of their eternal security.  
(Vine)

④ So - "But" - in contrast to the universal groaning, all things working together means that constant progress to the final goal to which the plan of D leads us, & which constitutes our real destination. Everything is fitted to ~~lead~~ hasten our progress in this direction, when the heart has once been subjected to D. The last words of the verse give the reason.

called - those in whose favor D has formed the universal plan. All therefore which happens according to his plan must turn out in their favor. ~~to the~~

Two reasons explain the cooperation of all things for the believer's good: a subjective reason - he has entered into the true current (loving D); & an objective reason - all things are ordered for his favor in the plan of D.

purpose = the design fixed beforehand.  
(Fodet)

⑤ Not one detail works ultimately for evil to the people of D, in the end all good will be their lot.

The action of D involved in their call is the guarantee that such will be the result.

Y II Tim 1: 9

(NJC)

The resurrection.

The idea of X's dignity as first born among many brethren who all owe their salvation to Him is sublimely interpreted in Heb. 2:10-13. (E67)

③ This Verse implies in greater detail the elements included in the "purpose" of vs 28, & vs 29, 30 are a "continued confirmation" of the truth that all things work for good to those who are the called of G. There is no question but that the apostle here introduces us to the eternal counsel of G as it pertains to the people of G & delineates for us its various aspects.

Foreknow = It is used in a sense practically synonymous with "love"; to set regard upon, to know w/ peculiar interest. It means "whom he set regard upon" or "whom he loved from eternity w/ distinguishing affection & delight" & is virtually equivalent to "whom he foreloved."

Conformed to the image of His Son defines the destination to which the elect are appointed. Paul has in view the conformity to X that will be realized when they will be glorified w/ X, the final & complete conformity of resurrection glory.

(cf. v. 17, 18, 19, 21, 23, 30)

cf. 1 Cor. 15:49; II Cor. 3:18; Phil. 3:21; 1 John 3:2

(7)

Firstborn. This specifies the final aim of the conformity just spoken of. We might well ask: what can be more final than the complete conformity of the Son, & to the image of X?

There is a final end that is more ultimate than the glorification of the people of D; it is that which is concerned w/ the preeminence of X.

Paul contemplates X as the One, to whom the divine decree referred as to its final aim. The term "firstborn" reflects on the priority & the supremacy of X.

We are classified as brethren, X as the firstborn - Heb 2: 11, 12

His unique sonship & the fact that he is the firstborn guard X's distinctiveness & preeminence, but it is among many brethren that his preeminence appears.

(D 30)

⊙ He foreknew them as the objects of His favor. All idea of human merit is absent from the passage, as what is being stressed is the absolute sovereignty of D in all His purposes & actions.

His foreknowledge marks out the persons, His predestination determines His purposes & acts on their behalf.

Foreordained. "to mark out beforehand." It wasn't the fact of our faith as foreknown by D that moved Him to foreordain us. The blessings & mercies here recounted are the result of His eternal purpose in X.

Conformed - not merely external appearance, but of the expression of what constitutes the nature of anything.

Image ~~is more than~~ conveys the idea of representation & manifestation. Believers are to be conformed not merely

to something that is like Him but to what He is  
Himself both in His spiritual body & in His moral character.  
In the latter respect X is to be manifested in believers  
NTW. His conformity will be fully & permanently  
accomplished, spirit, soul, & body, when the Lord comes  
to receive them to Himself. This, again, in its full  
fruitful, is determined not by their self-effort, but by  
the foreknowledge & foreordaining plan of God.

Not He might be -- Firstborn = The Divine purpose has as its  
great object the glory of the Son of God. The term points to  
priority, dignity & supremacy. Used of X in Rom 8:29, Col. 1:15, 18;  
Heb. 1:6 (Vine)

5) God's knowledge must surely involve ordination, since men  
& things must be & become what He knows them to be.  
The history & personal make-up of the Church are not  
due to chance or to arbitrary human choices, but represent  
the working out of God's plan.

God's intention is that X shall be the eldest of  
many brothers. This picture of X as the eldest in the family  
explains what is meant by "bearing the same image as his Father."

When God's purpose is fully realized we shall share  
X's glorious body in God's likeness. At present we are  
conformed to his death (Phil. 3:10); we shall be conformed  
to the body of his glory (Phil. 3:21).

(Barrett)

⑥ the fulfilment of His purpose is involved in the creative work of Gen 1:26 "Let us make man in our image...". The old creation in itself is insufficient for the realization of this goal: it requires the redemptive work of X.

Foreknow: when G takes knowledge of people in this special way, He sets His choice upon them. Amos 3:2; Hosea 13:5; 1 Cor 8:3; Gal. 4:9

(Bruce)  
⑦ Paul left no room for doubt that the choice of G was an act of grace; it was made long before those whom He chose had been either conceived or born.

Foreknow - to take note of, or to fix the mind upon, w/ a view to making a choice of a special purpose. The prefix throws the process back from time to eternity; it speaks of that eternal prescience which was necessary for an act of sovereign election. (G must know us before He can choose us).

He took stock of persons rather than of merits, & He foreknew what He would do for them rather than how they would respond to Him.

Conform - G's purpose is to restore man in X to perfect conformity to that image.

Firstborn - The great purpose behind the choice of G is that X may be seen as the firstborn in the midst of many brethren. His preeminence is heightened because He does not stand alone. The whole purpose of the Incarnation was that He might surround Himself w/ the many brethren who would do His Father's will. (Loane)

Vers 30

ἐκάλεσεν - called - used particularly of the Divine call to partake of the blessings of redemption.

① The apostle now resumed the series of the Divine acts in our salvation.

Where salvation is contemplated as the work of God alone there can be no breakdown in its processes.

Yet the ~~last~~ tense in the last word (glorified) is amazing. It is the most daring anticipation of faith that even the N.T. contains.

(E67)

② vs 30 introduces us to the realm of the temporal & indicates the actions by which the eternal counsel is brought to actual fruition in the children of God. Three actions are mentioned, calling, justification, & glorification. There is an unbreakable bond between these 3 actions themselves, ~~and~~ on the one hand, & the two elements of the eternal counsel, on the other. All 5 elements are co-extensive.

It is abundantly ~~clear~~ evident that there cannot be one element w/out the others & that the three elements which are temporal flow by way of consequence from the eternal counsel, particularly from predestination because it stands in the closest logical relation to calling as the first in the sequence of temporal events.

(VSC)

② Predestination is the final statement of the truth that salvation is by grace alone & thru faith alone.  
(Barrett)

④ Glorified = a prophetic past, by which a predicted event is marked out ~~to~~ as so certain of fulfilment that it is described as though it had already taken place.

As a matter of history, the people I have not yet been glorified; so far as the divine decree is concerned, however, their glory has been ~~determined~~ determined from all eternity.

~~to~~ Paul looks forward to the completing the work — a completion guaranteed by its inception.  
(Bruce)

⑤ "The greatest affirmation in the Bible is the last ~~work~~ word of in Rom 8:30"  
(James Denny)

① Paul doesn't say that all things work for our comfort, ease, health or ~~our~~ prosperity. (M.E. Beth)

12 29

προέγνω (προγινώσκω) - to know before

προώριεν - (προορίζω προορίζω) - foreordain, lit. I bound (limit)  
to be beforehand.

συμμόρφους - (συμμορφίζω) - I cause to share the form of another.

εἰκόνας (εἰκῶν) image, likeness, just

πρωτότοκον - first born, earliest born, eldest -

① Foreknow = 5 times in N.T.  
the relation between foreknowledge + predestination is incidental  
conformed - by an inner + essential conformity.  
(Vincent)

② 12 29 of since the proof that God in all things cooperates for good by the called. They show how His gracious purpose, beginning by foreknowledge + foreordination perfects all that concerns them on to the final glory.  
Salvation begins w/ God in eternity.

Conformed = His conformity is the last stage in salvation, as foreknowledge is the first. To be conformed to His image is to share His glory as well as His holiness.

First born - no end in all this is the exaltation of X. It is implied in first born that He also is regarded as only having attained the fulness of His Sonship when

③ If X dwells in you, then, while your body is still subject to that temporal death which is the consequence of sin, the Spirit who has taken up His abode in you, the living & quickening Spirit, imparts to you that eternal life which is the consequence of justification. (Bruce)

④ Body as the physical body & the death predicated of it as the dissolution that takes place when body & spirit are separated.

The body "is dead" because the principle of death is present & the body is the prey of death.

Physical  
Body death is the wages of sin.

(NIC)  
(Over for additional write m/void)

vs 11

ζωοποιήσει - make that which was dead to live -

θνητὰ - mortal

ἐνοικοῦντος - dwell in, am settled (stationary) in.

① The resurrection of X was an eschatological act, which marked the beginning of the Age to Come. This age was running to its close, & at its end death would be destroyed.

The first event, was the pledge of the Last, & they were unacted by the presence & activity of the Holy Spirit, who brought the life-giving activity of God to bear upon every stage of the intervening period, so that even our mortal bodies are transformed & ~~are~~ quickened. (Barrett)

(2) The  $\delta\epsilon'$ , now, denotes the progress of the life which, after penetration the spirit, takes hold even of the body. That today in which, as well as in Jesus, the Spirit of God has dwelt, will be judged worthy of the same honor as the body of Jesus Himself.

to awake applied to Jesus  
to quicken applied to believers.

The death of Jesus was a sleep, unaccompanied by any dissolution of the body... it was enough to awake Him. In our case, the body being given over to destruction, must be entirely reconstituted - this is expressed by the word - quicken.

(Vrdet)

(3) His resurrection is conditioned by the possession of the Spirit. (E67)

~~3~~

12/2

$\text{ὀφειλέται}$  - owe, ought, to owe something to another  
 $\text{μέλλετε}$  - infinitive - about to  
 $\text{ἀποθνήσκειν}$  - ~~being~~ ~~inf~~ ~~to~~ ~~die~~ - to die  
 $\text{πράξεις}$  - conduct, deeds, doings.

(1) Believers owe nothing to the flesh. They are under no obligation to it. (Vino)

(2) ~~to~~ "to live after the flesh" is to be governed & directed by it. How contradictory for us, having been delivered by the Spirit from the law of sin & death & being indwelt by the Holy Spirit, to yield our obedience & service to that from which the Holy Spirit has emancipated us! (N/C)

③ The blessed condition & hopes of Christians, as described in the last verses, lay them under obligations: to whom? — not to the flesh. (E67)

④ It isn't enough to have received the Spirit; it is also necessary to walk according to Him. as soon as the Spirit comes to dwell in our heart, we owe to Him, ourselves, & a life wholly conformed to His wishes.

The natural man imagines that he owes it to his flesh to satisfy it. The care of his person, from the most earthly point of view, appears to him the first & most important of his obligations.

Now it is this tendency which is combated by the Spirit as soon as He takes possession of us. (Gal 5:17). This is the debt which should neither be acknowledged nor paid.

Paul tells us why in the following verse. (bold)

vs 13-

① ye shall die = The expression is stronger than the simple future of the verb, it indicates a necessary consequence. ye must die. (~~must die~~)

② Deeds = Habitual practices. (Vment)

③ This verse reveals Paul's attitude towards the human body - "Put to death the deeds of the body" rather than the body. (Mrs Beth)

④

(3) assuming that a person lives habitually under the dominion of the evil nature, that person is about to be dying. The Vnt is present tense, indicating habitual action. The individual who lives habitually under the dominion of the flesh is an unsaved person.  
(Wuest)

(4) Mortify is equivalent to "reckon... dead" (6:11).

cf - Col 3:5; Gal 5:24; Matt 5:29 f -

(Bruce)

(5) ΜΕΛΛΕΤΕ - "there is nothing for you but to die," such is the only future which awaits you.

In all the acts of life the body should not guide, but be guided. Every act of sacrifice whereby the independence of the body is denied, & its submission to the spirit forcibly asserted, secures<sup>a</sup> growth of spiritual life in man. It is only as a void is cleared in the domain of the flesh, that the efficacy of the Spirit shows itself w/ new force.  
(Bodet)

(6) the body in all it does is only the tool of the flesh - when the spirit is absent. (E67)

(7) "Put to death" refers to activity on our part. The believer once-for-all death to the law & to sin does not free him from the necessity of mortifying sin in his members; it makes it necessary & possible for him to do so.

This activity is "by the Spirit." of 6:11 - The believer is not endowed w/ a reservoir of strength from which he draws. It is always "by the Spirit" that each sanctified & sanctifying activity is exercised.  
(N.I.C)