

sending his own Son; who is also Himself God, Col. 2: 9. Only by so great a Person could man be saved. *In the likeness of sinful flesh.* He became one of ourselves, sin excepted, Heb. 2: 17; 4: 15. *For sin;* Revised Version, "as an offering for sin," Heb. 9: 26. *Condemned sin.* Observe that the subject of the verb "condemned" is "God." He condemned sin by sending His Son to die for it, that is, to take its condemnation upon Himself. It was *in the flesh*, that is, in human nature that sin had reigned. So in the human nature of Christ its authority was brought to an end.

V. 4. *That the righteousness* (Rev. Ver., "ordinance," requirement); the just requirement of the law, that is, a righteous life. *Might be fulfilled in us.* Christ's perfect obedience is counted as our obedience (See 2 Cor. 5: 21; also Ques. 33, Shorter Catechism). *Not after the flesh;* our former sinful nature. *But after the Spirit;* the new nature which the Holy Spirit gives.

II. Life Imparted, 5-11.

Vs. 5-6. *They that are after the flesh;* who are unrenewed in nature, giving loose rein to sinful passions and desires. *Do mind,* etc.; give their thoughts and affections to the gratification of their natural inclinations, Gal. 5: 19-21. *They that are after the Spirit;* whose natures have been renewed by the Holy Spirit of God. *The things of the Spirit.* For a list of these see Gal. 5: 22, 23. *To be carnally minded;* unrenewed, unspiritual, and therefore following the low promptings of our sinful natures. *Is death;* spiritual and eternal. *To be spiritually minded:* renewed of the Holy Spirit and following the promptings of the Spirit we have *life and peace*

here and hereafter. Vs. 7 and 8 teach that *they that are in the flesh*, that is, as we are by nature, unrenewed of God's Holy Spirit, *cannot please God.*

Vs. 9-11. *Ye.* The pronoun is emphatic. *Ye can please God, for ye are not in the flesh, but in the Spirit,* renewed by his power, surrendered to His rule, sanctified by His indwelling. *He is none of his.* Note that the *Spirit of God* and the *Spirit of Christ* refer to the same Person. This is one of the proofs of the Trinity. The indwelling of the Spirit is the sure test of a disciple. *If Christ be in you;* by His Spirit, through whose power we receive Him, Eph. 3: 16, 17. *The body is dead.* The death of the body, which results from sin (ch. 5: 12-17), comes alike to all. *But the spirit is life* (Rev. Ver.); the human spirit, in contrast with the body. *Because of righteousness.* As death is due to sin, our spirits receive eternal life as the result of the righteousness which Christ bestows on us. *Shall also quicken your mortal bodies.* The thought is that, since believers share with Jesus (Luke 4: 1, 14, 18; John 3: 34) the indwelling of the Spirit, they shall also share with Him in the resurrection of the body.

III. Privileges Bestowed, 12-14.

Vs. 12-14. *Therefore;* since we have been made new creatures in Christ Jesus. *Debtors, not to the flesh.* We do not owe it anything. We have cast off the old nature. *Through the Spirit;* through the power of the indwelling Spirit. *Mortify;* put to death, destroy. *Sons of God;* sharing in His nature and His favor. V. 14 gives a clear test of sonship, and describes in words of deep significance the lofty calling and privilege of those in whom God's Spirit dwells.

APPLICATION

No condemnation to them which are in Christ Jesus, v. 1. In the battle of Sempach, fought near the end of the fourteenth century between the Swiss army of 1,300 men and the Austrian force numbering 5,400, the Austrian cavalry dismounted and formed themselves into a compact body, presenting a wall of steel pikes to their enemy. Against this impenetrable barrier the Swiss hurled themselves in vain, losing sixty men, while not an

Austrian was wounded. At last Arnold von Winkelried, seized with a noble inspiration, rushed forward, grasped as many pikes as he could in his outstretched arms, buried them in his bosom and carried them with his weight to the earth. His companions dashed over his body into the breach thus made, and gained a decisive victory. Christ has come into the world and has taken upon Himself the condemnation which was due to our sin,