

Romans 8:1-11

Paul shifts his argument from a discussion of the Adamic humanity, a humanity under the power of sin, to a vision of the messianic humanity into which we have been delivered by the power of God.

“In Romans 8:1–11 Paul definitively contrasts the futility of a person struggling in the flesh (7:14-24) with the epochal, once-for-all work of Christ (Kirk, *Unlocking Romans: Resurrection and the Justification of God*, 125).”

Romans 8:1

“There is therefore now no condemnation for those who are in Christ Jesus.”

“Somehow the execution of the messiah means that the power of condemnation has been broken. It has lost its power. There can no longer be condemnation for any who are taken up into the messianic event (Jennings, *Outlaw Justice*, 122).”

“By the resurrection, **the resurrection by the spirit of holiness**, the spirit or power of life that overcomes death and the threat of death that is the very force of law as instrument of death. Thus, we encounter this basic opposition that Paul had signaled at the very beginning of his letter - between flesh and spirit - the flesh as the weakness that overpowers us and the spirit as the force, energy, *dunamis*[power] that empowers us: **‘For the law of the spirit of life in messiah Joshua freed you from the law of sin and death’** Romans 8:2 (Jennings, *Outlaw Justice*, 122).”

Romans 8:3-5

“For God has done what the law, weakened by the flesh, could not do: by sending his own Son in the likeness of sinful flesh, and to deal with sin, he condemned sin in the flesh, 4 so that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit.”

“By coming as divine son [the one whom flesh/injustice acknowledged as the son of David], the divine enters into the lump of humanity dominated by sin and death precisely in a likeness to sin, that is, as Adamic.... This is an extreme solidarity of the divine with the Adamic, such that the divine takes place precisely within the Adamic, within and as sinful humanity, ‘who becomes sin’ [2 Corinthians 5:21], who is or becomes a curse or ‘accursed’ [Galatians 3:12] (Jennings, *Outlaw Justice*, 123).”

Here we get into the contrast of the before of the Adamic humanity and the after of the messianic reality.

Romans 8:5-9

“For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. 6 To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. 7 For this reason the mind that is set on the flesh is hostile to God; it does not submit to God’s law—indeed it cannot, 8 and those who are in the flesh cannot please God.”

Rom. 8:9 But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him.

“The ‘before’ of walking according to the flesh, that is, in accordance with that very anxiety that makes us prisoner of the self-preservation that kills. The ‘after’ of walking according to the spirit, not according to lack but abundance, not fending off death but existing after death, so in ‘newness of life.’ Walking: a mode of living, an exercise of member, a manner of being in the world (Jennings, *Outlaw Justice*, 124).”

“That is, the aim of this event is that what was impossible before now becomes actual - the doing of what the law intended, aimed at, sought: life and justice. [Paul will still need to clarify this toward the end of the letter since this is what his letter, his argument, aims at] (Jennings, *Outlaw Justice*, 124).”

To clarify:

Before - “To **walk according to the flesh** or **live according to the flesh** or have a **mind set on flesh** - to be determined by lack, vulnerability, weakness - **is death....** I simply cannot do what God requires, so I am resentful of the claim and walk in enmity or hostility. It is in this condition, remember, that Paul had already said that the messiah died for us: while we were weak, [flesh] while we were sinners, while we were enemies (Jennings, *Outlaw Justice*, 124).”

After - “And now, the after: if we **walk according to the spirit** [abundance, liveliness] and **live according to the spirit**, and have our **mind set on what pertains to the spirit, to life to abundance**, then instead of experiencing death and enmity, we enjoy **life and peace....** This is now: **You are not in the flesh; you are in the spirit.** This is the now of belonging to the messiah, of being caught up into and by the messianic event (Jennings, *Outlaw Justice*, 124-25).”

Romans 8:10-11

“But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. 11 If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.”

“Now our bodies are dead. For us as body, death still lies in the future, although not for us as spirit, where death lies in the past. Our body, our being in the world, is still dead ‘through sin,’ perhaps even now as we begin to walk, to live, to have the mind-set of life or spirit. But then that resurrection power that has already begun to invade us, to take possession of us, and will come fully into being in us so that **the one [God/Spirit] who raised Joshua from the dead will give life to your mortal bodies, by that spirit which has now taken up residence in you** [8:11] (Jennings, *Outlaw Justice*, 125).”

“8:11 makes clear the very thing argued throughout this study: the Spirit who indwells the believer as the life-principle is qualified by Paul as the Spirit of the One who raised Jesus from the dead (Kirk, *Unlocking Romans: Resurrection and the Justification of God*, 128).”

“In Romans 5-8, Paul envisions believers living lives whose character is determined by the resurrected Christ... Paul finds righteousness and life to be given in the eschatological now, in the era of Christ, as a gift from God, apart from the work of the law, only through participation in Jesus’ resurrection life (Kirk, *Unlocking Romans: Resurrection and the Justification of God*, 129).”

“This bestowal of new life creates a people who are capable of thwarting the powers of sin that would lead to a final condemnation and death; the resurrection of Jesus (rather than the giving and keeping of the law) is the means by which the God of Israel has shown, shows, and will show his faithfulness to those who are faithful to him. That is to day, Paul’s gospel puts the righteousness of God on display (Kirk, *Unlocking Romans: Resurrection and the Justification of God*, 130-31).”