

8:1. Therefore there is now no condemnation for those who are in Messiah Yeshua.

Paul is referring back to his point in 7:1–6 to show that it is the death of Messiah on behalf of all whom He would save that enables the believer in Yeshua to be saved from the penalty prescribed by the Torah (Law) for all who have sinned. “The wages of sin is death” (Rom 6:23)

Or do you not know, brethren (for I am speaking to those who know the law), that the law has jurisdiction over a person as long as he lives? 2 For the married woman is bound by law to her husband while he is living; but if her husband dies, she is released from the law concerning the husband. 3 So then, if while her husband is living she is joined to another man, she shall be called an adulteress; but if her husband dies, she is free from the law, so that she is not an adulteress though she is joined to another man. Therefore, my brethren, you also were made to die to the Law through the body of Christ, so that you might be joined to another, to Him who was raised from the dead, in order that we might bear fruit for God. 5 For while we were in the flesh, the sinful passions, which were aroused by the Law, were at work in the members of our body to bear fruit for death. 6 But now we have been released from the Law, having died to that by which we were bound, so that we serve in newness of the Spirit and not in oldness of the letter. (Rom 7:1–6)

The law (Torah) of the LORD is perfect, restoring the soul; The testimony of the LORD is sure, making wise the simple. (Ps 19:7)

2-4. For the law of the Spirit of life in Messiah Yeshua has set you free from the law of sin and of death. For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh, 4 so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.

Having stated clearly that the one who, like Abraham, had believed was no longer under the condemnation which the Torah prescribes as payment for sins, Paul goes on to give further substantiation why this is true: another “law,” another aspect of the Torah now takes precedence. Even as the established halachah of marriage lawfully allows a woman to marry after the death of her husband, so the Torah provides freedom for those who have escaped condemnation through the death of Messiah. (Indeed, James considers the Torah the Royal Torah of Liberty!)

But one who looks intently at the perfect law, the law of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man will be blessed in what he does. (James 1:25)

So speak and so act as those who are to be judged by the law of liberty. (James 2:12)

- 1) The Torah was weak, not in and of itself, but because it could not, on its own strength, bring to life those dead in sin. (Of course, the Torah was never intended to initiate life in the sinful soul. The Torah only benefits those who are already endowed with life.)**
- 2) God accomplished the work of giving life to those dead in sin, not through the Torah, but through the work of His Son, Yeshua.**
- 3) It was thus through the life-giving Spirit, in connection with the work of Yeshua, that the sinner is made new and given both the will and ability to live life in accordance with the Torah. (This points back to 2:13, “for not the hearers of the law [are] righteous before God, but the doers of the law shall be declared righteous”). Thus, since the “requirements” of the Torah are actually accomplished in the life of the believer, this is proof of a position of righteousness before God.**

5-8 For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit. For the mind set on the flesh is death, but the mind set on the Spirit is life and peace, because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so, and those who are in the flesh cannot please God.

<u>walk</u> according to the flesh	<u>walk</u> according to the Spirit
<u>mind</u> set on the things of the flesh	<u>mind</u> set on the things of the Spirit
<u>mind</u> set on the flesh is death	<u>mind</u> set on the Spirit is life and peace
<u>mind</u> ... is hostile toward God	<i><u>mind</u> ... is at friendship with God</i>
<u>mind</u> ... does not subject itself to God's Torah	<i><u>mind</u> ... is subjected to God's Torah</i>
<u>mind</u> ... unable to submit to God's Torah	<i><u>mind</u> ... is able to submit to God's Torah</i>
<u>those</u> in the flesh cannot please God	<i><u>those</u> in the Spirit are able to please God</i>

12-14 So then, brethren, we are under obligation, not to the flesh, to live according to the flesh — for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live. For all who are being led by the Spirit of God, these are sons of God.

Compare Galatians 5:16–18

But I say, walk by the Spirit, and you will not carry out the desire of the flesh. For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please. But if you are led by the Spirit, you are not under the (*condemnation of the*) Torah.

Note that “under the Torah” must correspond to the idea of “death” (i.e., “condemnation”) in the Romans parallel. Thus, to be “led” by the Spirit is to “walk” by the Spirit—the phrases convey the same idea. Likewise, to live according to the flesh is “death,” i.e., being under the condemnation of the Torah.