*purpose of this abounding of grace:—its  
ultimate prevalence and reign, by means  
of righteousness, unto life eternal*.—**That  
as sin reigned** (the historic indefinite past,  
because the standing-point of the sentence  
is, *the restitution of all things hereafter)*  
**in death** (death, *in and by which* the reign  
was exercised and shewn: *death* was the  
central act of sin’s reign. He does not  
here say, as the A. V. renders it, ‘*death  
reigned by sin*,’ as in vv. 12–14, because  
*sin* and *grace* are the two points of comparison, and require to be the subjects), **even so grace may reign through** (not  
“*in*” here, though it night be so, if the  
term applied to *our being made righteous*;  
but as it applies to the *Righteousness of  
Christ* making us righteous, it is **through**)  
**righteousness, unto** (Icading to) **eternal  
life through** (by means of) **Jesus Christ  
our Lord**.

**CHAP. VI.—VIII.**] THE MORAL EFFECTS OF JUSTIFICATION.

**VI. 1—14.**] *No encouragement given hereby* (see ch. v.20) *to a life in sin: for the baptized are dead to sin, and walk in a new* (vv. 1–7) *life, and one* (vv. 8—11) *dedicated to God*.

**1.**] **What then shall we say?**—the  
introduction of a difficulty or objection  
arising out of the preceding argument,  
and referring to ch. v. 20. See ch. iii. 5.  
**Are we to continue** (‘M*ust we  
think that we may persist*,’—in other  
words, ‘may we persist’) **in** (our natural  
state and commission of) **sin, that** (God’s)  
**grace may be multiplied** (v. 20)?

**2.**] **God forbid** is the only adequate rendering of the expression in the original, **let it not be**: for it implies a reference  
to an averting Power: and the occasion is  
solemn enough to justify in our language  
the mention of that Power. The phrase is used of some inference in itself abhorrent from reverence or piety, or precluded  
by some acknowledged fact inconsistent.  
therewith. The latter is here the ground  
of rejection. An *acknowledged fact* in the  
Christian life follows, which *precludes* our  
persisting in our sin.—**We who** (the original word describes *quality*, not merely matter of fact) **died** (not ‘*are dead*, as in A. V.; the true reference is thus most unfortunately lost, the time referred to being  
that of our *baptism*) **unto sin** (became as  
separate from and apathetic towards sin,  
as the dead corpse is separate from and  
apathetic towards the functions and stir of  
life), **how shall we live any longer therein?**

**3.**] **Or** (supposing you do not assent  
to the argument in the last verse) **know  
ye not** (the foregoing axiom is brought  
out into recognition by the further statement of a truth universally acknowledged),  
**that all we who were** (i.e. all of us, having  
been: not as A. V. again most unfortunately, “*so many of us as were*,” giving  
it to be understood that some of them *had  
not been* thus baptized) **baptized into  
Jesus Christ** (‘*into participation of*,’ ‘*into  
union with*,’ Christ, in his capacity of spiritual Mastership, Headship, and Pattern of conformity) **were baptized into** (introduced by our baptism into a state of conformity with and participation of) **his  
death?**—The Apostle refers (1) to an acknowledged fact, in the signification, and  
perhaps also in the manner (see below) of  
baptism,—that it put upon us (Gal. iii. 27)  
a state of conformity with and participation in Christ;—and (2) that this state involves a death *to sin* even as *He died to  
sin* (ver. 10);—the meaning being kept  
in the background, but all the while not  
lost sight of, that the *benefits of His*