4—9. ROMANS.   
 65   
   
 AUTHORIZED VERSION, AUTHORIZED VERSION REVISED.   
 in us, who walk not after walk not after the flesh, but after   
 the flesh, but after the the Spirit. 5 Por they that are tye   
 Spirit. 5 For they that are   
 after the flesh do mind the after the flesh do mind the things   
 things of the flesh but they of the flesh; but they that are after   
 that are after the Spirit the Spirit €the things of the Spirit. ¢ G-v.22,2s.   
 the things of the Spirit. 6 For " the mind of the flesh is death ; \*   
 6 For to be carnally minded but the mind of the Spirit is life and ch, 21,   
 is death; but to be spi- 7 Because ‘the mind of the iJamesiv.s   
 ritually minded is life flesh is enmity against God: for it   
 peace. 7 Because the car- peace. not submit itself to the law of   
 nal mind is enmity against God, \* neither indeed can it: § and &}0or-ti14,   
 God: for it is not subject they that are in the flesh cannot   
 to the law of God, nei-   
 ther indeed can be. \* So   
 then they that are in the   
 flesh cannot please God. please God. 9 But ye are not in   
 9 But ye are not in the   
   
   
 plished in us, in our sanctification, which a suppressed premiss, to be supplied from   
 is the ultimate end of our redemption, ver. 2; viz. ‘The Spirit is the Spirit of   
 Eph. ii. 10; Col. i. 22. The passive is life’ Hence it follows that the spiritual   
 used, to shew that the work is not man cannot mind the things of the flesh,   
 ours, but that of God by His Grace), because such mind is death. The addition   
 who walk (not ‘walking as we do,’—but and peace seems to be made to enhance   
 a description of ald those of whom the the unlikelihood of such a minding,—the   
 above is true) not after the but after peace of the Spirit being a blessed con-   
 the Spirit (who, notwithstanding that we trast to the tumult of the fleshly lusts,   
 are bound up with a flesh of sin, do not even in this life. 7.] Because (reason   
 walk in our daily life according to, or why the mind of the flesh is death) the   
 led by, the law of sin which is in our mind of the flesh is enmity (contrast to   
 members, but according to and led by the ‘peace above) against God (it being assumed   
 lav of the Spirit of life Christ Jesus— that God is the source of life, and that   
 members of Him, and participating in that enmity against Him is the absence of all   
 victory oversin which Heobtained, by which true peace): for it doth not submit itself   
 the power of sin in our flesh is (better than the mere passive of the A.   
 5.] For (explanation of the last) they to the law of God,—for neither can it   
 that are after (not quite the same as, (this was proved in ch. vii.): 8.) and   
 walk after) the flesh (they that are after (as a further consequence, if the mind of   
 the flesh are equivalent to the carnal) do the flesh cannot be subject to God’s law,   
 mind (‘think of, ‘care for, and strive then they who are in the flesh, and are led   
 after’) the things of (belonging to) the by that mind, cannot please God. So   
 flesh (its of desire); but they that then, in the A. V., is erroneous) they   
 are after the Spirit (the spiritual: see that are in the flesh (as their element of   
 above) (mind) the things of (belonging to) life and thought : nearly the same as they   
 the Spirit (the higher aims and objects of that are after the flesh above, which how-   
 desire of the spiritual life). 6.] For ever denotes the rule which they follow.   
 (the spiritual man cannot seek the things In 2 Cor. x. 3, the two are distinguished :   
 of the flesh, the mind (thoughts, “though we walk in the flesh, we do not   
 cares, and aims, as above) of the flesh war according to the flesh’) cannot please   
 is (ends in,—amounts to, being worked God. Melanchthon remarks, “ This passage   
 out) death (not merely physical, nor is a complete refutation of Pelagius, and   
 mere unhappiness, as sometimes in ch. vii., of all who imagine that men can obey   
 ‘but as in ver. 2, in the largest sense, God’s law without the Holy Spirit.”   
 extending to eternity); but the mind 9.] But (opposition to they that are in the   
 (thoughts, cares, and aims) of the Spirit flesh) ye are not in the flesh (see above),   
 is (see above) life peace (in the largest but in the Spirit, if (i.e. if so be that,   
 sense, as above). In this argument there is ‘provided that ;’ not ‘since.’ That this is