*accomplished* in us,   
in our sanctification, which  
is the ultimate end of our redemption,  
Eph. ii. 10; Col. i. 22. The passive is  
used, to shew that the work is not  
ours, but that of God by His Grace),  
**who walk** (not ‘*walking as we do*,’—but  
a description of *all* those of whom the  
above is true) **not after the flesh**, but **after  
the Spirit** (who, notwithstanding that we  
are bound up with a *flesh of sin*, do not  
*walk in our daily life* according to, or  
led by, the *law of sin which is in our  
members*, but according to and led by the  
*law of the Spirit of life* in Christ Jesus—  
members of Him, and participating in that  
victory over sin which He obtained, by which  
the power of sin in our flesh is broken),  
  
**5.**] **For** (explanation of the last) **they**  
**that are after** (not quite the same as,  
*walk after*) **the flesh** (*they that are after  
the flesh* are equivalent to *the carnal*) **do  
mind** (‘*think* *of*, ‘care for, and strive  
after’) **the things of** (belonging to) **the  
flesh** (its objects of desire); **but they that  
are after the Spirit** (*the spiritual*: see  
above) (**mind**) **the things of** (belonging to)  
**the Spirit** (the higher aims and objects of  
desire of the spiritual life).   
  
**6.**] **For**  
(the spiritual man cannot seek the things  
of the flesh, because) **the mind** (*thoughts*,  
*cares*, and *aims*, as above) **of the flesh  
is** (ends in,—*amounts to, being worked  
out*) **death** (not merely *physical*, nor  
mere *unhappiness*, as sometimes in ch. vii.,  
but as in ver. 2, in the largest sense,  
extending to eternity); but **the mind**  
(*thoughts, cares, and aims*) **of the Spirit  
is** (see above) **life and peace** (in the largest  
sense, as above). In this argument there is  
a suppressed premiss, to be supplied from  
ver. 2; viz. ‘The Spirit is the Spirit of  
*life*’ Hence it follows that the spiritual  
man cannot mind the things of the flesh,  
because such mind is *death*. The addition  
*and peace* seems to be made to enhance  
the unlikelihood of such a minding,—the  
peace of the Spirit being a blessed contrast   
to the tumult of the fleshly lusts,  
even in this life.   
  
**7.**] **Because** (reason  
why the mind of the flesh is death) **the  
mind of the flesh is enmity** (contrast to  
*peace* above) **against God** (it being assumed  
that *God is the source of life*, and that  
*enmity* against Him is the absence of all  
true peace): **for it doth not submit itself**  
(better than the mere passive of the A. V.)  
**to the law of God,—for neither can it**  
(this was proved in ch. vii.):   
  
**8.**] **and**  
(as a further consequence, if the mind of  
the flesh cannot be subject to God’s law,  
then they who are in the flesh, and are led  
by that mind, cannot please God. *So  
then*, in the A. V., is erroneous) **they  
that are in the flesh** (as their *element of  
life and thought* : nearly the same as *they  
that are after the flesh* above, which however   
denotes the rule which they follow.  
In 2 Cor. x. 3, the two are distinguished :  
“*though we walk in the flesh, we do not  
war according to the flesh*”) **cannot please  
God**. Melanchthon remarks, “ This passage  
is a complete refutation of Pelagius, and  
of all who imagine that men can obey  
God’s law without the Holy Spirit.”  
  
**9.**] **But** (opposition to *they that are in the  
flesh*) **ye are not in the flesh** (see above),  
**but in the Spirit, if** (i.e. if so be that,  
‘*provided that* ;’ not *‘since*.’ That this is