so understand those words as if the *principle of sin* lay in the *body*, which is  
not true, for it lies in the *will*. **Might  
be destroyed**, i.e. **rendered powerless**,  
annulled, as far as regards activity and  
energy), **that we might no longer be in  
bondage to sin** (i. e. that the body should  
no longer be under the dominion of sin.  
see below, ver. 12).

**7.**] The difficulty of this verse arises from the Apostle  
having in a short and pregnant sentence  
expressed a whole similitude, joining, as  
he elsewhere does in such cases, the subject:  
of the first limb of the comparison with  
the predicate of the second. Fully expressed, it would stand thus: ‘For, as  
a man that is dead is acquitted and released from guilt and bondage (among  
*men*: no reference to *God’s* judgment of  
him): so a man that has died to sin is  
acquitted from the guilt of sin, and released from its bondage.’ All this is  
implied in the word used, ‘is acquitted,’  
‘has his quittance,’ from sin, so that Sin  
(personified) has no more claims on him,  
either as a creditor or as a master: cannot  
detain him for debt, nor sue him for  
service. A larger reference is thus given  
to the assertion than the purposes of the  
present argument, which is treating of the  
power, not the guilt of sin, required: but  
that it is so, lies in the nature of *sin*, the  
service of which is guilt, and the deliverance from whose service necessarily brings  
with it *acquittal*.

**8–11.**] *This new  
life must be one dedicated to God*.

**8.**] **Now** (continuing the train of argument) **if  
we died with Christ, we believe that  
we shall also** (the future as in ver. 5,—because the life with Him, thongh here  
begun, is not here completed: and the term  
we believe used more of dogmatic belief,  
than of ¢rus?, though the latter meaning is  
not altogether absent) **live with him**.

**9**.] This and the following verse explain  
what sort of a life with Christ is meant,  
by what we know of the Resurrection-life  
of Christ Himself.—The only difficulty  
here is in **death hath dominion over  
him no more**, as implying that Death  
*had* dominion over Christ, which we know  
it had not: see John x. 17,18; ii. 19;  
Acts ii. 24. But this vanishes, when we  
remember that om Lord, by submitting  
to Death, virtually, and in the act of death,  
surrendered Himself to the power of  
Death. Death could uot hold Him, and  
had no power over Him further than by  
his own sufferance: but power over Him it  
*had*, inasmuch as **He died**.

**10.**] **For** (the proof of the foregoing) **the death  
that he died** (not ‘in that He died,’  
as A. V.), **He died unto sin** (De Wette  
well remarks that we must in *expressing*  
this verse abide by the *indefinite* reference  
to sin in which the death of Christ is placed;  
if we attempt to make it more definite, ‘*for  
sin*, or ‘*to that state*, *in which He suffered  
the punishment of sin*,’ we shall lose the  
point of comparison, which lies in ‘*to sin*’ and ‘*to God*.’ If we are to *expand* the  
words ‘*died to sin*,’ we must say that our  
Lord at death passed into a state in which  
He had ‘*no more to do with sin*’—either  
as *tempting* Him [though in vain], or as *requiring to be atoned for* [this having been  
now effected], or as *met by Him* in daily contradiction which He endured from sinners) **once** (i.e., *once for all*, so that it is  
not to be repeated): **but the life that he  
liveth** (see above), *he liveth unto God*  
(indefinite again, but easily filled up and  
explained: *to God*,—as being glorified by and with the Father, as entirely rid of conflict with sin and death, and having only  
God’s [properly so called] work to do,—as